

Profession of Faith for the Days of the Great Apostasy



R. J. M. I.

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 and Patron of the Holy Catholic Church;
The Guidance of the Good Saint Anne,
Mother of Mary and Grandmother of God;
The Intercession of the Archangels Michael, Gabriel, and Raphael;
The Intercession of All the Other Angels and Saints;
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

“But prove all things; hold fast that which is good.”

(1 Thessalonians 5:21)

“Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned, and avoid them.”

(Romans 16:17)

“Try your own selves if you be in the faith; prove ye yourselves... unless perhaps you be reprobates?”

(2 Corinthians. 13:5)

“You have not gone up to face the enemy,
nor have you set up a wall [a good profession of faith or abjuration]
for the house of Israel [the Catholic Church]
to stand in battle in the day of the Lord.”

(Ezechiel 13:4-5)

This Profession of Faith is one such wall!

(RJMI)

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Introduction

The Great Apostasy began in the 11th century and progressively got worse. Not only were several dogmas no longer taught to Catholics and nominal Catholics but some were also doubted or denied and thus these dogmas were replaced by heresies or idolatries. Therefore, this *Profession of Faith for the Days of the Great Apostasy* is absolutely necessary for the restoration of the Catholic faith and thus the Catholic Church and to know who is or is not Catholic.

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

“Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned, and avoid them.”
(Romans 16:17)

“Try your own selves if you be in the faith; prove ye yourselves...
unless perhaps you be reprobates?”
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“You have not gone up to face the enemy,
nor have you set up a wall [a good profession of faith or abjuration]
for the house of Israel [the Catholic Church]
to stand in battle in the day of the Lord.”
(Ezekiel 13:4-5)

This Profession of Faith is one such wall!
(RJMI)

The Basic Dogmas

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

1. All the basic dogmas must be known and believed in order to be a member of the Catholic Church.¹ Hence these dogmas must be known and believed before one can enter the Catholic Church either by baptism or abjuration. A so-called member of the Catholic Church who does not know or believe a basic dogma is not a member of the Catholic Church and thus is outside the Catholic Church until he knows and believes all the basic dogmas. Basic dogmas consist of natural-law basic dogmas and non-natural-law basic dogmas.

Natural-Law Basic Dogmas

2. The natural law is in the hearts of all men. God implants the natural law in their hearts at the instant their souls are created.
3. Hence all men know all the natural-law dogmas even though some men may ignore them or choose to not believe in or obey them.
4. The natural laws consist of all the basic dogmas of morality and some basic dogmas of faith.

¹ Infants and others who never had the use of reason get their faith and thus belief in all the basic dogmas by the manifest intention of their parents, guardians, or sponsors for them to believe in the Catholic faith, the basic dogmas, and to be members of the Catholic Church.

5. Some natural laws are known by instinct and reason, and all the others are known only by reason.
6. By God's grace, the natural law in their heart, and reason, all men know some basic dogmas regarding faith, such as the following:
 - a) There is only one God who rewards the just and punishes the wicked.
 - b) God has always existed and thus had no beginning.
 - c) God is all powerful, all knowing, all good, all holy, all just, and merciful.
 - d) God created all things.
 - e) God creates things out of nothing.
 - f) Because there is only one true God, there can be only one true Church, one true faith, and thus one true religion.
 - g) All false gods and false religions contain obvious falsehoods which all men can detect by God's grace and their reason and thus even without the knowledge of the true religion.
 - h) Man has a soul and a body and both were created by God and thus both did not always exist.
 - i) Men have freewill because they can choose to believe or do something or not.
 - j) Men, by their own fault, are corrupt, evil, sinful, and defective.
 - k) There are evil men and good men. Evil men who die go to an evil place, and good men who die go to a good place.
 - l) Men know that there are things they cannot discover by the natural law and thus must be learned from external sources.
 - m) Men know that there are some things they can never understand by human reason.
 - n) Men know that there are some things that are impossible for them to even know.
7. By the natural law in their heart, all men know all the basic dogmas of morals. What follows is a list of a few, all of which can be known by reason and instinct:
 - a) Murder is evil.
 - b) Adultery is evil.
 - c) Homosexuality, bestiality, and transgenderism are evil.
 - d) Abortion is evil.
 - e) Stealing is evil.
 - f) Lying is evil.
 - g) Obedience must be given to lawful superiors. Hence wives must obey their husbands; children must obey their parents; citizens must obey their civil authorities; workers must obey their bosses; students must obey their teachers; soldiers must obey their military superiors; sports players must obey their coaches, etc.
 - h) Obedience is not due to superiors when they command something sinful.

- i) Love and care for one's own family is good.
- j) Helping the poor and sick is good.
- k) Judging, denouncing, and punishing evildoers and other lawbreakers are good things.

Non-natural-law basic dogmas

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

- b) All humans inherit original sin, except Jesus (which is a dogma) and Mary (which is an allowable opinion²).
 - c) Original sin is a deadly sin in the soul and thus places men in a state of damnation and makes them children of the Devil.
 - d) Some consequences of original sin are pain and suffering to the body and mind, and eventual death to the body.
 - e) Even after original sin and the punishment due to sin are remitted in the soul, the consequences of original sin still remain in the body and are known as the concupiscence of the flesh.
18. The sacrament of baptism when worthily administered and received makes one a member of the Catholic Church and remits all sins and the punishment due to sins. However, it is a secondary dogma that baptism bestows the indelible mark.

The One Church, Faith, Ruler, and Hierarchy of God on Earth

19. The Bible and the natural law teaches that there is only one God and thus only one Church and one faith (one religion). And that Church and faith is the Catholic Church and Catholic faith.

St. Paul says, *“One Lord, one faith, one baptism.”* (Eph. 4:5) *“The Church of the living God [is] the pillar and ground of the truth.”* (1 Tim. 3:15) And Jesus says, *“If he will not hear the Church, let him be to thee as the heathen and publican.”* (Mt. 18:17)

20. And the Bible teaches that there is one earthly supreme ruler of the one Church. And that ruler is the pope, also known as the Supreme Pontiff or Vicar of Christ.³

Jesus gave the first pope, St. Peter, and his pope successors supreme earthly power over his Catholic Church on earth when he said to St. Peter, *“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. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.”* (Mt. 16:18-19)

21. While the pope is the supreme earthly ruler of the Catholic Church on earth, the supreme ruler of the Catholic Church in Purgatory, on earth, and in heaven is Jesus Christ who is in heaven. St. Paul says *“Christ is the head of the Church.”* (Eph. 5:23) Hence the pope is Jesus’ supreme representative or vicar on earth and thus is in subjection to Jesus Christ.

22. And the Bible teaches that there is a hierarchy in the one Church under the pope, which consists of bishops, priests, and deacons.

Bishops: Speaking to the bishops, St. Paul says, *“Take heed to yourselves and to the whole flock, wherein the Holy Spirit hath placed you bishops to rule the Church of God.”* (Acts 20:28)

Priests: St. Luke says, *“When they [bishops] had ordained to them priests in every church and had prayed with fasting, they commended them to the Lord in whom they believed.”* (Acts 14:22)

² The doctrine that Mary was not guilty of any sin is an allowable opinion and not a dogma because Pius IX, who would have infallibly defined it, was an apostate antipope and thus his decree was null and void. Look for the next true pope to infallibly define it.

³ See *RJMI Topic Index: Papal Supremacy*.

Deacons: The apostles (bishops) said, “Then the twelve calling together the multitude of the disciples, said: It is not proper that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Spirit and wisdom whom we may appoint [as deacons] over this business... These they set before the apostles; and they praying, imposed hands upon them.” (Acts 6:2-6)

Bishops and deacons: St. Paul says, “Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi with the bishops and deacons.” (Phili. 1:1)

Bishops, prophets, missionaries, priests, and theologians: St. Paul says, “And he [Jesus Christ] gave some apostles [bishops], and some prophets, and other some evangelists [missionaries], and other some pastors [priests] and doctors [theologians].” (Eph. 4:11)

Regarding prelates (bishops and priests), St. Paul says “Obey your prelates, and be subject to them. (Heb. 13:17)

On the Blessed Virgin Mary

23. The Blessed Virgin Mary is the Mother of God because she conceived and gave birth to the divine person of God the Son united to a human nature.⁴

When we say Mary is truly the Mother of God, we do not mean she created God or existed before God. She is a creature and thus was created by God. We mean that she conceived and gave birth to the Word of God made flesh, to God the Son who united himself to a human nature that he got from Mary: “In the beginning was the Word [Jesus Christ], and the Word was with God, and the Word was God... AND THE WORD WAS MADE FLESH, and dwelt among us.” (Jn. 1:1, 14) And “Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” (Mt. 1:23) Hence the following verse refers to Mary: “He [God] that made me [Mary], rested in my tabernacle [womb].” (Eclcus. 24:12) Because the divine nature and human nature of Jesus Christ is united in one divine person, the person whom Mary conceived and gave birth to is the divine person of God the Son. And even Jesus’ human nature, which he got from Mary, was divinized the instant his human body was conceived and his human soul was created. And thus even Jesus’ human nature is divine. Hence Mary is the Mother of God on two counts: 1) For giving birth to the Incarnate divine person of God that Son; and, 2) for giving birth to God the Son’s human nature which is divine.

24. The Blessed Virgin Mary is a perpetual virgin. Hence she gave birth as a virgin and remained a virgin.
25. The Immaculate Conception is an allowable opinion,⁵ one that I hold. It states that in view of the foreseen merits and redemption of Jesus Christ, the Blessed Virgin Mary was prevented from falling into original sin and thus the Blessed Virgin Mary was conceived without original sin.

The following verses apply to Mary: “How beautiful art thou, my love, how beautiful art thou! Thy eyes are doves’ eyes besides what is hid within.... Thou art

⁴ See *RJMI Topic Index*: Mary, The Blessed Virgin.

⁵ Because Pius IX was an apostate antipope, his attempted infallible definition in 1854 on the Immaculate Conception, in his encyclical *Ineffabilis Deus*, was null and void. However, I firmly believe that the next pope will infallibly define the Immaculate Conception and thus make it a dogma.

all fair, O my love, and there is not a spot in thee.” (Can. 4:1, 7) For “the most High hath sanctified his own tabernacle.” (Ps. 45:5)⁶

Human reason can logically comprehend that Mary must have been free from all sin when she conceived Jesus in her womb because God would never take on a human nature nor dwell in a vessel that was ever stained with sin and thus under the power of the Devil.

26. The Assumption of the Blessed Virgin Mary into heaven body and soul is an allowable opinion,⁷ one that I hold. It states that the Blessed Virgin Mary was assumed into heaven in body and soul.

27. Mary is the mediatrix (mediator) between Jesus Christ and men.

While Jesus Christ, God the Son, is the sole mediator between God the Father and man (and thus no one comes to the Father but by through the Son), Mary is the mediator between God the Son and men. And there are lesser mediators under Mary.

28. It is an allowable opinion, one that I hold, that the Blessed Virgin Mary is Co-Redemptrix (Co-Redeemer).⁸

While Jesus is the sole redeemer who redeemed men from their sins, the redemption could not have happened without a woman who was worthy enough to give God the Son a human nature that he needed in order to redeem men. Therefore, Christ died for our sins, but without Mary there is no Christ to die for our sins. Christ’s death redeems men, but without Mary there is no Christ to redeem men. And it is also an allowable opinion that Mary is also Co-Redemptrix because she offered up her son to God the Father, as Abraham offered up Isaac.

Non-members of the Catholic Church Cannot Hold Offices in the Catholic Church

29. Non-members of the Catholic Church cannot hold offices in the Catholic Church. Hence, idolaters, formal heretics, formal schismatics, major excommunicates, pre-catechumens, catechumens, and all other non-members of the Catholic Church cannot hold offices in the Catholic Church.

St. Paul says, “Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful.” (1 Cor. 4:1-2) The Prophet Osee says, “Because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me.” (Osee 4:6)

30. Hence any so-called pope who is a non-member of the Catholic Church is not the pope but is a heretical or schismatic or apostate antipope. The same applies to any other apparent officeholder.

(For more information, see RJMI book *Non-Catholics Cannot Hold Offices in the Catholic Church.*)

⁶ See *RJMI Topic Index*: Immaculate Conception of the Blessed Virgin Mary.

⁷ Because Pius XII was an apostate antipope, his attempted infallible definition in 1950 on the Assumption of Mary into heaven body and soul, in his encyclical *Munificentissimus Deus*, was null and void. However, I firmly believe that the next pope will infallibly define the Assumption of Mary into heaven body and soul.

⁸ See RJMI book *Mary Is Mediatrix and Co-Redemptrix*.

The Catholic Church Survives without Catholics

31. The Catholic Church on earth (the Church militant) survives even if there are no Catholics on earth. The survival of the Catholic Church, then, does not depend upon how many Catholics are on earth.
32. Just as there does not always have to be a pope at all times to preserve the papacy and perpetual papal succession, so also there does not always have to be even one Catholic bishop in the world to preserve the bishoprics and local sees. However, there always has to be the *ability* to fill the vacant offices.

(For more information, see RJMI book *The Catholic Church Survives without Catholics*.)

Catholics Are Exempt from Certain Disciplinary Laws in Emergency Situations (Epikēia)

33. The Catholic Church has laws that deal with faith and morals (known as dogmas) and laws that do not, such as disciplinary and governmental laws.
34. Catholics can never be exempt from believing in and obeying dogmas because these laws deal with faith and morals and thus can never be abolished, modified, dispensed of, or exempted from.
35. However, disciplinary and governmental laws do not deal with faith or morals but how the Church is governed and regulated, and thus these laws can be abolished (abrogated), modified, dispensed of, or exempted from.
36. Because disciplinary laws and governmental laws can be abolished or modified, Catholics are not always bound to these laws and hence can be exempted from them under certain conditions. There are two ways that Catholics can be exempted from disciplinary laws:
 - a) By a dispensation from a competent authority
 - b) By the law of epikēia when no competent authority is available.
37. The Catholic Church's law and practice known as epikēia allows Catholics who do not have access to a competent authority for a dispensation to be exempt from disciplinary or governmental laws in emergency situations in which it would be harmful or impossible to follow.

For example, in an emergency situation when ordinary jurisdiction is impossible to obtain, Catholic bishops and Catholic priests can offer Masses, hear confessions, and preach sermons. And Catholic bishops can administer confirmation, accept abjurations, consecrate bishops, and ordain priests by supplied jurisdiction from the Catholic Church. If no Catholic bishops are available, Catholic priests can hear confessions, preach sermons, accept abjurations, and administer confirmation. And if no Catholic bishops or Catholic priests are available in the foreseeable future, then Catholic laymen can publicly preach, teach, and compose and accept abjurations, and baptize.

(For more information, see RJMI book *Exemptions from the Law*.)

Catholics Who Do Not Have Access to a Catholic Priest Can Save Their Souls

38. There is no reason for Catholics to panic when they find themselves without a pope or without access to Catholic clerics because there have been several times in the history of the Catholic Church when these things have occurred. And these Catholics were able to keep the faith, be holy, receive the sacraments necessary for salvation, and be saved when there was no pope or no ruling hierarchy or no Catholic bishops or no Catholic priests.
39. Therefore, do not be tempted to receive the sacraments from non-Catholic priests. Catholics who fall for this temptation become guilty of the mortal sin of heresy or schism and thus are no longer Catholic.

(For more information, see RJMI article *Sacraments without a Priest* and see RJMI book *Exemptions from the Law*.)

Non-Sinful Images vs. Evil Images (Idols)

40. The First Commandment forbids the making of images that are worshipped as if they are God or a god and the glorification of images of false gods or devils. These forbidden images are referred to as idols.

The First Commandment: “Thou shalt not have strange gods before me. Thou shalt not make to thyself an idol nor the likeness of anything that is in heaven above or in the earth beneath nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them.” (Ex. 20:3-5)

Catholic Commentary on Ex. 20:4: “**An idol, nor the likeness of anything:** All such images or likenesses which are made to be adored and served are forbidden by this commandment according to that which immediately follows, ‘Thou shalt not adore them, nor serve them’; that is, all such as are designed for idols or image-gods or are worshipped with divine honor. But otherwise images, pictures, or representations, even in the house of God and in the very sanctuary, so far from being forbidden are expressly authorized by the word of God. (See Ex. 25:18; Num. 21:8-9; 1 Par. 28:18-19; 2 Par. 3:10.)”

41. Even images of the true God, which are good, must not be looked upon as if the image itself is God.

For example, an image of Jesus Christ on the holy cross is a good image but the image is not Christ himself but only reminds us of Christ and his crucifixion.

42. Hence images that are not worshipped as God or a god and do not glorify false gods, devils, or any other evil thing are good or neutral images; such as, images of holy things, pictures of loved ones, statues that honor prominent men, or images that portray evil as evil.

For example, after God gave the First Commandment to Moses, he told Moses to make images of angels (cherubims) to cover the Ark of the Covenant: “Thou shalt make also two cherubims of beaten gold, on the two sides of the oracle. Let one cherub be on the one side and the other on the other. Let them cover both sides of the propitiatory spreading their wings and covering the oracle; and let them look one towards the other, their faces being turned towards the propitiatory wherewith the ark is to be covered.” (Ex. 25:18-20)

And God told King David to place images in the First Temple that would be built by his son, Solomon: “For fleshhooks also and bowls and censers of fine gold and for little lions of gold, according to the measure he gave by weight, for every lion. In

like manner also for lions of silver he set aside a different weight of silver. And for the altar of incense, he gave the purest gold: and to make the likeness of the chariot of the cherubims spreading their wings, and covering the ark of the covenant of the Lord. All these things, said he, came to me written by the hand of the Lord that I might understand all the works of the pattern.” (1 Par. 28:17-19) “He made also in the house of the holy of holies two cherubims of image work, and he overlaid them with gold.” (2 Par. 3:10)

The Hellenization of Christianity

The Hellenization of Christianity and its methods and means

43. The Hellenization of Christianity is the mixing of Christianity with the glorification of philosophy or mythology. Mythology includes the glorification of false gods, idols, or pagan religions.⁹
44. Christianity is Hellenized by using philosophy or mythology to edify or enlighten oneself or others on faith or morals. It does so in the following ways:
 - a) By presenting philosophy or mythology as a true religion or a religion in which one can be saved
 - b) By presenting philosophy or mythology as necessary or useful to live a moral and virtuous life
 - c) By using philosophy as a source of revelation on faith or morals
 - d) By loving or at least liking philosophy or mythology
45. Christianity is also Hellenized by using methods unique to philosophy when teaching on faith or morals. It does so in the following ways:
 - a) By emphasizing questions and not answers
 - b) By presenting dogmas and heresies as allowable opinions
 - c) By defending heresies and dogmas equally before saying which is heresy or which is dogma
 - d) By willful ambiguity or willful contradictions
 - e) By complicating answers
 - f) By not denouncing heretics as heretics
46. And Christianity is also Hellenized by using terminologies unique to philosophy (scholastic babble) when teaching on faith or morals.

The Hellenization of Christianity by the anti-Church Fathers

47. Christianity was first Hellenized by the anti-Church Fathers and then by the scholastics and other humanists. A humanist is a Hellenizer.
48. Some of the anti-Church Fathers who Hellenized Christianity are Justin Martyr, Tatian, Pantaenus, Clement of Alexandria, Origen, Firmilianus, Gregory of Thaumaturgus,

⁹ See RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics*.

Pamphilus of Caesarea, Lactantius, Arius, Eusebius of Nicomedia, Eusebius of Caesarea, Basil of Cesarea, Gregory of Nyssa, Gregory of Nazianzus, Didymus the Blind, Evagarus Ponticus, Rufinus of Aquileia, Synesius of Cyrene, Jerome, Ennodius, Boethius, Isidore of Seville, and John Damascene.

The Great Apostasy Began in AD 1033

49. Satan was chained when Christ died on the cross in AD 33, and hence Christianity made steady progress. The Hellenization of Christianity by the anti-Church Fathers also began in the 1st century as soon as Gentile converts began to enter the Catholic Church. But it did not make steady progress. Not until Satan was unchained in AD 1033 and the Great Apostasy began, did the Hellenization of Christianity make steady progress down until today.¹⁰
50. The four main crimes of the Great Apostasy, which began in the 11th century and made steady progress, are 1) the glorification of philosophy (aka scholasticism); 2) the glorification of the false gods and false religions of mythology; 3) the glorification of immorality; and 4) non-judgmentalism and non-punishmentalism, which was necessary for the success of the Great Apostasy. And these crimes led to many other heresies and other crimes.

The Hellenization of Christianity Was Resurrected in the 11th century

The progressive desecration of Catholic places began in the 11th century

51. A manifest sign of the Great Apostasy and its progress is the Hellenization of Christianity by the progressive desecration of Catholic places (which began in the 11th century) with images of devils, idols, false gods, false religions, pagans, heretics, schismatics, vice, grotesque deformity, immodesty, and pornography.¹¹

The Hellenization of Christianity by the scholastics

52. Christianity was Hellenized by the scholastics and other humanists. A humanist is a Hellenizer.
53. Some of the scholastics who Hellenized Christianity are Rabanus Maurus, John Scotus Erigena, Gerber of Aurillac who became Antipope Sylvester II, Berengarius of Tours, Anselm of Bec, William of Champeaux, Bernard of Chartres, Hugh of St. Victor, Peter Abelard, Gilbert of Poitiers, Theodoric (Thierry) of Chartres, Bernard of Clairvaux, William of Conches, Gratian who Hellenized Canon law, Peter Lombard who was the first most influential Hellenizer of theology by his work titled *Sentences*, Hildegard of Bingen, John of Salisbury, Antipope Alexander III, Peter of Poitiers, Antipope Gregory IX, Alexander of Hales, Robert Grosseteste, Adam Marsh (De Marisco), Roland of Cremona, Thomas Aquinas the most influential scholastic, Bonaventure, Raymond of Penafort, Robert Kilwardby, Albert the Great (Wretch), William de la Mare, John Pecham, Roger Bacon, Vincent Ferrer, Jean (John) Gerson, Girolamo Savonarola, Thomas More, Antipope Leo X, Ignatius of Loyola, Alphonsus de Liguori, Antipope Pius IX, Antipope Leo XIII, Antipope Pius X, and Antipope Benedict XV.

¹⁰ See RJMI book *The Great Apostasy*.

¹¹ See RJMI book *The Desecration of Catholic Places*.

No Popes or Cardinals since Innocent II in 1130

54. The primary blame for the success of the Great Apostasy falls upon the men who had the authority and power to punish the criminals and eradicate the crimes but did not because they were guilty of either the same crimes or sins of omission.

Jesus says, "Unto whomsoever much is given, of him much shall be required; and to whom they have committed much, of him they will demand the more." (Lk. 12:48)

Moses says, "If any one sin and hear the voice of one swearing and is a witness either because he himself hath seen or is privy to it; if he do not utter it, he shall bear his iniquity." (Lev. 5:1)

55. All of the so-called popes and so-called cardinals from Innocent II (1130-1143) until today were and are apostate antipopes and apostate anticardinals for supporting or allowing the following crimes or criminals. Supporting the crimes or criminals means they favored or promoted the crimes or criminals. Allowing the crimes or criminals means they did not sufficiently condemn the crimes or they did not sufficiently denounce or punish the criminals or were in religious communion with them.

- a) All of the apostate antipopes and anticardinals supported or allowed the desecration of Catholic places with images against the Catholic faith and morals. And most of the desecrations remain to this day. For this crime alone, all of them are idolaters and formal heretics and thus banned from holding offices even if they did not hold any other heresy or idolatry. From the information I have, twenty-one places were desecrated from the 11th to the 12th century. The first desecrated place in Rome was St. Paul Outside the Walls in 1170; and the first time St. Peter's Basilica was desecrated was on 6/26/1445, by its idolatrous and immoral doors, with many more desecrations following shortly after.
- b) Some of the apostate antipopes and anticardinals supported or allowed the heresy of scholasticism, which is the glorification of philosophy.
- c) All of the apostate antipopes and anticardinals supported or allowed the glorification of the false gods and false religions of mythology at least by supporting or allowing Catholic places to be desecrated with the images of idols, false gods, false religions, and pagans. Many of them also glorified the false gods and false religions of mythology by their words and deeds.
- d) All of the apostate antipopes and anticardinals glorified immorality at least by supporting or allowing Catholic places to be desecrated with immoral images. Many of them also supported or allowed the glorification of immorality by their words and deeds.
- e) All of the apostate antipopes and anticardinals were guilty of the heresies of non-judgmentalism or non-punishmentism. They either did not sufficiently condemn sin or did not sufficiently denounce or punish sinners and thus the crimes and criminals remained in so-called good standing and hence continued to corrupt Catholic teaching instruments, Catholic places, and Catholics. And thus they enabled the Great Apostasy to make steady progress and succeed.
- f) Many of the apostate antipopes and anticardinals held other idolatries and heresies.

No Catholic Theologians since 1250

56. All of the theologians and canon lawyers from 1250 onward were apostates for glorifying pagan philosophers or philosophies by supporting, allowing, or not sufficiently condemning scholasticism and the scholastics. Many theologians and canon lawyers before 1250 were also apostates, but each case must be studied individually.

Immorality Progressed as the Great Apostasy Progressed

57. As the Hellenization of Christianity and the Great Apostasy progressed so did immorality among Catholics and nominal Catholics. This is known as the Romans One Curse.¹²

The Salvation Dogma

58. Only members of the Catholic Church can be in the way of salvation. And only members of the Catholic Church who die in a state of grace are saved. Hence members of the Catholic Church who are guilty of mortal sin when they die and go to their particular judgment are damned to hell forever.
59. Hence all who die and go to their particular judgment as non-members of the Catholic Church are damned forever to hell; such, as pagans, Christ-denying Jews, Moslems, Hindus, Buddhists, Protestants, Schismatics, atheists, and agnostics. This is the meaning of the dogma that there is no salvation outside the Catholic Church, also known as the Salvation Dogma.
60. Hence beware of the heresy which states that some non-members of the Catholic Church who die and go to their particular judgment can be saved.
61. Men who have not died cannot know the ultimate destiny of a man unless it is mentioned in the Bible because an unbeliever could convert on his death bed or a good Catholic can fall away on his death bed or a so-called good Catholic can be guilty of a mortal sin that no living man knows about. And all these things can occur without the knowledge of any person living on earth.

For example, it is a dogma that Judas Iscariot is damned to hell because this is mentioned in the Bible: Jesus said, “Those whom thou gavest me have I kept; and none of them is lost but the son of perdition [Judas], that the scripture may be fulfilled. (Jn. 17:12) Jesus also said, “The Son of man indeed goeth, as it is written of him, but woe to that man by whom the Son of man shall be betrayed. It were better for him if that man had not been born. And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. (Mt. 26:24-25)” If Judas were saved, Jesus would not have called him the son of perdition nor said that it were better that he had not been born.

For example, it is a dogma that Abraham, Isaac, and Jacob are saved because this is mentioned in the Bible: Jesus said, “And I say to you that many shall come from the east and the west and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.” (Mt. 8:11)

62. However, Catholics who have not yet died are bound to presume that a man who has died is either saved or damned based upon the evidence available to them; that is, if the dead man’s destiny is not mentioned in the Bible. Hence if there is no evidence that a man died as a member of the Catholic Church, then that man is presumed to be damned. And if there is evidence that a member of the Catholic Church was guilty of mortal sin when he died and

¹² See RJMI article *Romans One Curse*. And see RJMI book *The Great Apostasy: Crimes against Morals*.

there is no evidence that he repented, then he is presumed to be in the hell of the damned. And if there is no evidence that a member of the Catholic Church was guilty of mortal sin when he died, then he is presumed to be saved.¹³

63. However, it is a dogma that only very few men will be saved and thus the vast majority of men will be damned to hell forever.

Jesus says, "How narrow is the gate, and strait is the way that leadeth to life and few there are that find it!" (Mt. 7:14)

64. Beware of the heresy which states that God will release all the devils and damned humans from the hell of the damned at the end of the world and thus they will be saved. This is called the universal-salvation heresy (also known as the Apocatastasis heresy), and was held by some of the anti-Church Fathers and scholastics. Hence this heresy teaches that the hell of the damned will not be everlasting.

(For more information, see *RJMI Topic Index: The Salvation Dogma*.)

