

Trinitarian/Christological Heresies

Heresy	Description	Origin	Official Condemnation	Other
<u>Adoptionism</u>	Belief that Jesus was born as a mere (non-divine) man, was supremely virtuous and that he was adopted later as "Son of God" by the descent of the Spirit on him.	Propounded by <u>Theodotus of Byzantium</u> , a leather merchant, in Rome c.190, later revived by <u>Paul of Samosata</u>	Theodotus was excommunicated by Pope Victor and Paul was condemned by the Synod of Antioch in 268	Alternative names: <u>Psilanthropism</u> and <u>Dynamic Monarchianism</u> . <sup>[9]</sup> Later criticized as presupposing Nestorianism (see below)
<u>Apollinarism</u>	Belief that <u>Jesus</u> had a <u>human</u> body and lower soul (the seat of the emotions) but a <u>divine</u> mind. Apollinaris further taught that the <u>souls</u> of men were propagated by other souls, as well as their bodies.	Proposed by <u>Apollinaris of Laodicea</u> (died 390)	Declared to be a <u>heresy</u> in 381 by the <u>First Council of Constantinople</u>	
<u>Arianism</u>	Denial of the true divinity of Jesus Christ taking various specific forms, but all agreed that Jesus Christ was created by the Father, that he had a beginning in time, and that the title "Son of God" was a courtesy one. <sup>[10]</sup>	The doctrine is associated with <u>Arius</u> (ca. AD 250—336) who lived and taught in <u>Alexandria, Egypt</u> .	Arius was first pronounced a <u>heretic</u> at the <u>First Council of Nicea</u> , he was later exonerated as a result of imperial pressure and finally declared a heretic after his death. The heresy was finally resolved in 381 by the <u>First Council of Constantinople</u> .	All forms denied that Jesus Christ is "consubstantial with the Father" but proposed either "similar in substance", or "similar", or "dissimilar" as the correct alternative.
<u>Docetism</u>	Belief that Jesus' physical body was an illusion, as was his crucifixion; that is, Jesus only seemed to have a physical body and to physically die, but in reality he was incorporeal, a pure spirit, and hence could not physically die	Tendencies existed in the 1st century, but it was most notably embraced by <u>Gnostics</u> in subsequent centuries.	Docetism was rejected by the <u>ecumenical councils</u> and mainstream Christianity, and largely died out during the first millennium AD.	Gnostic movements that survived past that time, such as <u>Catharism</u> , incorporated docetism into their beliefs, but such movements were destroyed by the <u>Albigensian Crusade</u> (1209–1229).
<u>Luciferians</u>	Strongly anti- <u>Arian</u> sect in Sardinia	Founded by <u>Lucifer Calaritanus</u> a bishop of Cagliari	Deemed heretical by <u>Jerome</u> in his <i>Altercatio Luciferiani et orthodoxi</i>	
<u>Macedonians</u> or <u>Pneumatomachians</u> ("Spirit fighters")	While accepting the divinity of Jesus Christ as affirmed at Nicea in 325, they denied that of the	Allegedly founded in 4th century by Bishop <u>Macedonius I</u> of	Opposed by the <u>Cappadocian Fathers</u> and condemned at the <u>First Council of Constantinople</u> .	This is what prompted the addition of "And in the Holy Spirit, the Lord, the Giver of Life, Who

Holy Spirit which they saw as a creation of the Son, and a servant of the Father and the Son

Constantinople, Eustathius of Sebaste was their principal theologian.<sup>[11]</sup>

Melchisedechians Considered Melchisedech an incarnation of the Logos (divine Word) and identified him with the Holy Ghost

**Monarchianism** An overemphasis on the indivisibility of God (the Father) at the expense of the other "persons" of the Trinity leading to either Sabellianism (Modalism) or to Adoptionism.

Monophysitism or Eutychianism Belief that Christ's divinity dominates and overwhelms his humanity, as opposed to the Chalcedonian position which holds that Christ has two natures, one divine and one human or the Miaphysite position which holds that the human nature and pre-incarnate divine nature of Christ were united as one divine human nature from the point of the Incarnation onwards.

Monothelitism Belief that Jesus Christ had two natures but only one will. This is contrary to the orthodox interpretation of Christology, which teaches that Jesus Christ

After Nestorianism was rejected at the First Council of Ephesus, Eutyches emerged with diametrically opposite views.

