

On RJMI



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,
The Intercession of Saint Michael the Archangel
and the cooperation of

Richard Joseph Michael Ibranyi

To Jesus through Mary

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

Ad Majorem Dei Gloriam

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Introduction

This book contains revised past articles and new articles. Additions will be made when necessary. My motive in writing this book is not self-praise. I write it in the same spirit as St. Paul who defended himself for the glory of God and for the good of those who would not listen to him because they had been scandalized against Paul by false apostles—the false Catholics who had appeared as angels of light and had thus successfully denigrated the true God and led many souls astray. In contrast to the false apostles, St. Paul, in writing, proves that he is a true apostle and angel of light:

“He [St. Paul] is forced to commend himself and his labours lest the Corinthians should be imposed upon by false apostles - Would to God you could bear with some little of my folly: but do bear with me. For I am jealous of you with the jealousy of God. For I have espoused you to one husband that I may present you as a chaste virgin to Christ. But I fear lest, as the serpent seduced Eve by his subtilty, so your minds should be corrupted, and fall from the simplicity that is in Christ ... For I suppose that I have done nothing less than the great apostles. For although I be rude in speech, yet not in knowledge; but in all things we have been made manifest to you. Or did I commit a fault, humbling myself, that you might be exalted? ... But what I do, that I will do, that I may cut off the occasion from them that desire occasion, that wherein they glory, they may be found even as we. For such false apostles are deceitful workmen, transforming themselves into the apostles of Christ. And no wonder: for Satan himself transformeth himself into an angel of light. Therefore it is no great thing if his ministers be transformed as the ministers of justice, whose end shall be according to their works. I say again, (let no man think me to be foolish, otherwise take me as one foolish, that I also may glory a little.) that which I speak, I speak not according to God, but as it were in foolishness, in this matter of glorying. Seeing that many glory according to the flesh, I will glory also. ... They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are the ministers of Christ (I speak as one less wise): I am more; in many more labours, in prisons more frequently, in stripes above measure, in deaths often.” (2 Cor. 11)

Douay Commentary, 2Cor. 11: “Ver. 1 - My folly. So he calls his reciting his own praises, which commonly speaking, is looked upon as a piece of folly and vanity; though the apostle was constrained to do it, for the good of the souls committed to his charge.”

Catholic commentary, 2Cor. 11: “VER. 2. ... I cannot suffer these false prophets thus to destroy what has been prepared with so much labour, but I am not jealous for my own sake; it is for the honour of God; for I do not wish to prepare this spouse for myself but for God. It is a duty incumbent on me to preserve you in the purity of the faith you have received, to present you to him as a virgin, holy, and free from every spot or blemish, and hence arise my fear and solicitude, lest by insinuating and designing men, you suffer yourselves to be drawn away from the simplicity of your faith in Christ Jesus, the Lord. ... VER. 16. &c. Otherwise take me as one foolish. S. Paul divers times excuses himself for mentioning things in his own commendation: he owns that this is in itself, and unless it were necessary, might be blamed as folly, that it would not be according to God, but he declares himself forced by them to it, and that he will speak nothing but the truth. See c. xii v. 6. 11. ... VER. 20. S. Paul still continues to speak ironically, that they will permit him to praise himself in his own justification, since they have permitted these false teachers to reduce them to bondage...”

Why I Left Most Holy Family Monastery

Taken from *Exurge Michael* Journal, Issue No. 1, January 2000.

Many have asked why I left the Most Holy Family Monastery where “Brother” Michael was my superior. I had held the *sedevacante* position a year before I was released from the monastery and was silenced by Michael from teaching this truth. He obstinately argued that he could not make a declaration that John Paul II is an antipope. Consequently, I persistently condemned him and his belief with the clear words of the Bull *Cum Ex Apostolatus Officio* which decrees that a heretic cannot be elected to the papacy even if all of the Cardinals were to elect him as pope, and with canon law which decrees that a pope who becomes a notorious heretic automatically loses his papal office by operation of Church law and thus without the need of a declaration, as stated in Canon 188.4 on Tacit Resignation of Office:

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

I vigorously resisted Michael by telling him that I would not consent to his heresy of denying these infallible teachings. I also vigorously resisted him when he ordered me not to give these Catholic teachings to others; and thus I denounced him for impugning the truth, just as apostate John Paul II impugns the truth. Consequently, I was eventually released from the monastery because of this intense dispute; but Michael has never admitted that this is the reason he let me go from the monastery.

On August 29, 1997, Michael expelled me from the monastery. He tried to release me without mentioning the real reason. He told me that he believed God was calling me to a more public preaching ministry; whereas, the monastery is more contemplative. I did not tolerate his excuse. I told him, “That is a lie! For one, we are not a totally contemplative monastery. We have produced public controversial information that obliges us to defend our teachings publicly and to try to convert souls. The real reason you are expelling me is because I hold the *sedevacante* position and you do not.”

Michael then banged his fist on the table and said, “Yes, that is the reason! No one can judge the pope. No one can make a declaration against a pope.”

That is when I said, “No person needs to judge a pope who becomes a notorious heretic because the Church Herself, by operation of Her laws, automatically excommunicates a heretical pope and automatically deposes him. I will say this a thousand times if I have to: Canon 188.4 teaches that ‘no declaration is necessary,’ ‘no declaration is necessary,’ ‘no declaration is necessary,’ ‘no declaration is necessary’ for a notorious heretic to fall from the papal office. That is the truth you are impugning, and I will not obey you in your sinful commands just as you do not obey John Paul II, a man you believe is the pope, in his sinful commands.”

Michael's blood brother Bob (also known as Peter Dimond) knows the truth of the matter. He was present during this conflict, when he was not yet living at the monastery, and also held the *sedevacante* position in opposition to his brother. It was I who had originally given Bob the teachings that a notorious heretic cannot be the pope, in righteous disobedience to Michael who had kept these teachings from Bob and had told me not to give them to him. Eventually, when inspired by God, I had put these teachings in a box and then put the box in the back of Bob's car when he was visiting the monastery—while Michael looked on, helplessly and pathetically. After reading these teachings, Bob held the *sedevacante* position in opposition to his brother. There were many other witnesses to these events.