God Loves All Men and Races and Wants All Men to Be Saved and Against Racism

65. God loves all men and thus wants them to be saved except those who are in the hell of the damned.

"But thou hast mercy upon all because thou canst do all things and overlookest the sins of men for the sake of repentance. For thou lovest all things that are and hatest none of the things which thou hast made; for thou didst not appoint or make anything hating it." (Wis. 11:24-25) And St. Paul says, "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come to the knowledge of the truth." (1 Tim. 2:3-4)

66. Hence Catholics must love all men and thus even their enemies as long as they are alive.

Jesus said, "Love your enemies; do good to them that hate you, and pray for them that persecute and calumniate you:" (Mt. 5:44)

67. However, Catholics must hate with a perfect hatred all devils and damned humans and all humans who are presumed to be damned.
68. While Catholics must love all men that are alive, they must hate all sins. Therefore, Catholics must love the sinner but hate his sin.
69. While Catholics must love all sinners that are alive, they do not have to like all sinners. They must not like and must even abhor obstinate sinners. And Catholics must rebuke, avoid, and punish or kill obstinate sinners if God's law and justice demand it and if possible.
70. Catholics must not only love all men that live but must also love all races even though they must abhor obstinately evil races.
71. A man is not evil because he is a human but because of he is guilty of deadly sin, and a race is not evil because of its race but because most of the people in a race are guilty of deadly sin.
72. The most extreme form of racism teaches that heresy that certain races of men are not human but are soulless beasts.

¹³ See *RJMI's Brief on the Particular and General Judgment*: Men who have not died cannot know the ultimate destiny of a soul unless it is mentioned in the Bible.

For example, Talmudic Jews believe that all Gentiles (non-Jews, non-Israelites) are not human and thus are animals with no souls. They call Gentiles “goyim,” which means cattle. And some Christian Identity heretics believe that Jews are not human and thus are animals with no souls. And some white racists believe the same of black people. And some black racists believe the same of white people.

73. Hence it is the mortal sin of racism to hate men because of their race and thus hate the race itself.

God has exterminated whole races not because of their race but because of their great evilness in disobeying his commandments. If most members of a race are very evil, Catholics must abhor them and even war against that race if God’s justice demands it; but they must still love and not hate that race.

74. Therefore, do not use racial slurs; that is, names that are derogatory of a race. And every race has them. Even though you may only mean to use a racial slur for some person or persons of a race and not the whole race, the whole race gets dragged in with it and thus you will offend the whole race. For example, instead of using the word nigger for an evil black, use the words black savage, black heathen, black radical, black criminal, or black gangster. And instead of using the words “white cracker” or “honky” for an evil white person, use the words white savage, white heathen, white radical, white criminal, white gangster, or white trash. And instead of calling an unbelieving Jew a kike or a hymie, call him an apostate Jew, perfidious Jew, unbelieving Jew, or Christ-denying Jew. In this way you do not denigrate the whole race but only certain members of the race.
75. One race is superior to another only because it obeys more of God’s commandments than the other race and not because it is physically or intellectually or economically superior to the other. Jesus says, “My mother and my brethren are they who hear the word of God and do it” (Lk. 8:21), and thus regardless of race or of physical or material superiority.
76. God created the different languages and racial traits and thus races for two reasons:
- a) As a remedy for mankind’s sins of not spreading out over the face of the earth as God had commanded and for trying to reach God by their own human effort.
 - b) Because it was always God’s will to eventually create a diversity of racial traits and cultures even if Adam and Eve had not committed the original sin and men had remained pure and holy. After all, God created a diversity of traits in animals of the same species sometime after the flood because there were only two (or in some cases seven) of the same animal, male and female, on the Ark. And yet from them God created a diversity of traits, such as many kinds of dogs, cats, birds, and cows. And God did the same for humans after the Tower of Babel.
77. Therefore, it is against God’s will to believe that there should be only one race or that races should be mixed together to the point of losing their unique traits and identity.
- For example, the United States of America is guilty of this. It does its best to eliminate the unique identity of races by attempting to merge all the races into one amorphous race-less mob with no past, history, or culture.
78. Hence, as general rule, races should marry among one another in order to preserve their races.¹⁴

¹⁴ For more information, see RJMI article, *On Racial Traits and the Origin of Races*.

Damned Infants

79. Unbaptized infants and baptized non-Catholic infants who die and go to their particular judgment as such are damned to hell and suffer forever because of the guilt of original sin but suffer less than those who died guilty of mortal sin.
80. Beware, then, of the heresies which state that dead unbaptized infants or baptized non-Catholic infants are not in the hell of the damned or they are in the hell of the damned but do not suffer. The worst heresy teaches that dead unbaptized infants are happy and united to God, which was taught by the apostate Thomas Aquinas.

(For more information, see RJMI book *Damned Infants*.)

Idolization of Family Members and Other Relatives

81. It is the sin of idolatry to love anything above God and thus a sin of idolatry to love family members above God.
82. One of the main reasons men go to hell is because of the idolization of family members. That is why Jesus so often condemned this. For example,

“Do not think that I came to send peace upon earth. I came not to send peace but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man’s enemies shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.” (Mt. 10:34-37)

“Think ye that I am come to give peace on earth? I tell you, no; but separation. For there shall be from henceforth five in one house divided; three against two, and two against three. The father shall be divided against the son and the son against his father, the mother against the daughter and the daughter against her mother, the mother in law against her daughter in law and the daughter in law against her mother in law.” (Lk. 12:51-53)

“And you shall be betrayed by your parents and brethren, and kinsmen and friends; and some of you they will put to death.” (Lk. 21:16)

Predestination

83. God knows all things before they come to pass.

“For the Lord knoweth all knowledge and hath beheld the signs of the world, he declareth the things that are past and the things that are to come and revealeth the traces of hidden things. No thought escapeth him and no word can hide itself from him.” (Eccus. 42:19-20) “For all things were known to the Lord God before they were created.” (Eccus. 23:29)

84. Hence God knew who was among the elect and the damned before the world was created: “Faithfully we confess the predestination of the elect to life and predestination of the impious to death.”¹⁵ God knew whose names were not written in the book of life from the foundation of the world and thus those who were reprobates: “The inhabitants on the earth, whose names are not written in the book of life from the foundation of the world, shall wonder...” (Apoc. 17:8)

¹⁵ Pope Benedict III, *Council of Valence III*, 855: “On Predestination: Canon 3.

85. God's knowledge of the elect and reprobates before the world was created does not deprive men of freewill. God knows who will use their freewill to ultimately cooperate with his grace and be saved and those who will not and be damned before they are created. In his foreknowledge, God's knows the choices men will make with their freewill aided by his grace before they are created. Hence in God's foreknowledge, he knows who will be ultimately evil (the reprobates) and end up in hell and who will be ultimately good (the elect) and end of in heaven even before he created the world.

For example, God knew that Judas Iscariot was ultimately evil when Judas was an infant: "For I know that transgressing thou wilt transgress, and I have called thee a transgressor from the womb." (Isa. 48:8) "The wicked are alienated from the womb; they have gone astray from the womb; they have spoken false things." (Ps. 57:4) And God knew Judas was ultimately evil even before he created anything, "for all things were known to the Lord God before they were created." (Eccus. 23:29)

(For more information, see *RJMI Topic Index: Predestination.*)

Nominal Catholic churches

86. A church's official teachings to its flock or the manifest faith of the head of the church is what determines if the church is Catholic or not, and thus even regarding churches that are considered Catholic churches. Hence a so-called Catholic church that is not a Catholic church is a nominal Catholic church (a Catholic church in name only) and thus is not a Catholic church.
87. Anyone who adheres to a non-Catholic church (infants included) is outside the Catholic Church and thus not Catholic and hence is in a state of damnation.

(For more information, see RJMI article *How Catholic Churches Become Non-Catholic Churches.*)

Pre-Catechumens and Catechumens Are Believers and Thus Are Catholic

88. Pre-catechumens and catechumens have the Catholic faith and are preparing to enter the Catholic Church, and thus they are Catholic. However, they are not members of the Catholic Church until they enter the Catholic Church by baptism or by abjuration if they were previously baptized.
89. Members of the Catholic Church are referred to as the faithful to distinguish them from pre-catechumens and catechumens.
90. Hence pre-catechumens and catechumens are Catholic and adhere to the Catholic Church as non-members while the faithful are Catholic and adhere to the Catholic Church as members.
91. For a man to be a pre-catechumen or catechumen and thus to be a believer the following things are necessary:
- a) He wants to be a member of the Catholic Church for a good motive.
 - b) He believes in the basic dogmas of the Catholic faith stated in the Apostles' Creed.
 - c) He rejects and condemns all false gods and false religions and thus believes that the Catholic God, Church, and faith are the only true God, Church, and faith.

- d) He believes that only members of the Catholic Church can be in the way of salvation, as this has to be his main motive for wanting to enter the Catholic Church.
- e) He promises to live a moral and virtuous life.
- f) He pledges obedience to the Catholic Church and her legitimate rulers.

(For more information, see RJMI article *Catechumens, Religious Communion, and RJMI's Former Heresies.*)

On Grace

- 92. Grace is the supernatural gift of God bestowed on us for our salvation.
- 93. During the Old Testament, there were two kinds of grace: covering grace (AO) and assisting grace.
- 94. During the New Covenant era, there are two kinds of grace, sanctifying grace and assisting grace. Sanctifying grace replaced covering grace. (AO)
- 95. Covering grace forgave and covered the sins and the punishment due to the sins of the faithful during the Old Testament era but did not remit their sins and the punishment due to their sins. (AO) The source of covering grace was the animal sacrifices offered to God during the Old Testament era.¹⁶
- 96. Sanctifying grace remits the sins and the punishment due to the sins of the faithful during the New Covenant era. The source of sanctifying grace is the sacrificial death of Jesus Christ.
- 97. Only members of the Catholic Church can receive sanctifying grace.
- 98. Members of the Catholic Church receive sanctifying grace in the following ways:
 - a) by baptism and membership in the Catholic Church, which remits original sin and all other sins and all the punishment due to sin;
 - b) by the sacrament of penance which remits the mortal sins and venial sins of the faithful. However, the sacrament of penance does not remit the punishment due to sin;
 - c) by Holy Communion which remits venial sins and some of the punishment due to sins;
 - d) by prayer, penance, alms, and other good works which remits venial sins and some of the punishment due to sins.
- 99. Assisting grace is that help of God which enlightens our hearts and minds and enables our will to shun evil and do good.

During the days of the Great Apostasy, assisting grace came to be called actual grace. But this can imply that sanctifying grace is not actually a grace and thus is not grace. Hence the better term is assisting grace.
- 100. There are two kinds of assisting grace, permanent and temporary.
- 101. Permanent assisting grace is a grace that permanently helps men believe or do good things or faithfully fulfill their vocation and thus never leaves their souls unless they lose it by some fault of their own.

¹⁶ See *RJMI Topic Index: Justification during the Old and New Testament Eras.*

Some examples of permanent assisting grace are the graces that enable us to believe in the Catholic Church and faith, to fear God, to love God and our fellow man, to hope in God's promises, and to perform our vocation in life.

102. Temporary assisting grace is a grace that temporally helps men do good things but ceases to exist after the good thing is accomplished or after the good thing is not accomplished due to lack of cooperation with the grace.

Some examples of temporary assisting grace is the grace that enables us to help an old lady cross the street, to feed a poor person, to profess the faith to an unbeliever, all of which when accomplished or unaccomplished the grace ceases to exist.

103. Grace is necessary for salvation because without grace men cannot do anything good with a good motive nor merit heaven. Men need God's grace to think a good thing, desire a good thing, and do a good thing with a good motive. Hence God's grace goes before and during all our good thoughts, desires, and deeds.

St. Paul says, "Being confident of this very thing, that he, who hath begun a good work in you will perfect it unto the day of Christ Jesus." (Phili. 1:6) "For it is God who worketh in you, both to will and to accomplish according to his good will." (Phili. 2:13) And King Solomon says, "God hath given to me to speak as I would and to conceive thoughts worthy of those things that are given me because he is the guide of wisdom and the director of the wise. For in his hand are both we and our words and all wisdom and the knowledge and skill of works." (Wis. 7:15-16)

104. And God rewards men with another grace after his good thoughts, desires, or deeds are accomplished.

"He that is good shall draw grace from the Lord, but he that trusteth in his own devices doth wickedly." (Prv. 12:2) "Every man shall receive his own reward according to his own labour." (1 Cor. 3:8)

105. Men can resist the assisting grace of God by using their freewill to not cooperate with God's grace and thus not produce the fruit of the grace.

St. Paul says, "And we helping do exhort you, that you receive not the grace of God in vain." (2 Cor. 6:1)

106. When an unbeliever does good with a good motive, it is by the assisting grace of the true God even though he does not know the true God is helping him. And when he does good with a good motive, God rewards him with more assisting graces to hopefully move him closer to conversion.

107. Men can do a good thing with an evil motive; and thus while it is good for others, it is evil for him.

"And if he do good, he doth it ignorantly and unwillingly; and at the last he discovereth his wickedness." (Eccus. 14:7)

The Sacrament of Baptism

108. The reception of the sacrament of baptism is necessary for salvation, at least by a necessity of precept.

Jesus said, "Amen, amen I say to thee, unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God." (Jn. 3:5) Speaking to his disciples just before he ascended into heaven, Jesus said, "Going therefore, teach ye all peoples, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." (Mt. 28:19)

109. The proper form, matter, and intention required for valid baptism are as follows:

- a) The proper form is the words “I baptize thee in the name of the Father and of the Son and of the Holy Spirit.”
- b) The proper matter is water coming into contact with the flesh of the recipient while the form is announced.
- c) The proper intention is the intention on the part of the recipient to be baptized. An infant gets the intention to be baptized from the manifest intention of his parents or other guardians to have him baptized.
- d) If any of these things are lacking, then the baptism is invalid, null-and-void, no baptism.

110. All valid baptisms bestow the indelible mark of baptism on the soul of the recipient.

111. However, to be legally baptized the recipient must believe in the Catholic faith and thus must be a believer, a Catholic.

Jesus said, “He that believeth and is baptized shall be saved, but he that believeth not shall be condemned.” (Mk. 16:16)

112. An infant gets the Catholic faith from the manifest intention of his parents or other guardians for him to become a true Catholic, and thus their manifest intention to have him baptized into the true Catholic Church.

113. Legal baptism bestows not only the indelible mark, as do all valid baptisms, but also membership in the Catholic Church, sanctifying grace, and the remission of all sins and all the punishment due to sins

114. Baptisms outside the Catholic Church are illegal but valid as long as the proper form, matter, and intention are present.

115. Faith in the dogma of the Most Holy Trinity is not necessary for valid baptism as long as the proper form, matter, and intention are present.

For example, even though Arians do not believe in the Holy Trinity, their baptisms are valid because they use the proper form and matter and have the proper intention. But their baptisms are illegal because they baptized outside the Catholic Church.

116. Baptisms outside the Catholic Church are valid but illegal and thus only bestow the indelible mark and hence do not bestow the other gifts of baptism of membership in the Catholic Church, sanctifying grace, and the remission of all sins and all the punishment due to sins. Illegally but validly baptized non-Catholics only get the other gifts of baptism if they enter the Catholic Church; but they do not have to be re-baptized because their baptism was valid.

117. Hence all infants, children, and adults who get baptized into non-Catholic sects get only the indelible mark and hence do not get the other gifts of baptism and thus are outside the Catholic Church and on the road to hell. Validly baptized non-Catholic infants, children, and adults only get the other gifts of baptism if they enter the Catholic Church.

(For more information, see RJMI book *Baptized Non-Catholic Infants and Children*.)

On the Baptism controversy (baptism of blood and baptism of desire)

118. It is an allowable opinion, one that I hold, that the reception of the sacrament of baptism is necessary for sanctification and salvation with no exceptions. According to this opinion,

God will see to it that good-willed believers who died without receiving the sacrament of baptism (such as some martyrs) will miraculously receive the sacrament before their particular judgment. They will either receive the sacrament before their soul leaves their bodies or God will resurrect them temporarily in order to receive the sacrament.

119. It is an allowable opinion that the reception of sacrament of baptism is not always necessary for salvation. According to this allowable opinion, believers (that is unbaptized Catholics who are preparing to be baptized into the Catholic Church) can be sanctified and saved by baptism of blood (martyrdom) or baptism of desire if they die before receiving the sacrament of baptism. According to this opinion, then, some of the elect in heaven are baptized and others are not.
120. However, it is heresy to believe that unbelievers can be sanctified and saved by baptism of blood or baptism of desire, which includes all those who do not profess belief in the Catholic faith and are not preparing to enter the Catholic Church.

(For more information, see RJMI book *The Baptism Controversy Revision*.)

The Sacrament of Confirmation

121. The sacrament of confirmation is administered to the faithful as soon as possible after they enter the Catholic Church by baptism or abjuration.
- On Pentecost Day St. Peter baptized and confirmed the converts: “But Peter said to them: Do penance, and be baptized [the sacrament of baptism] every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Spirit [the sacrament of confirmation].” (Acts 2:38)
122. The worthy reception of the sacrament of confirmation imprints an indelible mark (a character) in the soul and implants in the soul special gifts (graces) of the Holy Spirit that enable the recipient to persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation.
123. Without the gifts of the Holy Spirit that come from the sacrament of confirmation, the faithful cannot persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation and thus will eventually lose these things.
124. God can give the faithful the gifts of the Holy Spirit that come from the sacrament of confirmation without having to receive the sacrament in circumstances when it is not possible to receive it or when they are not allowed to receive it by no fault of their own, such as because of a heretical law that does not allow them to receive the sacrament.
125. The faithful who refuse to receive the sacrament of confirmation 1) commit mortal sin; 2) do not get graces necessary to persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation, which eventually leads to the total loss of these things; and 3) become suspect of the heresy that denies or doubts either the sacrament of confirmation itself or its necessity.
126. All the faithful, and thus even infants, must receive the sacrament of confirmation. As no one knows for sure when an infant attains the use of reason, since that age differs from infant to infant, infants must receive confirmation so that as soon as they attain the use of reason they will have the special gifts of confirmation that will enable them to persevere and increase in the Catholic faith and the other supernatural virtues that are necessary for salvation.

127. The sacrament of confirmation must be received, if possible, by all the faithful immediately or shortly after they enter the Catholic Church by baptism. This is a dogma because it deals with faith and morals, with the salvation of souls, because the longer the faithful are without the gifts of confirmation, the greater is the danger that they will fall into mortal sin or fall away from the Catholic faith.
128. Hence beware of the heresy that the faithful must not receive the sacrament of confirmation until they attain the use of reason or, even worse, until several years after they attain the use of reason.
129. Those who enter the Catholic Church by abjuration must receive, if possible, immediately or shortly after they enter the Church, the sacrament of confirmation if they have not already validly received it.
130. Hence the sacrament of confirmation is necessary for salvation by necessity of precept, which means the faithful must receive it if possible.
131. It is an allowable opinion, one that I hold, that the sacrament of confirmation is also necessary for salvation by necessity of means, which means the faithful must receive it to be saved. Hence God will not let the faithful who are in a state of grace die and go to their particular judgment without receiving it, even if by a miracle. If God had already miraculously bestowed the special gifts of confirmation upon them when they were alive, then they would only receive indelible mark when they miraculously receive the sacrament of confirmation.

(For more information, see RJMI book *Some Dogmas and Heresies regarding Confirmation and the Holy Eucharist*.)

The Sacrament of the Holy Eucharist

132. Jesus foretold that men must eat his flesh and drink his blood to have life in them: “Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man and drink his blood, you shall not have life in you.” (Jn. 6:54)
133. Jesus offers the faithful his body and blood in the Holy Eucharist. Jesus’ instituted the Holy Eucharist at the Last Supper on Maundy Day, the day before his passion and death, when he said, “And whilst they were at supper Jesus took bread and blessed and broke and gave to his disciples, and said: Take ye, and eat. This is my body. And taking the chalice, he gave thanks and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins.” (Mt. 26:26-28) Hence Jesus’ body and blood is under the appearance of bread and wine in the Holy Eucharist.

St. Paul says, “The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?” (1 Cor. 10:16) “Therefore whosoever shall eat this bread and drink the chalice of the Lord unworthily shall be guilty of the body and of the blood of the Lord.” (1 Cor. 11:27)
134. The Holy Eucharist, then, is the incarnate Jesus’ dead human body, dead human blood, and living divine nature under the appearances of bread and wine. When you eat Jesus’ body and drink his blood in the Holy Eucharist you also take in his divine nature because his divine nature is united to his dead human body and dead human blood. The Holy Eucharist, then, is the sacrificed and dead Jesus, the victim, who died in his human nature for our sins.

St. Peter says, “Christ also died once for our sins.” (1 Pt. 3:18) And St. Paul says, “Christ died for our sins, according to the scriptures.” (1 Cor. 15:3)

135. The definition of death is the separation of the human soul from the human body: “The body without the spirit is dead.” (Ja. 2:26) Jesus, then, died in his human nature when he died on the holy Cross, when his soul left his body and went to the Limbo of the Fathers while his dead blood was poured out and his dead body was taken down from the Cross and placed in the tomb. However, Jesus’ divine nature, which is united to his human nature, was united to his soul in Limbo, to his poured-out dead blood, and to his dead body. But Jesus’ divine nature did not and could not ever die. That is one of the reasons why Jesus had to take on a human nature so that he could offer himself up as a sacrifice to the Father for the remission of sins and the punishment due to sins, which requires not only the death of the victim but also that the victim be consumed.

St. Paul says, “Without shedding of blood there is no remission.” (Heb. 9:22) And God, speaking through Moses, says, “And [thou] shalt offer thy oblations, the flesh and the blood upon the altar of the Lord thy God; the blood of thy victims thou shalt pour on the altar, and the flesh thou thyself shalt eat.” (Deut. 12:27) And God, speaking through the Prophet Ezechiel says, “They shall eat the victim both for sin and for trespass.” (Ez. 44:29)

136. The sin offering, then, must be a victim and thus must die and be consumed after its death. Beware, then, of the heresy which teaches that the Holy Eucharist is Jesus living human nature and not his dead human nature. This heresy, then, teaches that Jesus’ human soul is in the Holy Eucharist and thus the Holy Eucharist contains Jesus’ living human nature which comes down from heaven.

137. It is a dogma that the Holy Eucharist is Jesus’ dead body under the appearance of bread and his spilled out blood under the appearance of wine and both are united to his divine nature. Hence the apparent bread is Jesus’ body but not his blood, and the apparent wine is Jesus’ blood but not his body. In reality, then, there is no bread and no wine only Christ’s body and blood under the appearance of bread and wine.

138. Beware, then, of the heresy which teaches that the apparent bread is Jesus’ body *and* blood and the apparent wine is Jesus’ blood *and* body, which I call the two-in-one-species heresy.

139. God allows the Holy Eucharist to appear as bread and wine as an ultimate test of faith. While human science says that the Holy Eucharist is bread and wine because it looks, tastes and acts like bread and wine, faith says that it is not. God simulates the effects of bread and wine to perpetuate the illusion as an ultimate test of faith, to see if we put God and his divine science above human science. Hence if a priest drinks too much of Christ’s blood, God allows the priest to get drunk (not by wine but by a miracle) in order to perpetuate the illusion that it is wine from a mere human scientific perspective. Where would the test of faith be if any one of these things that bread and wine are and do is absent? If the bread or wine did not look or taste or act like bread and wine, then there would be no test of faith because men would know for sure by human science that a miracle took place. St. Paul says, “Now faith is the substance of things to be hoped for, the evidence of things that appear not.” (Heb. 11:1) Hence if something is provable by human science, it would not require faith to believe in it.

140. Beware of the heresy which teaches that the reception of only one species of the Holy Eucharist is necessary for salvation, which I call the one-species heresy. This heresy teaches that the faithful only have to receive either Christ’s body under the appearance of bread or only his blood under the appearance of wine. Hence this heresy also teaches that the faithful only have to receive one species during Mass, which was always forbidden by the true Catholic Church, and is heresy. And it teaches that the faithful do not have to receive both species sometime within their lifetime.

141. The reception of the Holy Eucharist is necessary for salvation by a necessity of precept, meaning that the faithful must receive the Holy Eucharist if possible.
142. It is an allowable opinion, one that I hold, that the reception of the Holy Eucharist is also necessary for salvation as a necessity of means, meaning that all of the faithful must receive the Holy Eucharist to be saved. Hence God will see to it that the faithful who are in a state of grace and are about to die or died but did not receive the Holy Eucharist or only received one species will miraculously receive the Holy Eucharist (both the body and blood of Jesus) before they go to their particular judgment, either by feeding them the Holy Eucharist before their souls leave their bodies or by temporarily resurrecting them so they can receive the Holy Eucharist. All it takes is a bit of Jesus' body under the appearance of bread dipped in his blood under the appearance of wine to be placed in the mouth. Remember, "*With God all things are possible.*" (Mt. 19:26)
143. Beware of the heresy which teaches that baptized Catholic infants must or should not receive the Holy Eucharist.

(For more information, see RJMI book *Some Dogmas and Heresies regarding Confirmation and the Holy Eucharist.*)

The Sacrament of Penance (Confession)

144. The sacrament of penance (confession) is the sacrament in which the sins committed by the faithful after baptism are remitted.
145. Hence the grace that comes from the sacrament of penance is sanctifying grace and thus remits sins. But it does not remit the punishment due to sins.
146. The sacrament of penance is only available to members of the Catholic Church (the faithful) because there is no remission of sins outside the Catholic Church.
147. The minister of the sacrament of penance is an authorized Catholic priest or a putative Catholic priest.

Jesus gave Catholic priests the power to remit sin when he said the following to his apostles and disciples and their priest successors: "Receive ye the Holy Spirit. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained." (Jn. 20:23)
148. A putative authorized Catholic priest is not authorized and may not even be Catholic. But the faithful who are inculpably ignorant of this and thus believe he is an authorized Catholic priest will nevertheless have their sins remitted. To them, he is a putative authorized Catholic priest. Hence, for the sake of brevity, when I only say "Catholic priests," I also mean putative Catholic priests.
149. The venial sins of the faithful can be remitted by prayer, works of satisfaction, and other good works and thus without receiving the sacrament of penance but are nevertheless remitted by the sanctifying grace that comes from the sacrament of penance.
150. Generally, the mortal sins of the faithful can only be remitted by the reception of the sacrament of penance when they worthily confess their sins to an authorized Catholic priest and he gives them absolution.
151. However, if a Catholic priest is not available in the foreseeable future, the mortal sins of the faithful are remitted when they worthily confess their sins to God, at which point their mortal sin will be remitted by the sanctifying grace that comes from the sacrament of penance without having to receive the sacrament.

Things necessary for a sincere confession

152. The five things necessary for a sincere confession are as follows:

- a) The confessee must be of the faithful
- b) He must examine his conscience
- c) He must have contrition in heart
- d) He must make confession in words either orally or in writing or signs if deaf
- e) He must do satisfaction in works

1) They must be of the faithful

153. Only the faithful can have their sins remitted by confession because there is no remission of sins outside the Catholic Church. Hence, non-members of the Catholic Church cannot have their sins remitted in any way because there is no remission of sins outside the Catholic Church.

2) They must examine their conscience

154. The examination of conscience is an earnest effort to recall to mind all the sins committed in thought, deed, or by omission since the last worthy confession.

155. A good examination of conscience is made by calling to memory the commandments of God, the precepts of the Church, and the particular duties of one's state in life in order to become aware of the sins he has committed.

156. Before beginning the examination of conscience, the faithful must pray to God to give them the grace and light to know their sins and grace to detest them.

3) They must have contrition in heart

157. Contrition in heart consists of the following:

- a) Sorrow for and hatred of our sins
- b) A firm purpose of amendment not to commit the sin again and to avoid the near occasion of sin
- c) The desire and willingness to confess your sin to an authorized Catholic priest
- d) The desire to perform the works of satisfaction prescribed by the priest.

158. If any of the conditions for contrition are lacking, then sins cannot be remitted even if the priest gives absolution.

159. The faithful should be sorry for their sins because sin is the greatest of evils and an offense against God our Creator, Preserver, and Redeemer and because mortal sin shuts them out of heaven and places them on the road to damnation and hell.

160. A firm purpose of sinning no more consists of a fixed resolve not only to avoid all sin but also its near occasions.

161. The near occasions of sin consists of all the persons, places, and other things that may easily lead men into sin.

The Bible says, “Flee from sins as from the face of a serpent; for if thou comest near them, they will take hold of thee.” (Eccus. 21:2)

162. The near occasions of sin will not harm the faithful whose duty requires them to be in such occasions. For example, those whose duty requires them to look at or read immodest things; such as doctors, nurses, censors, those who must look at criminal evidence, and missionaries working among unconverted naked savages. And near occasions of sin will not harm the faithful who are involuntarily placed in such occasions.

On perfect and imperfect contrition

163. There are two kinds of contrition: perfect contrition and imperfect contrition.

164. Imperfect contrition is sorrow for sins because of the fear of going to hell and not primarily because sins offend God who is all good and worthy of all love.

165. Perfect contrition is sorrow for sins not only because of the fear of going to hell but primarily because sin offends God who is all good and worthy of all love.

