

## Heresies

Trinitarian/Christological Heresies				
Heresy	Description	Origin	Official Condemnation	Other
<a href="#">Adoptionism</a>	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 <a href="#">Theodotus of Byzantium</a> , a leather merchant, in Rome c.190, later revived by <a href="#">Paul of Samosata</a>	Theodotus was excommunicated by Pope Victor and Paul was condemned by the Synod of Antioch in 268	Alternative names: <a href="#">Psilanthropism</a> and Dynamic Monarchianism. <sup>[9]</sup> Later criticized as presupposing Nestorianism (see below)
<a href="#">Apollinarianism</a>	Belief that <a href="#">Jesus</a> had a <a href="#">human</a> body and lower soul (the seat of the emotions) but a <a href="#">divine</a> mind. Apollinarianis further taught that the <a href="#">souls</a> of men were propagated by other souls, as well as bodies.	proposed by <a href="#">Apollinaris of Laodicea</a> (died 390)	Declared to be a <a href="#">heresy</a> in 381 by the <a href="#">First Council of Constantinople</a>	
<a href="#">Arianism</a>	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 <a href="#">Arius</a> (ca. AD 250—336) who lived and taught in <a href="#">Alexandria, Egypt</a> .	Arius was first pronounced a <a href="#">heretic</a> at the <a href="#">First Council of Nicea</a> , 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 First Council of Constantinople.	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.
<a href="#">Docetism</a>	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 <a href="#">Gnostics</a> in subsequent centuries.	Docetism was rejected by the <a href="#">ecumenical councils</a> and mainstream Christianity, and largely died out during the first millennium AD.	Gnostic movements that survived past that time, such as <a href="#">Catharism</a> , incorporated docetism into their beliefs, but such movements were destroyed by the <a href="#">Albigensian Crusade</a> (1209–1229).
<a href="#">Luciferians</a>	Strongly anti- <a href="#">Arian</a> sect in Sardinia	Founded by <a href="#">Lucifer Calaritanus</a> a bishop of Cagliari	Deemed heretical by <a href="#">Jerome</a> in his <i>Altercatio Luciferiani et orthodoxi</i>	

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<a href="#">Macedonians</a> or <a href="#">Pneumatomachians</a> ("Spirit fighters")	While accepting the divinity of Jesus Christ as affirmed at Nicea in 325, they denied that of the Holy Spirit which they saw as a creation of the Son, and a servant of the Father and the Son	Allegedly founded in 4th century by Bishop <a href="#">Macedonius I of Constantinople</a> , Eustathius of Sebaste was their principal theologian. <sup>[11]</sup>	Opposed by the <a href="#">Cappadocian Fathers</a> and condemned at the <a href="#">First Council of Constantinople</a> .	This is what prompted the addition of “And in the Holy Spirit, the Lord, the Giver of Life, Who 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.
<a href="#">Melchisedechians</a>	Considered <a href="#">Melchisedech</a> an incarnation of the <a href="#">Logos</a> (divine Word) and identified him with the <a href="#">Holy Ghost</a>		Refuted by <a href="#">Marcus Eremita</a> in his book <i>Eis ton Melchisedek</i> ("Against the Melchisedekites") <sup>[12]</sup>	It is uncertain whether the sect survived beyond the 9th century. They were probably scattered across Anatolia and the Balkans following the destruction of <a href="#">Tephrike</a> .
<a href="#">Monarchianism</a>	An overemphasis on the indivisibility of God (the Father) at the expense of the other "persons" of the Trinity leading to either <a href="#">Sabellianism</a> (Modalism) or to <a href="#">Adoptionism</a> .			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.
<a href="#">Monophysitism</a> or <a href="#">Eutychianism</a>	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.	After <a href="#">Nestorianism</a> was rejected at the <a href="#">First Council of Ephesus</a> , <a href="#">Eutyches</a> emerged with diametrically opposite views.	Eutyches was excommunicated in 448. Monophysitism and Eutyches were rejected at the <a href="#">Council of Chalcedon</a> in 451. Monophysitism is also rejected by the <a href="#">Oriental Orthodox</a> Churches	

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

Originated in Armenia and Syria in AD 633

Monothelitism was officially condemned at the [Third Council of Constantinople](#) (the Sixth [Ecumenical Council](#), 680–681). The churches condemned at Constantinople include the [Oriental Orthodox Syriac](#), [Armenian](#), and [Coptic](#) churches as well as the [Maronite](#) church, although the latter now denies that they ever held the Monothelite view and are presently in full-communication with the [Bishop of Rome](#). Christians in England rejected the Monothelite position at the [Council of Hatfield](#) in 680.