From the time I held the *sedevacante* position until my expulsion from the monastery, I smuggled the *sedevacante* teachings out to others by mail. Michael caught some of these mailings before they went out and removed the *sedevacante* teachings from them.

A year or more after my departure, Michael changed his belief and held the *sedevacante* position; but he never admitted that he had expelled me for the real reason mentioned in this letter. Simply put, Michael was wrong and I was right, as even now I am right for denouncing the Dimonds as apostates and heretics, as is evident for all of good will to see. Michael and Peter have done their best to try and silence me, then and even now, by slander and lies and calumny; but as all who are reading this can see, the Dimonds have failed in their attempts.

Woe to anyone who tries to silence me in any way, either by the use of secular courts or by calumny or detraction or slander. You may temporarily crush me and win an occasional battle, but you will definitely lose the war; and God's wrath will surely come down upon you and punish you in like manner and seven fold for all to see.

January 2000; *Revised March 2005

Am I the Witness of the Apocalypse?

Taken from *Exurge Michael* Journal, Issue No. 1, January 2000.

I will now address the portion of the St. Benedict Center's newsletter that disputed my claim of being one of the witnesses mentioned in the book of the Apocalypse, Chapter 11. I will start with a question: Would you believe me if I said, "Yes, God has called me to be one of the two witnesses mentioned in the book of the Apocalypse?" Does God's choice depend upon the approval of the St. Benedict Center or, for that matter, of anyone else? Cannot God choose whom He pleases? Or does God need the recommendation of the St. Benedict Center to confirm the mission He has called me to fulfill. I quote from the newsletter: "*Given the above problems, we cannot recommend the work... of Richard Ibranyi.*" I guess that closes the case; God has no say in the matter. The St. Benedict Center has spoken as the sole arbitrator as to whom God should or should not choose to fulfill a mission. Or worse, they may not believe that God still chooses men to do His bidding on earth by calling them to fulfill a special mission, as He had with the prophets and saints of the past. They reject my God-given mission without "trying the spirits" because it does not agree with their heretical support and defense of apostate John Paul II, the non-Catholic Conciliar Church, and their schismatic crimes which I have condemned by the authority of Catholic dogmas. Disobedience begets more disobedience until ultimately one becomes totally disobedient to God and becomes an outright rebel against God, His commandments, and His eternal truths—while only verbally professing allegiance to God and His Church. This has already happened to the St. Benedict Centers because of their deaf and dumb support of apostate Antipope John Paul II and the Conciliar Church. They are the blind leading the blind into the pit of hell!

God has called me to be one of the two witnesses mentioned in the book of the Apocalypse. Does that mean this is true? Yes, if I continue to do God's will; and no, if I do not continue to do God's will. If I disobey God and fall away from the faith, then I will prove to be unworthy and forfeit the mission God has given me. I am well aware of the fact that if I disobey God, He would annul the mission He has called me to fulfill. Over the years, starting in 1986, God has been testing me by fire and bringing me along this long road to prepare me for the day when this mission will directly oppose the Antichrist. I am being tested to see if I have the humility to admit when I am wrong, the courage and fortitude to stand up when I am right, and the perseverance to practice the faith I profess. Most of all, God has made it clear to me that I must put all my faith in Him and none in myself. Truly, without God I am nothing—absolutely nothing but a wretched, lousy sinner. God is testing my patience and trust in Him and teaching me to take action in His time and not my own. All of this is a test, a purification, a removal of the dross in preparation for the ultimate day of battle that is now beginning. This test is truly the same that God is bringing upon all of those whom He is choosing to be final day soldiers for the faith. St. Louis Marie de Montfort speaks of a small but great army of Catholics in these final days who will effect the conversion of the lost sheep of the

Catholic Church and the conversion of those who were never Catholic, including many apostate Jews.

Does Elias Return in Person?

Some believe that Elias must return in person as one of the witnesses mentioned in the Book of the Apocalypse, Chapter 11. This is not true. John the Baptist fulfilled the prophecy of the coming of Elias to prepare the world for the first coming of Jesus Christ. An angel and Jesus Himself said that John was Elias, meaning John was filled with the same spirit of Elias:

“But the angel said to him: Fear not, Zachary, for thy prayer is heard: and thy wife Elizabeth shall bear thee a son. And thou shalt call his name John.... And he shall go before him in the spirit and power of Elias.” (Lk. 1:13,17) Jesus said, “For all the prophets and the law prophesied until John: And if you will receive it, he is Elias that is to come. He that hath ears to hear, let him hear.” (Mt. 11:13-15)

Catholic commentary, On Matthew 11:14: “He is Elias, &c. Not in person, but in spirit. Luke i. 17. John is here styled Elias, not in the same manner as those who taught the transmigration of souls; but the meaning is, that the precursor came in the spirit and virtue of Elias, and had the same fulness of the Holy Ghost. The Baptist is not undeservedly styled Elias, both for the austerity of his life, and for his sufferings. Elias upbraided Achab and Jezabel for their impieties, and was obliged to flee. John blamed the unlawful marriage of Herod and Herodias, and died for his virtue. S. Jerome, in S. Thos. Aquinas.”

Catholic commentary on John 1:19: *The Jews sent, &c.* These men, who were *priests and Levites*, seem to have been sent and deputed by the sanhedrim, or great council at Jerusalem, to ask of John the Baptist, who was then in great esteem and veneration, whether he was not their Messiah; who, as they knew by the predictions of the prophets, was to come about that time. John declared to them he was not. To their next question, if he was not *Elias*? He answered: he was not: because in person he was not; though our Saviour (Matthew xi. 14.) says he was Elias: to wit, in spirit and office only...”

The same applies to the mission God has given me as one of the witnesses mentioned in the Book of the Apocalypse, Chapter 11. My mission is to expose and attack the Antichrist and his minions and his evil kingdom and to convert good-willed men, many of whom will be Jews, by turning their hearts to the one and only true God, the Catholic God, and to usher in the Second Coming of Jesus Christ. Therefore, I am not Elias but am filled with the spirit of Elias!

Another consideration is as follows: If Elias were actually to return in person, then this would take away from Jesus Christ’s sole privilege of being the first man in human flesh to ascend to heaven and return to earth in a manifest way to all mankind. It would make Jesus Christ’s second coming anticlimactic and would take away from His glory.

