

# RJMI's Abjuration of July 2013

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# RJMI's Doubt or Denial of Basic Dogmas

## Introduction

I, Richard Joseph Michael Ibranyi, held several heresies that denied basic dogmas and thus was a formal heretic and not Catholic. I originally held these basic dogmas but then denied them because of my mortal sin of human respect for not wanting to condemn so-called popes and so-called saints and because of my mortal sin of allowing myself to be infected and corrupted by heretical so-called papal teachings and decrees, so-called sacred congregation decrees, so-called canon laws, canon law commentaries, catechisms, and theology books. I was also guilty of the mortal sin of presumption for presuming that the apostasy could not have been so great and for so long in spite of the *fact* that I knew that so-called popes and so-called saints taught and did things that were idolatrous, heretical, immoral, harmful, and contradictory. (For further explanation, see RJMI audio lecture *RJMI's Abjuration of July 2013*.)

### 1. The guilt for not sufficiently condemning sin and denouncing sinners

- It is a basic dogma that Catholics are obliged to sufficiently condemn sin and denounce a sinner when their silence or inaction can easily be taken as consent, defense, or allowance of sin or the sinner, under the pain of sinning by omission and sharing equally in the guilt of the sin or sinner. Hence it is a basic dogma that a baptized man who does not condemn heresy as heresy or a heretic as a heretic when he is obliged to commits not only a mortal sin of omission but also a mortal sin of heresy and hence is a formal heretic.

I originally held this basic dogma but denied it later on when I believed that nominal Catholics who did not sufficiently condemn heresy, schism, or idolatry or sufficiently denounce heretics, schismatics, or idolaters were not formal heretics, formal schismatics, or idolaters but only gravely suspect of heresy, schism, or idolatry. Hence I was not Catholic when I held this heresy. I abjured from it on July 3, 2013.

### 2. The guilt for favoring, defending, or supporting heretics in their heresy

- It is a basic dogma that Catholics are forbidden to favor, defend, or support heretics in their heresy, under pain of the mortal sin of heresy.

I originally held this basic dogma but denied it later on when I believed that nominal Catholics who favor, defend, or support heretics in their heresy were not formal heretics but only gravely suspect of heresy provided they did not believe in the heresy themselves. I believed that they were automatically excommunicated and not Catholic but for the wrong reason of grave suspicion of heresy instead of for formal heresy. As of February 2013, I have held the basic dogma that even nominal Catholics who do not believe in

heresy but nevertheless favor, defend, or support heretics in their heresy are formal heretics. Their actions, in this case, speak louder than their words.

Beware of those who refer to the disciplinary law that bans Catholics from defending or supporting heretics in their material needs and apply it to the dogma that bans Catholics from defending or supporting heretics in their heresy, in spiritual things. In the former case, it is a disciplinary law that Catholics who defend or support heretics in their material needs, such as by giving them food or shelter, are to be punished. And if they do not amend, they are to be avoided, excommunicated, and punished with additional penalties, including being denounced as formal heretics. But because this is a disciplinary law it can be abolished or modified depending on the circumstances. However, in the latter case nominal Catholics who defend or support heretics in their heresy are always automatically excommunicated formal heretics because this is a *dogmatic* law which thus cannot be abolished or modified.

### **3. The guilt for being in religious communion with men who do not adhere to the Catholic Church**

- It is a basic dogma that Catholics are forbidden to knowingly be in religious communion with men who do not adhere to the Catholic Church or with men who are suspected of not adhering to the Catholic Church, under pain of the mortal sin of heresy or idolatry.

I originally held this basic dogma but denied it later on when I believed that if the prayers or rites of the religious communion with those who do not adhere to the Catholic Church were orthodox, then the offenders were not formal heretics but only gravely suspect of heresy. I did believe they were automatically excommunicated and thus not Catholic but for the wrong reason of grave suspicion of heresy instead of for formal heresy, which is the real reason why they are automatically excommunicated. I was not Catholic when I held this heresy. I abjured from it on July 3, 2013.