### [Patripassianism](#)

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

similar to [Sabellianism](#)

### [Psalanthropism](#)

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 "persons" in one God.

First formally stated by Noetus of Smyrna c.190, refined by Sabellius c.210 who applied the names merely to different roles of God in the history and economy of salvation.

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

Alternative names: [Patripassianism](#), Modalism, Modalistic Monarchianism

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Gnostic Heresies				
Heresy	Description	Origin	Official Condemnation	Other
<a href="#">Manichaeism</a>	A major dualistic religion stating that good and evil are equally powerful, and that material things are evil.	Founded in 210–276 AD by <a href="#">Mani</a>	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.
<a href="#">Paulicianism</a>	A Gnostic and <a href="#">dualistic</a> sect	The founder of the sect is said to have been an <a href="#">Armenian</a> by the name of <a href="#">Constantine</a> , <sup>[15]</sup> who hailed from <a href="#">Mananalis</a> , a community near <a href="#">Samosata</a> .	Repressed by order of Emperess Theodora II in 843	
<a href="#">Priscillianism</a>	A Gnostic and <a href="#">Manichaean</a> sect	Founded in the 4th century by <a href="#">Priscillian</a> , derived from the <a href="#">Gnostic-Manichaean</a> doctrines taught by <i>Marcus</i> . Priscillian was put to death by the emperor <a href="#">Gratian</a> 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 <a href="#">Synod of Braga</a> in 563.
<a href="#">Naassenes</a>	A <a href="#">Gnostic</a> sect from around 100 A.D.	The Naassenes claimed to have been taught their doctrines by <a href="#">Mariamne</a> , a disciple of <a href="#">James the Just</a> . <sup>[16]</sup>	Dealt as heresy by <a href="#">Hippolytus of Rome</a>	
<a href="#">Sethian</a>	Belief that the snake in the Garden of Eden was an agent of the true God and brought knowledge of truth to man via the <a href="#">fall of man</a>	Syrian sect drawing their origin from the <a href="#">Ophites</a>	Dealt as heresy by Irenaeus, Hippolytus, and Philaster	Sect is founded around the <a href="#">Apocalypse of Adam</a> .
<a href="#">Ophites</a>	Belief that the serpent 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 <a href="#">Hippolytus of Rome</a>	
<a href="#">Valentianism</a>	A Gnostic and <a href="#">dualistic</a> sect	Gnostic sect was founded by Ex-Catholic Bishop <a href="#">Valentinus</a>	Considered heresy by <a href="#">Irenaeus</a> and <a href="#">Epiphanius of Salamis</a>	

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### Other Early Church Heresies

Other Christian heresies				
Heresy	Description	Origin	Official Condemnation	Other
<a href="#">Antinomianism</a>	Any view which holds that Christians are freed by grace from obligations of any <a href="#">moral law</a> . 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 anabaptists in the sixteenth century as a consequence of <a href="#">justification by faith</a> and later among some sects in seventeenth century England.	Decree on Justification, chapter XV <a href="#">Council of Trent</a>	Few groups <sup>[who?]</sup> have declared themselves Antinomian, and the term has often been used by one group to criticize another's views.
<a href="#">Audianism</a>	Belief that God has human form ( <a href="#">anthropomorphism</a> ) and that one ought to celebrate Jesus' death during the Jewish Passover ( <a href="#">quartodecimanism</a> ).	Named after the leader of the sect, Audius (or Audaeus), a Syrian who lived in the 4th century.	The <a href="#">First Council of Nicaea</a> condemned <a href="#">quartodecimanism</a> in 325. <a href="#">Cyril of Alexandria</a> condemned <a href="#">anthropomorphism</a> at his <i>Adversus Anthropomorphites</i>	
<a href="#">Circumcellions</a>	A militant subset of Donatism*	<i>See Donatism.</i>	Outlawed by Emperor <a href="#">Honorius</a> in 408	Relied on violence.
<a href="#">Donatism</a> *	Donatists were rigorists, holding that the church must be a church of saints, not sinners, and that sacraments administered by <a href="#">traditores</a> 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 <a href="#">Donatus Magnus</a>	Condemned by Pope <a href="#">Melchiades</a>	Donatists were a force at the time of Saint <a href="#">Augustine of Hippo</a> and disappeared only after the Arab conquest. <sup>[18]</sup>

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[Ebionites](#) A Jewish sect that insisted on the necessity of following [Jewish law and rites](#),<sup>[19]</sup> which they interpreted in light of Jesus' [expounding of the Law](#).<sup>[20]</sup> They regarded Jesus as the Messiah but not as [divine](#).