Some say that Elias was taken alive to a place separate from Abraham’s Bosom where he is waiting to return. The Bible only says that a chariot took Elias away; it does not say whether or not he died: “*Behold a fiery chariot, and fiery horses parted them both asunder: and Elias went up by a whirlwind into heaven.*” (4 Ki. 2:11) The heaven mentioned here is the sky above the earth and not the heaven where God resides because no man entered the heaven where God resides until *after* Jesus Christ had ascended into heaven. The Bible does not say where Elias went or what happened to him.

The Transfiguration of Jesus Christ is strong evidence that Elias did die. Moses and Elias appeared together on Mount Tabor with Jesus: *“And behold two men were talking with him [Jesus]. And they were Moses and Elias, appearing in majesty. And they spoke of his decease that he should accomplish in Jerusalem.”* (Lk. 9:30-31) There is no doubt that Moses had died and therefore came from Abraham’s Bosom to appear with Christ on Mount Tabor. Because Elias was in the company of Moses, it is most probable that he, too, had died and came from Abraham’s Bosom. Why would God deprive Elias of the company of the great Old Testament saints who resided in Abraham’s Bosom? It would seem to be a most cruel punishment to leave Elias with Enoch on earth for over 2000 years while his faithful brethren are in heaven enjoying the Beatific Vision, and worse, to re-engage the company of evil men after having already suffered while faithfully serving God.

Taking all these things into consideration, it is most probable that Elias did indeed die after the chariot took his body to a hidden place ordained by God so he would die in secrecy without his body being found, similar to the death of Moses:

“And Moses the servant of the Lord died there, in the land of Moab, by the commandment of the Lord: And he buried him in the valley of the land of Moab over against Phogor: and no man hath known of his sepulchre until this present day.” (Deut. 34:5-6) Douay commentary: “Ver. 6. He buried him, viz... by the ministry of angels, and would have the place of his burial to be unknown, lest the Israelites, who were so prone to idolatry, might worship him with divine honours.”

Does God no Longer Speak to Men?

The members of the St. Benedict Center prove their lack of faith in God. They act as if the lives of past saints were only fairy tales or pleasant stories to tell, but with no real truth to them. I quote a bit of sarcasm from their newsletter regarding God’s speaking to people: *“In the course of (then) Br. Richard’s defense, he explained that he had a mission from God to warn people about John Paul II. Phrases like ‘God told me’ were peppered all throughout his conversation. When asked how he meant it, he assured us that God was giving him explicit messages to warn people about the pope.”* The St. Benedict Center speaks well of saints from the past and God’s miraculous interventions with them, but this is mere lip service because they do not really believe God speaks to men today. Does God no longer speak to men as He did in the past? Or is this only a bit of medieval superstition—God speaking to men. Does God no longer speak to any man, especially in these apocalyptic days, as He did in the past to the saints during similar times of crisis? Is God to have no witnesses present in today’s world to cry out in righteous anger against the evil and evildoers of these days? Is God to have no one to speak for Him against the bastard false prophet John Paul II and the harlot religion of the Conciliar Church? If we agree that God is to have such witnesses, are they to be diplomats who speak in soft tones with unattached emotions or in a manner of pure intellectualism that only fulfills one’s carnal intellectual pride without zeal for the glory of God or utter abhorrence for what they see? Woe to you who first denounce without properly “trying the spirits”:

“Dearly beloved, believe not every spirit, but try the spirits if they be of God: because many false prophets are gone out into the world. By this is the spirit of God known. Every spirit which confesseth that Jesus Christ is come in the flesh is of God: And every spirit that dissolveth Jesus is not of God. And this is Antichrist, of

whom you have heard that he cometh: and he is now already in the world.”¹ (1Jn. 4:1-3)

To “try the spirits” of a man, his beliefs and actions must be compared to the full deposit of the Catholic faith (that is, dogmas of faith and morals) and his obedience to the other laws of the Catholic Church. All things are judged in the light of the truth: “*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) So please, stick to the truth and the truth alone. If you disagree with anything that I have said, then attempt to prove me wrong—but please avoid baseless denunciations.

How well does our Lord use the enemy to publicly reveal a truth that is mixed with lies. Even bad publicity is publicity: it opens up the topic for further consideration so the truth may be known and so those who have lied or acted in bad faith may be exposed as false prophets. And more importantly, their cowardly deeds shall be recorded in the eternal history books in heaven, with God as the ultimate judge and writer of history. How would you have history record your actions in these days of the Great Apostasy, the days of the False Prophet and the Antichrist? Have you fought the good fight or have you retreated; or worse, have you gone over to the other side by actually defending false prophet John Paul II, the most evil man that has ever lived to this date.

Think deeply on this matter: the holy prophet Jeremias was considered a false prophet in his day, whereas the false prophets were considered true prophets. In Jeremias’ Lamentations we read of a man who is totally alone and completely rejected by his own people. Not only did they not listen to his teachings and writings—as the king ripped up his writings without reading them—but Jeremias was considered a traitor to the faith and his nation and was thrown into a pit to be rescued by a stranger. Many false prophets contradicted him and led the king and the other people astray. But how does *eternal history* record this event? Holy Jeremias is an eternal hero, a great man of God whose writings are read down to this day and will be forever a great source of inspiration and testimony to the eternal truth. Whereas, those who opposed him are recorded as rotten reprobates after their short lives of fleeting glory filled with human respect and inordinate love of the world: “*The memory of the just is with praises: and the name of the wicked shall rot.*” (Prv. 10:7)

Dear reader, do you really believe that John Paul II will be recorded in the eternal history books as a hero and a great man of God? No, he is the most evil, seductive, heretical, apostate bastard that the world has ever known to date. Let God be my judge and discern my cause (*Judica me Deus, et discerne causam meam*) from that of the apostates, heretics, and the cowards who remain silent (*de gente non sancta: ab homine iniquo et dolso erue me.*).

January 2000; *Revised March 2005.

¹ After reading this whole passage, it is clear that the confession of Christ means the profession of all the infallible doctrines of the Catholic Church. If anyone denies even one dogma, they dissolve Christ and are therefore antichrists.

Is Ibranyi the Witness?

Taken from RJMI Letters.