Originated in Armenia and Syria in AD 633

Refuted by Marcus Eremita in his book *Eis ton Melchisedek* ("Against the Melchisedekites")<sup>[12]</sup>

Eutyches was excommunicated in 448. Monophysitism and Eutyches were rejected at the Council of Chalcedon in 451. Monophysitism is also rejected by the Oriental Orthodox Churches

Monothelitism was officially condemned at the Third Council of Constantinople (the Sixth Ecumenical Council, 680–681). The churches condemned at Constantinople include

proceedeth from the Father, Who with the Father and the Son is equally worshipped and glorified, Who spake by the Prophets," into the Nicene Creed at the second ecumenical council.

It is uncertain whether the sect survived beyond the 9th century. They were probably scattered across Anatolia and the Balkans following the destruction of Tephrike.

Stressing the "monarchy" of God was in Eastern theology a legitimate way of affirming his oneness, also the Father as the unique source of divinity. It became heretical when pushed to the extremes indicated.

has two wills (human and divine) corresponding to his two natures

the Oriental Orthodox Syriac, Armenian, and Coptic churches as well as the Maronite church, although the latter now deny that they ever held the Monothelite view and are presently in full communion with the Bishop of Rome. Christians in England rejected the Monothelite position at the Council of Hatfield in 680.

### Nestorianism

Belief that Jesus Christ was a natural union between the Flesh and the Word, thus not identical, to the divine Son of God.

Advanced by Nestorius (386–450), Patriarch of Constantinople from 428–431. The doctrine was informed by Nestorius' studies under Theodore of Mopsuestia at the School of Antioch.

Condemned at the First Council of Ephesus in 431 and the Council of Chalcedon in 451, leading to the Nestorian Schism.

Nestorius rejected the title Theotokos for the Virgin Mary, and proposed Christotokos as more suitable. Many of Nestorius' supporters relocated to Sassanid Persia, where they affiliated with the local Christian community, known as the Church of the East. Over the next decades the Church of the East became increasingly Nestorian in doctrine, leading it to be known alternately as the Nestorian Church.

similar to Sabellianism

### Patripassianism

Belief that the Father and Son are not two distinct persons, and thus God the Father suffered on the cross as Jesus.

### Psilanthropism

Belief that Jesus is "merely human": either that he never became divine, or that he never existed prior to his incarnation as a man.

Rejected by the ecumenical councils, especially in the First Council of Nicaea, which was convened to deal directly with the nature of Christ's divinity.

See Adoptionism

### Sabellianism

Belief that the Father, Son, and Holy Spirit are three characterizations of one God, rather than three distinct

First formally stated by Noetus of Smyrna c.190, refined by Sabellius c.210 who applied the

Noetus was condemned by the presbyters of Smyrna. Tertullian wrote *Adversus Praxeam* against this tendency and Sabellius was

Alternative names: Patripassianism, Modalism, Modalistic Monarchianism

"persons" in one God.

names merely to  
different roles of God in  
the history and economy  
of salvation.

condemned by Pope Callistus.

## Gnosticism

Gnosticism refers to a diverse, syncretistic religious movement consisting of various belief systems generally united in the teaching that humans are divine souls trapped in a material world created by an imperfect god, the demiurge, who is frequently identified with the Abrahamic God. Gnosticism is a rejection (sometimes from an ascetic perspective) and vilification of the human body and of the material world or cosmos. Gnosticism teaches duality in Material (Matter) versus Spiritual or Body (evil) versus Soul (good). Gnosticism teaches that the natural or material world will and should be destroyed (total annihilation) by the true spiritual God in order to free mankind from the reign of the false God or Demiurge.

A common misperception is caused by the fact that, in the past, "Gnostic" had a similar meaning to current usage of the word mystic. There were some Orthodox Christians who as mystics (in the modern sense) taught gnosis (Knowledge of the God or the Good) who could be called gnostics in a positive sense (e.g. Diadochos of Photiki).

Whereas formerly Gnosticism was considered mostly a corruption of Christianity, it now seems clear that traces of Gnostic systems can be discerned some centuries before the Christian Era.<sup>[13]</sup> Gnosticism may have been earlier than the 1st century, thus predating Jesus Christ.<sup>[14]</sup> It spread through the Mediterranean and Middle East before and during the 2nd and 3rd centuries, becoming a dualistic heresy to Judaism (see Notzrim), Christianity and Hellenic philosophy in areas controlled by the Roman Empire and Arian Goths (see Huneric), and the Persian Empire. Conversion to Islam and the Albigensian Crusade (1209–1229) greatly reduced the remaining number of Gnostics throughout the Middle Ages, though a few isolated communities continue to exist to the present. Gnostic ideas became influential in the philosophies of various esoteric mystical movements of the late 19th and 20th centuries in Europe and North America, including some that explicitly identify themselves as revivals or even continuations of earlier gnostic groups.