### **4. The guilt for glorifying images against the faith**

- It is a basic dogma that the glorification of images against the faith is heretical or idolatrous. Hence it is a basic dogma that baptized men who glorify images against the faith, either by perpetrating, supporting, defending, or allowing them, are formal heretics or idolaters even if they do not believe in the idols, false gods, false religions, pagans, heretics, or schismatics depicted in the images.

I originally held this basic dogma but denied it later on, from at least 2007, by believing that those who set up images that glorify idols and false gods are only suspect of heresy if they do not actually believe in the idols or false gods and do not worship or offer sacrifice to them. The basic dogma is that any type of honor, glory, or respect given to idols or false gods is idolatry and a form of worship in and of itself no matter if one believes in the idol or false god or not. Hence I was not Catholic when I denied this basic dogma. I abjured from it on July 2, 2013.

Remember “CD Father G” (CD FR G) and you will remember 5 basic dogmas. C is for condemn; D for denounce; F for favor, support, or defend; R for religious communion; and G for glorifying.

- C – Baptized men who do not condemn heresy as heresy when they are obliged to are formal heretics.
- D – Baptized men who do not denounce heretics as heretics when they are obliged to are formal heretics.
- F – Baptized men who favor, support, or defend heretics in their heresy are formal heretics.
- R – Baptized men who are knowingly in religious communion with heretics are formal heretics.
- G – Baptized men who glorify images against the faith are formal heretics or idolaters.

## **5. The guilt for being inculpably ignorant of a basic dogma**

- It is a basic dogma that one of the necessary conditions to be Catholic and in the way of salvation is that men must know and believe all the basic dogmas of the Catholic Church.

I believed the basic dogma that men who do not know or believe all the basic dogmas are not in the way of salvation. Regarding a so-called Catholic who inculpably does not know or believe a basic dogma, I believed he was not Catholic but only believed this as an allowable opinion and thus denied the basic dogma that he cannot be Catholic. I abjured from this heresy on July 7, 2013.

I held this heresy based upon my misinterpretation of some of St. Augustine’s teachings that relate to this topic. The true interpretation, when all of his teachings on this topic are considered, is that St. Augustine taught that the nominal Catholic who adhered to the Catholic Church and inculpably did not know or believe a basic dogma was not a formal heretic but also taught that he was not a Christian, not Catholic, and thus taught he was outside the Catholic Church as a catechumen. Even though a catechumen is outside the Catholic Church, he nevertheless adheres to the Catholic Church as a non-member and friend of the Catholic Church. A catechumen is not Christian, not Catholic, in the strict sense of the word. A catechumen is a Christian in vow, a Catholic in vow. (For further explanation, see RJMI audio lecture *RJMI’s Abjuration of July 2013*.)

St. Augustine also held the allowable opinion that to be a formal heretic a baptized man needs to know about a dogma and then doubt or deny it. But he nevertheless held the basic dogma that men who do not adhere to the Catholic Church, such as Protestants, are outside the Catholic Church and thus not Catholic for the mortal sin of schism and thus are formal schismatics, even though he believed that some of them may not be formal heretics. My allowable opinion is that there are certain conditions in which a baptized man can be a formal heretic without knowing about the Catholic dogma he doubts or

denies. For example, I hold the allowable opinion that a baptized man who does not adhere to the Catholic Church, such as a Protestant, is a formal heretic for every heresy he holds because he rejects the authority of the true Catholic Church by the very fact that he is a formal schismatic and thus cannot be excused for any heresy he holds. (See RJMI article “St. Augustine on Formal Heretics and the Salvation Dogma.”)

# RJMI's Doubt or Denial of Deeper Dogmas

## Introduction

A Catholic who inculpably doubts or denies a deeper dogma is a material heretic and thus is still Catholic. However, he must be denounced as an alleged formal heretic and treated as a formal heretic until he proves his innocence due to inculpable ignorance and abjures his heresy. What follows is a list of some deeper dogmas I doubted or denied. I believe I was inculpably ignorant of the first nine listed and thus was a material heretic regarding those points. But, nevertheless, I must abjure my heresies and profess my belief in the deeper dogmas I doubted or denied.