Date: September 24, 2002

From: Mr. Y

To: Richard J. M. Ibranyi and Mr. X

Dear Richard and dear Mr. X,

First, Richard, I spoke to Mr. X and didn't know he took the A of E (abjuration of error), but it sounds that he may be interested in retaking it, but his only concern was about your being a witness... I told him that that is not so important and to stick with the Faith. Mr. X, please write Richard and set up the plans for the A of E. Let us rejoice in the Lord. A soul rescued from Lucifer, for JMJ.

In JMJ, Phillip of JMJ

Date: September 24, 2002

From: Richard J. M. Ibranyi (RJMI)

To: Mr. X

Dear Mr. X,

From what I understand, and correct me if I am wrong, you do hold to the positions on the abjuration but are leery of being associated with me because I claim to be one of the witnesses mentioned in the book of the Apocalypse, Chapter 11.

I have never told anyone that they have to believe this. The fact that I believe this to be true, based upon many confirmations from God, does not extend to others. I must do and say what God wills for me to do and say, in spite of what other men think.

I will present both possibilities and the consequences they present:

One: I am not one of the witnesses, even though I believe I am. As long as I am not a heretic or schismatic, I am still Catholic. [edited 1/2011]

Two: I am one of the witnesses mentioned in the book of the Apocalypse, which God will make manifest to all who have eyes to see when it comes time for me to oppose the Antichrist's reign of three and one half years. Even at that, you still do not have to believe this is true. It is not a matter of faith that one must believe that I am one of the

witnesses, nor is it a matter of faith that one must believe that the Antichrist is the true Antichrist. However, it would certainly be imprudent and even sinful to disrespect the mission God has given me by opposing me just because you do not believe I am one of the witnesses, in spite of the fact that I am Catholic in word and deed. This would, no doubt, place you in the enemy camp, the camp of the Antichrist.

In these latter days of the Great Apostasy, do you not think that God would have someone teaching the truth from the rooftops for His greater glory and the salvation of souls? Would not one of the marks of the witness be that he proclaims the Catholic truth firmly—condemning evil and evildoers without respect of persons and calling men to repent and convert or be damned?

St. Louis Marie de Montfort, *True Devotion to Mary*: “48. These great souls filled with grace and zeal will be chosen to oppose the enemies of God who are raging on all sides. They will be exceptionally devoted to the Blessed Virgin. Illumined by her light, strengthened by her food, guided by her spirit, supported by her arm, sheltered under her protection, they will fight with one hand and build with the other. With one hand they will give battle, overthrowing and crushing heretics and their heresies, schismatics and their schisms, idolaters and their idolatries, sinners and their wickedness. With the other hand they will build the temple of the true Solomon and the mystical city of God, namely, the Blessed Virgin, who is called by the Fathers of the Church the Temple of Solomon and the City of God. By word and example they will draw all men to a true devotion to her and though this will make many enemies, it will also bring about many victories and much glory to God alone...

“59. In a word, we know that they shall be true disciples of Jesus Christ, walking in the footsteps of His poverty, humility, contempt of the world, charity; teaching the narrow way of God in pure truth, according to the holy Gospel, and not according to the maxims of the world; troubling themselves about nothing; not accepting persons; sparing, fearing and listening to no mortal, however influential he may be. They shall have in their mouths the two-edged sword of the Word of God. They shall carry on their shoulders the bloody standard of the cross, the crucifix in their right hand and the rosary in their left, the sacred Names of Jesus and Mary in their hearts, and the modesty and mortification of Jesus Christ in their own behavior.”

Is there anyone else who is doing this? - No, certainly not the half-hearted who diminish the guilt of the crimes or criminals nor those in some type of religious communion with heretics or schismatics or who are heretics or schismatics themselves on one or more points.

What truly matters is the Catholic faith, the truth. If I am teaching the truth as the Catholic Church teaches it, then not to follow what I teach is not to follow what the Catholic Church teaches. Those who do not want to be associated with me because I claim to be one of the witnesses, in spite of the fact that I am Catholic in word and deed, are guilty of a mortal sin akin to schism.

Therefore, you do not have to believe I am one of the witnesses mentioned in the book of the Apocalypse, but you do have to hold and practice the full deposit of the Catholic faith. You cannot remove yourself from being in communion with a Catholic just because you do not agree with him regarding a non-dogmatic issue.

Mr. X, if you do hold the positions on the abjuration that I composed, would you please sign it and send me a copy so I can add you to the list of abjured Catholics. There is no other way in these days to know whether or not someone is Catholic if it were not for specific abjuration forms or position papers.

May the Infant Jesus, through the Sorrowful and Immaculate Heart of Mary, grant you the graces you need to save your soul.

11/12/02; *Revised March 2005

RJMI's Corrections

Statement:

RJMI has no right to teach others the Catholic faith because he has corrected some of his teachings.

RJMI's comment:

Not even the prophets and the saints were perfect in all that they said and taught. They were not God; consequently, they can and have made mistakes and even sinful ones: “*For a just man shall fall seven times and shall rise again: but the wicked shall fall down into evil.*” (Prov. 24:16) Catholics have things to learn until the day they die: “*My son, from thy youth up receive instruction, and even to thy grey hairs thou shalt find wisdom.*” (Ecl. 6:18) There is not one sainted teacher of the Catholic faith who had not erred in his teachings on one point or more.

What made the saints' teachings edifying were their life-long sincere and humble efforts in detecting and correcting their errors. Those who do not do this are wicked, prideful fools whose teachings will never be acceptable for Catholics to read: “*The perverse are hard to be corrected, and the number of fools is infinite.*” (Eccl. 1:15) “*The wicked man impudently hardeneth his face: but he that is righteous, correcteth his way.*” (Prov. 21:29) This is the only way that many of the saints' teachings became perfect—by humbly admitting when they were wrong and by correcting their errors. Some examples are as follows:

Saint Augustine wrote a book of corrections in relation to his former writings and was working on a second when he died. St. Augustine proves his humility and untainted love for the truth by acknowledging his mistakes and making corrections when necessary and warning his readers to not follow his errors:

St. Augustine, *Retractions*, Prologue: “I have for long been thinking over and planning a task which, with God's help, I am now undertaking because I feel it should no longer be delayed, namely, that of reconsidering (*recenseam*) my writings, whether Books, Letters or Tractates and censoring them with a certain judicial severity, indicating with a censor's blue pencil (*ensorio stylo*) whatever displeases me... I am glad of the opportunity of doing this so that I may put it into people's hands, for I cannot now withdraw from the public for the purpose of correction writings long ago published by me. Nor do I pass over things I wrote when only a catechumen, for they too have got into circulation and people copy them and read them. Let not those, then, who read these works imitate me in my errors but in the progress they find me making. For perchance whoso reads my writings in the order in which they were written will find that I did make progress as I wrote. For this reason, then, I shall take care that, so far as possible, that same order may be discoverable in this work of mine.”²

² De Ordine, at Cassiciacum, 386, *Retract.* i. 3; P.L. xxxiii. 977-1020; C.S.E.L. lxiii. 1922.