### Gnostic Heresies

Heresy	Description	Origin	Official Condemnation	Other
<u>Manichaeism</u>	A major dualistic religion stating that good and evil are equally powerful, and that material things are evil.	Founded in 210–276 AD by <u>Mani</u>	Condemned by Emperor Theodosius I decree in 382	Thrived between the 3rd and 7th centuries and appears to have died out before the 16th century in southern China.
<u>Paulicianism</u>	A Gnostic and <u>dualistic</u> sect	The founder of the sect is said to have been an <u>Armenian</u> by the name of <u>Constantine</u> , <sup>[15]</sup> who hailed from <u>Mananalis</u> , a community near <u>Samosata</u> .	Repressed by order of Empress Theodora II in 843	

<u>Priscillianism</u>	A Gnostic and <u>Manichaean</u> sect	Founded in the 4th century by <u>Priscillian</u> , derived from the <u>Gnostic-Manichaean</u> doctrines taught by <i>Marcus</i> . Priscillian was put to death by the emperor <u>Gratian</u> for the crime of magic.	Condemned by synod of Zaragoza in 380.	Increased during the 5th century despite efforts to stop it. In the 6th century, Priscillianism declined and died out soon after the <u>Synod of Braga</u> in 563.
<u>Naassenes</u>	A <u>Gnostic</u> sect from around 100 AD	The Naassenes claimed to have been taught their doctrines by <u>Mariamne</u> , a disciple of <u>James the Just</u> . <sup>[16]</sup>	Dealt as heresy by <u>Hippolytus of Rome</u>	
<u>Sethian</u>	Belief that the snake in the Garden of Eden (Satan) was an agent of the true God and brought knowledge of truth to man via the <u>fall of man</u>	Syrian sect drawing their origin from the <u>Ophites</u>	Dealt as heresy by Irenaeus, Hippolytus, and Philaster	Sect is founded around the <u>Apocalypse of Adam</u> .
<u>Ophites</u>	Belief that the serpent (Satan) who tempted Adam and Eve was a hero, and that the God who forbade Adam and Eve to eat from the tree of knowledge is the enemy.		Dealt as heresy by <u>Hippolytus of Rome</u>	
<u>Valentianism</u>	A Gnostic and <u>dualistic</u> sect	Gnostic sect was founded by Ex-Catholic Bishop <u>Valentinus</u>	Considered heresy by <u>Irenaeus</u> and <u>Epiphanius of Salamis</u>	

## Other Early Church Heresies

Other Christian heresies				
Heresy	Description	Origin	Official Condemnation	Other
<b><u>Antinomianism</u></b>	Any view which holds that Christians are freed by grace from obligations of any <u>moral law</u> . St Paul had to refute a charge of this type made by opponents because of his attitude to the Mosaic Law (Romans 3:8) <sup>[17]</sup>	Some gnostics (e.g. Ophites and Nicolaitans) taught that since matter was opposed to the spirit, the body was unimportant. Similar views were found among some <u>anabaptists</u> in the sixteenth century as a consequence of <u>justification by faith</u> and later among some sects in	Decree on Justification, chapter XV <u>Council of Trent</u>	Few groups <sup>[who?]</sup> have declared themselves Antinomian, and the term has often been used by one group to criticize another's views.