### 1. The notorious glorification of immoral images is formal heresy

- It is a basic dogma that Catholics who perpetrate, support, or allow the desecration of places with images against morals are guilty of the mortal sin of immorality. But it is a deeper dogma that if these desecrations are notorious, then they are also formal heretics and thus not Catholic for denying a moral and thus natural law dogma.

I held the basic dogma that the desecration of places with images against morals is immoral. But I inculpably doubted the deeper dogma that these desecrations are also formally heretical if they are notorious. Not until I understood that the public display of images or acts of immorality amounts to the doubt or denial of a moral dogma did I then hold this deeper dogma. This deeper dogma is related to the deeper dogma that the doubt or denial of a moral dogma is heresy and not just immoral. For example, a baptized man who commits adultery is guilty of a mortal sin of immorality. But a baptized man who not only commits adultery but also believes adultery is acceptable or not a sin is guilty not only of a mortal sin of immorality but also a mortal sin of heresy and thus is a formal heretic for denying a moral dogma, which is the basic dogma of the natural law that adultery is evil and sinful. (See RJMI video and audio *The Desecration of St. Peter's Basilica* and RJMI book *The Desecration of Catholic Places*.)

### 2. Formal heretics and all other non-Catholics are banned from holding offices

- It is a deeper dogma that formal heretics and all other non-Catholics are banned from holding offices in the Catholic Church.<sup>1</sup>

I did not believe this deeper dogma until 2012. At first I believed that only public heretics are banned from holding offices, which thus includes public formal heretics and public material heretics and thus excludes secret formal heretics and secret material heretics. I then believed that only notorious heretics were banned from holding offices, which means only public formal heretics and thus not material heretics and secret formal heretics. In 2012, I finally held the deeper dogma that all non-Catholics, which thus includes both public and secret formal heretics, are banned from holding offices. Hence

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<sup>1</sup> A man who is not a member of the Catholic Church cannot legally or validly hold an office in the Catholic Church.

material heretics are excluded, although material heretics must be presumed to not hold the office until they prove their innocence due to inculpable ignorance and abjure their heresy. (See RJMI video and audio *Restoration of the Catholic Faith 2012* and RJMI article “Cajetan’s and Bellarmine’s Heresies on Formal Heretics and Loss of Papal Office.”)

### **3. Popes can be tried, convicted, and deposed for crimes**

- It is a deeper dogma that popes can be tried, convicted, and deposed for crimes.

I did not believe this deeper dogma until 2012 when I had enough evidence to prove that indeed popes can and have been tried, convicted, and deposed for crimes. (See RJMI video and audio *Restoration of the Catholic Faith 2012*.)

### **4. Infants baptized outside the Catholic Church are not Catholic**

- It is a deeper dogma that infants baptized outside the Catholic Church are not Catholic.

I did not believe this deeper dogma until about the year 2012. (See RJMI book *Baptized Non-Catholic Infants and Children*.)

### **5. Canonizations are not infallible**

- It is a deeper dogma that canonizations are not infallible.

I did not believe this deeper dogma until 2007. (See RJMI book *Canonizations Are Not Infallible*.)

### **6. The minister’s sacramental intention is his exterior intention**

- It is a deeper dogma that to validly confect a sacrament the minister intends to do as the Catholic Church does by using a valid rite, valid form, valid matter, and acting serious, which is known as the exterior intention. Hence only his exterior intention matters and thus his interior intention is of no consequence. Therefore I reject and condemn as heresy the interior intention opinion, which states that for validity the minister intends to do as the Church does by using a valid rite, valid form, valid matter, and interiorly intending to confect the sacraments.

I always held this deeper dogma but allowed for the possibility that it was an allowable opinion and not a deeper dogma. I did say in my book *The Minister’s Sacramental Intention* that it may be a deeper dogma.



## **7. Ordinary magisterium teachings are dogmas and not error-free doctrines**

- It is a deeper dogma that the teachings of the unanimous consensus of the apostles and other Church Fathers on faith and morals are dogmas of the ordinary magisterium.