166. Imperfect contrition is sufficient for a worthy confession but we should endeavor to have perfect contrition.

167. Perfect contrition does not remit sins before we confess them to a priest.

168. Beware, then, of the heresy taught in the invalid and heretical Council of Trent that perfect contrition remits the mortal sins of the faithful before they confess them to a priest.

This heresy makes a mockery of the sacrament of penance and has God denying his own decree concerning the reception of the sacrament of penance. If a Catholic priest is available to confess to and God knows the penitent will confess to the priest, then why would God undermine the reception of the sacrament by remitting the penitent’s mortal sins before he receives the sacrament.

169. However, if a Catholic priest is not available to confess to in the foreseeable future, God will remit the mortal sins of the faithful when they worthily confess them to God no matter what contrition they have, be it perfect or imperfect contrition. Even though they did not receive the sacrament of penance, the sanctifying grace that remits their sins comes from the sacrament of penance.

170. The faithful cannot enter heaven without perfect contrition.

171. The faithful who die in a state of grace without perfect contrition will get perfect contrition after they die during their particular judgment, for no one can enter purgatory or heaven without it.

The punishment due to sins is remitted by baptism and prayer, penance, alms, and other good works

172. Sin consists of the guilt (the stain) and the punishment due to the sin: “Be not without fear about sin forgiven... nor bind sin to sin for even in one thou shalt not be unpunished.” (Eccus. 5:5; 7:8) “The blueness of a wound shall wipe away evils [the punishment due to sin and the inclination to sin] and stripes in the more inward parts of the belly.” (Prv. 20:30)

For example, while God forgave King David's mortal sins of adultery and murder, David suffered the punishment due to his forgiven sins for his whole life: "And Nathan said to David: ...Why therefore hast thou despised the word of the Lord to do evil in my sight? Thou hast killed Urias the Hethite with the sword, and hast taken his wife to be thy wife and hast slain him with the sword of the children of Ammon." (2 Ki. 12:9)... "And David said to Nathan: I have sinned against the Lord. And Nathan said to David: The Lord also hath taken away thy sin; thou shalt not die." (2 Ki. 12:13) However, "The sword shall never depart from thy house because thou hast despised me and hast taken the wife of Urias the Hethite to be thy wife. Thus saith the Lord: Behold, I will raise up evil against thee out of thy own house, and I will take thy wives before thy eyes and give them to thy neighbour, and he shall lie with thy wives in the sight of this sun." (2 Ki. 12:10-11)

173. No one can be saved and thus enter heaven unless all his sins and all the punishment due to his sins are remitted.

"Thou shalt be perfect, and without spot before the Lord thy God." (Deut. 18:13)

"We should be holy and unspotted in his sight in charity." (Eph. 1:4)

174. Sanctifying grace remits not only sins but also the punishment due to sins.

175. The sacrament of baptism, when worthily received, remits all the guilt of sin and all the punishment due to sin.

176. The faithful who fall into sin after baptism have their mortal and venial sins remitted by the sacrament of penance and can have their venial sins remitted simply by prayer and other good works. But the punishment due to their remitted sins can only be remitted by prayer, penance, alms, and other good works.

177. Catholics in a state of grace who die as martyrs go to heaven right after their particular judgment. And thus any venial sins they may be guilty of or any punishment due to sins that was not expiated is remitted by this supreme act of penance and love of God.

The heresy of re-confessing remitted sins

178. Once God remits a sin, he also forgets it, which means that it is as if the sin were never committed.

"I am, I am he that blot out thy iniquities for my own sake, and I will not remember thy sins." (Isa. 43:25)

"The most High will not remember my sins." (Eccus. 23:26)

"And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten." (2 Mac. 12:42)

"And now, O Lord, think of me, and take not revenge of my sins, neither remember my offences nor those of my parents." (Tob. 3:3)

"For according to the height of the heaven above the earth, he hath strengthened his mercy towards them that fear him. As far as the east is from the west, so far hath he removed our iniquities from us." (Ps. 102:11-12)

"The sins of my youth and my ignorances do not remember. According to thy mercy remember thou me: for thy goodness' sake, O Lord." (Ps. 24:7)

179. Hence it is a heretical and harmful law to tell the faithful that they must or should re-confess to a Catholic priest in the sacrament of penance their sins that have already been remitted. It is an affront to God's mercy, as if God did not really remit their sins; or if he did, he still holds them accountable. It is also a scandal to the faithful by making them think their sin

was not remitted or only partially remitted; or worse, their sins were remitted but God will always remember them and always hold their sins against them.

180. Therefore, it is heresy to tell the faithful that they must or should re-confess in the sacrament of penance a sin that was already remitted or that they must or should make a General Confession which includes re-confessing sins that have already been remitted. General Confession is only for sins that have not been remitted.
181. Hence when Catholic priests are available, it means the faithful must not re-confess a sin to a priest that has already been previously remitted by a priest in confession. And when no Catholic priests are available in the foreseeable future, sins are remitted by confessing them to God and God remits them without the need to go to confession to a Catholic priest. Hence, these sins also must not be re-confessed to a Catholic priest when one becomes available because God has already remitted them. However, once a Catholic priest becomes available, then the faithful must confess their sins that have not been remitted to him.
182. However, the faithful must re-confess doubtfully remitted sins. The faithful who have good reason to believe that a sin they confessed in the sacrament of penance may not have been remitted because of lack of contrition must re-confess that sin to a priest in the sacrament of penance or to God if a Catholic priest is not available in the foreseeable future.
183. While it is good for the faithful to re-confess their remitted sins to God when sorrow for their sins comes upon their hearts or to thank God for remitting them, it is heresy to re-confess them to a Catholic priest in the sacrament of penance because that would be to say that their remitted sins were not really remitted. The confession of a remitted sin to God because of sorrow does not re-remit the sin but grants the faithful many graces from God: it infuses them with the fear and love of God, it expiates some of the punishment due to the remitted sin; and grants them protection from falling into that sin again.

Regarding his forgiven sins, King David says, “For I am ready for scourges, and my sorrow is continually before me. For I will declare my iniquity, and I will think for my sin.” (Ps. 37:18-19)

Stations of the Cross, The Eighth Station (The Women of Jerusalem Weep over Jesus: “**L.** These devoted women, moved by compassion, weep over the suffering Savior. But he turns to them, saying: ‘Weep not for me, who am innocent, but weep for yourselves and for your children.’ Weep thou also, for there is nothing more pleasing to our Lord and nothing more profitable for thyself than tears shed from contrition for thy sins. **R.** O Jesus, who shall give to my eyes a torrent of tears, that day and night I may weep for my sins? I beseech thee, through thy bitter and bloody tears, to move my heart by thy divine grace so that from my eyes tears may flow abundantly and that I may weep over thy sufferings, and still more over their cause, my sins.”

Heresies regarding the seal of confession

184. Under the seal of confession priests are forbidden to reveal the sins of those who worthily confess to them without the consent of the penitents. The seal of confession only applies to valid confessions.
185. The seal of confession was never meant to shield sinners from just punishments or allow them to corrupt the public. For the first one thousand years of the Catholic Church or longer, certain penitents had to confess their sins to the public to have their sins remitted, as it was deemed part of the satisfaction they had to make for these kinds of sins.

186. Part of a valid confession is to obey the just commands of the confessor, which includes the desire to perform the works of satisfaction prescribed by the priest. Therefore, if a sinner does not consent to a work of satisfaction imposed upon him by the priest in the confessional, then the confession is null and void and thus there is no confession and hence no seal of confession. Consequently, if a priest justly determines that the common good demands that a sinner must make his sins public as a work of satisfaction, then the sinner must consent to this. If the sinner does not consent, then his sin cannot be remitted and his confession is null and void, no confession, because the sinner did not consent to the work of satisfaction; therefore, there is no seal of confession. The priest would then be duty bound to reveal the sinner and his sin to the public without his consent. If the sinner thinks the sentence is unjust, he can appeal the case to the bishop who can thus judge if his sin will or will not be revealed to the public. Some sins are also crimes in the State and thus a work of satisfaction for this kind of sin to be remitted would be for the sinner to turn himself over to the State.

Validity and Legality

187. A sacrament can be either legally and validly administered or only validly administered or invalidly administered and thus is null and void.
188. A sacrament that is legally administered is also validly administered. However, a sacrament can be validly but not legally administered, such as sacraments that are confected outside the Catholic Church. Hence sacraments that are validly administered outside the Catholic are illegal and bring down a curse upon the ministers and recipients by the mortal sin of sacrilege.
189. To be legal, the sacrament has to be administered inside the Catholic Church and the minister must have jurisdiction if required for the confection of the said sacrament.
190. The following sacraments can be validly administered outside the Catholic Church, but they are not legally administered: Baptism, Confirmation, the Holy Eucharist, and Holy Orders.
191. The sacrament of penance cannot be validly administered outside the Catholic Church because jurisdiction from the Catholic Church is needed to validly confect the sacrament of penance and thus to absolve from sins. And the sacrament of baptism administered outside the Catholic Church only confers the indelible mark and thus does not confer membership in the Catholic Church and sanctifying grace and thus does not remit sins and the punishment due to sins. This upholds the dogma that there is no remission of sin outside the Catholic Church.
192. Bishops and priests outside the Catholic Church have no jurisdiction from the Catholic Church. Hence the sacraments that they can validly administer do not bestow any grace but incurs the mortal sin of sacrilege for the ministers and recipients.
193. However, even though nominal Catholic bishops and nominal Catholic priests validly and illegally confect the sacraments to the faithful, the faithful who are inculpably ignorant of the fact that they are not Catholic receive the sacraments not only validly but also legally. Therefore, in this case, the sacrament is validly but illegally confected by the minister but is validly and legally received by the recipient. Hence the minister commits the mortal sin of sacrilege but the recipient does not.

(For more information, see *RJMI Topic Index: Validity and Legality*.)

On Purgatory

194. Even though God forgives the sins of the faithful who worthily confess, he, nevertheless, punishes them. This is known as the punishment due to sin. And each sin according to its kind incurs a just punishment.

“Nor bind sin to sin, for even in one thou shalt not be unpunished.” (Eccus. 7:8)

“For if the word spoken by angels became steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape [sin and its punishment] if we neglect so great salvation? which having begun to be declared by the Lord was confirmed unto us by them that heard him.” (Heb. 2:2-3)

“For whom the Lord loveth, he chastiseth; and he scourgeth every son whom he receiveth.” (Heb. 12:6)

195. Therefore, during the Old Testament era and now during the New Covenant era, God punishes all men and thus even the faithful when they sin. And even when sins are forgiven, God still punishes the sinner, such as when God punished King David even though his sins of adultery and murder were forgiven. The punishment due to sins that are forgiven is compared to a wound that remains after a disease (such a cancer) is cut out of the body. The disease (sin) is cured (forgiven), but the wound and body needs to heal. Hence the patient suffers pain, discomfort, and inconvenience until his wound and body are healed.

“The blueness of a wound shall wipe away evils [caused by sin] and stripes in the more inward parts of the belly.” (Prv. 20:30)

196. Purgatory is a place of purification in the underworld where the elect go who died guilty of venial sins and/or who did not expiate all the punishments due to their sins. Not until they were purified could they enter the Limbo of the Fathers during the Old Testament era and enter heaven during the New Covenant era.

“Lord, who shall dwell in thy tabernacle? Or who shall rest in thy holy hill? He that walketh without blemish and worketh justice:” (Ps. 14:1-2)

197. The venial sins of those in purgatory and the punishment due to their sins can only be remitted by their pains and other sufferings in purgatory or by the prayers and other works of satisfaction of the faithful who have not died, as once men die they can no longer earn merit for themselves, they can no longer help themselves.

198. The prayers and other works of satisfaction, then, by the faithful who have not yet died expiate the venial sins and punishment due to sins for the suffering souls in purgatory and thus lessen their time in purgatory. Hence several places in the Bible speak of the faithful offering up prayers and other works of satisfaction for their dead brethren so that God would remit their venial sins and/or the punishment due to their sins

“And stretch out thy hand to the poor that thy expiation and thy blessing may be perfected. A gift hath grace in the sight of all the living, and restrain not grace from the dead.” (Eccus. 7:36-37)

“It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from sins.” (2 Mac. 12:46)

“O Lord Almighty, the God of Israel, hear now the prayer of the dead of Israel, and of their children, that have sinned before thee, and have not hearkened to the voice of the Lord their God, wherefore evils have cleaved fast to us. Remember not the iniquities of our fathers, but think upon thy hand, and upon thy name at this time:” (Bar. 3:4-5)

Jesus speaks of sins of the elect being forgiven after they die: “And whosoever shall speak a word against the Son of man, it shall be forgiven him. But he that shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world nor in the world to come.” (Mt. 12:32) And these are venial sins, because all who die guilty of mortal sin go to hell.

199. Purgatory is also proved by the infallible Traditions handed down from the apostles and other Church Fathers that are not recorded in the Bible. From the time of the apostles, purgatory is proved by prayers that were offered for the dead in the Church’s liturgies and other prayers, by inscriptions on tombs, by diptychs that speak of prayers being offered for the dead, and by testimonies of the Church Fathers.

(For more information, see *RJMI Topic Index: Purgatory.*)

Indulgences

200. An indulgence is an act of mercy that partially or totally remits a punishment or penalty due to a sin or crime. It is an act of mercy by the judge in which he does not exact the full punishment or penalty that the law and thus justice requires.

For example, a thief is given a 10 year sentence in prison, as the law requires. But because of good behavior, he is granted an indulgence of 3 years and thus is released after 7 years.

For example, King David committed the mortal sins of adultery and murder, both of which the law demanded the death penalty. But because of his sincere repentance and in view of the good things he did, God granted him an indulgence by remitting the death penalty. And Jesus did the same for the adulterous woman. (Jn, 8:12) These examples are in relation to penal sentences. However, God still punished David and the adulterous woman for their sins, as David did penance for his forgiven mortal sins of adultery and murder until the day he died. Even if they received the death penalty after confessing their sins, God still would have punished them for their sins in Purgatory.

201. When a member of the Catholic Church worthily confesses his sins, his sins are remitted but not the punishment due to his sins, which is ultimately determined by God. And some sinners also incur penal punishments from the Catholic Church and/or the State.
202. The punishment due to sin as determined by God is most times not the same as the punishment due to sin as determined by the Catholic Church or the State. It can be more or less. Most times it is more.

For example, the Catholic Church gives a repentant thief a 1 year penance or sentence, while God gives him a 3 year penance or sentence. Therefore, once the repentant thief satisfies the penance given by the Church, he still has 2 more years left in the eyes of God. While he is released from the penal sentence of the Church after 1 year, God does not release him from the punishment due to his sin that resides in his soul until 2 more years of penance, which God exacts from him.

203. Hence while it is a dogma that the Catholic Church can grant indulgences to sinners so that punishment due to their sins is remitted, she cannot know the amount that is remitted and thus must not attach any years (a partial indulgence) or worse a total remission (a plenary indulgence) for any prayer or act by the faithful.

No one in the Catholic Church for at least 1100 years taught that a certain number of years will be remitted from the punishment due to sins in the souls of the faithful; such as, 200 years for praying the Our Father. From the information I have, this heresy did not enter in until the 14th or 15th century.

Even those who hold this heresy acknowledge by implication that they should never have attached a certain number of years when they admit that they are not sure if God will honor the amount of years of remission attached to any prayer or act. The question, then, is “Why did they attach any years at all if they are not sure if God will honor it?” All the Church on earth can say is that a remission due to the punishment of sin is granted to those who are worthy of it but cannot say how much.

204. While the Catholic Church on earth can grant an indulgence of an exact number of years regarding the penance or penalty she imposes upon her living members, she cannot do the same regarding the amount of the punishment due to sins that is remitted in their souls, as only God knows this.

For example, the Catholic Church imposes a penance of 3 years on repentant adulterer. But because of good behavior, the Church remits 1 year and thus the penitent only has to do 2 years of penance. But in all the acts of penance by the penitent, the Catholic Church cannot know how much punishment due to her sins was remitted by God and how much remains if any.

For example, the Catholic Church gives a repentant thief a 1 year penance or sentence. But because of good behavior, the Church grants him in an indulgence of 3 months and thus his penance or sentence lasts only 9 months. But God may only give him a remittance of 1 month or none, as God sees the heart in which the repentant sinner’s disposition is not as good as the Church thinks.

205. The only thing, after baptism, that grants a total remission of all the punishment due to sins is martyrdom by a member of the Catholic Church who is in a state of grace when he is martyred. This dogma was taught from the early days of the Catholic Church.

No Unnecessary Work on the Lord’s Day and Other Days of Obligation if Possible

206. The Second Commandment of “*Remember that thou keep holy the sabbath day.*” (Ex. 20:8) forbids unnecessary work on the Lord’s Day and other Holy Days of Obligation if possible.
207. Catholics living in Catholic nations or other nations that enforce or allow the law of no unnecessary work on the Lord’s Day and other Holy Days of Obligation must obey it.
208. Exceptions for necessary work: In Catholic nations or other nations which enforce the law banning unnecessary work on the Lord’s Day and other Holy Days of Obligation, necessary work can be done, such as cooking, cleaning dishes, taking care of crops or animals, policing, firefighting, fighting in a war, doctoring, and nursing, if it cannot be put off for another day. Speaking to the Pharisees, Jesus said, “Which of you shall have an ass or an ox fall into a pit and will not immediately draw him out on the sabbath day?” (Lk. 14:5)¹⁷
209. Exceptions for Catholics living in non-Catholic nations: However, it is understood that Catholics living in non-Catholic nations will not be able to get off from work on most of the Holy Days of Obligation. Hence they are dispensed or exempted from not working on the days they cannot get off but must attend Mass if possible. And a Catholic who is self-employed or owns a business in a non-Catholic nation can work on Holy Days of Obligation if his livelihood or that of his business and employees depends upon it. And Catholics can play professional sports and watch them if the nation in which they are played is a non-Catholic nation.

¹⁷ For more details, see RJMI article *The Law of No Unnecessary Work on the Lord’s Day*.

The Heresy that the Divine Essence Does Not Beget, Is Not Begotten, and Does Not Proceed

210. The divine essence of the Father eternally begot the divine essence of the Son; hence the divine essence of the Son is eternally begotten from the divine essence of the Father; and the divine essence of the Holy Spirit eternally proceeds from the divine essence of the Father and the divine essence of the Son. Hence the divine essence begets, is begotten, and proceeds.
211. Hence beware of the heresy which teaches that the divine essence does not beget, is not begotten, and does not proceed. This heresy was first taught by some scholastics (such as the apostate Thomas Aquinas) and in the invalid and heretical Fourth Lateran Council in 1215.

(For more information, see RJMI book *The Heresy That the Divine Essence Does Not Beget, Is Not Begotten, and Does Not Proceed*.)

Only God Could Have Had No Beginning (against the Eternal-World Heresy)

212. The only thing that always existed and thus had no beginning is God.
213. Hence beware of the heresy that a thing created by God could have always existed and thus had no beginning.

This illogical and heretical belief makes the created thing equal and coeternal with God. The apostate Thomas Aquinas held this heresy by teaching that it was possible for God to have created the world eternal and thus the world would have always existed and thus would have had no beginning.

(For more information, see RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics: Thomas Aquinas (1225-1274) (Dominican): ...His eternal-world heresy*. And see RJMI audio *Thomas Aquinas' Eternal World Heresy*.)

The Blob-God Heresy

214. It is heresy to believe that God has no form. And it is an even worse heresy to believe that God's form is ball of fire or amorphous blob, which I call the Blob-God Heresy.
215. The Word of God and thus the Catholic Church teach that God not only has a form but also the most beautiful of all forms. God the Father, even though he is a spirit and thus has no body, looks like a human. God made man in his own image and likeness:

“[God] said: Let us make man to our image and likeness.” (Gen. 1:26)

“God created man of the earth, and made him after his own image.” (Eccus. 17:1)

“Men...are made after the likeness of God.” (Ja. 3:9)

216. God made man in his own image in two ways: 1) by giving men freewill and reason, and 2) by giving men a form that resembles his own. Hence God the Father looks like a man. During the Old Covenant era, some of the holy men got a glimpse of God and said that he looks like a man:

The holy Prophet Ezechiel: “And above the firmament that was over their heads was the likeness of a throne, as the appearance of the sapphire stone, and upon the likeness of the throne was a likeness as of the appearance of a man above upon it.” (Ez. 1:26)

“And again he [God] said: Thou canst not see my face... Behold there is a place with me, and thou shalt stand upon the rock. And when my glory shall pass, I will set thee in a hole of the rock and protect thee with my right hand till I pass:” (Ex. 33:20-22)

The holy Prophet Daniel: “I beheld till thrones were placed, and the Ancient of days sat: his garment was white as snow, and the hair of his head like clean wool: his throne like flames of fire: the wheels of it like a burning fire.” (Dan. 7:9) “And it came to pass when I Daniel saw the vision and sought the meaning, that behold there stood before me as it were the appearance of a man. And I heard the voice of a man between Ulai, and he called and said: Gabriel, make this man to understand the vision.” (Dan. 8:15-16)

The holy prophet and king David: “In my affliction I called upon the Lord, and I cried to my God: And he heard my voice from his holy temple, and my cry before him came into his ears... A fire flamed from his face... He bowed the heavens and came down, and darkness was under his feet. And he ascended upon the cherubim, and he flew; he flew upon the wings of the winds.” (Ps. 17:7-11)

(For more information, see RJMI book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics*: Stoics, the righties: The stoic heresy that God is a formless blob and men will become formless blobs.)

The Meaning of God Is Everywhere and Against Pantheism

217. It is an allowable opinion, one that I hold, that God is everywhere in power but not in nature. Hence God is not literally everywhere. If God were literally everywhere, then he would be in dung and the Devil.

St. Athanasius teaches that “God is self-existent, transcends all things and is circumscribed by none. He is within all things according to his own goodness and power, but outside of all things according to his own proper nature.” (Defence of the Nicene Definition, c. 3. Par. 11)

Hence God is everywhere means that God has power over all things, sees everything, knows all things, and can go or reach out anywhere. Therefore nothing can escape or overcome God’s power, nothing can escape or hide from his sight or knowledge (past, present, and future), nothing can exist without God creating it, nothing can survive without God preserving it, nothing can be good and holy without God’s grace and other helps, no sin or sinner can escape God’s condemnation and punishment, and thus there is nowhere where God’s presence is not exerted or felt. Hence God sees things, knows things, and exerts his power over things near at hand or at a distance, such as from his home in heaven. While God is in heaven, he has power over all things. God does not need to come down from heaven to have power over things. He does not need to be in the presence of things or be in things to have power over them. Those who believe in this error limit God’s power and make him a prisoner to his own creation.

218. It is the heresy of Pantheism to believe that God is everywhere in the sense that God is all things or that God is in the intrinsic parts of all things. This heresy teaches that all things are God, such as the Sun, water, trees, and man.

219. However, it is an allowable opinion, one I do not hold, that God is everywhere in nature but is not everything.

The heresy of Pantheism refutes this opinion because if God were everywhere in nature he would also be the intrinsic nature of everything and thus would be

everything, which is the heresy of Pantheism. And if one acknowledges that God is not the intrinsic nature of created things, then God cannot be everywhere in nature.

Logic also refutes this opinion because the faithful would have to bow down and adore before dung and the Devil because God would be in dung and the Devil even though he is not dung and the Devil. This opinion also places God as a prisoner in hell with the Devils and damned humans because he is within them and thus can never escape from them.

(For more information, see *RJMI Topic Index*: God is everywhere in context.)

The Catholic Obligation to Profess the Faith

220. Catholics must profess the faith when necessary and if possible, which includes sufficiently condemning sin and admonishing and denouncing sinners.

221. However, it is not necessary, and in some case harmful, for Catholics to profess the faith to everyone.

“Speak not in the ears of fools because they will despise the instruction of thy speech.” (Prv. 23:9) And Jesus says, “Give not that which is holy to dogs; neither cast ye your pearls before swine.” (Mt. 7:6)

- a) A Catholic is only obliged to profess the faith to non-Catholics when he speaks to them directly and they bring up the subject of religion or when God or the Church explicitly commands him to do so; such as when Jesus commissioned the disciples to preach. (Lk. 10)
- b) A Catholic is only obliged to profess the faith to Catholics when they are guilty of mortal sin or persistent venial sins or when God or the Church explicitly commands him to profess the faith to Catholics who are guilty of non-persistent venial sins or faults. It can be harmful for Catholics to pick on one another regarding venial sins and faults (See Gal. 6:1-5).

Catholics Must Judge Sinners including Mortally Sinful Superiors

222. In order to condemn sin and denounce sinners, Catholics must make judgments as to what is sin and who is a sinner. Hence when obliged to, Catholics must condemn sin and judge and denounce sinners, including mortally sinful superiors.

(For more information, see *RJMI Topic Index*: On Judging.)

The Catholic Obligation to Punish Sinners

223. Catholics are obligated to punish sinners when necessary and if possible.

For example, even though the High Priest Heli admonished and condemned his sons, he did not punish them and thus God cursed him “For I have foretold unto him, that I will judge his house for ever, for iniquity, because he knew that his sons did wickedly, and did not chastise them.” (1 Ki. 3:13)

224. However, it is not necessary to punish every sinner but only those who merit punishment. Punishment must be meted out according the type of sin and thus not be more or less severe than necessary. And the punishment must be mitigated with mercy if the sinner’s repentance merits mercy.

Sins of Omission

225. A Catholic commits a sin of omission by not sufficiently condemning sins or for not sufficiently admonishing, denouncing, or punishing sinners when he is obliged to; and in so doing, he shares equally in the guilt of the sin or sinner.

“If any one sin and hear the voice of one swearing and is a witness either because he himself hath seen or is privy to it, if he do not utter it he shall bear his iniquity.” (Lev. 5:1) “When I say to the wicked: O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked man from his way, that wicked man shall die in his iniquity, but I will require his blood at thy hand.” (Ez. 33:8)

(For more information, see *RJMI Topic Index: Sins of Omission.*)

The Heresies of Non-Judgmentalism and Non-Punishmentalism

226. The heresy of non-judgmentalism denies the Catholic obligation to condemn, admonish, or denounce sinners.

227. The heresy of non-punishmentalism denies the Catholic obligation to punish sinners.

(For more information, see *RJMI Topic Index: Non-Judgmentalism and Non-Punishmentalism.*)

Corporal and Capital Punishment, Slavery, and Torture Are Not Intrinsicly Evil

228. There are just reasons for corporal punishment, such as to punish and tame disobedient and sinful children and adults and as a deterrent to others. For example,

“Folly is bound up in the heart of a child and the rod of correction shall drive it away.” (Prv. 22:15) “Withhold not correction from a child, for if thou strike him with the rod, he shall not die. Thou shalt beat him with the rod and deliver his soul from hell.” (Prv. 23:13-14) “For whom the Lord loveth, he chastiseth; and he scourgeeth every son whom he receiveth... But if you be without chastisement, whereof all are made partakers, then are you bastards, and not sons.” (Heb. 12:6, 8) “A whip for a horse, and a snaffle for an ass, and a rod for the back of fools.” (Prv. 26:3) And speaking of secular authorities, St. Paul says, “For he is God’s minister to thee, for good. But if thou do that which is evil, fear, for he beareth not the sword in vain. For he is God’s minister, an avenger to execute wrath upon him that doth evil.” (Rom. 13:4)

229. Hence it is the duty of parents to administer corporal punishment to their children when they deserve it, a husband to his wife if she deserves it, and the State or Church (if possible) or others to a husband if he deserves it. And it is the duty of the State or Church or community to justly administer corporal punishment to those under its authority.

230. Corporal punishment can range from punishments that do not cause a permanent wound or permanent disability or a permanent scar to punishments that do cause these things.

231. Corporal punishments that cause a permanent wound or permanent disability or permanent scar must only be administered after a judgment from a competent authority of the State or Church or community. For example,

Parents can administer corporal punishment do their own children that do not cause a permanent wound, disability, or scar without a judgment from a competent authority.