<u>Audianism</u>	Belief that God has human form ( <u>anthropomorphism</u> ) and that one ought to celebrate Jesus' death during the Jewish Passover ( <u>quartodecimanism</u> ).	seventeenth century England. Named after the leader of the sect, Audius (or Audaeus), a Syrian who lived in the 4th century.	The <u>First Council of Nicaea</u> condemned <u>quartodecimanism</u> in 325. <u>Cyril of Alexandria</u> condemned <u>anthropomorphism</u> at his <i>Adversus Anthropomorphites</i>	Relied on violence.
<u>Circumcellions</u>	A militant subset of Donatism*	<i>See Donatism.</i>	Outlawed by Emperor <u>Honorius</u> in 408	Relied on violence.
<u>Donatism*</u>	Donatists were rigorists, holding that the church must be a church of saints, not sinners, and that sacraments administered by <i>traditores</i> were invalid. They also regarded martyrdom as the supreme Christian virtue and regarded those that actively sought martyrdom as saints.	Named for their second leader <u>Donatus Magnus</u>	Condemned by Pope <u>Melchiades</u>	Donatists were a force at the time of Saint <u>Augustine of Hippo</u> and disappeared only after the Arab conquest. <sup>[18]</sup>
<b><u>Ebionites</u></b>	A Jewish sect that insisted on the necessity of following <u>Jewish law and rites</u> , <sup>[19]</sup> which they interpreted in light of Jesus' <u>expounding of the Law</u> . <sup>[20]</sup> They regarded Jesus as the Messiah but not as <u>divine</u> .	The term <i>Ebionites</i> derives from the <u>Hebrew</u> אביונים Evionim, meaning "the Poor Ones", <sup>[21][22]</sup>	<u>Justin Martyr</u> considered them heretical at <i>Dialogue with Trypho the Jew</i> chapter xlvii	In 375, Epiphanius records the settlement of Ebionites on Cyprus, later <u>Theodoret of Cyrrhus</u> reported that they were no longer present there. <sup>[23]</sup>
<u>Euchites / Messalians</u>	Belief that: <ol style="list-style-type: none"> <li>1. The essence (<u>ousia</u>) of the Trinity could be perceived by the carnal senses.</li> <li>2. The Threefold God transformed himself into a single <u>hypostasis</u> (substance) in order to unite with the souls of the perfect.</li> <li>3. God has taken different forms in order to reveal himself to the senses.</li> <li>4. Only such sensible revelations of</li> </ol>	Originating in <u>Mesopotamia</u> , they spread to <u>Asia Minor</u> and <u>Thrace</u> .	Bishop Flavian of Antioch condemned them about 376	The group might have continued for several centuries, influencing the Bogomils of Bulgaria, the Bosnian church, the Paterenes and <u>Catharism</u> . <sup>[24]</sup>

God confer perfection upon the Christian.

5. The state of perfection, freedom from the world and passion, is attained solely by prayer, not through the church or sacraments. ("Euchites" means "Those who pray")

<u>Iconoclasm</u>	The belief that icons are idols and should be destroyed. <sup>[25]</sup>	From late in the seventh century onwards some parts of the Greek Church reacted against the veneration of <u>icons</u> . In 726 the Emperor Leo III ordered the destruction of all icons and persecuted those who refused. The policy continued under his successors till about 780. Later Leo V launched a second attempt which continued till the death of the emperor Theophilus in 842	Condemned by <u>Nicea II</u> in 787 which regulated the veneration	Leo III may have been motivated by the belief that the veneration of icons, particularly in the excessive form it often took, was the chief obstacle to the conversion of Jews and Moslems
<u>Marcionism</u>	An <u>Early Christian dualist belief system</u> . Marcion affirmed Jesus Christ as the savior sent by God and Paul as his chief apostle, but he rejected the <u>Hebrew Bible</u> and the <u>Hebrew God</u> . Marcionists believed that the wrathful Hebrew God was a separate and lower entity than the all-forgiving God of the New Testament. This belief was in some ways similar to <u>Gnostic</u> Christian theology, but in other ways different.	Originates in the teachings of <u>Marcion of Sinope at Rome</u> around the year 144. <sup>[26]</sup>	Many early apologists, such as <u>Tertullian</u> on his <i>Adversus Marcionem</i> (year 207) condemned Marcionism	Marcionism continued in the <u>West</u> for 300 years, although Marcionistic ideas persisted much longer. <sup>[27]</sup> Marcionism continued in the <u>East</u> for some centuries later.
<u>Montanism</u>	The beliefs of Montanism contrasted with orthodox Christianity in the following ways:	Named for its founder <u>Montanus</u> , Montanism originated at Hierapolis. It	The churches of Asia Minor <u>excommunicated</u> Montanism <sup>[29]</sup> Around 177, <u>Apollinarius</u> ,	Although the orthodox <u>mainstream Christian church</u> prevailed against

- The belief that the prophecies of the Montanists superseded and fulfilled the doctrines proclaimed by the Apostles.
  - The encouragement of ecstatic prophesying.
  - The view that Christians who fell from grace could not be redeemed.
  - A stronger emphasis on the avoidance of sin and church discipline, emphasizing chastity, including forbidding remarriage.
  - Some of the Montanists were also "Quartodeciman".<sup>[28]</sup>
- spread rapidly to other regions in the Roman Empire during the period before Christianity was generally tolerated or legal.
- Bishop of Hierapolis, presided over a synod which condemned the New Prophecy.<sup>[30]</sup> The leaders of the churches of Lyon and Vienne in Gaul responded to the New Prophecy in 177
- Montanism within a few generations, labeling it a heresy, the sect persisted in some isolated places into the 8th century.