And we read about some of St. Augustine's corrections:

St. Francis de Sales, *The Devout Life*, Further advice on conversations, p. 235: "Let us, therefore, be as precise and balanced as possible in our words. St. Augustine wrote in his *Confessions* that he and his friend were but one soul and that at his friend's death he had a horror of this life because he did not want to live a half-life, and yet he feared dying lest his friend should wholly die. Upon later reflection, these words seemed so artificial and exaggerated to him that he retracted them, treating them as absurdities! Admire, Philothea, this great saint's delicacy of conscience."

St. Augustine was anxious to correct a part of his work on Infant Baptism that was in circulation:

St. Augustine of Hippo Fr. Hugh Pope, O.P.: "St. Augustine finds that his own volumes on *Infant Baptism*, already in the hands of many, are sorely in need of a correction of the text, but he finds himself quite unable at the moment to give the necessary time to the work. [Footnote 39: St. Augustine, *Ep.* cxxxix, 3, *cf.* *Ep.* ci. 1.]"³

What makes saints, then, great teachers of the Catholic faith is their humility to admit when they are wrong and to correct their errors. In the same way, I hope and pray that by God's grace and my cooperation, I may remain sincere, humble, and faithful and continue to correct my errors so that my work may be perfected: "*I will bless the Lord, who hath given me understanding: moreover my reins also have corrected me even till night. ... Thou hast given me the protection of thy salvation: and thy right hand hath held me up: And thy discipline hath corrected me unto the end: and thy discipline, the same shall teach me.*" (Ps. 15:7; 17:36)

(See RJMI book *Infallibility, Heresy, and Heretics: Saints' Teachings.*)

*March 2005

³ Hugh Pope, O.P., *St. Augustine of Hippo: St. Augustine the Letter Writer: II – Dictation of Letters; Notaries and Copyists*, p. 189.

Is RJMI a False Prophet?

Statement:

RJMI claims to be a prophet of God. If so, then he never could have sinned in his life; and all his religious works should be infallible. Consequently, if he ever committed a sin or made even one mistake in his religious works, he could not be a prophet of God; instead, he would be a false prophet. RJMI admits that in his past he was a wretched, mortal sinner and even an apostate. He has also corrected his religious works. Consequently, RJMI is a false prophet.

RJMI's Comment:

Prophets, saints, and others whom God has highly chosen are not God; as such, they *can* and *have* sinned and *have* erred in religious matters, and some have done so mortally:

God chose Moses to be a prophet and to rule Israel. Yet, after the many miracles God worked through him, Moses sinned against God and could not enter the Promised Land.

God chose Sampson from birth to help save Israel from Philistine oppression. Yet, he disobeyed God to the extent that it seemed as if the prophecies regarding him would not come to pass. However, Sampson repented of his sin; and God used him to fulfill the prophecies by destroying the Philistine leaders.

God chose David to be a prophet and King of Israel and spoke to him often. Yet, after God bestowed all His choice favors upon him, King David sinned against God and was punished. After King David repented, God restored him to his former dignity.

The Prophet Nathan told King David to build God's Temple. Yet, Nathan was wrong. God spoke to Nathan and told him that not David, but Solomon (David's son) would build the Temple.

God chose St. Peter to be an apostle and future pope. Yet, after Jesus had told him that he would be the "rock of the Church" (Mt. 16:16-19), Peter denied Christ, which was a sin against the faith, a sin of apostasy. Upon his repentance and conversion, St. Peter was forgiven by God and was made the first pope of the Catholic Church on Pentecost Sunday.

St. Paul, when he was known as Saul, was an apostate. Yet, God spoke to and converted him, after which he became one of the greatest saints of the Catholic Church.

Moses, Sampson, King David, St. Peter, and St. Paul all repented of their sins and errors and thereby were forgiven by God; and thus they continued with their God-given missions. Others who were chosen by God, such as Kings Saul and Solomon, sinned and

did not repent (or at least there is no record of it); thus, God rejected and no longer favored them.

What follows is a revised excerpt from my book *Epikēia Debate* regarding God's calling me to be one of the witnesses mentioned in the book of the Apocalypse, Chapter 11:

Prophets are tested. They are not God

Patrick's Comment 10:

I am not trying to make others think I am teaching with some kind of **special AUTHORITY** as if I was a Priest, or one of the two Witnesses St. John wrote about in the book of the Apocalypse. I do not think as you do.

RJMI's Response 10.1:

Patrick, so you do admit that the two witnesses would have a special power and authority from God that would be needed in these days of the Great Apostasy in order to unite Catholics and teach the truth authoritatively. Catholic commentary: "Apocalypse 11:1. Two prophets are promised, to teach mankind." Why the need of two prophets to teach mankind if there is a Catholic hierarchy with Catholic priests?

Patrick, I am one of the two witnesses mentioned in the book of the Apocalypse, Chapter 11; and I do invoke that power and authority that God will confirm. A prophecy from a brother of St. Francis of Assisi confirms that Catholics will be saved in an unprecedented way, that is, by teachers who have no spiritual directors or prelates to authorize them—not because they don't seek them, but because there are none to be found. I quote:

The Little Flowers of St. Francis of Assisi: "76. ...The Holy Spirit will choose uneducated young men, and unsophisticated ordinary persons who are looked down upon. Without precedent, without teacher, in fact contrary to the training and personal character of those who teach, the Spirit of Christ will choose them and will fill them with a holy reverence and a very pure love of Christ. And when the Spirit has increased the number of such persons in various places, then it will send forth a wholly pure and saintly shepherd and leader, conforming to Christ. To the praise and glory, etc." (Translated by E.M. Blaiklock & A.C. Keys, cap. 76, p.169.)