If the child's sin or crime merits a greater punishment, even the death penalty and thus capital punishment, a judgment must first be made by a competent authority of the State or Church or community. For instance, under the Old Covenant if a child's sin or crime merited the death penalty, a competent religious authority had to first make the judgment and pass the sentence and then the child would be stoned to death: "If a man have a stubborn and unruly son who will not hear the commandments of his father or mother and being corrected slighteth obedience, they shall take him and bring him to the ancients of the city and to the gate of judgment, And shall say to them: This our son is rebellious and stubborn, he slighteth hearing our admonitions, he giveth himself to revelling and to debauchery and banquetings. The people of the city shall stone him, and he shall die that you may take away the evil out of the midst of you, and all Israel hearing it may be afraid." (Deut. 21:18-21) "He that striketh his father or mother, shall be put to death... He that curseth his father or mother shall die the death." (Ex. 21:15, 17)

232. Corporal punishment must not be more severe or less severe than required by justice or else it undermines the purpose and good effect of corporal punishment. Hence corporal punishment must fit the sin or crime.
233. There are just reasons for capital punishment (the death penalty) and war. Hence the translation of the Fifth Commandment's "Thou shalt not kill" is incorrect. The true translation is "Thou shalt not murder." For example,

After God gave Moses the Ten Commandments, Moses killed 23,000 evil Israelites at the bottom of Mount Sinai: "Then standing in the gate of the camp, he [Moses] said: If any man be on the Lord's side let him join with me. And all the sons of Levi gathered themselves together unto him. And he said to them: Thus saith the Lord God of Israel: Put every man his sword upon his thigh. Go, and return from gate to gate through the midst of the camp and let every man kill his brother and friend and neighbour. And the sons of Levi did according to the words of Moses, and there were slain that day about three and twenty thousand men." (Ex. 32:26-28)

Josue killed men, women, and children in a just war: "And we took all his cities at that time, killing the inhabitants of them, men and women and children. We left nothing of them." (Deut. 2:34) And King David killed many in just wars for the glory of God.

Jesus Christ says, "But as for those my enemies who would not have me reign over them, bring them hither and kill them before me." (Lk. 19:27) Hence Jesus told his followers that a time would come when they must take up the sword: "But now he that hath a purse, let him take it, and likewise a scrip; and he that hath not, let him sell his coat, and buy a sword." (Lk. 22:36)

Two saints who killed for Christ during the New Covenant era in just wars were the Holy Roman Emperors Constantine and Charlemagne.

St. Paul says that certain sinners are "worthy of death": "Who, having known the justice of God, did not understand that they who do such things are worthy of death; and not only they that do them, but they also that consent to them that do them." (Rom. 1:32)

St. John says that some sins merit the death penalty: "He that knoweth his brother to sin a sin which does not deserve death, let him ask and life shall be given to him, who sinneth not to death. There is a sin unto death; for that I say not that any man ask. All iniquity is sin, and there is a sin unto death." (1 Jn. 5:16-17)

And the Two Witnesses of the Apocalypse will kill for Christ and call down the wrath of God upon a multitude of people: "And I will give unto my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed in sackcloth. These are the two olive trees and the two candlesticks that stand before the Lord of

the earth. And if any man will hurt them, fire shall come out of their mouths and shall devour their enemies. And if any man will hurt them, in this manner must he be slain. These have power to shut heaven that it rain not in the days of their prophecy; and they have power over waters to turn them into blood and to strike the earth with all plagues as often as they will.” (Apoc. 11:3-6)

234. Slavery (which includes making slaves of several generations of men, women, and children) is not intrinsically evil and hence there are just reasons for slavery. God uses either his faithful chosen people or even unbelievers to justly enslave people. For example,

God ordained that his faithful chosen people should have slaves. “Let your bondmen and your bondwomen [slaves] be of the nations that are round about you. And of the strangers that sojourn among you or that were born of them in your land, these you shall have for slaves.” (Lev. 25:44-45)

But God has also ordained many times that his obstinately sinful chosen people be made slaves by unbelievers for many generations, such as when they were enslaved by the Egyptians, Syrians, Babylonians, and Persians.

St. Peter says, “Slaves, be subject to your masters with all fear.” (1 Pt. 2:18) St. Paul likewise says, “Slaves, obey in all things your masters.” (Col. 3:22)

And St. Paul even condones Catholics owning Catholic slaves: “Whosoever are slaves under the yoke, let them count their masters worthy of all honour lest the name of the Lord and his doctrine be blasphemed. But they that have believing masters, let them not despise them because they are brethren; but serve them the rather because they are faithful and beloved who are partakers of the benefit. These things teach and exhort.” (1 Tim. 6:1-2)

235. One of God’s punishments is that he ordains that children be separated from one or more of their parents against the will of their parents when either one or both of the parents are taken into slavery but not the children or when the whole family is taken into slavery and the children are separated from one or both of their children. For example,

One of the curses God promised would come upon the Israelites if they did not obey his commandments is as follows: “But if thou wilt not hear the voice of the Lord thy God, to keep and to do all his commandments and ceremonies, which I command thee this day, all these curses shall come upon thee, and overtake thee... May thy sons and thy daughters be given to another people, thy eyes looking on and languishing at the sight of them all the day, and may there be no strength in thy hand.” (Deut. 28:15, 32)

And the Word of God also says, “Thou hast forgotten the law of thy God, I also will forget thy children.” (Osee 4:6) “Let his children be carried about vagabonds, and beg; and let them be cast out of their dwellings.” (Ps. 108:10)

Many Israelite children were forcefully separated from their parents during the Babylonian exile, which God ordained. For example, Daniel and the three other Hebrew children were made slaves and separated from their parents against the will of their parents: “And the king spoke to Asphenez the master of the eunuchs, that he should bring in some of the children of Israel, and of the king’s seed and of the princes, children in whom there was no blemish... And the king appointed them a daily provision, of his own meat, and of the wine of which he drank himself, that being nourished three years, afterwards they might stand before the king. Now there was among them of the children of Juda, Daniel, Ananias, Misael, and Azarias. And the master of the eunuchs gave them names: to Daniel, Baltassar: to Ananias, Sidrach: to Misael, Misach: and to Azarias, Abdenago.” (Dan. 1:3-7)

Esther was forcefully separated from her foster father, Mardochai, and brought into the harem of the pagan king of Persia. (See Esther, Chapter 2)

One punishment from God is to forcefully separate women from their husbands and children: “Therefore will I give their women to strangers.” (Jer. 8:10)

And death is a worse punishment than slavery in which God ordains that even evil children be put to death. Regarding the Babylonians, the Prophet Isaias says, “Their infants shall be dashed in pieces before their eyes...” (Isa. 13:16) And King David says, “Blessed be he that shall take and dash thy little ones against the rock.” (Ps. 136:9)

236. Slavery that is ordained by God to punish and humble the wicked or to try the righteous is good slavery, but slavery that is not ordained by God is evil and thus sinful slavery.

237. Slaves must be treated justly, and thus the unjust treatment of slaves is sinful. Hence slaves must be punished not more or less severely than they deserve. And slaves must never be immorally abused.

What follows are examples of unjust treatment (cruelty) in a justified war and unjust slavery: “And the children of Israel carried away of their brethren two hundred thousand women, boys, and girls, and an immense booty; and they brought it to Samaria. At that time there was a prophet of the Lord there whose name was Oded, and he went out to meet the army that came to Samaria and said to them: Behold the Lord the God of your fathers being angry with Juda, hath delivered them into your hands and you have butchered them cruelly so that your cruelty hath reached up to heaven. Moreover you have a mind to keep under the children of Juda and Jerusalem for your bondmen and bondwomen, which ought not to be done, for you have sinned in this against the Lord your God. But hear ye my counsel and release the captives that you have brought of your brethren because a great indignation of the Lord hangeth over you.” (2 Par. 28:8-11)

For example, if a slave is not killed for a crime worthy of death, then this is unjust treatment of the slave because he deserves death. However, if a slave is put to death for a crime not worthy of death, then this is murder and unjust treatment of the slave: “Torture and fetters are for a malicious slave... And if he be not obedient, bring him down with fetters, but be not excessive towards any one; and do no grievous thing without judgment. If thou have a faithful slave, let him be to thee as thy own soul; treat him as a brother because in the blood of thy soul thou hast gotten him.” (Eccus. 33:28-31) “Hurt not the slave that worketh faithfully nor the hired man that giveth thee his life. Let a wise slave be dear to thee as thy own soul, defraud him not of liberty nor leave him needy.” (Eccus. 7:22-23)

238. Hence there are just reasons for torture, such as God torturing devils and humans in hell forever and men torturing other men for just reasons. Some just reasons for torture are to punish offenders, to deter offenders from committing future sins or crimes, to get vital information from an enemy in a just war or for a just cause, or to inflict punishment for penance due to sins.

239. However, torture used for an unjust reason is sinful, such as when the pagan Romans tortured Christians.

240. But even justified torture must not be immoral or more severe than necessary or else sin is committed.

Righteous Hatred, Anger, Vengeance, Killing, and Curses

241. Catholics must have righteous hatred to be saved. They must hate all sins, devils, and damned humans. For example,

The Prophet Amos says, “Hate evil and love good.” (Amos 5:15) St. Peter says, “Let him decline from evil and do good.” (1 Pt. 3:10-11) St. Paul tells Catholics to

deny “ungodliness” (Titus 2:12); and St. Paul says, “Thou hast loved justice and hated iniquity.” (Heb. 1:9); St. John says, “follow not that which is evil but that which is good.” (3 Jn. 1:11); And God, speaking to St. John, says, “But this thou hast, that thou hatest the deeds [sins] of the Nicolaites which I also hate.” (Apoc. 2:6)

242. Catholics must have righteous anger to be saved. For example,

King Solomon says, “Anger is better than laughter because by the sadness of the countenance the mind of the offender is corrected.” (Ectes. 7:4-6) Jesus was “looking round about on them [the evil Pharisees] with anger.” (Mk. 3:5) And St. Paul says, “Be angry and sin not.” (Eph. 4:26)

For examples of righteous anger regarding King Saul, Judas Machabeus, and Jesus Christ, see (1 Ki. 11:3, 6-7, 11, 13), (2 Mac. 10:33-35), and (Jn. 2:13-15).

243. God and his ways do not change. (Mal. 3:6) Therefore, just as God avenged his elect during the Old Testament era, so also God avenges his elect during the New Covenant era. For example,

God speaking to Moses, says “Revenge is mine, and I will repay them in due time that their foot may slide; the day of destruction is at hand and the time makes haste to come.” (Deut. 32:35) Likewise, Jesus says, “Will not God revenge his elect who cry to him day and night, and will he have patience in their regard? I say to you that he will quickly revenge them.” (Lk. 18:7-8) And St. Paul says, “It is a just thing with God to repay tribulation to them that trouble you.” (2 Thes. 1:6)

244. Sometimes God avenges his elect directly and other times through his creatures, which includes humans. For example,

Jesus, son of Sirach, teaches that “There are spirits that are created for vengeance and in their fury they lay on grievous torments. In the time of destruction they shall pour out their force, and they shall appease the wrath of him that made them. Fire, hail, famine, and death, all these were created for vengeance. The teeth of beasts, and scorpions, and serpents, and the sword, taking vengeance upon the ungodly unto destruction.” (Eccus. 39:33-37)

God used fire to kill soldiers who came to capture Elias: “And Elias answering, said to the captain of fifty: If I be a man of God, let fire come down from heaven and consume thee and thy fifty. And there came down fire from heaven and consumed him and the fifty that were with him.” (4 Ki. 1:10)

God directly killed Ananias and Saphira for holding back money they promised to the Catholic Church: “But Peter said: Ananias, why hath Satan tempted thy heart that thou shouldst lie to the Holy Spirit and by fraud keep part of the price of the land? ...Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God. And Ananias hearing these words fell down and gave up the spirit. And there came great fear upon all that heard it. And the young men rising up, removed him and carrying him out, buried him.” (Acts 5:3-6)

St. Paul says, “Now I Paul myself beseech you, by the mildness and modesty of Christ, who in presence indeed am lowly among you, but being absent am bold toward you...having in readiness to revenge all disobedience.” (2 Cor. 10:1-6)

And speaking of earthly rulers, both believers and pagans, St. Paul says, “For he is God’s minister, an avenger to execute wrath upon him that doth evil.” (Rom. 13:4)

For more examples of justified revenge, see Num. 31:1-3, Jdg. 16:28, and 1 Mac. 7:23-24.

245. However, there is an unjust revenge which thus is sinful. For example,

“He that seeketh to revenge himself shall find vengeance from the Lord.” (Eccus. 28:1) “Revenge not yourselves, my dearly beloved but give place unto wrath, for it is written: Revenge is mine, I will repay, saith the Lord.” (Rom. 12:19)

246. Hence there is a sinful revenge and a justified revenge. St. Paul speaks here of sinful revenge, which is vengeance because of the ill and insult done only to one’s own person and not for justice or for the glory of God. Sinful vengeance clouds right judgment, punishes beyond due measure, and burns like an unquenchable fire in the bosom. Justified revenge is done for justice or for the glory of God and not only because of the ill and insult done to one’s own person. Justified revenge does not cloud right judgment, does not punish beyond measure, and does not burn in the bosom like an unquenchable fire but only a temporary fire after which peace returns to the bosom after the revengeful act is expressed or executed.

247. Catholics must be willing to suffer and die for Christ in order to be saved. For example,

St. Paul says, “And all that will live godly in Christ Jesus shall suffer persecution.” (2 Tim. 3:12) “For unto you it is given for Christ, not only to believe in him but also to suffer for him.” (Phili. 1:29)

Jesus says, “For whosoever will save his life shall lose it, and whosoever shall lose his life for my sake and the gospel shall save it.” (Mark 8:35) “Then shall they deliver you up to be afflicted and shall put you to death, and you shall be hated by all nations for my name’s sake.” (Mt. 24:9)

248. And Catholics must be willing to kill for Christ to be saved. For example,

Jesus told his followers that a time would come when they must take up the sword and thus kill their enemies: “But now he that hath a purse, let him take it, and likewise a scrip; and he that hath not, let him sell his coat and buy a sword.” (Lk. 22:36) “But as for those my enemies who would not have me reign over them, bring them hither and kill them before me.” (Lk. 19:27) St. Paul teaches that certain sins are “worthy of death” (Rom. 1:32) (See also Heb. 10:28)

249. In justice and with righteous anger, God curses men who disobey his commandments. For example,

Speaking for God, Moses says, “A curse if you obey not the commandments of the Lord your God... Cursed be he that abideth not in the words of this law and fulfilleth them not in work.” (Deut. 11:28; 27:26) And King David says, “They are cursed who decline from thy commandments.” (Ps. 118:21)

250. God gives his chosen people, Catholics during the New Covenant era, the inspiration and authority to curse certain sinners because of the enormity of their sins or the grave danger they pose to others. In these cases, it is God himself who curses the evildoers through the mouths of men. These men, then, are speaking for God by proclaiming and foretelling curses that will come upon these evildoers. Take the following examples:

King David prays that “the Lord destroy all deceitful lips and the tongue that speaketh proud things.” King David was so righteously angry with certain obstinately evil religious leaders that he righteously cursed them and their offspring by the inspiration of the Holy Spirit as recorded in his Psalm 108.

St. Paul pronounces an anathema (a curse) upon those who preach another gospel: “As we said before so now I say again: If any one preach to you a gospel besides that which you have received, let him be anathema.” (Gal. 1:9)

St. Paul cursed an incestuous believer with the hope that it would cause him to repent: “I indeed, absent in body but present in spirit have already judged, as though I were present, him that hath so done. In the name of our Lord Jesus Christ, you being gathered together and my spirit with the power of our Lord Jesus, to deliver

such a one to Satan for the destruction of the flesh that the spirit may be saved in the day of our Lord Jesus Christ.” (1 Cor. 5:3-5)

251. Hence Catholics must be willing to justly curse others when the situation demands it.

Tithes, Donations, and Against Simony

252. The Catholic Church has the right and duty to demand, under pain of mortal sin, tithes from Catholics. That standard rate is 10% of net income.

Net income is the amount after expenses are deducted from your total (gross) income. The only expenses that cannot be deducted are for jewelry, other unnecessary things, and for recreation. Hence, expenses such as for rent, mortgage payments, gas for the car used for purposes other than recreation, utilities, insurance payments, taxes, food, clothing, medicine, business, and medical expenses are deducted from the total income.

253. Donations are gifts given to the Catholic Church, Catholic causes, and for other good causes and thus are not mandatory.

254. Simony is heresy and sacrilege. It entails the selling and buying of the spiritual things of the Catholic Church and thus the buying and selling of God’s grace; such as, offices, sacraments, sacramentals, relics, and blessings.

Speaking to his disciple, Jesus said, “Going, preach, saying: The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give.” (Mt. 10:7-8)

St. Paul says, “For all have sinned, and do need the glory of God. Being justified freely by his grace, through the redemption, that is in Christ Jesus.” (Rom. 3:23-24)

Simon Magus was the first recorded simoniac during the New Covenant era. He tried to buy the gifts of the Holy Spirit. (See Acts 8:18-21)

255. Hence simony includes Mass Stipends and Foundation Masses, which is the price for Masses, and stole fees, which the price for sacraments.¹⁸

Selling spiritual goods and services turns God’s home into a den of thieves. These evils were enshrined by the heretic Thomas Aquinas in the 13th century and thus began to flourish in the 14th century. From the birth of the Catholic Church until then, Catholics’ intentions during Mass were offered and accepted freely and thus if any money was offered it was truly alms or donations. Hence there were no fees for Mass intentions either by custom, demand, or request. God gave his Catholic Church more than sufficient means to support all of her needs by mandatory tithes and donations.

When giving relics to others, Catholics can sell the container of the relics, such as those made of gold, but must charge a fair price for the container and thus not overcharge so as to secretly get money for the relic, for this would be the mortal sin of simony for selling the relic. However, Catholics can buy relics from non-Catholics in order to ransom them and this is not simony but a good deed.

256. Every so-called pope, so-called cardinal, bishop, theologian, and certain priests and certain laymen who have allowed or supported stole fees, Mass stipends, and Foundation Masses is guilty of the mortal sin of simony and thus guilty of formal heresy. Consequently, the so-called popes and cardinals were or are heretical antipopes and anti-cardinals.

¹⁸ See *RJMI Topic Index: Simony*.

Some priests and laymen *may* be guilty of only venial sins and materially heretical depending on the spirit and manner in which they gave or accepted money for stole fees, Mass stipends, and Foundation Masses.

Sinful Usury

257. Usury is making a profit on a loan.

258. Usury is not intrinsically evil. It is a weapon and thus can be used only against enemies of the Catholic Church. Under normal circumstances a pope or Catholic bishop must determine which enemies of the Catholic Church can be loaned money or other items at usury.

For example, Deuteronomy 23:19-20 says, “Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing: But to the stranger. To thy brother thou shalt lend that which he wanteth, without usury: that the Lord thy God may bless thee in all thy works in the land, which thou shalt go in to possess.”

Commenting on this verse, Saint Ambrose says, “Who was the stranger but Amelech, the enemy. Take usury from him whose life you may take without sin. The right of waging war implies the right of taking usury.”

259. However, a Catholic always commits the sin of usury when he borrows from Catholics at interest or loans to Catholics for interest.

260. Beware of the heresy that excuses usury by giving it another name and thus pretends that it is not usury. For example, any excuse that allows profits to be made on loans, such as the ceasing-gain or emergent-loss or risk or penalty excuse.

- The risk excuse says that interest can be charged for a loan if there is a risk that the money may not be paid back. However, the loaner nevertheless makes a profit on the money loaned, regardless of the risk, and thus this is usury. One can say there is a risk to any loan given that it may not be paid back, such as if the borrower dies.
- The ceasing-gain excuse says that the money a man loans could have been used by him to make more money and thus he is entitled to get back more than he loaned. For example, a man loans \$1000.00 for three years. But if he had kept the money, he could have invested it and doubled it to \$2000.00 in three years and thus is entitled to get more money back than he loaned. However, the loaner nevertheless makes a profit from the money he loaned and thus this is usury.
- The emergent-loss excuse says that the money a man loans could have been used to repair some loss he incurs before the loan is paid off and thus he is entitled to get more money back than he loaned. For example, a man loans \$1000.00 for three years. But after one year he loses his barn by fire and must pay to have it fixed. The \$1000.00 he loaned could have helped him fix the barn and thus he is entitled to get more money back than he loaned. However, the loaner nevertheless makes a profit on the money loaned regardless if he incurred losses or not and thus this is usury.
- The penalty excuse says that if a loan is not paid by a certain time, a penalty is incurred in which the borrower must pay interest to the loaner. However, the loaner nevertheless makes a profit on the money loaned that is not paid on time and hence this is usury. The proper procedure when a loan is not paid on time is to confiscate property or services of the borrower of equal worth of the loan but not to make a profit from the borrower, which is usury.

These evil excuses may as well apply to gifts, donations, or alms. One could say, “I could have had more money if I never gave the gift, not only by keeping the money I gave but also by making more money with it or by using it to repair a loss.” A loan to a believer is akin to a gift and not to a profit-making transaction. The purpose of a loan is to help one in need, and hence to expect a profit from the money loaned is not helping but hurting the one in need. Asking for a profit for money loaned is no different from asking one to give back a gift, alms, or donation. If one wants to protect himself from losses or is so greedy as to always want to make more money, he should never give gifts or loans in the first place. But, of course, he would commit a mortal sin against charity and justice because of his stingy greed, just as the stingy, greedy, and damned-to-hell rich man who would not even give the poor Lazarus a piece of bread. (Lk. 16) And if he did give him a piece of bread, he would have asked Lazarus for two pieces in return because the rich man could have sold the one piece of bread and doubled his money.

261. If a Catholic finds himself in a situation where he cannot help but borrow money from non-Catholics (such as by taking out loans from a bank, or incurring interest payments on credit cards, or making mortgage payments on homes), he does not commit sin. He can look upon this as a punishment or trial from God for being under the control of non-Catholics: “The rich ruleth over the poor: and the borrower is servant to him that lendeth.” (Prv. 22:7)
262. Catholics can loan money to non-Catholics at interest and not sin (such as money earned by interest in a non-Catholic bank). However, they must not do so if forbidden by a competent Catholic authority or by a specific Catholic law.

Life Begins in the Womb but Not at Conception

263. Life begins in the womb when God creates the soul within its body, which is probably forty days after the body is created, after conception.
264. Hence beware of the heresy that life begins at conception, when the male seed fertilizes the female egg.

(For more information, see RJMI book *Life Begins in the Womb*.)

Against Abortion

265. The mortal sin of abortion is the deliberate termination of pregnancy by surgery, pills (such as the morning-after pill), potions, injections, or any other way. Hence anyone who believes in, procures, defends, promotes, or supports abortion is guilty of mortal sin.
266. However, it is not murder and thus not sinful when a choice must be made to spare either the mother or the infant in cases in which only one can survive the birthing process.
267. If an abortion takes place before the soul is created within the body, the following mortal sins are committed by those who obtain, participate in, or condone these abortions:
 - a) The mortal sin of contraception
 - b) The mortal sin of denying that procreation, the begetting of children, is the primary purpose of relations between man and woman¹⁹
 - c) The mortal sin of stealing a body that was being prepared for a soul to enter into. You can call the offenders “body snatchers.”

¹⁹ See RJMI book *Natural Family Planning to Prevent Conception Is Contraception: Procreation Is the Primary Purpose of Sexual Intercourse*.

- d) The mortal sin of unjust mutilation, which is a mortal sin against the Fifth Commandment
- e) The mortal sin of murder by intent for those who obtain, participate in, or condone abortion and believe that life begins at conception. Even though murder is not committed, they believe it is committed because they believe that life begins at conception.

268. Catholics who procure, support, or defend abortion in any way incur automatic minor excommunication even when there is no soul in the body when it is aborted.

Products that Use Cells or Other Body Parts of Aborted Infants Are Mortally Sinful

269. Products that use cells or other body parts of aborted infants are mortally sinful.

For example, any product the used stem cells of aborted infants in its production or testing phase is a mortally sinful product.

- 270. Anyone who knows a product used cells or other body parts of aborted infants in its production or testing phase but nevertheless promotes, defends, supports, or uses it is guilty of the mortal sin of abortion.
- 271. The products of companies that used stem cells of aborted infants in its production or testing phase but no longer do so because the company stopped it are no longer sinful, unless those products contain stem cells of aborted infants.
- 272. If a brand named product uses stem cells of aborted infants in its testing phase but the generic product does not, then the generic product is not mortally sinful but only the brand name.
- 273. If an independent lab tests a brand name product with stem cells of aborted infants, then only the lab is guilty of mortal sin but not the brand name product, as long as the brand name product did not use stem cells of aborted infants in its production or testing phase and did not hire the independent lab to conduct the test.

Sexual Relations, Contraception, Artificial Insemination, Test-Tube Babies, and Cloning

274. The only sexual acts that are not sinful are those among a husband and his wife.

“For fear of fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render the debt to his wife, and the wife also in like manner to the husband.” (1 Cor. 7:2-3)

- 275. However, not all sexual acts between a husband and his wife are moral. Some are sinful. Hence, within certain limits, sexual acts between a husband and his wife are good and thus not sinful.
- 276. Sexual pleasure is good and thus not lust when it is attained with the right person, for the right reason, in the right way, at the right time, and in the right place.
- 277. The right person to enjoy sexual pleasure with is one’s spouse and thus not with anyone or anything else: “Drink water out of thy own cistern, and the streams of thy own well... Keep them to thyself alone neither let strangers be partakers with thee. Let thy vein be blessed and rejoice with the wife of thy youth. Let her be thy dearest hind and most agreeable fawn. Let

her breasts inebriate thee at all times, be thou delighted continually with her love. Why art thou seduced, my son, by a strange woman, and art cherished in the bosom of another?" (Prv. 5:15-20) Therefore any sexual pleasure other than which occurs between spouses (a husband and his wife) is the mortal sin of sexual lust; such as, adultery, fornication between unmarried boyfriends and their girlfriends, homosexuality, bestiality, and masturbation) are mortal sins: "Marriage honourable in all and the bed undefiled. For fornicators and adulterers God will judge." (Heb. 13:4)

278. The right reason for spouses to enjoy sexual pleasure is primarily for procreation if it is possible and secondarily for the sexual pleasure itself. Hence spouses must desire that conception occur and thus do nothing to prevent conception even if conception is impossible. If they desire or plan to prevent conception when they have sexual intercourse, then they commit the mortal sin of sexual lust and the mortal sin of contraception. Sexual pleasure is good and thus not sinful or even a fault when spouses have sexual intercourse only for sexual pleasure provided they desire that conception occur if possible. St. Paul says, "Let every man have his own wife and let every woman have her own husband. Let the husband render the debt to his wife, and the wife also in like manner to the husband." (1 Cor. 7:2-3) Procreation must still be the primary reason for sexual intercourse even when it is not possible (such as in a barren womb). While sexual pleasure is the main motive in this case, procreation still remains the primary motive, as the spouses believe that procreation is the primary reason for sexual intercourse, just as men who at times eat food only for enjoyment and not sustenance know that the primary reason for food is sustenance. However, if men eat only for pleasure while preventing its primary reason of sustenance by vomiting after they eat, then this is the mortal sin of gluttony, of lusting after food.
279. The right way for spouses to enjoy sexual pleasure is with the motive of spilling the husband's seed into his wife's womb. Hence any voluntary spilling of the male seed outside the womb is a mortal sin of lust. Spouses are allowed to fondle each other's private parts, which includes female breasts, with their hands: "How beautiful art thou, and how comely, my dearest, in delights! Thy stature is like to a palm tree and thy breasts to clusters of grapes. I said: I will go up into the palm tree, and will take hold of the fruit thereof, and thy breasts shall be as the clusters of the vine..." (Can. 7:6-8) Loving embraces and kisses are also good: "I languish with love. His left hand is under my head, and his right hand shall embrace me." (Can. 2:5-6) However, open-mouth kissing in which the tongue of one spouse is placed into the mouth of the other spouse is against nature, is the mortal sin of sexual lust, and is unhygienic. And sodomy, oral sex, or any other contact of the private parts with parts of the body (other than with hands or with private part to private part) for a sexual purpose is unnatural, is the mortal sin of sexual lust, and is unhygienic: "So that now they neither keep life nor marriage undefiled... All things are mingled together... forgetfulness of God, defiling of souls, changing of nature, disorder in marriage..." (Wis. 14:24-26)
280. The right time when spouses can enjoy sexual pleasure and thus have sexual intercourse is when none of the following conditions apply:
- a) The wrong time is when the Catholic Church forbids sexual intercourse. Just as the Catholic Church has the right to ban Catholics from eating meat or feasting on certain days, so also she can ban sexual intercourse between spouses on certain days: "And Moses came down from the mount to the people and sanctified them. And when they had washed their garments, he said to them: Be ready against the third day and come not near your wives." (Ex. 19:14-15) If spouses engage in sexual intercourse during forbidden times, they commit the mortal sin of sexual lust and the mortal sin of disobedience for violating a disciplinary law of the Catholic Church.