## **Pelagianism**

Belief that original sin did not taint human nature and that mortal will is still capable of choosing good or evil without Divine aid.

Named after Pelagius (ad. 354 – ad. 420/440). The theology was later developed by C(a)elestius and Julian of Eclanum into a complete system.<sup>[31]</sup> and refuted by Augustine of Hippo (who had for a time (385-395) held similar opinions<sup>[32]</sup>) but his final position never gained general acceptance in the East.

Pelagianism was attacked in the Council of Diospolis<sup>[33]</sup> and condemned in 418 at the Council of Carthage,<sup>[34]</sup> and the decision confirmed at the Council of Ephesus in 431.

## **Semipelagianism**

A rejection of Pelagianism which held that Augustine had gone too far to the other extreme and taught that grace aided free-will rather than replacing it.

Such views were advanced by Prosper and Hilary of Aquitaine, John Cassian and Vincent of Lérins in the west.

Condemned by the Council of Orange in 529 which slightly weakened some of Augustine's more extreme statements.<sup>[35]</sup>

The label "Semipelagianism" dates from the seventeenth century.

\* Donatism is often spoken of as a "schism" rather than a "heresy"<sup>[36]</sup>

## **Medieval**



Medieval heresies

Heresy	Description	Origin	Official Condemnation	Other
<u>Bogomils</u>	A Gnostic dualistic sect that was both <u>Adoptionist</u> and <u>Manichaeian</u> . Their beliefs were a synthesis of Armenian Paulicianism and the Bulgarian Slavonic Church reform movement,	Emerged in Bulgaria between 927 and 970 and spread into <u>Byzantine Empire</u> , Serbia, Bosnia, Italy and France.		
<u>Catharism</u>	Catharism had its roots in the <u>Paulician</u> movement in Armenia and the <u>Bogomils</u> of Bulgaria, with a strong dualist influence against the physical world, regarded as evil, thus denied that Jesus could become incarnate and still be the son of God.	First appeared in the <u>Languedoc</u> region of <u>France</u> in the 11th century and flourished in the 12th and 13th centuries. Catharism had its roots in the <u>Paulician</u> and the <u>Bogomils</u> with whom the Paulicians merged.	Condemned by papal bull <u>Ad abolendam</u>	After several decades of harassment and re-proselytizing, and the systematic destruction of their scripture, the sect was exhausted and could find no more adepts. The last known Cathar prefect in the Languedoc, <u>Guillaume Bélibaste</u> , was executed in 1321.
<u>Free Spirit</u>	Mixed mystical beliefs with Christianity. Its practitioners believed that it was possible to reach perfection on earth through a life of <u>austerity</u> and <u>spiritualism</u> . They believed that they could communicate directly with <u>God</u> and did not need the <u>Christian church</u> for intercession.		Condemned at the Council of Basel in 1431	Small groups living mostly in <u>Bohemia</u> , now the <u>Czech Republic</u> , during the 14th and 15th centuries.
<u>Fratricelli</u> (Spiritual Franciscans)	Extreme proponents of the rule of <u>Saint Francis of Assisi</u> , especially with regard to <u>poverty</u> , and regarded the <u>wealth</u> of the Church as <u>scandalous</u> , and that of individual churchmen as invalidating their status.	Appeared in the 14th and 15th centuries, principally in <u>Italy</u>	Declared heretical by the Church in 1296 by <u>Boniface VIII</u> .	
Henricians	According to <u>Peter of Cluny</u> , Henry's teaching is summed up as follows: <ul style="list-style-type: none"> <li>• Rejection of the doctrinal and disciplinary authority of the church;</li> <li>• Recognition of the <u>Gospel</u> freely interpreted as the sole rule of faith;</li> <li>• Refusal to recognize any form of worship or liturgy; and</li> </ul>	<u>Henry of Lausanne</u> lived in France in the first half of the 12th century. His preaching began around 1116 and he died imprisoned around 1148.	In a letter written at the end of 1146, St Bernard calls upon the people of Toulouse to extirpate the last remnants of the heresy.	In 1151 some Henricians still remained in <u>Languedoc</u> , for <u>Matthew Paris</u> relates that a young girl, who gave herself out to be miraculously inspired by the <u>Virgin Mary</u> , was reputed to have converted a great number of the disciples of Henry of Lausanne.