This prophecy is being fulfilled before our very eyes. Without believing or using the principle of epikēia,⁴ this prophecy would be schismatic; and the Catholic Church could not exist in these days of the Great Apostasy. The special authority that the two witnesses have does not mean they can ignore the Catholic Church's laws and commandments. That is precisely why I have always defended myself by the proper use of Church law and dogma; and thus I appeal to epikēia, which is also a teaching and practice of the Church that is absolutely needed in these days. My public mission of directly opposing

⁴ The principle of Epikēia allows a Catholic or a catechumen who does not have recourse to one in authority (or when recourse is difficult) to be exempted, in extraordinary situations, from laws that do not deal with faith or morals that would be harmful or sinful if one followed the letter of the law. (See my book *Exceptions to the Law*)

the Antichrist has not yet begun. This is all a preparation. God will confirm me when my teachings are pleasing to Him and when I have corrected my errors and completed my learning. This is the test of fire spoken of by the prophet Daniel: *“Many shall be chosen, and made white, and shall be tried as fire: and the wicked shall deal wickedly, and none of the wicked shall understand, but the learned shall understand.”* (Daniel 12:10) Patrick, if you wish not to be wicked, you must humble yourself and admit that you are wrong. No prophet and no saint is God; therefore, they can and have been wrong. During their approach to perfection, God tests, trains, educates, and prepares them for battle. One of the key elements of this test is to be able to admit when one is wrong, and that takes humility: *“The just is first accuser of himself.”* (Prv. 18:17)

In these days of the Great Apostasy, not one of us can claim to have been right in everything that we have taught as we travel on the road to perfection. But one thing is certain, when God shows us our errors, we must admit that we were wrong and believe the truth. If we do not do this, we cannot be perfected; and still worse, we will go backward and fall into all sorts of evil and be among the wicked “who shall not understand,” as spoken of by the prophet Daniel. The most seductive aspect of these wicked men is that they think they understand while their mouths are full of contradictions, stupidities, eccentricities, and vain babble. In God’s good time, if I stay faithful, He will confirm me as one of the witnesses mentioned in the book of the Apocalypse. If I do not remain faithful, God will abandon me and choose another—just as He abandoned King Saul and replaced him with King David, and just as He would have abandoned Abraham if he had not remained faithful:

The Liturgical Year, Abbot Gueranger, O.S.B., Monday Of Quinquagesima Week: “Had Abraham, after receiving the divine call, chosen to remain in Chaldea, and refused to break up the home which God had bade him leave, God would then have selected some other man to be the patriarch of His chosen people, and father of that very family, which was to have the Messias as one of its children. This substitution of one for another in the order of grace is frequently forced upon divine justice; but what a terrible punishment it is for him that caused the substitution! When a soul refuses salvation, heaven does not therefore lose one of its elect: God, finding that the one He called despises Him, offers the grace to another, until His call is followed. The Christian life consists in this untiring, unreserved obedience to God.”

If Abraham had not remained faithful to God, God would have chosen another man to be the earthly father of all believers. As long as I remain faithful, God will confirm me as one of the witnesses mentioned in the book of the Apocalypse. Whether or not you accept the truth depends upon if you have true humility. God will choose between you and me and between any others that oppose the mission that God has given me: *“Judica me Deus, et discerne causum meam, de gente non sancta, ab homine et iniquo et doloso erue me.”* This is not a game, Patrick, to see who is right or wrong for personal gratification, but a matter that cries out for the glory of God and the salvation of souls. There is no room in this battle for liberals on the left or Pharisees on the right who scrupulously paralyze their victims.

On true and false prophets (teachers)

RJMI’s Response 72.1:

There are many laymen who are putting themselves forward as teachers of the Catholic faith, and many contradict one another in matters of the faith. That means they cannot all be Catholic. So the same question you pose for bishops can be posed for laymen: *“What layman should I follow? Should I follow Richard Joseph Michael Ibranyi, or Patrick Henry, or Michael Dimond, or Hutton Gibson, etc.?”* So you see, you missed the point altogether. The answer to the above question is quite simple: ***“I will follow the ones who are Catholic.”*** Ah, the poor people, the burden is on them. For once in their lives they must make a real persevering effort to learn the Catholic faith and take sides if they want to save their souls. They must make an extra effort because in the past they had abused and been disobedient to popes and good bishops and had been slothful in learning the Catholic faith. Those of good will, will migrate to the Catholic teachers. God will see to it that they do (Jn. 6:37, 44). And those of bad will, will remain in the enemy camp where they belong. This is the separation of the wheat from the chaff. It is the test of fire mentioned by the Prophet Daniel that shall come to pass in these Final Days (Dan. 12:10).

Just because there are many impostors does not mean that the righteous (the Catholic bishops, priests, or laymen) should remain silent and not fulfill their obligation to give glory to God and help save souls. For what does a Catholic have to do with a non-Catholic, or the righteous with the unrighteous, or the faithful with the unbeliever, or light with darkness, or a false prophet with a true prophet (Cor. 6:14-17). What does our Lord teach regarding this? In Ezechiel, Chapter 13, God declares against false prophets that deceive people with lies:

“And the word of the Lord came to me, saying: Son of man, prophesy thou against the prophets of Israel that prophesy: and thou shalt say to them that prophesy out of their own heart: Hear ye the word of the Lord: Thus saith the Lord God: Woe to the foolish prophets that follow their own spirit, and see nothing. Thy prophets, O Israel, were like foxes in the deserts. You have not gone up to face the enemy, nor have you set up a wall for the house of Israel, to stand in battle in the day of the Lord.⁵ They see vain things, and they foretell lies, saying: The Lord saith: whereas the Lord hath not sent them: and they have persisted to confirm what they have said. Have you not seen a vain vision and spoken a lying divination: and you say: The Lord saith: whereas I have not spoken. Therefore thus saith the Lord God: Because you have spoken vain things, and have seen lies: therefore behold I come against you, saith the Lord God. And my hand shall be upon the prophets that see vain things, and that divine lies: they shall not be in the council of my people, nor shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel, and you shall know that I am the Lord God.” (Ezechiel 13:1-9)