- b) The wrong time is during the wife's monthly cycle of blood: "If any man lie with a woman in her flowers and uncover her nakedness, and she open the fountain of her blood, both shall be destroyed out of the midst of their people." (Lev. 20:18)
 - c) The wrong time is when the health of one of the spouses would be harmed. If there is a great danger to the spouse's health, then sexual relations *must* not occur. If there is a minor danger to the spouse's health, sexual relations *may* occur but do not have to, depending upon the spouse whose health would be harmed.
 - d) The wrong time is when it is not convenient. If it is inconvenient, then the spouse who is requested to have sexual relations does not have to consent but can if he or she wants to. For example, if the wife is cooking dinner or the husband is in the middle of doing some manual labor that cannot be interrupted or in which it would be inconvenient to interrupt.
 - e) The wrong time is when the request is made too many times within a day. Immoderate and thus excessive sexual intercourse between spouses is the mortal sin of sexual lust, just as eating too much food to the point of being unhealthily fat is lust and the mortal sin of gluttony. Sexual gluttony between spouses can harm the health, steals time by taking up an excessive amount of time, and indicates a lack of control and moderation of the sexual desire and thus this good passion turns into lust and becomes obsessive and addictive. Such a spouse would not be able to control him or herself if his or her spouse got sick or died and thus would commit the sin of sexual lust by seeking sexual pleasure in a sinful way.
281. The right place for the sexual act between spouses is in privacy and not in forbidden places. Hence if spouses have sexual intercourse in public for others to see or in a forbidden place (such as a church), then they commit the mortal sin of lust. And if it is done in a church, then it is also a mortal sin of sacrilege and the mortal sin of disobedience for violating a law of the Catholic Church.
282. St. Paul says, "But for fear of fornication, let every man have his own wife and let every woman have her own husband. Let the husband render the debt to his wife, and the wife also in like manner to the husband. The wife hath not power of her own body, but the husband. And in like manner the husband also hath not power of his own body, but the wife. Defraud not one another, except, perhaps, by consent, for a time, that you may give yourselves to prayer; and return together again, lest Satan tempt you through lack of self-control." (1 Cor. 7:2-5) Hence a spouse must not refuse sexual relations to the other spouse when requested, provided that the act is done for the right reason (which means desiring conception to occur even if not possible), in the right way, in the right time, and in the right place.
283. Sexual pleasure in dreams (such as pollution, which is the spilling of the male seed) is not sinful unless desired when awake. However, it could be because of one or more of the following reasons:
- a) Because of a current sin one is guilty of and hence needs to be confessed
 - b) To make one aware of his own weakness and the necessity of God's grace
 - c) To make or keep one humble.
 - d) For penance due to one's sins or to gain grace for others because of the humiliation and suffering entailed for those who hate it with a perfect hatred.

284. Any desire, plan, or action to prevent conception either before, during, or after sexual intercourse is the mortal sin of contraception, such as,
- a) Before sexual intercourse by planning to have intercourse only during the female's infertile period in order to prevent conception (aka Natural Family Planning (NFP)) or by sterilization
 - b) During sexual intercourse by using condoms or IUD's or by Onanism which is the withdrawal of the male part in order to spill the seed outside the womb
 - c) After sexual intercourse by foams or pills or any other method
285. Artificial insemination is moral when a husband cannot naturally implant his seed into the womb of his wife. In this case, the husband's seed can be obtained outside the womb and inserted into the womb. The intention, then, is not to spill or waste the husband's seed outside the womb but to plant it inside the womb so that procreation may occur.
286. However, test-tube babies are abhorrent and immoral in which the female egg is removed from the womb and placed in a test-tube and then the male seed is introduced into the test-tube to fertilize the egg so that conception takes place in a test-tube.
287. Human male sperm banks and human female egg banks are abhorrent and immoral.
288. Any attempt to clone humans or make a half-human half animal creature is immoral and heretical. It is against the natural law and God's order.

Child Birth and Breast Feeding

289. God ordained pain for the mother during child birth as a punishment due to original sin: "And to the woman he [God] said, I will greatly multiply thy pains and thy groanings; in pain thou shalt bring forth children." (Gen. 3:16) Hence a woman must not take pain killers during child birth unless her life or the life of her infant is in danger.
290. The natural law ordains that mothers must breast feed their infants. If that is not possible or convenient, then a wet nurse must breast feed the infant. And if that is not possible, then the infant may be bottle fed.

Marriage, Divorce, Mixed Marriages, and Polygamy

291. According to the pre-1130 laws of the Catholic Church, the matter of the sacrament of matrimony is the spouses and the form is their consent in the present tense to marry one another; this is what makes the marriage valid, a true marriage. And this is at least an ordinary magisterium dogma.
292. However, for Catholics to get legally married they must get married before a Catholic priest if possible. If they do not when it is possible, they commit mortal sin and must be punished by the Church, but they are nevertheless married because their marriage rite was valid even though it was illegal.
293. The Catholic Church alone has the right from God to judge which Catholic or non-Catholic marriages are valid and legal.
294. Persons who are not responsible enough to be married or have children, such as certain retarded persons, must not be allowed to marry nor have children.
295. Divorce and remarriage while both spouse are alive is not intrinsically sinful, as God allowed it during the Old Covenant era.

296. It is an allowable opinion, one that I hold, to believe that Jesus also allowed divorce and remarriage during the New Covenant era, such as for fornication: “And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery.” (Mt. 19:9) But Jesus greatly limited the reasons for allowing divorce and remarriage because divorces were given for frivolous reasons during the Old Covenant era. One proof that this is an allowable opinion is that some popes, Church Fathers, bishops, and Catholic theologians held it; and, more importantly, some popes and bishops have allowed divorce and remarriage for fornication and other reasons.²⁰
297. As a general rule Catholics are banned from marrying non-Catholics. And if they do, they must get a dispensation from an authorized Catholic superior in order to get legally married.
298. It is not intrinsically sinful for a man to have several living wives, known as polygamy, as God allowed this during the Old Testament era. However, it is intrinsically sinful for a woman to have several living husbands. Hence even though the Catholic Church has banned husbands from having more than one wife, that disciplinary law can be abolished in which a pope can allow a husband to have several living wives.

Against Homosexuality and Transgenderism

299. Homosexuality, which is men having or desiring sexual relations with men or women having or desiring sexual relations with women, is intrinsically evil and mortally sinful.
- “If any one lie with a man as with a woman, both have committed an abomination; let them be put to death; their blood be upon them.” (Lev. 20:13)
- “For their women have changed the natural use into that use which is against nature. And in like manner the men also, leaving the natural use of the women have burned in their lusts one towards another, men with men working that which is filthy and receiving in themselves the recompense which was due to their error...They who do such things are worthy of death; and not only they that do them, but they also that consent to them that do them.” (Rom. 1:26-27, 32)
300. It is heresy to believe that only homosexual acts are mortal sins and not also homosexual thoughts. The dogma is that mortal sins are committed not only by actions but also by thoughts: Jesus says, “I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.” (Matthew 5:28) The same applies to homosexual thoughts that are embraced.
301. Hence it is heresy to believe that homosexuals are not mortal sinners as long as they do not practice their mortally sinful thoughts.
302. It is also heresy to believe that homosexuals should have the God-given right to promote, defend, or justify their homosexuality. The dogma is that sin has no rights in the eyes of God, for God “hath commanded no man to do wickedly, and he hath given no man license to sin:” (Eccus. 15:21)
303. Transgenderism, which is men desiring or trying to become women and women desiring or trying to become men, is not only against nature and science but is also intrinsically evil.²¹

²⁰ For more information, see *RJMI Topic Index: Divorce and Remarriage*.

²¹ An infant who is born with the external sexual organs of a male and a female is either a male or a female depending on its internal organs. If such an infant has the internal organs of a female (a womb and ovaries), then it is a female and the external male sexual organs should be removed. If such an infant has the internal organs of a male, then it is a male and the external female sexual organs should be removed. Hence there is no such thing as a human that is a male and a female.

“A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel, for he that doeth these things is abominable before God.” (Deut. 22:5)

304. However, men who dress like women or women who dress like men to save a life or evade detection is not transgenderism, as long as they do not desire in their heart to be or look like the other gender.

For example, *Roman Martyrology*, 4/28: “At Alexandria, the martyrdom of the virgin St. Theodora. For refusing to sacrifice to idols, she was sent to a place of debauchery; but one of the brethren, named Didymus, through the admirable providence of God, delivered her by quickly exchanging garments with her. He was afterwards beheaded and crowned with her in the persecution of Diocletian, under the governor Eustratius.”

God Does Not Create Men as Homosexuals, Alcoholics, or as Any Other Kind of Sinner

305. God made all things to be good: “He [God] made nothing defective.” (Eccus. 42:25) “He [God] hath made all things good.” (Ectes. 3:11)
306. Therefore, sins in deeds or thoughts (such as the sin of homosexuality, adultery, alcoholism, and drug addiction) come from men when they abuse their freewill by disobeying God by consenting to the temptations of devils or humans.
- “God made man right and he hath entangled himself...” (Ectes. 7:30) “Thou wast perfect in thy ways from the day of thy creation, until iniquity was found in thee.” (Ez. 28:15) “What is more wicked than that which flesh and blood hath invented?” (Eccus. 17:30) “Error and darkness are created with sinners.” (Eccus. 11:16) “He [God] hath commanded no man to do wickedly, and he hath given no man license to sin.” (Eccus. 15:21)
307. Therefore, God did not create certain men with a natural orientation to homosexuality because such an orientation is unnatural and sinful. St. Paul teaches that man's nature, which comes from God, is not inclined to a homosexual orientation. He says this orientation is against the nature God has given men, “...women have changed the natural use into that use which is against nature... men also, leaving the natural use of the women, have burned in their lusts, one towards another: men with men.” As God cannot err, the sinful orientation and sin are because of man's error, as St. Paul teaches, “men with men, working that which is filthy and receiving in themselves the recompense which was due to their error.”
308. Beware, then, of the heresy and blasphemy which teaches that God created some men to commit sins in deed or thought.
309. And beware of the heresy which states that homosexuality or alcoholism or any other sin is inherited in the DNA or due to a chemical imbalance or some other physical reason.
310. Homosexuality or alcoholism or any other sinful condition is caused by a spiritual sickness of the soul which comes from the abuse of freewill when men consent to these sins and thus become cursed by God.

(For more information, see RJMI book *God Did Not Create Men to Be Homosexuals*.)

Against Suicide and Euthanasia

311. It is a mortal sin to commit suicide. Suicide is a man taking his own life because of despair or hatred of his life or to escape pain and suffering.

312. It is not suicide to take one's life to guard a secret or to protect others in war or to die a noble death rather than be taken prisoner. For example,

If because of the imminent danger of torture one is in great danger of revealing an important secret that would greatly harm his cause, he can take his life and does not commit suicide.

It is not suicide when a soldier covers a grenade or other bomb with his body to protect his fellow soldiers: "And Eleazar, the son of Saura, saw one of the beasts harnessed with the king's harness; and it was higher than the other beasts, and it seemed to him that the king was on it. And he exposed himself to deliver his people and to get himself an everlasting name. And he ran up to it boldly in the midst of the legion, killing on the right hand, and on the left, and they fell by him on this side and that side. And he went between the feet of the elephant and put himself under it and slew it and it fell to the ground upon him, and he died there." (1 Mac. 6:43-46)

And it is not suicide to take one's life to avoid being taken prisoner, not to evade pain and suffering but to die a noble death rather than fall into the hands of a greatly hated enemy: "Now Razias, one of the ancients of Jerusalem, was accused to Nicanor, a man that was a lover of the city and of good report, who for his affection was called the father of the Jews. This man, for a long time, had held fast his purpose of keeping himself pure in the Jews' religion and was ready to expose his body and life that he might persevere therein. So Nicanor being willing to declare the hatred that he bore the Jews sent five hundred soldiers to take him. For he thought by insnaring him to hurt the Jews very much. Now as the multitude sought to rush into his house, and to break open the door and to set fire to it when he was ready to be taken, he struck himself with his sword, choosing to die nobly rather than to fall into the hands of the wicked... And standing upon a steep rock, when he was now almost without blood, grasping his bowels with both hands, he cast them upon the thron, calling upon the Lord of life and spirit to restore these to him again; and so he departed this life." (2 Mac. 14:37-46)

313. Euthanasia is a mortal sin. Euthanasia is the intentional ending of a human life in order to end pain and suffering. The man who commits the act and all who assist in any way are guilty of murder and the man who dies is guilty of suicide if he consents to the act. And anyone who believes in or defends or supports euthanasia is guilty of mortal sin.
314. It is not euthanasia to refuse extraordinary medical care to save a man's life. Men are bound by the natural law to use the ordinary means to save other men, such as by giving them food, water, shelter, and ordinary medical care. But they are not bound by the natural law to try to save lives by extraordinary medical care or by means that threaten the salvation of souls.

Ordinary medical care depends upon what is available and financially possible. Hence extraordinary medical care for a poor person is ordinary medical care for a rich person. Medical care that could threaten the salvation of souls is when Catholics must stay in non-Catholic hospitals for an extended period of time or when Catholics must deny the faith in order to get food, water, shelter, or any kind of medical care. Therefore, if men do not want to go to a hospital because they cannot afford it or it would cause bankruptcy or Catholics do not want to stay for an extended period of time in non-Catholic hospitals for fear of falling into mortal sin, they do not commit sin by staying home and using ordinary medical care even if it means they must die whereas they would have lived if they stayed in the hospital. And it is not a sin to remove a man from life support if he is brain dead or if he can no longer afford it or the support could be used for another who has a better hope of saving his life or the man is a Catholic whose soul is in danger because of the evil influence of the non-Catholics that surround him.

Role of Men, Women, and Children, and Against Feminism

315. The duty of men is to provide for and protect their home and family and for husbands to rule their family according to God's law with justice and beneficence.
316. The duty of women is to take care of their home and children, change diapers, cook, clean, make and mend clothes, and do other household chores.
317. Feminism is a heresy which states that women, as a general rule, should have rights, opportunities, and treatment equal to that of men. The dogma is that a wife must obey her husband in all things possible except things that are sinful, near occasions of sin, or would jeopardize her salvation or that of others.
- “To the woman he [God] said, ...thy submission shall be to thy husband, and he shall rule over thee.” (Gen. 3:16) St. Paul says, “Let women be subject to their husbands, as to the Lord.” (Eph. 5:22) And St. Peter says, “Let wives be subject to their husbands.” (1 Pt. 3:1)
318. It is heresy to believe that women can receive holy orders, serve at the altar, teach men the faith in an official capacity, or publicly speak in church:
- “Let women keep silence in the churches; for it is not permitted them to speak, but to be subject, as also the law saith.” (1 Cor. 14:34)
- “Let the woman learn in silence with all subjection. But I suffer not a woman to teach nor to use authority over the man but to be in silence.” (1 Tim. 2:11-12)
319. However, women can teach children the faith in an official capacity such as by teaching them the catechism. And women can teach men and women the faith in a private capacity.
320. It is contrary to the natural law to believe that women, as a general rule, can fight in armies or rule men. Even though mothers rule their male children, fathers rule over mothers and their children. And even though queens rule their male subjects, kings rule over queens and their subjects.
321. Children must obey their parents or guardians in all things possible except things that are sinful, near occasions of sin, or would jeopardize their salvation or that of others.

Education of Catholic Children

322. Catholic children must only attend Catholic schools or be home schooled. Hence they must not attend non-Catholic or non-denominational schools.
323. Boys and girls must not be educated together in major educational institutions. However, they can be educated together in the home or small school houses.
324. Adult children can attend non-Catholic schools for learning a trade or a profession, such as to learn carpentry or to be a medical doctor. But they must not accept any teaching that is contrary to the Catholic faith, which includes morals.

Against Immodesty and Voluntary Mutilation, such as Tattoos

325. Men, women, and children must dress and be modest according to the teachings of the Catholic Church.²²

²² See RJMI article *Modesty Rules for Men and Women*.

326. Tattoos, body painting, and body piercing are sinful, except for one ear piercing per ear for women in which the hole is small or for slaves to indicate their bondage. A slave can also be branded for ownership, but the brand must not be an evil symbol or word. However, a slave who is branded with an evil symbol against his will is not guilty of sin.

Lipstick and makeup for women are not considered body painting.

If you have a tattoo, you must keep it covered with clothing if possible. If it is an evil symbol, then you must have it removed or blotted out with another tattoo that covers it and is not an evil symbol.

If you have a pierced ear in which there is a large opening in the ear, you must have it surgically repaired if possible.

327. It is sinful vanity to dye hair to look younger or to be more attractive.

328. It is a sin to dye hair with unnatural colors, such as purple, blue, pink, or green.

329. It is a sin to have ostentatious hair styles, such as spiked hair.

330. It is sinful vanity to have face lifts, cosmetic surgery, or injections to make one look younger or more attractive, except for those whose face is grossly disfigured.

Alcohol, Drugs, Smoking Tobacco, Gambling, Music, Dances, and Art

331. Drinking alcohol is good if done in moderation but sinful if drunk to get drunk.

“Wine was created from the beginning to make men joyful, and not to make them drunk. Wine drunken with moderation is the joy of the soul and the heart. Sober drinking is health to soul and body. Wine drunken with excess raiseth quarrels and wrath and many ruins. Wine drunken with excess is bitterness of the soul. The heat of drunkenness is the stumbling block of the fool, lessening strength and causing wounds.” (Eccus. 31:35-40)

332. Drug abuse is a sin against the Fifth Commandment.

333. The ingestion of drugs that greatly alter the mind (such as marijuana in which THC has not been removed, cocaine, and LSD) is sinful.

334. The legitimate use of non-mind altering drugs (such as pain killers, sleeping medicine, relaxation medicine, or stay-awake medicine) is good. However, they must not be abused by taking them when not needed or contrary to the orders of a good doctor.

335. Smoking tobacco is not intrinsically evil and thus is good if used in moderation. However, the immoderate smoking of tobacco is a sin against the Fifth Commandment because it harms one’s health. The smoker must also be considerate of others who do not smoke by keeping the smoke from them if it bothers them.

336. Gambling is not intrinsically evil and hence is good if done in moderation. However, immoderate gambling is sinful, which is gambling with money that must be used for the necessities of life, taxes, tithes and donations to the Catholic Church, and alms.

- a) Recreational gambling consists of using money that is set aside for entertainment, such as for eating at restaurants, going to movies or plays or concerts, skiing, bowling, hunting, golfing, or gambling. It matters not how one spends his money for recreation as long as the recreation is not sinful. The proper attitude for recreational gambling is to count the money as lost and be thankful if you win—hope to win but expect to lose. For example, if you were going to spend \$50.00 on a concert but instead spent it on gambling, you still spent the same amount of money.

- b) Professional gambling is not sinful as long as the gambler is consistently making money and thus is not losing money that is needed for necessities of life, taxes, tithes and donations to the Catholic Church, and alms. If he begins to consistently lose money, then he must only gamble for recreation.

337. All forms of music (such as folk, country, classical, big-band, jazz, soul, rock, disco, and rap) are good as long as it fulfills the following conditions:

- a) The tone of the music is not discordant, erratic, chaotic, or extremely violent.
- b) The lyrics are not sinful. Sinful lyrics include effeminate, silly, or buffoonish lyrics.
- c) The musicians do not look or act like freaks, crazy people, or criminals; such as having off-colored hair, men dressing like girls, or acting like criminals as most Rap musicians do;
- d) The name of the musical group does not have a satanic or otherwise evil name; such as Black Sabbath.

Examples of good rock music are some but not all of the songs from Eric Clapton, The Allman Brothers, The Eagles, Bruce Springsteen, Moody Blues, Santana, Creedence Clear Water Revival, and 1950's rock music.

Examples of sinful rock music are as follows: most heavy metal rock because most of it has an extremely violent tone or sinful lyrics or the musicians have a sinful demeanor; most Rap music because most it has sinful lyrics or the musicians have a sinful demeanor; and rock groups that dress or act that freaks, such as *Kiss*, *Alice Cooper*, and the *Rolling Stones*.

Some classical and jazz music has a sinful tone because it is discordant or chaotic.

An example of music that has a good tone but sinful lyrics is Frank Sinatra's "I Did It My Way" and "Its Witchcraft." Music that has a good tone but sinful lyrics could be played if the lyrics are cleaned up or the music is played with no vocals.

338. It is good to use music with a sinful tone or sinful lyrics (but not immodest lyrics such as forbidden curse words) in a movie or video in order to depict evil or sinful things; such as discordant music to depict discord; or weird music to depict mental illness; or extremely violent music to depict sinful rebellion and chaos.

339. Dancing is not intrinsically evil. Dances that are modest, not sexually suggestive, dignified, and non-pagan are good dances and dances that are not are sinful dances.

Examples of sexually suggestive dancing are dances that require close body to body contact or the moving of the hips or other body parts in a sexually suggestive manner.

Some good dances are as follows: waltzes, polkas, and folk and ballet dances that are modest and dignified and not sexually suggestive or pagan.

Sinful dances consist of the following: dances that are good but the dancers are immodestly dressed, such as most modern ballets; dances that are either sexually suggestive or pagan or undignified, such as Tangos or dances glorifying paganism (such as Indian war dances in which they dress and act like mad animals); or Rock and Rap dances in which the dancers act like mad, insane, spastic, criminal, or delirious persons.

340. Good art is rational, modest, dignified, and non-pagan. Hence art that is blasphemous, pagan, immodest, sexually suggestive, irrational, unrecognizable, distorted, disoriented, deviant, or weird is sinful art.

341. It is a sin of idolatry to idolize actors, musicians, dancers, artists, sports players, or any other person.

Diet

342. It is a sin against the Fifth Commandment to be greatly or extremely over-fat or greatly or extremely under-fat (unless being under-fat is caused by illness or involuntary deprivation). The sin is venial or mortal depending on the level of harm to your health. I say over- and under-fat instead of over- and under-weight because a too high or too low fat percentage in the body, not weight, is what actually harms health.
343. The sin is venial for persons greatly over-fat (obese) or greatly and purposely under-fat because this greatly harms their health. The sin is mortal for persons extremely over-fat (greatly obese) or extremely under-fat because this extremely harms their health.
- “Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me.” (Eccus. 23:6)
- “Fatness hath covered his face, and the fat hangeth down on his sides.” (Job 15:27)
- “And the wrath of God came upon them. And he slew the fat ones amongst them.” (Ps. 77:31)
344. However, there is no sin or fault for persons slightly over-fat because this does not harm their health but only hampers it. And there is no sin or fault for persons who are slightly under-fat, according to some charts, because this does not harm nor hamper their health.

(For more information, see RJMI article *Diet and Exercise*.)

Frugality

345. It is good to be frugal and a sin not to be frugal. Frugal means to not waste things, to budget your money by not spending more than you make, to buy things at the best prices, to recycle or reuse things when you can, to not waste utilities or food, to not replace things that are working well enough, and to do without things that you cannot afford.
- “Use as a frugal man the things that are set before thee.” (Eccus. 31:19)
- “Jesus took the loaves; and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they would. And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost.” (Jn. 6:11-12)
346. However, beware of being cheap under the guise of frugality. Being cheap is a sin of greed, stinginess, and selfishness.

Upkeep and Use of Property

347. You must do the following things if possible. You must keep your home and property safe and in working order. It does not have to be spotlessly clean or beautiful; but it must not be in a state of squalor, meaning an unhealthy or unsafe state. And it must be orderly, meaning it must not be severely disordered so as to make it difficult to navigate or use. Things must have their own place and thus must not be disorderly so as to get lost or be hard to find. You must take care of your tools, equipment, and other possessions so they do not deteriorate, malfunction, or break down because of your neglect. You must not litter on your property or on any other property. You must return lent items when you are done using them.

“Thou shalt have a place without the camp to which thou mayest go for the necessities of nature, Carrying a paddle at thy girdle. And when thou sittest down, thou shalt dig round about; and with the earth that is dug up thou shalt cover that which thou art eased of (for the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thy enemies to thee) and let thy camp be holy, and let no uncleanness appear therein, lest he go away from thee.” (Deut. 23:12-14)

“Number not thyself among the multitude of the disorderly” (Eccus. 7:17)

Sports, Recreation, Proper Use of Animals in Sports, and Hunting

348. God gave men sports, games, hobbies, and other recreations to enjoy by playing, doing, or watching them: “Do what thou hast a mind but not in sin or proud speech.” (Eccus. 32:16) Therefore, any sport or recreation that is not sinful is good, as long as modesty, honesty, good sportsmanship, and non-idolization are maintained.
349. Any sport that has a high probability of causing permanent disability or death is sinful and thus not allowed. Hence good sports that cause harm (such as boxing, mixed martial arts, and football) must be regulated so that as a general rule they do not cause permanent disability or death.
350. Lifting weights for strength or to stay in shape is good. However, lifting weights to pump up the body into a gross, unnatural, and extremely abnormal form (such as most bodybuilders) is sinful vanity.
351. The natural law bans women from physically aggressive sports, from sports that would deform their feminine body by making it muscle bound, from competing with men,²³ and from all professional level sports.

Some sports that women are banned from playing are football, soccer, rugby, boxing, wrestling, martial arts, car racing, basketball, baseball, softball, volleyball, polo, water polo, hockey, field hockey, competitive weightlifting, and bullfighting. However, women can learn martial arts for self-defense.

Some sports that women are allowed to play, but not in professional competitions and as long as they are modestly dressed, are golf, tennis, shooting, skating, skiing, sledding, gymnastics, swimming, ping-pong, bowling, and bow and arrow and gun shooting.

Women can play certain sports with men that are not part of an official competition, such as tennis, croquet, golf, and badminton.

352. It is the heresy of feminism for women to be sports announcers, interviewers, coaches and trainers of men, or for women to enter men’s locker rooms.
353. The use of animals in sports is not intrinsically evil and thus good as long as the animals are not tortured or do not greatly endanger the lives of humans. While humans can deserve to be tortured, animals can never deserve to be tortured.

Examples of a good use of animals in sports are horseracing in which whipping the horse is allowed since this is not torture; polo; rodeo; bull riding in which electric prods to get the bull out of the pen are allowed because this is not torture; bullfighting in which the bull is not maimed or killed and hence consists of the bullfighter evading the bull and scoring points by hitting the bull with a stick and in which the bulls’ horns must be cut so as to not permanently harm the bullfighter; and hunting of animals and fishing in which the kill is made as painless as possible. Examples of an evil use of animals in sports are animals fighting one another, such

²³ Women can play certain sports with men that are not part of an official competition, such as tennis, croquet, golf, and badminton.

as cock fighting and dog fighting; and running bulls in the street among the people because it greatly endangers the lives of the people.

354. It is a natural law that hunting is good if done for food, clothing, medicine, to limit animal populations, to eliminate dangerous predators, and as long as it does not threaten the extermination of a species.

Forbidden Words

355. Do not use the f...k word. You can substitute it with an acceptable word.
356. Some appropriate words for the sexual act between man and woman are sexual intercourse, the sexual act, sexual relations, coupling, or copulation.
357. When referring to the private parts of men and women do not use crude words. Instead, use words such as doctors' use. Most times one can say the private part of the man or the private part of the woman.
358. When appropriate, the words dung, crap, shit, bastard, bitch, bum, whore, harlot, fool, dope, jerk, dummy, and idiot are acceptable.
359. Beware of the heresy of political correctness which uses words to deny or diminish a condition, trait, or attribute.

For example, political correctness refers to retarded persons as mentally challenged and some even glorify retards by referring to them as superior beings. It refers to bastards as some other thing that denies the fact that the person was born out of wedlock. It does not refer to one who falls away from the Catholic Church as a spiritual bastard but uses some other word that diminishes the true nature of the sin. It refers to cripples as physically challenged. That is not to say that retards, bastards, and cripples cannot be pleasing to God and be saved; but lying about or diminishing their condition does no one any good. And political correctness refers to homosexuals as gays and thus glorifies homosexuality by pretending it is a happy and thus good condition. Because homosexuality is a sinful condition, derogatory words must be used to denigrate homosexuals; such as by calling them faggots or queers.

360. When appropriate, it is good to use words that show obstinate sinners for what they are by using derogatory words; such as by referring to homosexuals and lesbians as fagots, queers, bull dikes, and butches; and by referring to sinfully rebellious or uncivilized men as savages, animals, radicals, and barbarians.