[Euchites](#) / Belief that:

- [Messalians](#)
1. The essence ([ousia](#)) of the Trinity could be perceived by the carnal senses.
  2. The Threefold God transformed himself into a single [hypostasis](#) (substance) in order to unite with the souls of the perfect.
  3. God has taken different forms in order to reveal himself to the senses.
  4. Only such sensible revelations of 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")

The term *Ebionites* derives from the [Hebrew](#) אביונים Evionim, meaning "the Poor Ones",<sup>[21][22]</sup>

Originating in [Mesopotamia](#), they spread to [Asia Minor](#) and [Thrace](#).

[Justin Martyr](#) considered them heretical at *Dialogue with Trypho the Jew* chapter xlvii

Bishop Flavian of Antioch condemned them about 376

In 375, Epiphanius records the settlement of Ebionites on Cyprus, later [Theodoret of Cyrrhus](#) reported that they were no longer present there.<sup>[23]</sup>

The group might have continued for several centuries, influencing the Bogomils of Bulgaria, the Bosnian church, the Paterenes and [Catharism](#).<sup>[24]</sup>

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### [Iconoclasm](#)

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 [icons](#). 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 [Nicea II](#) 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

### [Marcionism](#)

An [Early Christian dualist belief system](#). Marcion affirmed Jesus Christ as the savior sent by God and Paul as his chief apostle, but he rejected the [Hebrew Bible](#) and the [Hebrew God](#). 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 [Gnostic](#) Christian theology, but in other ways different.

Originates in the teachings of [Marcion of Sinope](#) at [Rome](#) around the year 144.<sup>[26]</sup>

Many early apologists, such as [Tertullian](#) on his *Adversus Marcionem* (year 207) condemned Marcionism

Marcionism continued in the [West](#) for 300 years, although Marcionistic ideas persisted much longer.<sup>[27]</sup> Marcionism continued in the [East](#) for some centuries later.

### [Montanism](#)

The beliefs of Montanism contrasted with orthodox Christianity in the following ways:

- The belief that the prophecies of the Montanists superseded and fulfilled the doctrines proclaimed by the Apostles.
- The encouragement of ecstatic prophesying.

Named for its founder [Montanus](#), Montanism originated at Hierapolis. It spread rapidly to other regions in the [Roman Empire](#) during the period before Christianity was generally tolerated or legal.

The churches of Asia Minor [excommunicated](#) Montanism<sup>[29]</sup> Around 177, [Apollinarius](#), 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

Although the orthodox [mainstream Christian church](#) prevailed against Montanism within a few generations, labeling it a [heresy](#), the sect persisted in some isolated places into the 8th century.

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- 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>

the New Prophecy in 177

### [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>



# Heresies

## Medieval

Medieval heresies				
Heresy	Description	Origin	Official Condemnation	Other
<a href="#">Bogomils</a>	A Gnostic dualistic sect that was both <a href="#">Adoptionist</a> and <a href="#">Manichaeism</a> . Their beliefs were a synthesis of Armenian Paulicianism and the Bulgarian Slavonic Church reform movement,	Emerging in Bulgaria between 927 and 970 and spreading into <a href="#">Byzantine Empire</a> , Serbia, Bosnia, Italy and France.		
<a href="#">Catharism</a>	Catharism had its roots in the <a href="#">Paulician</a> movement in Armenia and the <a href="#">Bogomils</a> of Bulgaria, with a strong dualist influence against the physical world, regarded as evil, thus denying that Jesus could become incarnate and still be the son of God.	First appeared in the <a href="#">Languedoc</a> region of <a href="#">France</a> in the 11th century and flourished in the 12th and 13th centuries. Catharism had its roots in the <a href="#">Paulician</a> and the <a href="#">Bogomils</a> with whom the Paulicians merged.	Condemned by papal bull <a href="#">Ad abolendam</a>	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, <a href="#">Guillaume Bélibaste</a> , was executed in 1321.
<a href="#">Free Spirit</a>	Mixed mystical beliefs with Christianity. Its practitioners believed that it was possible to reach perfection on earth through a life of <a href="#">austerity</a> and <a href="#">spiritualism</a> . They believed that they could communicate directly with <a href="#">God</a> and did not need the <a href="#">Christian church</a> for intercession.		condemned at the Council of Basel in 1431	Small groups living mostly in <a href="#">Bohemia</a> , now the <a href="#">Czech Republic</a> , during the 14th and 15th centuries.
<a href="#">Fratricelli</a> (Spiritual Franciscans)	Extreme proponents of the rule of <a href="#">Saint Francis of Assisi</a> , especially with regard to <a href="#">poverty</a> , and regarded the <a href="#">wealth</a> of the Church as <a href="#">scandalous</a> , and that of individual churchmen as invalidating their status.	Appeared in the 14th and 15th centuries, principally in <a href="#">Italy</a>	Declared heretical by the Church in 1296 by <a href="#">Boniface VIII</a> .	