In Jeremias, Chapter 23, God condemns false prophets and encourages true prophets to continue with their mission and not to let the false prophets’ calumny, detraction, or any persecution hinder them:

“I have heard what the prophets said, that prophecy 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? ... The prophet that hath a dream, let him tell a dream: and he that hath my word, let him speak my

⁵This is what a specific abjuration does. It condemns the heresies and heretics of the day by name and thus sets up a brass, impenetrable wall that defends Catholics in their battles against the enemy.

word with truth: what hath the chaff to do with the wheat, saith the Lord?⁶ Are not my words as a fire, saith the Lord: and as a hammer that breaketh the rock in pieces? Therefore behold I am against the prophets, saith the Lord: who steal my words every one from his neighbour. Behold I am against the prophets, saith the Lord: who use their tongues, and say: The Lord saith it. Behold I am against the prophets that have lying dreams, saith the Lord: and tell them, and cause my people to err by their lying, and by their wonders: when I sent them not, nor commanded them, who have not profited this people at all, saith the Lord. If therefore this people, or the prophet, or the priest shall ask thee, saying: What is the burden of the Lord? thou shalt say to them: You are the burden: for I will cast you away, saith the Lord.” (Jer. 23:25-33)

Even though there were many false prophets in the days of Jeremias and Elias, these true prophets did not stop teaching. Elias, the sole surviving prophet in his day, opposed 150 false prophets of Baal (Jewish priests who had apostatized from the faith). Elias imposed upon the people a choice, a real choice—an abjuration, if you will—to take sides between the true God and the false gods of Baal. Moses did the same thing at the bottom of Mount Sinai when he demanded that all who were to follow the true God come over to his side; and he killed those who did not. Real choices, Patrick, and real action must be taken, not just empty words that are not supported by offering solutions and then demanding action. You are akin to an impotent general who comments about the enemy and points out all their weaknesses; but when it comes time to offer a battle plan and to fight, you cower down in the face of the enemy. You also try to take away the weapons from those who are fit to fight by leaving repentant and converted bishops and priests impotent and thus not able to fulfill the duties of a Catholic bishop or priest because you deny the principle and use of *epikeia*.

The specific abjuration that I composed is a weapon—the most effective weapon to bring one into the Catholic Church and to promote true Catholic unity. Make no mistake about this, the abjuration I composed is pleasing to God; it is what God demanded because His Church demands it.

So, Patrick, God shall choose between you and me, between all the false teachers and me. Why are they false teachers? –Because they do not have the humility to admit when they are wrong and to amend their position and eventually to become perfect, as God is perfect, and to become holy, as God is holy. In these days of the Great Apostasy there is not one of us who has been right in all we have taught; but God requires us to learn and to amend our teachings when we are shown to be wrong, and then to move forward. How can we pass our test of fire in which God is burning off our dross if we hold on to the dross and refuse to be purified? “*And I will turn my hand to thee, and I will clean purge away thy dross, and I will take away all thy tin.*” (Isa. 1:25) I am not saying that I am yet perfect, but my hope and desire is to become perfect. No true man of God, no matter how great he may be, would dare presume that even if he were perfect, he could not fall into imperfection while he lived. The only human creature on earth that was always perfect was the Blessed Virgin Mary; only in heaven are the other saints assured of eternal perfection. While they lived upon earth, no saint from the Old or New Testament was always perfect. Saints can achieve perfection on earth, but not without knowing that if it

⁶ Let the Catholic (true prophet) speak; yea, it is the duty of the Catholic to speak and teach in the midst of a multitude of non-Catholics teachers (false prophets) who put themselves forward as Catholics (true prophets).

were not for the grace and assistance of God, along with their diligent cooperation, they would fall into imperfection. King David, who was a prophet and king, speaks of his imperfections:

“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)

“Deliver thou me from all my iniquities: thou hast made me a reproach to the fool. I was dumb, and I opened not my mouth, because thou hast done it. Remove thy scourges from me. The strength of thy hand hath made me faint in rebukes: Thou hast corrected man for iniquity. And thou hast made his soul to waste away like a spider: surely in vain is any man disquieted. Hear my prayer, O Lord, and my supplication: give ear to my tears. Be not silent: for I am a stranger with thee, and a sojourner as all my fathers were. O forgive me, that I may be refreshed, before I go hence, and be no more.” (Ps. 38:9-14)

During the height of his ministry, when he had wrought many miracles and had effected many conversions by the power of God in the Holy Name of Jesus Christ, the great St. Paul did not believe that he had attained perfection:

“Not as though I had already attained, or were already perfect: but I follow after, if I may by any means apprehend, wherein I am also apprehended by Christ Jesus. Brethren, I do not count myself to have apprehended. But one thing I do: Forgetting the things that are behind and stretching forth myself to those that are before, I press towards the mark, to the prize of the supernal vocation of God in Christ Jesus. Let us therefore, as many as are perfect, be thus minded: and if in any thing you be otherwise minded, this also God will reveal to you.” (Phil. 3:12-15)

St. Paul confessed his sins and errors and amended his ways. Forgetting his past sins and errors, he stretched forth toward perfection and became one of the greatest of the saints.

At one time the Prophet Elias did not believe he was perfect enough to effect true conversions in Israel:

“Then Elias was afraid, and rising up, he went whithersoever he had a mind: and he came to Bersabee of Juda, and left his servant there, and he went forward, one day's journey into the desert. And when he was there, and sat under a juniper tree, he requested for his soul that he might die, and said: It is enough for me, Lord; take away my soul: for I am no better than my fathers...” (3 Ki. 19:3-4)

The Prophet Elias wrongly believed that he was the only faithful Israelite left in the whole world:

“And when he was come thither, he abode in a cave and behold the word of the Lord came unto him, and he said to him: What dost thou here, Elias? And he answered: With zeal have I been zealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant: they have thrown down thy altars, they have slain thy prophets with the sword, and I alone am left, and they seek my life to take it away. ...And the Lord said to him [Elias]: ... I will leave me seven thousand men in Israel, whose knees have not been bowed before Baal, and every mouth that hath not worshipped him kissing the hands.” (3Ki. 19:9-10, 15, 18)