“You have despised all my counsel and have neglected my reprehensions. I also will laugh in your destruction and will mock when that shall come to you which you feared.” (Prv. 1:25-26) “He shall scorn the scorers.” (Prv. 3:34) “He that dwelleth in heaven shall laugh at them, and the Lord shall deride them.” (Ps. 2:4) “Therefore thou hast sent a judgment upon them as senseless children to mock them.” (Wis. 12:25)

361. You can or cannot use the word “damn” for the following reasons:
- a) You can use the word damn when referring to those who are known to be damned (such as Satan and Judas Iscariot) or presumed to be damned; such as by saying so and so is damned to everlasting hell or presumed to be damned.
 - b) You can use the word damn when referring to those who are on the road to damnation; such as saying so and so is on the road to everlasting damnation or so and so is in a state of damnation;

- c) As a general rule, you must not use the word damn if it means you want a living person to be damned to hell; such as by saying “Damn you” to someone, which is equal to saying “Go to hell,” which also, as a general rule, must not be said to a living person. (For exceptions, see RJMI article *On Who Catholics Must Not Pray for and Wish Them the Worse.*)
 - d) You can use the word damn to refer to irrational things that are cursed by God. But you must not use it for irrational things that are not cursed by God.
362. Do not use the words “Holy Cow,” as this is idolatrous and blasphemous. Do not use the word “Gee Wiz,” as this glorifies wizards. Do not use the words “It is in the cards or stars or tea leaves,” as this refers to evil fortune telling. Do not glorify and justify false gods by saying things such as “The gods of football are looking down upon us.”
363. Do not use racial slurs.²⁴

Doctors Can Cure Physical Ills but Only God and His Grace Can Cure Spiritual Ills

364. What follows is a good definition of physical ill, spiritual ill, and spiritual disturbances:
365. Physical ill caused by physical things can be cured by physical things, such as medicine and other medical treatments because the root of the problem is physical.
366. Physical ill can cause spiritual disturbances (mental disturbances) but the root of the problem is physical and not spiritual. Once the physical ill is cured or ceases, the spiritual disturbances cease.
- For example, if a man does not get enough sleep due to pain or some other physical thing, he will become mentally disturbed to one degree or another; once the physical thing that caused him to not sleep is removed or ceases, he will sleep and his mental disturbance will cease. If a man has a high fever caused by a physical ailment, he will be mentally disturbed to one degree or another even to the point of hysteria; when the physical thing that caused his fever is cured or ceases, then his mental disturbance will cease. In these cases, medical doctors can treat the underlying physical thing that is causing the mental disturbance and the mental disturbance will cease. However, mental illness, which is demonic obsession or possession, cannot be cured by any medicine or psychology or psychiatry or any other human means but only by God and his grace.
367. Spiritual ill (mental ill) is caused by evil spirits (demonic obsession or possession) and thus the root of the problem is spiritual. Spiritual ill can and often does cause physical ill, but the root of the problem is spiritual. Hence the physical ill caused by spiritual ill can only be cured or cease when the spiritual ill is cured or ceases. Only God and his grace can cure spiritual ill and thus also the physical ill caused by spiritual ill.
368. While the attempted medical or psychological treatment of a spiritual ill may seem to cure the spiritual ill or the physical ill caused by the spiritual ill, it only covers them; and in many cases, more physical and spiritual ill arise elsewhere in the victim.
369. God has ordained that doctors (physicians) and medicine treat physical ill caused by physical things, and thus Catholics must submit to good doctors and good medicine when necessary and if possible to treat physical ill caused by physical things. For example,

²⁴ See in this profession of faith, “God Loves All Men and Races and Wants All Men to Be Saved and Against Racism,” p. [21](#).

Jesus, son of Sirach, says, "Honour the physician for the need thou hast of him, for the most High hath created him. For all healing is from God, and he shall receive gifts of the king. The skill of the physician shall lift up his head; and in the sight of great men, he shall be praised. The most High hath created medicines out of the earth, and a wise man will not abhor them. Was not bitter water made sweet with wood? The virtue of these things is come to the knowledge of men, and the most High hath given knowledge to men that he may be honoured in his wonders. By these he shall cure and shall allay their pains, and of these the apothecary shall make sweet confections, and shall make up ointments of health, and of his works there shall be no end." (Eccus. 38:1-7)

370. However, only God and his grace and thus no man can cure spiritual ills because mental illness is caused by diabolic possession or obsession. For example,

"For he [God] hath satisfied the empty soul, and hath filled the hungry soul with good things... And they cried to the Lord in their affliction, and he delivered them out of their distresses. He sent his word, and healed them." (Ps. 106:8-9. 19-20)

"For thou [God] only knowest the heart of all the children of men." (3 Ki. 8:39)

In order to humble king of Babylon, Nabuchodonosor, God cursed him with madness by allowing him to be possessed by devils, after which God healed him by casting out the devils: "The same hour the word was fulfilled upon Nabuchodonosor, and he was driven away from among men and did eat grass like an ox; and his body was wet with the dew of heaven till his hairs grew like the feathers of eagles and his nails like birds' claws. Now at the end of the days, I Nabuchodonosor lifted up my eyes to heaven and my sense was restored to me; and I blessed the most High, and I praised and glorified him that liveth forever, for his power is an everlasting power, and his kingdom is to all generations." (Dan. 4:30-31)

Jesus healed many men who were mentally ill by driving out the devils that were causing their mental illness. For example, "And when he was come forth to the land, there met him a certain man who had a devil now a very long time, and he wore no clothes, neither did he abide in a house but in the sepulchres... For he [Jesus] commanded the unclean spirit to go out of the man. For many times it seized him, and he was bound with chains and kept in fetters; and breaking the bonds, he was driven by the devil into the deserts... And they went out to see what was done; and they came to Jesus and found the man out of whom the devils were departed, sitting at his feet, clothed, and in his right mind." (Lk. 8:27, 29, 35)

371. Hence psychology, psychiatry, pills, hypnosis, self-help groups like Alcoholics Anonymous, or anything else that claims to cure spiritual ills (mental illness) is a false god or a false religion and hence is idolatry and of the Devil.

"For they who promised to drive away fears and troubles from a sick soul were sick themselves of a fear worthy to be laughed at." (Wis. 17:8)

372. The physical effects of mental illness can be medically treated but the mental illness itself cannot be successfully medically treated, as only God can cure spiritual ills. In most cases the attempted medical or psychological treatment of mental illness make the victim even worse.

373. If medication that attempts to cure or abate mental illness is physically addictive, then the victim cannot stop right away from taking the medication and thus must wean off the medicine.

374. Financial compensation can be accepted for disability caused by mental illness as long as the mentally ill are not required to also accept medical help to so-call cure their mental illness.

375. It is a mortal sin of stealing to fake mental illness in order to get compensation. Many times God curses those who do so by allowing them to fall prey to the very mental illness that they pretended to have. Hence they go from pretending to be mentally ill to being mentally ill, as God allows devils to possess or obsess them.
376. In these end times many mental illnesses (such as PTSD) are invented and then become reality when men embrace them to be compensated by money or some other way or for sympathy. For example,
- Post Traumatic Stress Disorder (PTSD) is an invented mental illness. Soldiers who fought in recent wars and claim to have PTSD to get compensation eventually get PTSD and thus get possessed by devils. There was no such thing as PTSD until these end times. The soldiers who served under Josue, King David, the Holy Roman Emperor Charlemagne, Attila the Hun, and during World War II never had or even heard of PTSD. It is only embraced by cowardly, effeminate, and lazy men. That is not to say that there were never cowardly and effeminate men who broke during combat, but it was rare and was not looked upon as a disease but as a sin that can be overcome, as some who broke repented of it and returned to brave service.
- The psychiatric kooks also turn normal emotions (such as justified love, anger, hatred, and sadness) into mental illnesses. And the victims who fall prey to the lie become possessed by demons and thus really become mentally ill and thus some or all of their emotions become irrational. And what is worse is that the victims are given pills and psychological or psychiatric treatment which either makes the victim mentally ill if he was not or makes him more mentally ill if he was.
377. Remorse for sins is not a mental illness but a natural emotion that God's uses to make men aware that they are guilty of sin which may cause them to repent.

(For more information, see *RJMI Topic Index: Mental Illness*.)

Blood Transfusions, Transplants, and Research Are Not Inherently Sinful

378. Blood transfusions are allowed for the sake of saving or enhancing lives.
379. Human body parts can be transplanted into other humans for the sake of saving or enhancing their lives, but never at the expense of the life of the donor. The only body part that it is forbidden to transplant is a head (if it were possible) because the head is the most unique physical thing that distinguishes one person from another.
380. Research that requires the taking of a human life, which includes harvesting aborted fetuses for research or medicine or any other reason, is a mortal sin of murder.
381. It is immoral and mortally sinful to buy or sell human body parts for a profit by middle men. However, individual donors can receive money for the body parts they provide, such as for giving blood or kidneys. And the hospital and doctor that performs the operation can receive a profit.
382. Animal body parts can be transplanted into other animals or humans for the sake of saving or enhancing their lives.
383. Research can be done on living animals (such as vivisections) and dead animals (such as dissections), as long as its purpose is to save or enhance lives. However, any torture or otherwise undue pain inflicted on living animals is condemned, as well as any research for psychological purposes.
384. Research on living humans must not intentionally cause permanent damage or undue pain or be used for psychological purposes.

385. Dead humans can be used for research provided their body and body parts are treated respectfully and buried after use.

Against Idolizers of Nature and Destroyers of Nature

386. The idolization of nature is a sin. Idolizers of nature are overly protective of nature and thus do not use nature to the good of man as God has ordained. And some sin against the First Commandment by believing nature is god or divine.
387. It is against the natural law to destroy nature instead of being good stewards of the earth by deliberately causing or threatening permanent harm to the ecosystem for the sake of money or some other temporal benefit. If God let these people go without intervening, they would destroy the earth: “Unless the Lord had shortened the days, no flesh should be saved: but for the sake of the elect which he hath chosen, he hath shortened the days.” (Mk. 13:20)

Destroying a location by fire or flood is not permanently harming the ecosystem. Only God has the right to permanently destroy the ecosystem either by doing so directly or authorizing others to do so.

Some examples of not harming the ecosystem are as follows: controlled burns to keep forests from becoming overgrown, which helps prevent massive wildfires; use of oil for energy when pollution and smog are minimized to the most possible extent.

Some examples of harming the ecosystem are as follows: use of oil for energy without the greatest possible minimization of pollution and smog; use of oil for energy when cleaner ways of obtaining energy are available, such as solar or wind or water power; drilling for oil under bodies of water since it is an imminent danger to the body of water because of potential leaks and the great difficulty in stopping them; drilling for oil by fracking that harms the water supply; dumping non-consumable or harmful waste in bodies of water; non-maintenance of green areas so that all greenery is destroyed at the cost of making money; unregulated strip mining that harms the ecosystem; nuclear power as a source of energy because it and its nuclear waste are too dangerous if let loose in the environment; nuclear, biological, and chemical weapons because of their great potential of causing permanent harm to the ecosystem and the massive killing of unintended targets (humans, animals, crops, etc). The practical reality of these weapons is that they will never be eliminated because this world is sinful and evil and because of the natural instinct of a nation to defend itself. So even if there were a good Catholic nation that had these weapons, it would have to keep them to defend itself. Only Jesus Christ, when He comes the Second Time, will purify the earth from all evils, which includes all weapons of war.

For Creationism and Geocentrism

388. Geocentrism states that the earth is at the center of the universe and immovable. This was taught by the unanimous consensus of the Church Fathers. Hence it is heresy to believe that the sun is at the center of the universe and that the earth moves around the sun, which is known as Heliocentrism.²⁵
389. Creationism states that God created man “of the slime of the earth” and the first woman from the rib of Adam. This was taught by the unanimous consensus of the Church Fathers. Hence it is heresy, as well as unscientific and illogical, to believe that man evolved from an

²⁵ See *RJMI Topic Index: Geocentrism*.

ape or some other non-human species and that other species evolved from one species to another. This heresy is known as evolution.²⁶

On Conspiracies

390. Since the fall of Adam and Eve, all men conspire to bring about either good or evil. Hence conspiracies have existed since the fall of Adam and Eve. Men conspire against men, tribes against tribes, races against races, religions against religions, ideologies against ideologies, political party against political party, and nations against nations.

391. God is the author of conspiracies that conspire to bring about good.

For example, God was the author of a conspiracy against Amasias, king of Juda: “Now the rest of the acts of Amasias, the first and last, are written in the book of the kings of Juda and Israel. And after he revolted from the Lord, they made a conspiracy against him in Jerusalem. And he fled into Lachis, and they sent and killed him there.” (2 Par. 25:26-27)

392. The Devil is the author of conspiracies that conspire to bring about evil.

For example, speaking of evil Jews during the Old Covenant era, God, speaking through the Prophets Isaias and Jeremias, says, “Say ye not: A conspiracy, for all that this people speaketh is a conspiracy; neither fear ye their fear, nor be afraid.” (Isa. 8:12) “And the Lord said to me: A conspiracy is found among the men of Juda, and among the inhabitants of Jerusalem. They are returned to the former iniquities of their fathers, who refused to hear my words.” (Jer. 11:9-10)

And St. Paul speaks of the conspiracies the unbelieving Jews who conspire against Christians and Christianity: “Serving the Lord with all humility and with tears and temptations which befell me by the conspiracies of the Jews” (Acts 20:19)

Against Evil Secret and Non-Secret Societies

393. Secret and non-secret societies that plot against the Catholic Church; or plot against the theocratic, monarchical, or dictatorial forms of government in order to replace them with republics or democracies; or plot to bring about Marxist Communism; or plot to bring about sinful Capitalism; or plot to bring about immorality; or contain rituals or teachings that are contrary to the Catholic faith or are immoral are evil are condemned. Freemasonry, which is ruled by apostate Jews, is one of the foremost evil secret society.

394. Any so-called Catholic who joins, supports, or promotes an evil society becomes automatically excommunicated from the Catholic Church and thus is not Catholic.

Against Obvious Falsehoods regarding Natural Things

395. One of the conditions that pre-catechumens and catechumens must have before they enter the Catholic Church is that they must not be currently committing mortal sins.

396. Hence pre-catechumens and catechumens who are obstinate liars must not be allowed to enter the Catholic Church until they repent of their mortal sin of lying.

397. And members of the Catholic Church (the faithful) who are obstinate liars are guilty of obstinate mortal sin and thus are under minor excommunication.

²⁶ See *RJMI Topic Index*: Creationism.

398. Men who believe in obvious falsehoods regarding natural things after presented with overwhelming credible evidence that refutes the falsehoods are culpable and thus are obstinate liars and guilty of obstinate mortal sin.
399. Natural things are subject to natural science (such as math and chemistry) and thus can be understood by human reason and human science. Supernatural things are subject to supernatural science and cannot always be understood by human reason and in some cases contradict human reason and human science (such as the Holy Eucharist). Supernatural things that contradict human reason and human science must be believed by faith alone.
400. Members of the Catholic Church who culpably doubt or deny things regarding the Catholic faith (dogmas) are formal heretics and thus are Catholic in name only.
401. Members of the Catholic Church who culpably doubt or deny things that are proved by natural reason and natural science but are not of the Catholic faith are not formal heretics, but they are obstinate liars and thus obstinate mortal sinners.
402. Hence even though some obvious falsehoods are not heretical, they are mortally sinful and thus are not allowable opinions.

For example, any person who believes that tanks or guns or Atomic Bombs are illusions is either an obstinate liar or insane even though the Catholic Church has never infallibly defined that tanks and guns and Atomic Bombs exist.

403. Therefore, pre-catechumens and catechumens who culpably believe in falsehoods regarding natural things must not be allowed to enter the Catholic Church until they repent and the faithful who do so are under minor excommunication until they repent.
404. Jesus says that obstinate liars who believe lies regarding natural things are not worthy of being taught supernatural things regarding the Catholic faith until they first believe natural things that they can believe in by human reason and human science.

“If I have spoken to you earthly things [natural things] and you believe not, how will you believe if I shall speak to you heavenly things [supernatural things]?” (Jn. 3:12)

405. And it would be a great scandal if Catholics and nominal Catholics who culpably believe in obvious falsehoods regarding natural things are allowed to remain in good standing in the Church. In the eyes of non-Catholics, it would discredit the Catholic God, Catholic Church, the Catholic faith, and Catholics. And it would discredit the true things they do and say.

For example, A Catholic or nominal Catholic who believes the earth is flat (a Flat Earther) but rightly believes in Geocentrism or Creationism will discredit these two dogmas, as he would be rightly looked upon as a dishonest kook.

What follows are some obvious falsehoods regarding natural things.

The Holocaust of Jews during World War II is an obvious falsehood

406. The Holocaust of Jews during World War II is a big lie. Hitler did not want to exterminate all Jews. His solution for the Jews was emigration not extermination.

(For more information, see *The Holocaust Conspiracy* page on the St. John the Baptist website.)

Hitler hated Jews because of their race is an obvious falsehood

407. Hitler did not hate Jews because of their race. But he did abhor apostate Jews because of their evil ways which greatly corrupt and disrupt nations. One proof is that Hitler allowed Christian Jews and nominal Christian Jews to be in the government and military and have positions of authority in the Third Reich.²⁷

Moslem terrorists and planes took down the World Trade Center buildings is an obvious falsehood

408. In New York City on 9/11/2001, the two buildings of the World Trade Center and building Seven, which was next to the two buildings, were deliberately destroyed by demolition charges which were placed in the buildings before the planes struck two of the buildings. And Building Seven was not even struck by a plane.

409. The United States government, apostate Jews, Freemasons, members of the Mossad, and other conspirators orchestrated and covered up the attack with the help of the major media.

410. These conspirators blamed the attack on Moslem terrorists as a pretext for war against Middle East nations, such as Afghanistan, Iraq, and Libya.

(For more information, see the *9-11 Conspiracy* page on the St. John the Baptist website.)

The earth is flat is an obvious falsehood

411. To my knowledge, not one Church Father taught that the earth is flat, and the ones who taught about the shape of the earth taught that is a globe. If so, then the opinion that the earth is flat is heretical.

412. However, for the sake of the argument, even if one Church Father taught that the earth is flat and thus the flat-earth opinion is not heretical, it is nevertheless an un-allowable opinion because it is an obvious falsehood which had been disproved by natural sciences, especially since Magellan circumnavigated the earth in the 16th century.

(For more information, see *The Flat Earth Conspiracy* page on the St. John the Baptist website.)

A List of Some Sinful Things to Condemn and Avoid

413. What follows is a list of some evil things that Catholics must condemn and avoid. Atheism, Protestantism, Schism, and all false religions, churches, and sects; Eastern Mysticism (which includes Yoga), Freemasonry, Illuminati, Cabbala, golems, the occult, black and white magic (such as *Mary Poppins*), black and white witchcraft (such as *The Wizard of Oz* and *I Dream of Jeannie*), witches, wizards (such as *Harry Potter*), warlocks, trolls, elves, Halloween, Dia de los Muertos (Day of the Dead), Santa Claus, the Easter Bunny, hobbits (such as *Lord of the Rings*), genies, imps, gnomes, fairies, the Tooth Fairy, leprechauns, vampires (such as *Dracula*), chupacabras, space aliens (such as *Star Wars*, *Star Trek*, and *ET*), mythological gods and creatures, fantasy super heroes and humans (such as *Superman*,

²⁷ For more information, see RJMI book "*Woe to You Who Call Evil Good!*: Talmudic Jews, Communists, Freemasons, and Apostate Antipopes Are More Evil than Nazis." See RJMI book "*Apostate Adolf Hitler's Sins and Non-Sins: His Final Solution for apostate Jews was emigration not extermination*" and "Neither Hitler nor anyone else in Germany carried out a Holocaust of Jews" and "He [Hitler] did not hate other races." And see RJMI video/audio *Conspiracies of the Jews*, Parts 1 and 2.

Spiderman, and *Batman*), Soap Operas, buffoonery (such as *The Three Stooges*, *The Marx Brothers*, *Laurel and Hardy*, *Abbott and Costello*, *Jerry Lewis*, *I Love Lucy*, *Jackie Gleason*, *The Simpsons*, *South Park*), clowns, jesters, and fake professional wrestling), pornography, homosexuality, transgenderism, bestiality, feminism, effeminacy (such as *Mr. Rogers* and *Sesame Street*), abortion, sorcerers, fortunetellers, palm readers, astrology, horoscopes, fortune cookies, Tarot Cards, Ouija boards, Voodoo, Santería, Brujería, and Satanism.

414. Catholics are allowed to learn about these evil things for historical or educational purposes or to refute them as long as they do not glorify them. A Catholic can know that he does not glorify idols, false gods, or false religions if he reads a book or views a video that deals with them and he hates, abhors, and mocks the idols, false gods, or false religions. Hence his reasons for reading the book or viewing the video are for historical or educational purposes or to refute them. However, if he loves, likes, respects, honors, admires, or exalts the idols, false gods, or false religions, then he glorifies them and thus is an idolater or a formal heretic. Therefore, to read about idols, false gods, or false religions to be enlightened or edified or enamored or obsessed by them is to glorify them and thus is idolatry or formal heresy.²⁸

Buffoonery and Foolish Talking

415. Buffoonery or foolish talking, which is silly, indecent, illogical, undignified, vulgar, effeminate, foulmouthed, chaotic, or obscene speech, are sinful.

“For the fool will speak foolish things, and his heart will work iniquity...” (Isa. 32:6)

“Talk not much with a fool, and go not with him that hath no sense. Keep thyself from him, that thou mayest not have trouble, and thou shalt not be defiled with his sin.” (Eccus. 22:14-15)

“I sat not in the assembly of jesters...” (Jer. 15:17)

“Let it not so much as be named among you, as becometh saints...obscenity, or foolish talking, or scurrility, which is to no purpose...” (Eph. 5:3-4)

“But shun profane and vain babblings, for they grow much towards ungodliness.” (2 Tim. 2:16)

Only Eight People Survived the Great Flood

416. Only eight people survived the Great Flood: Noe and his seven family members.

God, speaking through Moses, says, “And God said to Noe: This shall be the sign of the covenant which I have established between me and all flesh upon the earth. And the sons of Noe who came out of the ark were Sem, Cham, and Japheth, and Cham is the father of Chanaan. These three are the sons of Noe, and from these was all mankind spread over the whole earth.” (Gen. 9:17-19)

St. Peter says, “And [God] spared not the original world, but preserved Noe, the eighth person, the preacher of justice, bringing in the flood upon the world of the ungodly.” (2 Pt. 2:5)

Solomon says, “And from the beginning also when the proud giants perished, the hope of the world fleeing to a vessel which was governed by thy hand, left to the world seed of generation.” (Wis. 14:6)

²⁸ For more information, see RJMI article *The Catholic Way to Read about or View Idols, False Gods, and False Religions*.

St. Paul says, “By faith Noe, having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his house, by the which he condemned the world.” (Heb. 11:7)

And Jesus says, “For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark, And they knew not till the flood came, and took them all away.” (Mt. 24:38-39)

UFO’s and Space Aliens Are of the Devil

417. Devils (evil angels) can take on many forms, such as a human, animal, mythological creature, and inanimate objects such as a rock, car, or a plane. And devils can create illusions which to humans seem real.

For example, the holy Archangel St. Raphael took on the form of a human when he accompanied the young Tobias on a journey: “And not knowing that he was an angel of God, he saluted him, and said: From whence art thou good young man? But he [Raphael] answered: Of the children of Israel.” (Tob. 5:6-7) ... “And now the Lord hath sent me to heal thee and to deliver Sara, thy son’s wife, from the devil. For I am the angel Raphael, one of the seven, who stand before the Lord... For when I was with you, I was there by the will of God. Bless ye him, and sing praises to him. I seemed indeed to eat and to drink with you, but I use an invisible meat and drink, which cannot be seen by men. It is time therefore that I return to him that sent me: but bless ye God, and publish all his wonderful works.” (Tob. 12:14-20) And God allows the fallen angels to retain the same power.

418. Hence UFO’s (Unidentified Flying Objects) and space aliens are either devils or illusions of the Devil.

St. Paul says, “Put you on the armour of God that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places.” (Eph. 6:11-12)

419. Humans do not inhabit planets other than the earth. However, humans who are saved reside outside of this universe in heaven with God. But humans who are damned reside in hell, which is in the center of the earth. But God allows devils and damned humans to roam the face of the earth to tempt and harass men and to forward and maintain Satan’s evil kingdom.

The Half-Angel Half-Man Heresy

420. It is heresy to believe that good or evil angels mated with humans and produced half-angel half-human creatures.

421. Incubus and succubus devils can mate with men and women but they have no seed. However, they trick men by getting the male seed from a human and implanting it in a woman they mate with and pretending that the offspring is half-angel half-human.

422. The sons of God mentioned in the Bible in Genesis 6 were not half-angel and half human but were humans who were faithful to God; and the giants were not half-devil and half human but were humans of either large stature or great evil and barbarity. And the daughters of men were evil and thus not of God:

“And after that men began to be multiplied upon the earth and daughters were born to them, the sons of God seeing the daughters of men that they were fair, took to themselves wives... There were giants in the earth in those days; and also after that

when the sons of God came in unto the daughters of men and they bare children to them, the same became the giants of old, the men of renown.” (Gen. 6:1-2, 4)

Catholic Commentary on Gen. 6:1-4: “**The sons of God:** The descendants of Seth and Enos are here called sons of God from their piety and faithfulness and obedience to God; whereas the ungodly race of Cain, who by their carnal affections and sinfulness, lay grovelling upon the earth, are called the children of men. The unhappy consequence of the former marrying with the latter ought to be a warning to Christians to be very circumspect in their marriages and not to determine their choice by their carnal passion, to the prejudice of faith and virtue. (See St. Augustine’s *City of God*, b. 15, c. 22-23.)”

The Half-Man Half-Animal Heresy

423. It is heresy to believe that there are creatures that are half-man and half-animal, such as centaurs which are said to be half-man and half-horse.
424. However, God or the Devil by the permission of God can make a human look like an animal either by really giving him animal attributes or by making him appear by in illusion to have animal attributes. But such a creature is human because he has a human soul and not an animal soul even though he has or appears to have the physical attributes of an animal. For example,

To punish his pride, God made King Nabuchodonosor to look like an animal: “The same hour the word was fulfilled upon Nabuchodonosor, and he was driven away from among men and did eat grass like an ox, and his body was wet with the dew of heaven till his hairs grew like the feathers of eagles and his nails like birds’ claws.” (Dan. 4:30)

And the Devil, by God’s permission, can make humans look like animals. *Malleus Maleficarum*, 15th century: “This is also substantiated by what we told in the First Part in the question, Whether witches can change men into the shapes of beasts. For we told of a girl who was turned into a filly, as she herself and, except St. Macharius, all who looked at her were persuaded. But the devil could not deceive the senses of the holy man; and when she was brought to him to be healed, he saw true woman and not a horse, while on the other hand everyone else exclaimed that she seemed to be a horse. And the Saint, by his prayers, freed her and the others from that illusion, saying that this had happened to her because she had not attended sufficiently to holy things, nor used as she should Holy Confession and the Eucharist. And for this reason, because in her honesty she would not consent to the shameful proposal of a young man, who had caused a Jew who was a witch to bewitch the girl so that, by the power of the devil, he turned her into a filly.”²⁹

425. Some men believe that certain creatures as described in mythology, such as centaurs and satyrs, are real creatures. For this to be an allowable opinion, the mythological explanation of these creatures must be rejected. The creatures must be either humans who happen to have animal features or appear to have animal features or animals that happen to have human features or appear to have human features, and the deformity must not be glorified but presented as a curse from God. St. Augustine correctly teaches that if any such creatures exist, they have to be either humans with animal features or animals with human features. He also correctly teaches that if they have the use of reason and freewill, then they have to be human with animal features who thus descended from the line of the first human, Adam: (See St. Augustine, *City of God*, Book 16, Chapter 8 and Book 18, Chapter 17.) And St.

²⁹ pt. 2, q. 1, c. 7.

Anthony of the Dessert met a Satyr who was a cursed human who had the features of an animal. (See *The Life of St. Paul, The First Hermit*, Chapter 8.)

The Heresy that Men Can Literally Become God

426. While men can become like God, they can never literally become God.

St. John says, “Dearly beloved, we are now the sons of God, and it hath not yet appeared what we shall be. We know that when he shall appear, we shall be like to him because we shall see him as he is.” (1 Jn. 3:2)

And St. Paul says, “Who will reform the body of our lowness made like to the body of his glory...” (Phili. 3:21) And he says that men can become the Temple of God and thus, by implication, not become God: “Know you not, that you are the temple of God and that the Spirit of God dwelleth in you?” (1 Cor. 3:16)

427. Hence beware of the heresy which state that men can literally become God.

428. Church Fathers who said that men can become God or become gods, in context, meant that men can become like God, as their other teachings on the same topic prove.

For example, when St. Peter said, “By whom he hath given us most great and precious promises, that by these you may be made partakers of the divine nature, flying the corruption of that concupiscence which is in the world” (2 Pt. 1:4), in context, he means become like to God in the spiritual sense in the way we believe, think, act, and live.

Catholic Commentary 2 Pt. 1:4: “**Partakers of the divine nature:** Divine grace infused into our souls is said to be a partaking in the divine nature by a union with the spirit of God, whereby men are made his adoptive children, heirs of heaven, etc. They are sons of God by adoption and not by nature, as God the Son is. Hence while the elect can never be God, they can and must be like God in order to enter heaven.”