- Condemnation of
  - the baptism of infants,
  - the Eucharist,
  - the sacrifice of the Mass,
  - the communion of saints, and
  - prayers for the dead;

<u>Triclavianism</u>	Belief that three, rather than four nails were used to crucify Christ and that a Roman soldier pierced him with a spear on the left, rather than right side.	Attributed to Albigenses and Waldenses	Supposedly condemned by <u>Pope Innocent III</u> , but most likely never actually considered a heresy by said Pope. <sup>[37]</sup>
<u>Waldensians</u> (Waldenses or Vaudois)	A spiritual movement of the later Middle Ages	Begun by <u>Peter Waldo</u> , a wealthy merchant who decided to give up all his worldly possessions and began to preach on the streets of <u>Lyon</u> in 1177. <sup>[38]</sup>	Condemned by papal bull <u>Ad abolendam</u>  Waldensians endured near annihilation in the 17th century. Descendants of this movement still exist. Over time, the denomination joined the Genevan or <u>Reformed</u> branch of <u>Protestantism</u> .

## Opinions classified as heretical by the Roman Catholic Church

### Protestantism<sup>[39]</sup>

Heresy	Description	Origin	Official Condemnation	Other
<u>Protestantism</u>	Protestant groups display a wide variety of different doctrines. However, virtually all claim to believe in the teachings of <u>sola scriptura</u> ("by Scripture alone"—the idea that only the Bible should be used when forming theology) and <u>sola fide</u> ("by faith alone"—the idea that believers are justified by faith only  The great diversity of Protestant doctrines stems from the doctrine of private judgment, which denies the	Began with <u>Martin Luther's 95 Theses</u> in 1517, and later developed by other <u>Protestant Reformers</u> .	Condemned by the <u>Council of Trent</u> , held in <u>Trento, Italy</u> from 1545 to 1563. <sup>[43]</sup>	There are approximately 20-30,000 Christian denominations, with 270 new ones being formed each year. Virtually all are Protestant. <sup>[44]</sup>

infallible authority of the Church and claims that each individual is to interpret Scripture for himself.

Orthodox Christianity The Orthodox Church broke away from the true church of God 1054, and this, they are condemned.

## Counter-Reformation Movements

Heresy	Description	Origin	Official Condemnation	Other
<u>Febronianism</u>	An 18th-century German movement directed towards the nationalizing of Catholicism, the restriction of the power of the papacy in favor of that of the episcopate, and the reunion of the dissident churches with Catholic Christendom		Practice and ideology condemned by pope <u>Pius IX's Syllabus of Errors</u> , pope <u>Leo XIII's Encyclical Immortale Dei</u> , and <u>first Vatican Council</u>	compare with <u>Erastianism</u>
<u>Gallicanism</u>	The belief that civil authority — often the State's authority— over the Catholic Church is comparable to that of the Pope's		Practice and ideology condemned by pope <u>Pius IX's Syllabus of Errors</u> , pope <u>Leo XIII's Encyclical Immortale Dei</u> , and <u>first Vatican Council</u>	compare with <u>Erastianism</u>
<u>Jansenism</u>	A branch of <u>Catholic</u> thought which arose in the frame of the <u>Counter-Reformation</u> and the aftermath of the <u>Council of Trent</u> (1545–1563). It emphasized <u>original sin</u> , <u>human depravity</u> , the necessity of <u>divine grace</u> , and <u>predestination</u> .	Originating in the writings of the <u>Dutch theologian Cornelius Otto Jansen</u> , Jansenism formed a distinct movement within the <u>Roman Catholic Church</u> from the 16th to 18th centuries.	Condemned by Innocent X's bulls <i>Cum occasione</i> on May 31, 1653.	
<u>Josephinism</u>	The domestic policies of <u>Joseph II of Austria</u> , attempting to impose a liberal ideology on the Church.		Practice and ideology condemned by pope <u>Pius IX's Syllabus of Errors</u> , pope <u>Leo XIII's Encyclical Immortale Dei</u> , and <u>first Vatican Council</u>	compare with <u>Erastianism</u>

