

On RJMI Works

Apostate antipopes and anticardinals and their invalid acts

As of January 2014, I have discovered conclusive evidence that all the so-called popes and cardinals from Innocent II (1130-1143) onward have been idolaters or formal heretics and thus were apostate antipopes and apostate anticardinals. Also all of the theologians and canon lawyers from 1250 onward have been apostates. (See RJMI article and audio “No Popes or Cardinals since 1130.”) Hence all their teachings, laws, judgments, and other acts are null and void. Therefore, all of the ecumenical councils, canon laws, and other acts from Apostate Antipope Innocent II onward are null and void.

In my works before January 2014, I may have referred to these apostate antipopes as popes and to their councils, canon laws, and other acts as valid. Until I correct these works, keep in mind that these so-called popes are actually apostate antipopes and all their acts are null and void. However, the teachings, laws, and judgments of the apostate antipopes, invalid ecumenical councils, and invalid canon laws can nevertheless be useful to quote if they reflect dogmas, good laws, or good judgments or show how corrupt some of their teachings, laws, or judgments were.

Invalid canon laws

Because there have been no popes since 1130, all of the canon laws promulgated from the 12th century onward are invalid and many are heretical. Hence in my past uncorrected works when I quote a canon law that was promulgated from the 12th century onward as valid, it would only be valid if it is contained in a valid canon law before the 12th century.

Scholasticism and scholastics

As of the year 2012, I have acknowledged and thus held the dogma that scholasticism, which I call Theophilosophy, is heresy. It glorifies philosophy in any one of the three following ways: 1) by using the philosophical method of questioning and inquiring, as did the notorious heretic Peter Lombard in his heretical *Books of Sentences*, which was published in 1150; 2) by glorifying pagan philosophers and their pagan philosophies; or 3) by using philosophical terminology. The notorious heretic Thomas Aquinas’ *Summa* uses all three of these scholastic methods. Scholasticism, which took root in the 11th century, corrupted not only theology but also canon law.

Hence all the scholastic theologians, such as Abelard, Peter Lombard, Thomas Aquinas, Bonaventure, and John Pecham, are formal heretics and thus not Catholic. While some scholastics did not always use the scholastic method, they still used it nevertheless. For example, the notorious heretic Bonaventure did not always use the scholastic method but many times he did. And even though he did not glorify philosophers and their philosophies, he glorified philosophy nevertheless by using its method of speaking, questioning, and inquiring and its terminology in some of his works. Hence in my works before 2012 when I condemn scholasticism as evil but not heretical, know that it is also heretical. And in my works before 2012 when I refer to a scholastic in a positive way, such as when he correctly refutes another scholastic (such as John Pecham’s refutation of Thomas Aquinas), know that he is a notorious heretic by the mere fact that he used scholasticism, regardless of the fact that he correctly refuted others and taught some dogmas.

To be guilty of the mortal sin of the heresy of scholasticism, one must be well acquainted with it and must like it. Hence a baptized man who used scholasticism in some of his own works is a formal heretic because this is proof that he liked it.

The use of quotes from heretics

In some of my works, I quote from notorious heretics, such as the notorious heretics Charles Hefele, Louis Pastor, Ludwig Ott, Heribert Jone, Rev. John Laux, Rev. Philip Hughes, William Walsh, Alphonsus de Liguori, Thomas Aquinas, Bellarmine, Bonaventure, authors of Bible commentaries (such as the notorious heretics George Haydock, Cornelius Lapide, Richard Challoner, and the commentators of the original Douay-Rheims Bible), and the authors of the articles in the Catholic Encyclopedia of 1907, which is full of heresies. I use these sources if they reflect dogmas, good laws, or good judgments or to show how corrupt their teachings, laws, or judgments were.

Heresies I abjured from

In July 2013, I abjured from heresies I held. (See Abjuration Forms: “RJMI’s Abjuration of July 2013.”) I have removed my works in which I denied basic dogmas. But if I have missed some, let me know so that I can remove and correct them. However, I have not yet removed or corrected all my works in which I denied deeper dogmas. I am in the process of doing that.

Saints who are not saints

Because there have been no popes from Innocent II forward, every person canonized as a saint from Innocent II forward is not a canonized saint. That does not mean they cannot be saints but only that they have not been canonized. If I do not have evidence that they were formal heretics, idolaters, or immoral, then I will continue to refer to them as saints. However, if I do have evidence, then they cannot be saints and thus I will not refer to them as saints since they would be either formal heretics, idolaters, or immoral. Evidence against them means either notorious evidence or evidence of grave suspicion (the third and highest degree of suspicion). Hence in my works before January 2014, not every person I mention as a saint is a saint if I have since discovered that he was a formal heretic, idolater, or immoral. (See RJMI book *Canonizations Are Not Infallible*.)

False apparitions and messages

Any supposed apparition or message from heaven that refers to an apostate antipope as a pope is a false apparition or message, such as the messages and apparitions of LaSalette in 1846 and Fatima in 1917. Hence in my works before 2012 when I refer to the apparitions and messages of LaSalette or Fatima as true, know that they are false and from the devil. (See RJMI book *Faith before Signs and Wonders*.)

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