For example, in his Tractates on the Gospel of John, Tractate 48, St. Augustine says: “9. ...If the word of God came to men, that they might be called gods, how can the very Word of God, who is with God, be otherwise than God? If by the word of God men become gods, if by fellowship they become gods, can he by whom they have fellowship not be God?” But in the same commentary he says, “10. ...The Son says not, ‘the Father is in me, and I in him,’ as men can say it. For if we think well, we are in God; and if we live well, God is in us; believers by participating in his grace, and being illuminated by himself, are in him and he in us. But not so is it with the only-begotten Son. He is in the Father and the Father in Him as one who is equal is in him whose equal he is. In short, we can sometimes say, We are in God, and God is in us; but can we say, I and God are one? Thou art in God because God contains thee; God is in thee because thou art become the temple of God.” And in his Sermon 192, St. Augustine says, “1. ...He who was God became Man in his effort to make godlike those who were men.” Hence when St. Augustine says that “men can become gods” he means become like God and thus not literally become God.

The Kingship of Christ and Caesar’s Due

429. Jesus Christ’s Kingship (which existed during the Old Testament era and now during the New Testament era) extends not only to the spiritual realm regarding his Church and the souls of believers but also to the temporal realm. Christ the King of kings rules directly in believing nations, countries, or States and indirectly in unbelieving nations, countries, or States.

God says, "All the earth is mine." (Ex. 19:5) And St. Paul says, "The earth is the Lord's and the fulness thereof." (1 Cor. 10:26)

430. Christ the King directly rules Catholics in the spiritual and temporal realms through his Catholic Church and Catholic nations, countries, or States. As such, these Catholic entities have the right from God not only to teach, guide, and sanctify all men but also to rule, judge, and punish men who are under their jurisdiction.

431. Catholics living in unbelieving nations, countries, or States must first obey God and his laws and then the nation's rulers and its laws.

Speaking to believers, Jesus says "Render therefore to Caesar the things that are Caesar's and to God, the things that are God's." (Mt. 22:21)

432. When a nation's law is sinful and thus conflicts with God's law, then God's law must be obeyed and not the nation's law.

When St. Peter and the apostles were commanded to not preach the gospel, Peter said, "We ought to obey God rather than men." (Acts 5:29)

433. Therefore Catholics must first give God his due and then give Caesar his due, which means Catholics must obey God and his Catholic Church above all things and then obey Caesar (temporal rulers) in all things possible and that are not sinful, near occasions of sin, or things that would jeopardize their salvation or that of others.

Catholics Must Vote for the Lesser Evil

434. God forbids Catholics, as well as all men, to sin or to tell or help others to sin even if good comes from it. Hence God forbids Catholics, as well as all men, to commit a lesser sin rather than a greater sin or to tell or help others to commit a lesser sin rather than a greater sin.

435. However, in situations that are beyond the control of Catholics in which a man is going to commit a sin and they cannot prevent it, they must first pray that he does not commit the sin. But if he is set on committing the sin, then Catholics must pray that he commits a lesser sin rather than a greater sin. In this case, Catholics are not condoning or committing the lesser sin but are condoning the greater good that comes from preventing the greater sin. Even though the Catholic prayed for the lesser sin to be committed instead of the greater sin, he is forbidden to commit the lesser sin or to tell or help others to commit the lesser sin. And he must tell others, if possible, that he condemns the lesser sin and only prayed for it to prevent a greater evil.

For example, if an evildoer is about to murder Catholic men, women, and children, and Catholics have no control over it, they will first pray that he does not murder any of them; but if the evildoer is set on murder, then they must pray that he murder only the men and thus spare the women and children. In this case, Catholics are not condoning the lesser evil (the murdering of Catholic men) but are praying for the greater good (the sparing of the Catholic women and children). However, Catholics are still forbidden to murder anyone or to tell or help others to murder anyone. Catholics are not telling the evildoer to murder the men but to spare the women and children. Hence Catholics cannot help the evildoer in murdering the Catholic men in any way but must try to prevent it if possible.

436. The same applies when Catholics are allowed to vote for one of two laws and both are evil but one is a lesser evil. In this case, Catholics must vote for the lesser-evil law in order to prevent the greater-evil law. The Catholics are not condoning the lesser-evil law but are condoning the greater good that comes from preventing the greater-evil law. They are actually voting *against* the greater-evil law but not *for* the lesser-evil law. When obliged,

Catholics must make it known that they condemn the lesser-evil law and only voted for it to prevent a greater evil.

For example, a country that allows abortions for all reasons allows its citizens to vote for a new law that allows abortions only for mothers who were raped. In this case, Catholics must vote for this lesser-evil law in order to abolish the greater-evil law. Catholics are not condoning the lesser-evil law but are rejecting the greater-evil law and condoning the greater good that comes from abolishing the greater-evil law. The greater good is that the murder of many infants will be prevented. Even though Catholics voted for this lesser-evil law, they must nevertheless condemn it and thus not obey it. And to prevent scandal, they must tell others, if possible, why they voted for it; that is, to prevent a greater evil.

437. Catholics must also vote for an evil candidate when all the electable candidates are evil. In this case, Catholics' priority in voting for one of them is as follows: electability, religious liberty for Catholics, and evilness.

(For more information, see RJMI book *On Voting for the Lesser Evil*.)

On Governments

438. The only governmental systems that are approved of by God and thus are good are based upon the natural law, the family structure, and God's hierarchy in heaven in which one man has total power and authority over the land and people he rules. Even the kingdom in hell is ruled by one being, by the Devil, by Satan.

God's kingdom: "Thine, O Lord, is magnificence and power and glory and victory, and to thee is praise. For all that is in heaven and in earth is thine: thine is the kingdom, O Lord, and thou art above all princes." (1 Par. 29:11 "O Lord God of our fathers, thou art God in heaven, and rulest over all the kingdoms and nations, in thy hand is strength and power, and no one can resist thee." (2 Par. 20:6)) And Jesus says "He that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven." (Mt. 7:21) And St. Paul says, "The Lord hath delivered me from every evil work and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen." (2 Tim. 4:18)

Jesus teaches that Satan rules the kingdom of hell: "And Jesus knowing their thoughts, said to them: Every kingdom divided against itself shall be made desolate, and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself. How then shall his kingdom stand?" (Mt. 12:25-26)

439. Hence the only governmental systems approved by God are theocracies, monarchies, and dictatorships. And of these, the most favored is a theocracy in which the supreme ruler rules both the Church or Religion and the State or Nation.

For example, Moses was the supreme ruler of God's chosen people in both Church and State and thus his government was a theocracy, as was the holy Prophet Samuel's until God's chosen people rejected the theocracy under Samuel and wanted a monarchy in which the Church and State would be ruled by two men, Samuel and Saul. God was not pleased, but he allowed it. (See 1 Kings 8)

Catholic Commentary on 1 Ki. 8:7: "**Rejected:** The government of Israel had been a theocracy in which God ruled through his religious leader who was the supreme ruler of Church and State, such as Moses. Therefore God complains that his people rejected him in desiring a change of government that would split the rule between religious and secular rulers, between Church and State rulers."

440. This does not mean citizens ruled by a supreme ruler can never vote on things. They can but only if the supreme ruler allows it. And a supreme ruler who wants to be just must take counsel from others, but it is he who makes the final decision.

“The words of the wise are as goads and as nails deeply fastened in, which by the counsel of masters are given from one shepherd.” (Ectes. 12:11)

441. Just because a ruler has supreme power and authority does not mean he has to be obeyed in everything. The only time a supreme ruler must be disobeyed is when he commands something sinful or impossible. And if the he is extremely evil, disruptive, and destructive to society, he can be overthrown and replaced.

442. It is contrary to the natural law to allow women to have supreme rule in any kingdom, nation, State, or government.

While a queen can rule her subjects, the king is the supreme ruler over the queen and the other subjects. If the king dies, then one of his sons or another male must have supreme rule but not the queen.

443. All governmental systems that do not have one man as the supreme ruler are evil and rebellious, such as republics and democracies.

These governmental systems give men the illusion that many or all can have supreme rule and thus breed rebellious citizens. If God ever let them in heaven with such an attitude, they would want to be equal to God in ruling his kingdom. They certainly would not accept God as their supreme king and ruler: “The Lord hath prepared his throne in heaven, and his kingdom shall rule over all.” (Ps. 102:19)

These governmental systems are easier to corrupt. If a state is ruled by one supreme ruler who is corrupt, then only he needs to be replaced by one good supreme ruler to end the corruption. But if it is ruled by one hundred men of whom the majority are corrupt, then they must be replaced with as many good men in order to end the corruption.

And because most men are evil, there is a greater chance that these governmental systems will be evil because the odds are that the majority of men ruling it will be corrupt; whereas it is at least possible and certainly more probable to have one good man ruling as the supreme ruler.

The statement that power corrupts and absolute power corrupts absolutely is not only a heresy but is also illogical. If it were true, then God must be the most corrupt ruler of all. And all husbands and fathers would be evil because they have absolute rule over their immediate families. Power does not corrupt good men (such as Moses, Josue, King David, the Holy Roman Emperor St. Charlemagne, and good husbands and fathers) but instead enables them to make and enforce good and just laws. However, power does corrupt evil men. But it is not the power that corrupts them but their evil will. This is proved because most poor people, who thus have no power, are evil.

444. God’s chosen people living under evil governmental systems (such as republics and democracies) or evil governments ruled by one man (such as Islamic theocracies or pagan monarchies) must tolerate and obey them, be loyal to them, and work within them for the greater good. Their prayer to God would be to deliver them from such a government and place them in a theocracy or at least a monarchy that is ruled by a believer, which during the New Covenant era is a Catholic State or kingdom. God allows his chosen people to be captive in non-Catholic nations or States as a punishment for their sins or to try their faith or to evangelize the unbelievers.³⁰

³⁰ See RJMI book *Catholic Captivity*.

445. Hence Catholics living in republics and democracies must tolerate them and thus must obey them in all things that are not sinful and hence must pledge allegiance to it. If the pledge of allegiance is heretical, then Catholics must not take it but instead compose one that they can take. But that does not mean Catholics accept and condone the heretical governmental systems of republics and democracies. In this case, Catholics obey the government and its non-sinful laws but do not condone its governmental system. In a similar way, Catholics living under a pagan monarchy must obey its non-sinful laws and pledge allegiance to it even though it condones idolatry and immorality. In this case, Catholics not only obey the government and its non-sinful laws but also condone its governmental system.

For Nationalism and Against Globalism

446. Because God created the different races and their unique identities, he ordains, as a general rule, that each race should have its own land, State, country, or nation. Hence God ordains nationalism. As a general rule, God ordains that each nation has its own independent government.

447. If a nation or race is extremely sinful, God can destroy it or make it subject to another nation or race.

“Pride is hateful before God and men, and all iniquity of nations is execrable. A kingdom is translated from one people to another because of injustices, and wrongs, and injuries, and divers deceits.” (Eccus. 10:7-8) “Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from the face of the earth.” (Amos 9:8)

448. God condemns globalism because, as a general rule, it seeks to merge or destroy all or most national identities and in so doing merge or destroy all or most races and their unique identities.³¹

449. Even though the Catholic Church is universal and thus global, she does not, as a general rule, seek to merge or destroy races or national identities and thus she, as a general rule, promotes races and nationalism. The Catholic Church seeks to place each race and nation under Catholic rule and thus to be subject to the Catholic Church in matters regarding the Catholic faith (which includes morals) but does not, as a general rule, seek to destroy or merge each race and nation and their unique identities or to rule them in secular matters. At times the Catholic Church will have a Catholic nation subdue a race or nation until it is tamed and only then allow it to have its own independent existence regarding secular matters.

450. Some use the word “nationalism” to mean the idolization of a nation, which is the mortal sin of idolatry. A nation idolizes itself by placing itself equal to or above God. But this definition must not be confused with the common meaning of the word “nationalism” in which it is good to love one’s nation and thus to desire to be an independent nation.

Armies that Catholics Must or Must Not Belong To

451. Catholics can join non-Catholic armies and fight for them in their wars, as long as they do not do anything sinful.

On one occasion when David fled from King Saul, he went to Philistine and joined its army and fought in some of its wars. (See 1 Kings, Chapters 27 and 28.)

³¹ See in this profession, “God Loves All Men and Races and Wants All Men to Be Saved and Against Racism,” p. [21](#).

Catholic soldiers joined the pagan Roman army and fought for its causes. If they were compelled to commit a sin by the army, they had to refuse if they did not want to commit sin. And in so doing, they either left the army, were killed, or imprisoned.

The Theban Legion was a Catholic Legion in the pagan Roman army. *The Roman Martyrology* lists some of the Catholic soldiers who belonged to this legion: “(8/26) At Ventimiglia, a city of Liguria, St. Secundus, martyr, a distinguished man and officer in the Theban Legion. . . At Bergamo in Lombardy, St. Alexander, martyr, who was one of the same legion.” “(9/22) At St. Maurice, near Sion in Switzerland, the birthday of the holy Theban martyrs Maurice, Exuperius, Candidus, Victor, Innocent, and Vitalis, with their companions of the same legion.”

Several Catholic soldiers in the pagan Roman army were martyred when they refused to sacrifice to idols. For example, on 11/18 the *Roman Martyrology* says, “Also at Antioch, the holy martyr Hesychius, a soldier. Hearing the order that anyone refusing to sacrifice to idols should lay aside his military belt, he immediately took off his. For this reason he was cast into the river with a large stone tied to his right hand.” And those of the Theban Legion mentioned above were martyred when they refused to sacrifice to idols.

452. In the eyes of God, wars are just or unjust. He is the ultimate one who judges if a war is just or unjust. Many times it is impossible or difficult for men to know if a war is just or unjust because they do not see things as God does. Hence Catholic soldiers who fight on the side of an army that conducts an unjust war are not responsible and thus do not sin. Only the leaders who have the power to start or stop the war are responsible and thus sin.
453. However, the pope, local Catholic bishop, or other competent Catholic authority has the authority to declare a war to be unjust and thus forbid Catholics to fight in it on the side of the army that conducts the unjust war. But without such a declaration, Catholics can fight in any army and in any war, as long as they are not compelled by the army to do something sinful, such rape or sin against the faith by idolatry or heresy. However, killing, torture, pillaging, and destroying structures are not sinful when commanded by a competent authority to do these things. Regarding torture, they must not do anything immoral to the victim.
454. Even though Catholic soldiers can fight in any war that does not always mean they are fighting for the cause of the war but only that they are doing their duty as soldiers for the well being and safety of that State or Nation of which they are citizens.
- For example, when Catholic soldiers fought in the pagan Roman army, they did not fight for the cause of expanding or defending paganism but fought as their duty to maintain, propagate, or defend the well being and safety of the empire of which they were citizens. In the same way when Catholics paid taxes to the pagan Roman Empire that did not mean they condoned the pagan things that were supported by the taxes but only that their taxes would be used to maintain, propagate, and defend the well being and safety of the empire.
455. When a Catholic army fights against another Catholic army it is certain that at least one of the armies is fighting an unjust war. Hence either one is fighting an unjust war while the other is fighting a just war or both are fighting an unjust war.
456. In the case of a Catholic army that conducts an unjust war against another Catholic army, only those who have the power to start or stop the war are responsible and thus sin. Hence Catholic soldiers do not sin even though they are fighting in the army that conducts the unjust war. In these situations, a good Catholic in one army finds himself killing another good Catholic in the other army and both will be saved.

457. Because Catholics cannot belong to an army that commands them to do something sinful as a condition to enter or remain in the army, they cannot enter or remain in armies that require or consist of the following things:³²
- a) The soldiers must take heretical or idolatrous oaths of allegiance, which is the sin of heresy or idolatry
 - b) As a general rule, the male soldiers are ruled by women, which is the heresy of feminism
 - c) As a general rule, women fight in the army and thus have active combat roles, which is the heresy of feminism.
 - d) Allows soldiers who are openly homosexuals or transgenders, which is immoral and heretical.³³
 - e) The soldiers are commanded to do any other sinful thing.

Private Property and Riches Are Not Inherently Sinful and Against Class Warfare

458. One condition of a righteous government is that some or all of its citizens have the right to own private property unless deprived of it for a just reason.
459. Slaves, criminals, and in most cases women, and in some cases non-citizens have no right to private property. And to preserve a Catholic State, non-Catholics must only be allowed to have limited ownership of private property or none if they are a great danger to the Catholic State.
460. God does not condemn all riches and thus all rich men. He condemns those who put their riches over God or do not use their riches for good causes. And God does not bless all poor men simply because they are poor. Most poor men are evil and end up in hell. God's word warns rich men more than poor men because riches are a great temptation since they can buy and cover up many sinful things and lusting after riches causes men to commit other mortal sins to get and keep their riches, such as stealing, fraud, murder, and blackmail.
- “For they that will become rich, fall into temptation and into the snare of the devil and into many unprofitable and hurtful desires, which drown men into destruction and perdition.” (1 Tim. 6:9) Let no one, then, take out of context the word of God in order to idolize the rich or the poor and thus promote class warfare, the rich against the poor or the poor against the rich: “The rich and poor have met one another: the Lord is the maker of them both.” (Prv. 22:1-2) “Rich or poor, if his heart is good his countenance shall be cheerful at all times.” (Eccus. 26:4) “Thou shalt not do that which is unjust, nor judge unjustly. Respect not the person of the poor nor honor the countenance of the mighty. But judge thy neighbor according to justice.” (Lev. 19:15)³⁴
461. Beware of all forms of the class-warfare heresy, which pits the poor against the rich, women against men, slaves against masters, subjects against rulers, etc. God has justly ordained the classes of rulers and subjects, bosses and workers, masters and slaves, rich and poor, men and women, and one ruler or race over another.

³² See RJMI article *Catholics Must Not Take the USA Pledge of Allegiance or Serve in USA Military*.

³³ Public, obstinate acts of immorality are not only immoral but also heretical because their actions say to the public that immorality is not immoral.

³⁴ See *RJMI Topic Index: Rich and Poor*.

On Economic Systems

462. Marxist communism is intrinsically evil for the following reasons: It promotes class warfare, especially by condemning all rich men and idolizing the poor. It denies its citizens the right to private property, as the State owns all the property. Hence it has all of its citizens equally poor and without ownership of property and with no incentive for prosperity and progress.

While some of the first Christians shared all things in common and some sold all they had and gave it to the Church, it was by their freewill and not by command, as many still had private property and riches. Regarding private property, St. Paul says, "Salute the brethren who are at Laodicea and Nymphas and the church that is in his house." (Col. 4:15) And the richer Christians supported the poorer ones. Jesus says, "He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner." (Lk. 3:11) And St. Paul says "Now therefore perform ye it also indeed; that as your mind is forward to be willing, so it may be also to perform, out of that which you have. For if the will be forward, it is accepted according to that which a man hath not according to that which he hath not. For I mean not that others should be eased and you burdened, but by an equality. In this present time let your abundance supply their want." (2 Cor. 8:11-14)

463. Capitalism is not intrinsically evil. Good capitalism allows men to trade and own businesses in order to gain justified profits and to justifiably increase their possessions and to justifiably expand their businesses in order to promote the common good of the State and its citizens.

464. However, Capitalism, as practiced in the United State and Europe, is intrinsically evil. It is immoral and idolatrous because money, profits, and possessions are its god. It allows men to make unjustifiable profits, to unjustifiably increase their possessions, and to unjustifiably expand their business and in disregard for the common good of the State and its citizens.

One of the main weapons that brings the Antichrist to power is the love of money: "He that loveth gold shall not be justified, and he that followeth after corruption shall be filled with it." (Eccus. 31:5) After listing several kinds of sins, St. Paul says, "For the love of money is the root of all these evils, which some coveting have erred from the faith and have entangled themselves in many sorrows." (1 Tim. 6:10) Hence evil Capitalism promotes and fosters greed, materialism, selfishness, covetousness, envy, pride, and humanism. It teaches that men can never have enough money or possessions and thus breeds selfishness, greed, and covetousness. It teaches that men who do not have sufficient riches are failures and thus defective. And it produces and sells things that people do not need and people buy things they do not need and thus it is extremely wasteful and un-frugal. Evil Capitalism also promotes usury for several reasons: 1) for greedy bankers and other loaners to make money on interest; 2) for greedy borrowers to increase their possessions which they could not afford by their own labor; 3) for un-frugal borrowers to buy things they do not need; 4) for citizens to have enough riches and possessions in order to be acceptable in such a society (aka to achieve the American Dream); 5) for governments to be enslaved to loaners; and, 6) for governments to go bankrupt.³⁵

465. Socialism, as practiced by Hitler's Germany, was good because of the following reasons: While it supported capitalism, private property, prosperity, and progress, it bridled them by State control and made them work for the common good of all of its citizens and the environment. Hence it condemned and eradicated greed, selfishness, waste, un-frugality, covetousness, envy, sinful pride, and sinful destruction of the environment. In fact, no economic system in modern times was as successful and good for all its citizens and the

³⁵ See *RJMI Topic Index*: Capitalism.

environment as the socialism of Hitler's Germany.³⁶ Hitler's definition of socialism is as follows:

Adolph Hitler: "A Socialist is one who serves the common good without giving up his individuality or personality or the product of his personal efficiency. Our adopted term 'Socialist' has nothing to do with Marxian Socialism. Marxism is anti-property; true socialism is not. Marxism places no value on the individual, or individual effort, or efficiency; true Socialism values the individual and encourages him in individual efficiency, at the same time holding that his interests as an individual must be in consonance with those of the community. All great inventions, discoveries, achievements were first the product of an individual brain. It is charged against me that I am against property, that I am an atheist. Both charges are false."³⁷

Adolph Hitler: "Here we have a clear example of the difference between the socialist and the communist State. In the socialist State, the individual or his professional community retains the individual and joint responsibility for himself or his professional associates. In the communist State, all responsibility and care is assumed by the State and shifted onto it.... Socialism preserves individual liberty with a view to the welfare of the general public. Communism abolishes this freedom through collectivization—that is, by creating herds and herd animals, whom the State drives to work and to the pasture."³⁸

466. Apostate Jews and Freemasons are the authors of Marxist Communism, as was practiced in the Soviet Union, and sinful capitalism, as practiced in the United States.

Signs and Wonders

467. The Catholic faith must come before signs and wonders; that is, before apparent miracles, exorcisms (the casting out of devils from humans), apparitions, and fulfilled prophecies. Signs and wonders are either from God or from the Devil. For example,

Regarding godly signs and wonders, Moses performed many miracles by the authority and power of God. (See Exodus, Chapters 7 to 12). And Jesus performed many godly miracles. And so did Jesus' apostles and other Christians. Jesus says, "And these signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpent; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover." (Mk. 16:17-18)

Regarding demonic signs and wonders, St. Paul says that Antichrist's coming "is according to the working of Satan in all power, and signs, and lying wonders." (2 Thess. 2:9) And Jesus says, "For there shall arise false Christs and false prophets and shall shew great signs and wonders, insomuch as to deceive (if possible) even the elect." (Mt. 24:24)

468. Hence from mere appearances it is impossible to tell if a sign or wonder is from God or the Devil.

St. Paul says, "For such false apostles are deceitful workmen, transforming themselves into the apostles of Christ [good Catholics]. And no wonder, for Satan himself transformeth himself into an angel of light." (2 Cor. 11:13-14)

³⁶ See RJMI book *Apostate Hitler's Sins and Non-Sins*: "He condemned Marxist Communism" and "He condemned Capitalism and the greed that goes with it" and "he condemned Western republics and democracies and their hypocrisy."

³⁷ Adolf Hitler, Speech, December 28, 1938.

³⁸ ³⁸ Hitler—*Memoirs of a Confidant*, from 1929-1933, by Otto Wagner, 1946. Chap. 46, p. 285.

469. To know if a sign or wonder is from God or the Devil, one must examine the faith and morality of the sign or wonder-worker as well as the faith and morality of any messages produced by the sign or wonder.

St. Paul says, “But though we or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema.” (Gal. 1:8) And Moses says, “If there rise in the midst of thee a prophet or one that saith he hath dreamed a dream, and he foretell a sign and a wonder, and that come to pass which he spoke, and he say to thee: Let us go and follow strange gods, which thou knowest not, and let us serve them: Thou shalt not hear the words of that prophet or dreamer; for the Lord your God trieth you, that it may appear whether you love him with all your heart, and with all your soul, or not.” (Deut. 13:1-3) That is why St. Paul says, “Try your own selves if you be in the faith; prove ye yourselves... unless perhaps you be reprobates?” (2 Cor. 13:5) And “Prove all things; hold fast that which is good.” (1 Thess. 5:21) And see Ezechiel, Chapter 13, and Jeremias 14:14-16 on false prophets.

(For more information, see RJMI video/audio *Faith before Signs and Wonders*. And see RJMI article *Brief on Signs and wonders*.)

On Divination and on Some Demonic Apparitions and Messages that Pretend To Be Holy

470. Divination is the art of attempting to foresee or foretell the future or to obtain hidden information. It is performed by rites and rituals and is either of God, the Devil, or men. If it is of God, then it is legal and good. If not, then it is illegal and a sin against God and the true faith.

471. Divining when invoking the true God and in a non-sinful way and for a just cause is good.

Good divination: God’s prophets were good diviners. Nabuchodonosor, king of Babylon, said to the holy Prophet Daniel: “Baltassar [Daniel], prince of the diviners, because I know that thou hast in thee the spirit of the holy God and that no secret is impossible to thee, tell me the visions of my dreams that I have seen and the interpretation of them.” (Dan. 4:6) And the prophets who were friends of the High Priest Jesus were good diviners: “Hear, O Jesus thou high priest, thou and thy friends that dwell before thee, for they are diviners, for behold I will bring my servant the Orient.” (Zac. 3:8)

472. However, divining when not invoking the true God or in a sinful way or for an unjust cause is always evil and thus sinful

Sinful divination: “A man or woman who divineth by a ghost or is an enchanter, dying let him die. They shall stone them, their blood be upon them.” (Lev. 20:27)

473. Charismatic movements and sects that exalt signs and wonders over the Catholic faith and over obedience to all of God’s commandments are condemned. They inflame silly and sinful passions in foolish and starry-eyed people.

474. Hence any so-called heavenly apparition, message, or devotion to God, the Blessed Virgin Mary, the angels, or saints that is heretical or immoral or erroneous in any other way is false and of the devil, as well as the seer that propagates it. What follows is a list of few of many: Hildegard von Bingen; Bridget of Sweden; Therese of Liseux; Veronica Leuken and the Bayside apparitions; the Medjugorje apparitions; Fr. Stephano Gobbi and his Marian Movement of Priests; Luisa Piccarreta and the Divine Will apparitions; Maria Valtorta; Anne Katherine Emmerick; Maria Esperanza; Sister Faustina Kowalska and the Divine

Mercy apparition; Mary Jane Even; Sister Agnes Katsuko Sasagawa and the Akita, Japan, apparitions; the Garabandal apparitions; the LaSalette apparitions; and the Fatima apparitions.

475. Just because there are many false seers and false prophets does not take away from the true seers and true prophets, who to bad willed men appear to be fools or madmen but to good willed men stand out all the more against the false seers and false prophets.

“I have heard what the prophets said that prophesy lies in my name, and say: I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies and that prophesy the delusions of their own heart? Who seek to make my people forget my name through their dreams, which they tell every man to his neighbour, as their fathers forgot my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word with truth; what hath the chaff to do with the wheat, saith the Lord?” (Jer. 23:25-28)

The God of the Old Testament and the God of the New Testament Is the Same God

476. There is only one God and there can be no other God. Hence the God of the Old Testament (known as the God of Adam, Noe, Abraham, and Israel) is the same as the God of the New Testament (known as the Most Holy Trinity, the Catholic God, and the God of the Holy Catholic Church).

“For I am the Lord, and I change not.” (Mala. 3:6) “Jesus Christ is the same, yesterday, today, and forever.” (Heb. 13:8)

477. God’s ways in both the Old and New Testaments are the same. In both Testaments, God is a God of love, justice, mercy, wrath, and revenge. In both Testaments he kills and makes to live, he strikes and heals, and there is none that can deliver out of his hand. In both Testaments, God spares and kills men, women, children, and infants.

Old Testament: “For mercy and wrath are with him. He is mighty to forgive, and to pour out indignation.” (Eccus. 16:12) “See ye that I alone am, and there is no other God besides me: I will kill and I will make to live: I will strike, and I will heal, and there is none that can deliver out of my hand.” (Deut. 32:39) “Revenge is mine, and I will repay them in due time, that their foot may give way; the day of destruction is at hand, and the time makes haste to come.” (Deut. 32:35)

The New Testament: Jesus says, “Will not God revenge his elect who cry to him day and night: and will he have patience in their regard? I say to you, that he will quickly revenge them.” (Lk. 18:7-8) “But as for those my enemies, who would not have me reign over them, bring them hither, and kill them before me.” (Lk. 19:27)

The New Covenant Replaced the Old Covenant

478. When Jesus Christ died on the Holy Cross, he ended and replaced the Old Covenant with the New Covenant; Judaism with Catholicism; the synagogue or Old Covenant Church with the Catholic Church; the Old Covenant sacraments and rituals and disciplinary laws with the New Covenant’s (the Catholic Church’s) sacraments and rituals and disciplinary laws; the Levitical priesthood with the Catholic priesthood (the Melchisedec priesthood); and Israelites as God’s chosen people with Catholics as God’s only chosen people.