I denied this deeper dogma by believing that the teachings of the unanimous consensus of the apostles and other Church Fathers on faith and morals are error-free doctrines but not dogmas. I believed that only the pope can make dogmas. From about the year 2012, I have believed the deeper dogma that the teachings of the unanimous consensus of the apostles and other Church Fathers are dogmas. (See RJMI article “History of the Solemn and Ordinary Magisterium.”)

## **8. The ordinary magisterium was promulgated and used before the solemn magisterium**

- It is a deeper dogma that the ordinary magisterium (the unanimous consensus of the apostles and other Church Fathers on faith and morals) was promulgated and used before the solemn magisterium (papal infallibility) and that both were promulgated on Pentecost Sunday.

At one time I held the opposite—that the solemn magisterium was first promulgated and used before the ordinary magisterium. But in fact, it was the ordinary magisterium that infallibly defined the solemn magisterium on Pentecost Sunday. From about the year 2012, I have believed this deeper dogma. (See RJMI article “History of the Solemn and Ordinary Magisterium.”)

## **9. Scholasticism (aka Theophilosophy) is heresy**

- It is a deeper dogma that scholasticism (aka Theophilosophy) is heretical because it either uses the philosophical method or terminology or glorifies philosophers and philosophy.

I originally believed that scholasticism was good. After studying it for some time, I believed it was vain, sinful, harmful, and evil. But it was not until recently that I believed the deeper dogma that scholasticism is heretical.

## **10. Sins of omission for culpable ignorance**

- It is a deeper dogma that men who are culpably ignorant that a sin was committed or of the sinner who committed it and thus do not condemn the sin or denounce the sinner are guilty of a sin of omission and share equally in the guilt of the sin or sinner.<sup>2</sup>

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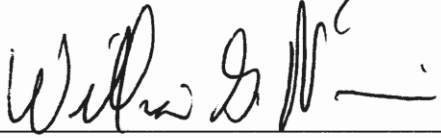
<sup>2</sup> This is known as affected ignorance. For example, a priest is given evidence that proves his bishop is an idolater but does not look at the evidence for fear that he will have to denounce his bishop and thus lose his position and be persecuted in other ways. His ignorance in this case is culpable because it is deliberately fostered and thus is called affected ignorance. Hence for not denouncing his bishop as an idolater, the priest commits a mortal sin of omission and shares equally in the bishop’s sin and thus becomes an idolater himself.

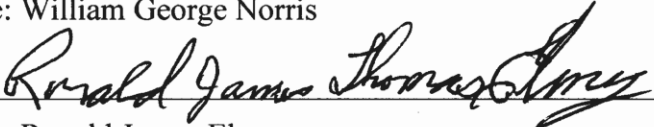
I originally held this deeper dogma and then denied it and hence was a formal heretic on this point. (See in this abjuration, RJMI's Doubt or Denial of Basic Dogmas: 1. The guilt for not sufficiently condemning sin and denouncing sinners, p. 3.)

## **RJMI's Public Abjuration and Profession of Faith**

On this day of July 26, 2013, I, Richard Joseph Michael Ibranyi, acknowledge that I was outside the Catholic Church as a formal heretic for my doubt or denial of the basic dogmas listed above and the deeper dogma listed in Point 10. I now publicly abjure from my doubt or denial of all the dogmas listed above, both the basic dogmas and the deeper dogmas, and profess my belief in them. Thank you, Good Saint Anne, grandmother of God and mother of God's greatest masterpiece, the Blessed Virgin Mary, for helping and protecting me. Pray that God may have mercy on me and forgive me my sins.

ABJUREE:  
Signature:  Date: 7/26/2013  
Print Name: Richard Joseph Michael Ibranyi

WITNESSES:  
Signature:  Date: 7/26/2013  
Print Name: William George Norris

Signature:  Date: 7/26/2013  
Print Name: Ronald James Elmy

Original version: 7/2013; Current version: 7/2013

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