“God hath not cast away his people, which he foreknew. Know you not what the scripture saith of Elias; how he calleth on God against Israel? Lord, they have slain thy prophets, they have dug down thy altars; and I am left alone, and they seek my life. But what saith the divine answer to him? I have left me seven thousand men, that have not bowed their knees to Baal.” (Rom. 11:2-4)

At first the Prophet Jonas sinned by not obeying God's call: "*The word of the Lord came to Jonas... Arise, and go to Ninive the great city, and preach in it: for the wickedness thereof is come up before me. And Jonas rose up to flee into Tharsis from the face of the Lord.*" (Jonas 1:1-2) As a punishment from God, Jonas was swallowed by a whale and remained in its belly for three days. Later, Jonas sinned again by becoming angry with God for sparing Ninive, whom God had told him to condemn, and God punished Jonas again.⁷

"God saw their works, that they were turned from their evil way: and God had mercy with regard to the evil which he had said that he would do to them, and he did it not. And Jonas was exceedingly troubled, and was angry: ...And the Lord said: Dost thou think thou hast reason to be angry? Then Jonas went out of the city, and sat toward the east side of the city: and he made himself a booth there, and he sat under it in the shadow, till he might see what would befall the city. And the Lord God prepared an ivy, and it came up over the head of Jonas, to be a shadow over his head, and to cover him (for he was fatigued): and Jonas was exceeding glad of the ivy. But God prepared a worm, when the morning arose on the following day: and it struck the ivy and it withered. And when the sun was risen, the Lord commanded a hot and burning wind: and the sun beat upon the head of Jonas, and he broiled with the heat: and he desired for his soul that he might die, and said: It is better for me to die than to live. And the Lord said to Jonas: Dost thou think thou hast reason to be angry, for the ivy? And he said: I am angry with reason even unto death. And the Lord said: Thou art grieved for the ivy, for which thou hast not laboured, nor made it to grow, which in one night came up, and in one night perished. And shall not I spare Ninive, that great city, in which there are more than a hundred and twenty thousand persons that know not how to distinguish between their right hand and their left, and many beasts?" (Jonas 3:10; 4:1-11)

The prophets and saints had the humility to admit when they were wrong; and in so doing, they progressed in perfection and holiness to the degree that made them very pleasing to God. Whereas, false Catholics who do not have the humility to accept a just rebuke and to admit and confess their sins and errors are prideful fools who are under God's wrath; instead of correcting their sins and errors and becoming perfect, they go from worse to worse:

"A fool laugheth at the instruction of his father: but he that regardeth reproofs shall become prudent... Instruction is grievous to him that forsaketh the way of life: he that hateth reproof shall die... A corrupt man loveth not one that reproveth him: nor will he go to the wise... He that rejecteth instruction despiseth his own soul: but he that yieldeth to reproof, possesseth understanding... The wicked man impudently hardeneth his face: but he that is righteous, correcteth his way." (Prov. 15: 5, 10, 12, 32; 21:29)

See my article "On Corrections."

*March 2005

⁷ Why was Jonas angry with God for sparing Ninive? It was not because he hated the Ninivites and thus wanted to see them killed. He was angry with God because Jonas appeared to be a false prophet when his prophecy did not come to pass, and because he felt that he had wasted his time since he thought that God would have forgiven them anyway. Either way he sinned: the former sin was pride, and the latter sins were laziness and presumption. He should have known that the Ninivites never would have converted unless one of God's representatives had denounced their sins.

Is RJMI Arrogant and Vain?

Statement:

RJMI is arrogant and vain:

1. He signs his name “Richard Joseph Michael Ibranyi” as if he is an important person.
2. He also presents his works as coming directly from God, as proven by the below title page that is contained in many of his works:

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 & Crusher
of Heretics,
The Protection of Saint Joseph, Patriarch of the Holy Family,
The Intercession of Saint Michael the Archangel,
and
Cooperation
of
Richard Joseph Michael Ibranyi
“To Jesus Through Mary”
“Judica me Deus, et discerne causam meam de gente non sancta: ab homine iniquo et
doloso erue me.”
Soli Deo Gloria

RJMI's Comment:

A man cannot know for sure, except by special revelation from God, if he is pleasing to God, if he is in a state of grace: *“Man knoweth not whether he be worthy of love, or hatred... Who can say: My heart is clean, I am pure from sin? ... There is a way that seemeth to a man right: and the ends thereof lead to death... I am not conscious to myself of anything. Yet am I not hereby justified.”*⁸ Therefore, I can only hope that I am not arrogant and vain. Yet, the two points mentioned above are not signs of arrogance and vanity, but of humility and love of God and trust in Him.

1. God, through my parents, has given me a baptismal and a confirmation name according to the laws of the Catholic Church. My baptismal name, Joseph, refers to St. Joseph, the foster father of Jesus. My confirmation name, Michael, refers to St. Michael

⁸ (Eccl. 9:1; Prv. 20:9; 16:25; 1 Cor. 4:4.).

the Archangel. I use my full Catholic name to give glory to God and honor to St. Joseph and St. Michael, my special patrons. To not use my full Catholic name in religious matters is to despise the very Catholic names that God has given me and thus to despise St. Joseph and St. Michael who assist me in giving glory to God, in giving honor to the angels and saints, and in saving my soul. I would be arrogant and vain if I did *not* acknowledge my full Catholic name. To not use my full Catholic name in religious matters would be like denying or being ashamed of God: *“Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven.”* (Mt. 10:32-33) *“For he that shall be ashamed of me, and of my words, in this adulterous and sinful generation: the Son of man also will be ashamed of him, when he shall come in the glory of his Father with the holy angels.”* (Mk. 8:38)

2. I would also be arrogant and vain if I did not give the glory and credit to God, then to His holy Mother Mary, and then to the saints and angels in all of my religious works—as if my works were done by my own power and thus without the need of God. On my title page there are two things mentioned: first, the assistance of God, Mary, the angels, and the saints; and second, my cooperation. Therefore, whatever is good and right in my works, the credit goes to God, Mary, the angels, and the saints; and whatever is bad and wrong in my works, the blame goes to me for not properly cooperating with God, Mary, the angels, and the saints.

*March 2005