Covenant: The Prophet Jeremias says, “Behold the days shall come, saith the Lord, and I will make a new covenant with the house of Israel and with the house of Juda; not according to the covenant [the Old Covenant] which I made with their fathers.”

(Jer. 31:31-32) St. Paul says, “He [Jesus Christ] taketh away the first [the Old Covenant] that he may establish that which followeth [the New Covenant].” (Heb. 10:9) “But now he hath obtained a better ministry, by how much also he is a mediator of a better testament [the New Covenant] which is established on better promises. For if that former [the Old Covenant] had been faultless, there should not indeed a place have been sought for a second.” (Heb. 8:6-7)

Priesthood: “If then perfection was by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise according to the order of Melchisedech and not be called according to the order of Aaron? For the priesthood being translated, it is necessary that a translation also be made of the law.” (Heb. 7:11-12)

Chosen People: Isaias prophesied that at time would come when God will call his chosen people (the Israelites) by another name: “And you shall leave your name [Israelites] for an execration to my elect. And the Lord God shall slay thee, and call his servants by another name.” (Isa. 65:15) And that other name is Christian: “At Antioch the disciples were first named Christians.” (Acts 11:26) Hence the only chosen people during the New Covenant era are Christians, both Christian Jews and Christian Gentiles. Hence St. Paul says, “For there is no distinction of the Jew and the Greek, for the same is Lord over all, rich unto all that call upon him.” (Rom. 10:12) “The Gentiles should be fellow heirs and of the same body and copartners [with the Israelites] of his promise in Christ Jesus, by the gospel.” (Eph. 3:6) And the only true Christians are Catholics.

479. Hence Jesus says that whosoever teaches that both the Old and New Covenants are in force at the same time destroys the New Covenant, as well as undermines and denies the purpose of the Old Covenant when it was in force, and thus cannot be under any covenant with God.

“And no man putteth new wine [the New Covenant] into old bottles [the Old Covenant] otherwise the wine will burst the bottles and both the wine will be spilled, and the bottles will be lost. But new wine must be put into new bottles.” (Mk. 2:22)

480. Beware, then, of the heresy which teaches that the Old Covenant is still in force and that Christ denying Jews are under it. Christ-denying Jews are under a covenant with the Devil and not with God.

The Prophet Isaias says the evil Jews are under a covenant with hell: “Wherefore hear the word of the Lord, ye scornful men, who rule over my people that is in Jerusalem... Your league with death shall be abolished, and your covenant with hell shall not stand: when the overflowing scourge shall pass, you shall be trodden down by it.” (Isa. 28:14, 18)

481. And beware of the heresy which states that after Jesus comes the second time he will re-institute the Old Covenant while he reigns on earth, known as Dispensational Millennialism.³⁹

Many Old Testament Prophecies Are Still Being Fulfilled During the New Covenant Era

482. While God’s covenants during the Old Testament era have ended and been replaced by the New Covenant, many Old Testament prophecies are still being fulfilled during the New Covenant era, especially regarding the reign of the Antichrist, the conversion of the Jews, the Battle of Armagedon, the second coming of Jesus Christ, the General Judgment, and the everlasting earthly paradise that Jesus will create upon his second coming. For example,

³⁹ See *RJMI Topic Index*: Millennialism.

The reign of the Antichrist: “I considered the horns, and behold another little horn [the Antichrist] sprung out of the midst of them, and three of the first horns were plucked up at the presence thereof. And behold eyes like the eyes of a man were in this horn and a mouth speaking great things.” (Dan. 7:8) “And he shall speak words against the High One and shall crush the saints of the most High; and he shall think himself able to change times and laws, and they shall be delivered into his hand until a time, and times, and half a time.” (Daniel 7:25) “But at that time shall Michael rise up, the great prince, who standeth for the children of thy people; and a time shall come such as never was from the time that nations began even until that time. And at that time shall thy people be saved, every one that shall be found written in the book.” (Dan. 12:1)

The conversion of the Jews in the final days: “Behold I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord [the second coming of Jesus Christ]. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.” (Mala. 4:5-6)

The Battle of Armagedon, the second coming, and General Judgment: “Proclaim ye this among the nations: Prepare war, rouse up the strong, let them come, let all the men of war come up. Cut your ploughshares into swords and your spades into spears. Let the weak say: I am strong. Break forth, and come, all ye nations, from round about and gather yourselves together; there will the Lord cause all thy strong ones to fall down. Let them arise, and let the nations come up into the valley of Josaphat, for there I will sit to judge all nations round about. Put ye in the sickles for the harvest is ripe; come and go down, for the press is full, the fats run over, for their wickedness is multiplied. Nations, nations in the valley of destruction, for the day of the Lord is near in the valley of destruction. The sun and the moon are darkened and the stars have withdrawn their shining. And the Lord shall roar out of Sion and utter his voice from Jerusalem, and the heavens and the earth shall be moved, and the Lord shall be the hope of his people, and the strength of the children of Israel.” (Joel 3:9-16)

The second coming of Jesus Christ: “Behold, the day of the Lord shall come, a cruel day, and full of indignation and of wrath and fury, to lay the land desolate and to destroy the sinners thereof out of it. For the stars of heaven and their brightness shall not display their light; the sun shall be darkened in his rising, and the moon shall not shine with her light.” (Isa. 13:9-10)

The General Judgment: “But he shall judge the poor with justice and shall reprove with equity for the meek of the earth, and he shall strike the earth with the rod of his mouth and with the breath of his lips he shall slay the wicked.” (Isa. 11:4)

The everlasting earthly paradise: “For thus saith the Lord: All the land shall be desolate, but yet I will not utterly destroy.” (Jer. 4:27) “For behold I create new heavens and a new earth, and the former things shall not be in remembrance and they shall not come upon the heart.” (Isa. 65:17) “And thy people shall be all just, they shall inherit the land forever.” (Isa. 60:21) (See Isa. 25:8; 65:17, 19, 25; Isa. 66:22; 2 Pt. 3:13; Apoc. 7:17.)

On Old Testament Feast Days and Saints on the Calendar

483. While the Old Testament rituals and ceremonies ended and were replaced by the New Covenant rituals and ceremonies as instituted by the Catholic Church, the Old Testament festival days should still be remembered and commemorated, just as the Old Testament saints, such as (Abraham, Moses, Job, and the Machabees) should be remembered and commemorated.

This is important because the Old Testament festival days and saints belong to the Catholic Church only. Hence the apostate Jews have no right to them because they are not faithful to the Old Testament and precisely because they are not faithful to the New Covenant. For example, Jesus said that the Jews who do not believe in him do not believe in the true Moses: “Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust. For if you did believe Moses, you would believe me also; for he wrote of me. But if you do not believe his writings, how will you believe my words?” (Jn. 5:45-47) Therefore, Catholics should not let the apostate Jews try to steal our Old Testament festivals and saints. By keeping them off of Catholic calendars allows these Christ-denying Jews to think the Old Testament festivals and saints belong to them and not to Catholics, or at least belongs to both. When in truth, they only belong to Catholics.

484. Hence some Old Testament festival days should be commemorated, such as the following:

- a) The rededication of the Temple by the Machabees (Hanukkah), also known as the Feast of Lights. It is commemorated in the 12th month. The temple of Jerusalem had been desecrated but not destroyed by the Seleucid ruler Antiochus IV Epiphanes in 167 BC. After the success of the Machabean revolt, the Machabees cleansed and rededicated the Temple and the Altar in 164 BC, and mandated an annual 8-day celebration to commemorate this joyful event. (1 Mac. 4:36-59)
- b) The victory of Queen Esther over Aman and his decree against the Jews living in the Persian Empire (Purim). It is commemorated in 2nd or 3rd month. (the Book of Esther)
- c) Feast of Tabernacles (Sukkoth), which should replace the secular feast day of Thanksgiving. It is commemorated in the 9th or 10th month. The older Ingathering or Fruit-Harvest festival became a commemoration of the 40 years that the Hebrews wandered in the desert, living in temporary shelters like tents or booths. (Lev 23:33-36, 39-43; Deut 16:13-15)
- d) The Passover meal is already on the calendar and celebrated on Maundy Day. It is commemorated in the 3rd or 4th month, the day before Good Sixth Weekday when Christ died for our sins.

485. And some Old Testament saints should be commemorated, such as the following saints, which are already in the Catholic Calendar composed by Mary’s Little Remnant:

- a) (7/15) Old Testament Holy Women: Eve, Sara (wife of Abraham), Rebecca, Rachel, Lia, Bala, Zelpha, Prophetess Mariam (sister of Moses & Aaron), Rahab, Ruth, Judith, Susanna, Sara (wife of Tobias), Queen Esther, and the Prophetess Holda
- b) (8/1) The Seven Machabean Martyrs & their Mother
- c) (8/20) The Holy Prophets Enoch, Samuel, Elias, Eliseus, Job, Annias, Azarias, and Misael
- d) (9/4) Old Testament Supreme Religious Rulers: Moses, Aaron, and Esdras
- e) (9/7) Old Testament Judges: Debbora, Gedeon, and Samson
- f) (10/9) Old Testament Supreme Patriarchs: Noe, Abraham, Isaac, and Jacob
- g) (10/10) St. Melchisedec
- h) (10/12) Old Testament Fathers: Adam, Abel, Seth, Lot, Caleb, Tobit, Tobias, and Mardochai

- i) (11/21) Old Testament Lesser prophets: Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias
- j) (12/3) Old Testament Kings & Other Rulers: Joseph, Josue, King David, King Ezechias, King Josias, and Nehemias
- k) (12/17) Old Testament Major Prophets: Isaias, Jeremias, Baruch, Ezechiel & Daniel
- l) (12/23) Machabees: Mathathias, John, Simon, Judas, Eleazar & Jonathan

Against Apostate Jews and Apostate Judaism

486. Apostate Jews do not profess belief in Jesus Christ and thus are also known as Christ-denying Jews or perfidious Jews.
487. Apostate Jews are on the road to damnation, are cursed and not blessed, are sons of the Devil (as are all unbelievers), are not God's chosen people, and are not under a covenant with God but are under an evil covenant with Satan.
- “He that believeth in the Son, hath life everlasting; but he that believeth not the Son, shall not see life; but the wrath of God abideth on him.” (Jn. 3:36)
- “He [Jesus] came unto his own [Jews], and [many of] his own received him not. But as many as received him, he gave them power to be made the sons of God, to them that believe in his name.” (Jn. 1:11-12)
- “For you are all the children of God by faith, in Christ Jesus.” (Gal. 3:26)
488. Hence beware of the heresies which state that apostate Jews can be in the way of salvation, are blessed and thus not cursed, are not sons of the Devil but are sons of God, are God's chosen people, or are under a covenant with God.
489. Christ-denying Jews crucified and murdered Christ by the hand of the Romans.
490. Beware of the heresy that Pilate wanted to kill Jesus Christ.
- Pilate did not want to kill Jesus Christ. Instead, Pilate favored him and tried to save him from the death sentence. However, Pilate eventually sentenced Christ to death to prevent a revolt by the Christ-denying Jews.
491. All apostate Jews are guilty of the inherited sin of deicide and thus are guilty of murdering Christ. They inherit this sin from their ancestors who murdered Christ. The only way they can get rid of this sin is by believing in Jesus Christ and getting baptized into the Catholic Church.

The Christ-denying denying Jews inherited this curse from the Jews who consented to the crucifixion of Jesus Christ when they said, “And the whole people answering, said: His blood be upon us and upon our children.” (Mt. 27:25)

St. Hippolytus, *On Proverbs*, 3rd century: “These things he understands of the people of the Jews, and their guilt in the blood of Christ.”

Saint Cyprian, *Against the Jews*, 3rd century: “In Isaiah the Lord says: ‘Now I will not release your sins. When ye stretch forth your hands, I will turn away my face from you; and if ye multiply prayers, I will not hear you: for your hands are full of blood.’ By this alone the Jews can receive pardon of their sins, if they wash away the blood of Christ slain, in his baptism, and passing over into His Church, obey His precepts.”

St. Augustine, *City of God*, 426: “We say to the Jews, You killed Christ, although it was their parents who did so, so these persons shall grieve that they in some sort did what their progenitors did. Although, therefore, those that receive the spirit of mercy and grace, and believe, shall not be condemned with their impious parents, yet they shall mourn as if they themselves had done what their parents did...” (Book 20, Chapter 30)

St. Augustine, *Against the Jews*: “The Jews wander over the entire earth, their backs bent and their eyes cast downward, forever calling to our minds the curse they carry with them.”

492. Current-day Judaism, as practiced by apostate Jews, (such as Talmudic Judaism) is not true Judaism but a false Judaism, a Christ-denying Judaism. True Judaism died with Christ and rose as Catholicism.

493. Jesus Christ is the one and only Messiah and thus any other Messiah is a false Messiah, an antichrist, and thus of Satan.

“Who is a liar, but he who denieth that Jesus is the Christ? This is Antichrist, who denieth the Father, and the Son.” (1 Jn. 2:22)

494. It is a heresy, as taught by apostate Jews, to believe that a person’s race is determined by the matriarchal line instead of the patriarchal line. The dogma is that a person’s race is determined by his father’s race and not by his mother’s race.

(For more information, see *RJMI Topic Index: Jews, Apostate*.)

Against Zionism and Christian Zionism

495. Zionism is the belief that apostate Jews have the right from God to repossess Israel after the Romans destroyed the Temple in AD 70 and banished the apostate Jews from Israel. God and his Catholic Church condemn this belief because only faithful Jews have the right from God to repossess Israel. And the only faithful Jews during the New Covenant era are Catholic Jews because only Catholics are God’s chosen people during the New Covenant era and hence only Catholics can be faithful to God. Therefore the only Jews who have the right from God to repossess Israel are Catholic Jews and in God’s good time. Consequently, every Jew who is not Catholic does not have the right from God to repossess Israel and thus, in the eyes of God, any such possession or attempted possession is illegal, mortally sinful, and an abomination in a place where it does not belong.

496. Half-Zionists believe that apostate Jews have the right to possess Israel and Jerusalem but they also believe the Palestinians have the same right. Hence they propose that apostate Jews and Palestinians share Israel and Jerusalem. God and His Catholic Church condemn half-Zionists because apostate Jews have no right from God to possess Israel, not even the smallest part of Israel. However, God is using the half-Zionists to rightly expose some of the crimes of apostate Israel and certain Jews throughout the world.

497. Christian Zionists are nominal Christians who believe that apostate Jews have the right from God to repossess Israel, re-build the Temple, and offer animal sacrifices—all of which have been condemned by the Catholic Church. They also believe that apostate Jews are under a religious covenant with God, are blessed by God, and are God’s chosen people—all of which have been infallibly condemned as apostasy by the Catholic Church. Christian Zionists, then, are apostates in the strict sense of the word for justifying Christ-denying Jews and hence denying Jesus Christ by implication. Christian Zionists are the stupidest, vilest, and most hypocritical of all Zionists because they claim to believe that Jesus Christ is the only Messiah and that men need to believe in him to be saved, yet they also believe that

apostate Jews who deny that Jesus Christ is the Messiah and are bringing the Antichrist to power are good and blessed by God. Without knowing anything about Catholic dogmas, anyone can see that these beliefs are illogical and contradictory. Christian Zionists have indeed called evil good and have blessed what God has cursed and thus confirm Christ-denying Jews in their deadly error of apostasy from God.

“Woe to you that call evil good, and good evil; that put darkness for light, and light for darkness” (Isa. 5:20) “They that call this people [Christ-denying Jews] blessed, shall cause them to err: and they that are called blessed, shall be thrown down headlong.” (Isa. 9:16)

(For more information, see *RJMI Topic Index: Zionism*.)

On the Everlasting Earthly Paradise

498. Some of the things mentioned in this section are dogmas and some are allowable opinions, ones that I hold. The following sections regarding Millennialism and Amillennialism will specify which opinions are allowable and which are dogmas. The opinion mentioned in this section is called Amillennialism (non-millennialism).
499. During his second coming, Jesus will kill all the evildoers and burn the fallen earth and its heaven with fire. But he will not utterly destroy the fallen earth and its heaven. After he utterly desolates the old earth and the old heaven by fire, he will transform them into a new earth and a new heaven that will last forever. Regarding the everlasting earthly paradise,
- a) Christ will personally reign in it.
 - b) It will last forever and hence will not be temporary. Hence this earthly paradise will be everlasting and thus will not only last for 1000 years.
 - c) It will never have any sin or sinners in it and thus there will never be a rebellion in this earthly paradise.
 - d) All the devils and reprobates will be sealed in hell forever and never more released upon the face of the earth.
 - e) There will be neither death nor procreation.
 - f) It will be inhabited by all of the elect forever in their resurrected and glorified bodies.
 - g) This everlasting earthly paradise will be united to the heaven of God’s home in a way we cannot comprehend.
 - h) The saved Christian Israelites will then inherit the Promised Land forever and the saved Christian Gentiles will inherit their respective lands forever. Christ the King, the son of David, will rule on earth over all the nations and men from the New Jerusalem that will come down from heaven and land where the current Jerusalem is. And each nation will have its own king and queen while Christ will be the King of kings and Mary the Queen of queens.
 - i) All the elect will visit Christ the King and Mary the Queen in the New Jerusalem from time to time.

Heresies and Allowable Opinions regarding Millennialism

500. Millennialism interprets the 1000 years mention in Apocalypse 20 to mean a 1000 year earthly reign of Christ upon the earth after his second coming after which there will be the General Judgment. Hence it teaches that there will be a 1000-year intermediate kingdom of Christ upon earth before his everlasting kingdom.

“And I saw an angel coming down from heaven having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon the old serpent, which is the devil and Satan, and bound him for a thousand years. And he cast him into the bottomless pit and shut him up and set a seal upon him that he should no more seduce the nations till the thousand years be finished. And after that, he must be loosed a little time.” (Apoc. 20:1-3)

501. Amillennialism (which means non-millennialism) interprets the 1000 years to mean a time period during the New Covenant era before the second coming of Christ. St. Augustine and I hold this opinion. The one difference is that St. Augustine believed that the whole New Covenant era up until the reign of the Antichrist is the 1000 years, and thus is a symbolic period of time. I hold the opinion that the 1000 years is from the time of Christ’s death in AD 33 to the beginning of the Great Apostasy in AD 1033, and thus is a literal period of time.⁴⁰ The everlasting earthly paradise that Christ creates upon his second coming, as mentioned in the previous section, is the Amillennialist opinion that St. Augustine and I hold.

502. The following are some of the opinions held by millennialists, some of which are allowable opinions, some are heretical, and some may be heretical:

- a) Most of the millennialists (aka Chiliasts) believe that after his second coming, Christ the King will rule the earth for 1000 years or a long period of time in an intermediate kingdom before the General Judgment and his everlasting kingdom. And most teach that this intermediate kingdom will be a new earth, an earthly paradise.
- b) Most millennialists have the elect who died before Christ’s second coming resurrected and living in this intermediate kingdom in their glorified bodies. And most have the elect who survived the second coming not dying and thus living in this intermediate kingdom and procreating.
- c) Some millennialists believe that no one will fall away in this intermediate kingdom and thus there will be no rebellion while others believe that some who have not died will fall away which will culminate into a great rebellion that Christ puts down by killing all the evildoers, as he did during his second coming. The former opinion is allowable. But the latter opinion (the rebellion) may be heretical, as I have not time to thoroughly study it.
- d) At the end of the intermediate kingdom, some millennialists believe Christ will create another earthly paradise that will be everlasting and thus be an everlasting kingdom on earth but some believe that the earthly paradise will end forever and thus the elect will only be in heaven and thus the everlasting kingdom will only be in heaven. The former opinion is allowable and may be a dogma. But the later opinion (the there will be no everlasting earthly paradise) may be heretical, as I have not time to thoroughly study it.

⁴⁰ See RJMI book *The Great Apostasy*: “Satan Chained in AD 33 and the De-paganization of the World Begins” and “Satan Unchained in AD 1033 and the Re-Paganization of the World and Great Apostasy Begin.” And see RJMI video/audio, *The Chaining and Unchaining of Satan*.

- e) Most millennialists have the General Judgment occurring at the end of the intermediate kingdom.

503. Dispensational Millennialism is heretical and apostate. It teaches that after the second coming, Christ will re-institute the Old Covenant for the Jews living in Christ's millennial kingdom and thus they will not be under the New Covenant.

This heresy, then, denies the purpose and need of the New Covenant and thus denies the purpose and need of Jesus Christ to redeem and save men. It goes backward to a time when Jesus had not yet come and thus when Jews were looking forward to the coming of the Messiah; and thus, in essence, denies that Jesus Christ is the Messiah. Some even have the animal sacrifices re-instituted. Hence they replace Christ, the Messiah, with an animal. The animal sacrifice, then, becomes not a symbol of the Messiah (which it was during the Old Testament era) but the Messiah itself while Christ's sacrificial death and the Holy Mass is replaced by animal sacrifices.

504. Some dispensational millennialists also believe that Christ-denying Jews during the whole New Covenant era from the time of Christ's death are dispensed from being under the New Covenant and are still under the Old Covenant; which hence, according to this heresy, the Old Covenant has not ended and been replaced by the New Covenant. They call the dogma that the Old Covenant ended when Christ died and was replaced by the New Covenant, replacement theology, which, according to them, is heresy. Therefore, they refer to Christ-denying Jews as God's chosen people and thus as blessed by God, which is another heresy. It is heresy because it is a dogma that Christ-denying Jews are cursed by God and are not God's chosen people, only Catholics (both Catholic Jews and Catholic Gentiles) are God's only chosen people during the New Covenant era. The most influential entity that taught this heretical form of dispensationalism is the Vatican II Church.

(For more information, see *RJMI Topic Index: Millennialism and Dispensationalism*.)

The Heresy that an Interior Intention Is Necessary for the Validity of the Sacraments

505. To validly confect a sacrament, the minister must intend to do as the Catholic Church does, which means he must use the proper form and matter and must act seriously as opposed to a mocking or joking way.

506. Beware of the heresy which teaches that the minister must interiorly intend to confect a sacrament for the sacrament to be validly administered, which began with the scholastics.

The interior intention heresy only *presumes* that sacraments are confected because no one can read a man's heart unless that man makes his intention manifest. Because no mere man can know the secret thoughts of another man, the interior intention opinion makes it easy for a malicious or faithless minister to secretly not intend to confect the sacraments and hence the sacraments he administers are not confected and the people have no way of ever knowing. In short, this heresy is a prescription for chaos! This heresy teaches that no man can know for certain if he validly received the sacrament of baptism, if he validly received the sacrament of penance and hence was absolved of his sins, if he validly received the sacrament of confirmation, if he validly received the sacrament of extreme unction, and if he validly received the sacrament of orders. No priest can ever be certain that he is a priest. He can only presume he is a priest. No bishop can be certain he is a bishop. He can only presume he is a bishop. And no pope can ever be certain that he is the pope because a pope needs to be a priest and then a bishop before he can become the pope.

(For more information, see RJMI book *The Minister's Sacramental Intention*.)

On the Clementine Vulgate and Heretical Bible Commentaries

507. The Clementine Vulgate's Old Testament contains many errors, contradictions, inconsistencies, and even some heresies. While the Clementine Vulgate's New Testament also contains textual errors, it does not contain heretical errors and contains only a few errors in comparison to the many errors in the Old Testament.

508. All of the nominal Catholic English Bibles I have access to contain idolatrous or heretical commentaries, some more than others, such as the original Douay-Rheims Bible, the Challoner Bible, the Haydock Bible, the Confraternity Bible, and the New American Bible.

(For more information, see RJMI book *On the Clementine Vulgate's Errors and On Heretical Commentaries*.)

Lying vs. Non-Sinful Falsehoods

509. A lie is a sinful falsehood.

510. Hence a falsehood that is not sinful is not a lie and can even be good and necessary.

511. An error regarding facts is a non-sinful falsehood and thus not a lie, although one can be guilty of the sin of affected ignorance for not sufficiently searching for the truth, but that would be a sin of affected ignorance and not a sin of lying.

512. Falsehoods told to deceive or evade can be sinful and thus are lies or can be just and thus are good.

- a) If the cause is just and no sin is committed in telling a falsehood to deceive or evade, then the falsehood is just and thus is not a sin. Non-sinful deceptions and evasions can be used against enemies or friends. A non-sinful deception or evasion can be used against a friend to protect him from information he should not know.
- b) If the cause is unjust or a sin is committed in telling a falsehood to deceive or evade, then the falsehood is a lie and thus is a sin.

(For more information, see RJMI article *A Lie Is a Sinful Falsehood*.)

Oaths and Swearing

513. Professions of faith (such as the Apostles' Creed), pledges of allegiance, vows (such as vows of poverty, chastity, or obedience), and oaths of fidelity in marriage vows are examples of oaths. And men swear in order to affirm oaths, promises, threats, statements, or testimonies.

514. Catholics can take oaths with or without swearing.

515. Catholics can take an oath for a just cause without swearing.

Oaths without swearing: "I vow to remain chaste until the day I die." Or "I promise to remain chaste until the day I die." Or "I vow to remain chaste until the day I die, so help me God," which is not swearing but asking God to help you remain chaste.

516. And Catholics can take an oath for a just cause and swear to men by God, but they must not swear by anything other than by God.

Oaths with swearing: “I vow to you, my religious superior, to remain chaste until the day I die, and this I swear by God.” Or “I swear by God that I vow to remain chaste until the day I die.” Or “As God is my witness, I vow to remain chaste until the day I die.”

In the following passage, Abraham’s servant swore *by God to Abraham*: “Now Abraham was old and advanced in age, and the Lord had blessed him in all things. And he said to the elder servant of his house, who was ruler over all he had: Put thy hand under my thigh, that I may make thee swear by the Lord the God of heaven and earth that thou take not a wife for my son of the daughters of the Chanaanites, among whom I dwell... The servant therefore put his hand under the thigh of Abraham his lord and swore to him upon this word.” (Gen. 24:1-3, 9)

And Rahab had the two Israelite spies swear to her by God: “Now therefore swear ye to me by the Lord, that as I have shewn mercy to you, so you also will shew mercy to my father’s house.” (Jos. 2:12)

St. Paul swore by: “For God is my witness, whom I serve in my spirit in the gospel of his Son, that without ceasing I make a commemoration of you.” (Rom. 1:9)
“Now the things which I write to you, behold, before God, I lie not.” (Gal. 1:20)

(For more information, see *RJMI Topic Index*: Oaths and Swearing.)

Canonizations Are Not Infallible

517. Canonizations are not infallible. The only persons known to be saints with infallible certainty are those mentioned in the Bible as holy and saved.

518. During the canonization process when judging and declaring a person to be a saint, the pope does not teach on faith or moral but judges. He is judging the sanctity of a person. The pope cannot infallibly judge that a living or dead person not mentioned in the Bible is sanctified because that person may have secretly embraced heresy or secretly committed some other mortal sin, even if just by thought:

“Who can understand sins? from my secret ones cleanse me, O Lord.” (Ps. 18:13)

“For I am not conscious to myself of anything. Yet am I not hereby justified: but he that judgeth me is the Lord.” (1 Cor. 4:4)

519. Hence men cannot have infallible certainty that a canonized saint is truly a saint. The most certainty that one can have is a moral certainty, which means one is certain based upon all of the available evidence but not infallibly certain because of the possibility of hidden or undiscovered evidence or motives that prove that the person could not be a saint.

520. The only infallible judgment a pope can make regarding the condition of a person’s soul is that a person is not in a state of grace when that person’s original sin or mortal sin is notorious.

(For more information, see *RJMI book Canonizations Are Not Infallible*.)

RJMI is the Sole Rule of the Catholic Church

521. The sole ruler of the Catholic Church in these latter days of the Great Apostasy is Richard Joseph Michael Ibranyi, as he is the only one who is teaching, living, and enforcing the full deposit of the Catholic faith. Hence, as long as he remains faithful, all Catholics owe him obedience in all things regarding the Catholic faith until the Catholic Church gets a pope to rule her.

(For more information, see RJMI letter, *RJMI's Authority to Rule Catholics*; RJMI letter, *RJMI Is the Sole Ruler of the Catholic Church in these Final Days*; RJMI letter, *On RJMI and Mary's Little Remnant*; and RJMI article *RJMI's Position and Authority*.)

An Act of Faith

522. O my God, I firmly believe all the sacred truths which thy Holy Catholic Church believes and teaches because thou hast revealed them, who canst neither lie nor be deceived.