## 19th century

19th century heresies				
Heresy	Description	Origin	Official condemnation	Other
<u>Jehovah's</u>	Religious movement which expects the imminent return of Jesus. Jehovah's witnesses believe in a	It follows the teachings of	The Gruppo di Ricerca e Informazione Socio Religiosa of the Milan Roman Catholic Dioceses declared in a	

**Witnesses** one-person God. No Trinity. Jesus is the first thing God created (as Michael the Archangel).<sup>[45]</sup> Charles Taze Russell

convention in May 2011 that Jehovah's Witnesses doctrine are incompatible with Roman Catholic dogma

## Modern Movements

Heresy	Description	Origin	Official condemnation	Other
<u>Rastafari movement</u>	The Rastafari movement is an African-based spiritual ideology that arose in the 1930s in Jamaica. It is sometimes described as a religion but is considered by many adherents to be a "Way of Life". Its adherents worship Haile Selassie I, Emperor of Ethiopia (ruled 1930–1974), some as Jesus in his Second Advent, or as God the Father. For Rastas, smoking cannabis or ganja, is a spiritual act, often accompanied by Bible study.		Haile Selassie I denied that he was divine, and sent an archbishop to Jamaica in an attempt to convert Rastafarians to the <u>Ethiopian Orthodox faith</u> . <sup>[46]</sup>	
<b><u>Americanism</u></b>	A group of related heresies which were defined as the endorsement of freedom of the press, liberalism, individualism, and separation of church and state, and as an insistence upon individual initiative, which could be incompatible with the principle of Catholicism of obedience to authority.		Condemned by Pope Leo XIII on his letter <u>Testem benevolentiae nostrae</u> in 1899	
<b><u>Anglo-Israelism</u></b>	Holds that <u>English</u> and to a lesser extent white peoples are the descendants of the ancient Israelites.			Forms the Basis of the <u>Christian Identity Movement</u> .
<u>Community of the Lady of All Nations</u>	The movement believes that its 90-year-old founder Marie Paule Giguère reincarnates Virgin Mary	Founded by Marie Paule Giguère in Quebec in 1971.	Her followers were excommunicated as heretics by the <u>Congregation for the Doctrine of the Faith</u> on July 11, 2007 <sup>[47]</sup>	also known as Army of Mary
<u>Feeneyism</u>	A theology that favors a strict interpretation of the doctrine <u>extra Ecclesiam nulla salus</u> ("outside the church there is no salvation").	Associated with <u>Leonard Feeney</u> (1897–1978), a <u>Jesuit</u> priest and founder of the <u>Slaves of the Immaculate Heart of</u>	Cardinal <u>Francesco Marchetti Selvaggiani</u> sent Archbishop <u>Richard Cushing</u> a letter in which he shows the actual position of the Church in the dogma <sup>[48]</sup>	

<u>Modernism</u>	Evolution of dogma in time and space	<u>Mary</u> . <u>Alfred Loisy</u> , <u>George Tyrell</u> , <u>Ernesto Buonaiuti</u>	Condemned by popes Leo XIII and Pius X in a series of encyclical between 1893 and 1910 <sup>[49]</sup>	With the fall of the Nazi regime in 1945, Positive Christianity as a movement fell into obscurity. It continues to be espoused by some <u>Christian Identity</u> groups, <sup>[50]</sup> but has been rejected by mainstream Christian churches.
<b><u>Positive Christianity</u></b>	A term adopted by Nazi leaders to refer to a model of Christianity consistent with Nazism.			
<u>Reincarnationism</u>	Belief that certain people are or can be reincarnations of <u>biblical figures</u> , such as <u>Jesus Christ</u> and the <u>Virgin Mary</u> .		Doctrinal Note of the Catholic Bishops of Canada concerning the Army of Mary <sup>[51]</sup> and <u><i>Tribus circiter</i></u> on the Mariavites.	
<b><u>Prosperity Theology</u></b>	Belief that financial blessing is the will of God for Christians, and that faith, positive speech, and donations to Christian ministries will increase one's material wealth. Based on non-traditional interpretations of the Bible, often with emphasis on the Book of Malachi, it views the Bible as a contract between God and humans: if humans have faith in God, he will deliver his promises of security and prosperity.			