

The Meaning of a Dogma Cannot Change

By Richard Joseph Michael Ibranyi

It is an ordinary magisterium and solemn magisterium dogma that a dogma cannot change its meaning. Hence its meaning remains forever the same:

“For ever, O Lord, thy word standeth firm in heaven. Thy truth unto all generations... Thou art near, O Lord: and all thy ways are truth. I have known from the beginning concerning thy testimonies: that thou hast founded them forever. ... You shall not add to the word that I speak to you, neither shall you take away from it. ... What I command thee, that only do thou to the Lord: neither add any thing, nor diminish. ... Till heaven and earth pass, one jot, or one tittle shall not pass of the law.” (Psalm 118:89-90, 151-152; Deuteronomy 4:2;12:32; Matthew 5:18)

“For I am the Lord, and I change not: and you the sons of Jacob are not consumed.” (Mala. 3:6)

Even though the following teachings of apostate antipopes and the First Vatican Council are invalid, they, nevertheless, teach the dogma that the meaning of a dogma cannot change:

Apostate Antipope Pius IX, *Gravissimas Inter*, Dec. 11, 1862: “The very definition of a dogma must be held to be by itself a sufficient demonstration, very sure and adapted to all the faithful. Moreover, this is why such dogmatic definitions have always been and are necessarily an unchangeable rule of faith.”

Invalid and heretical *The Vatican Council*, 1870: “For, the doctrine of faith which God revealed has not been handed down as a philosophic invention to the human mind to be perfected, but has been entrusted as a divine deposit to the Spouse of Christ, to be faithfully guarded and infallibly interpreted. Hence, also, that understanding of its sacred dogmas must be perpetually retained, which Holy Mother Church has once declared and there must never be recession from that meaning under the specious name of a deeper understanding.”¹

Invalid and heretical *The Vatican Council*, 1870: “Canon 3. If anyone says that it is possible that at some time, given the advancement of knowledge, a sense may be assigned to the dogmas propounded by the Church which is different from that which the Church has understood and understands: let him be anathema.”²

Apostate Antipope Pius X, *Lamentabili Sane*, 1907: “Condemned proposition 59. Christ did not teach a determined body of doctrine applicable to all times and all men, but rather inaugurated a religious movement adapted or to be adapted to different times and places.”

Apostate Antipope Pius X, *The Oath Against the Errors of Modernism*, 1910: “Fourthly, I accept sincerely the doctrine of faith transmitted from the apostles through the orthodox fathers, always in the same sense and interpretation, even to us; and so I reject the heretical invention of the evolution of dogmas, passing from one meaning to another, different from that which the Church first had...”³

For example, it is a religious dogma that Jesus Christ is God. Like all dogmas, this dogma can never change its meaning. Hence Jesus Christ was, is, and will always be God. St. Paul, referring to Jesus’ divine nature, says, “Jesus Christ, yesterday, and today: and the same for ever. Be not led away with various and strange doctrines.” (Heb. 13:8-9)

The nominal Catholic dogma changers have a huge problem, dilemma, with the infallibility of the Catholic Church. How can a doctrine be infallibly true (say for 1000 years) and then become infallibly false? And would that not also mean that what was infallibly false and now is infallibly true can itself become infallibly false in the future! Hence, even if the dogma changers profess

¹ sess. iii, chap. iv; D. 1800.

² sess. iii, Canons of Faith, Faith and Reason, Canon 3; D. 1818.

³ *Sacrorum antistitum*, September 1, 1910; D. 2145.

with their lips that they believe in the infallibility of Church, they have undermined and denied it in their hearts for all practical purposes.

“But he [Jesus] answering, said to them: Well did Isaias prophesy of you hypocrites, as it is written: This people honoureth me with their lips, but their heart is far from me. And in vain do they worship me, teaching doctrines and precepts of men.” (Mk. 7:6-7)

The nominal Catholic dogma changers would be less dishonest if they professed with their lips and believed in their hearts that the Catholic Church cannot teach infallibly. Of course, they would then have another huge dilemma because no one on earth will be able to know for sure what is true or false regarding religious doctrines.

- (For in-depth information, see RJMI book *Catholic Dogmas: Dogmas Can Never Change Their Meaning.*)
- (For two examples of dogma-changers who changed the meaning of the Salvation Dogma, see in this book *Scholastics and Others Who Denied the Salvation Dogma: ...Apostate Mark Massa, S.J.; and Apostate Francis A. Sullivan, S.J.*)

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

Original version: 11/2022; Current version: 11/2022

Mary's Little Remnant

302 East Joffre St.

Truth or Consequences, New Mexico 87901-2878, USA

Website: www.JohnTheBaptist.us