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### Henricians

According to [Peter of Cluny](#), Henry's teaching is summed up as follows:

- Rejection of the doctrinal and disciplinary authority of the church;
- Recognition of the [Gospel](#) freely interpreted as the sole rule of faith;
- Refusal to recognize any form of worship or liturgy; and
- Condemnation of
  - the [baptism](#) of infants,
  - the [Eucharist](#),
  - the sacrifice of the mass,
  - the communion of saints, and
  - prayers for the dead;

[Henry of Lausanne](#) 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 [Languedoc](#), for [Matthew Paris](#) relates that a young girl, who gave herself out to be miraculously inspired by the [Virgin Mary](#), was reputed to have converted a great number of the disciples of Henry of Lausanne.

### [Triclavianism](#)

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 [Pope Innocent III](#), but most likely never actually considered a heresy by said Pope.<sup>[37]</sup>

### [Waldensians](#) (Waldenses or Vaudois)

A spiritual movement of the later Middle Ages

Begun by [Peter Waldo](#), a wealthy merchant who decided to give up all his worldly possessions and began to preach on the streets of [Lyon](#) in 1177.<sup>[38]</sup>

Condemned by papal bull [Ad abolendam](#)

Waldensians endured near annihilation in the 17th century. Descendants of this movement still exist. Over time, the denomination joined the Genevan or [Reformed](#) branch of [Protestantism](#).->

## Heresies

# Opinions classed as heretical by Roman Catholicism

### Counter-Reformation

[Febronianism](#) 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

[Gallicanism](#) The belief that civil authority — often the State's authority— over the Catholic Church is comparable to that of the Pope's

[Jansenism](#) A branch of [Catholic](#) thought which arose in the frame of the [Counter-Reformation](#) and the aftermath of the [Council of Trent](#) (1545–1563). It emphasized [original sin](#), human [depravity](#), the necessity of [divine grace](#), and [predestination](#). Originating in the writings of the [Dutch theologian Cornelius Otto Jansen](#), Jansenism formed a distinct movement within the [Roman Catholic Church](#) from the 16th to 18th centuries.

[Josephinism](#) The domestic policies of [Joseph II of Austria](#), attempting to impose a liberal ideology on the Church.

Practice and ideology condemned by pope [Pius IX's Syllabus of Errors](#), pope [Leo XIII's Encyclical Immortale Dei](#), and [first Vatican Council](#) compare with [Erastianism](#)

Practice and ideology condemned by pope [Pius IX's Syllabus of Errors](#), pope [Leo XIII's Encyclical Immortale Dei](#), and [first Vatican Council](#) compare with [Erastianism](#)

Condemned by Innocent X's bulls *Cum occasione* on May 31, 1653.

Practice and ideology condemned by pope [Pius IX's Syllabus of Errors](#), pope [Leo XIII's Encyclical Immortale Dei](#), and [first Vatican Council](#) compare with [Erastianism](#)

### Restorationism

[Christian primitivism](#), sometimes called *Restorationism*, refers to the belief held by various religious movements that *pristine* or *original* Christianity should be restored from a [Great Apostasy](#). In the early 19th century, the [Restoration Movement](#) arose and grew rapidly in the eastern [United States](#) and [Canada](#) during the [Second Great Awakening](#). The term *restoration* is also employed by the [Latter Day Saint movement](#). In general, the Roman Catholic magisterium has not assessed and made pronouncement on the various restorationist groups.

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Restorationist heresies				
Heresy	Description	Origin	Official condemnation	Other
<a href="#">Jehovah's Witnesses</a>	Religious movement which expects the imminent return of Jesus. Jehovah's witnesses believe in a one-person God. No <a href="#">Trinity</a> . Jesus is the first thing God created (as <a href="#">Michael the Archangel</a> ). <sup>[39]</sup>	It follows the teachings of <a href="#">Charles Taze Russell</a>	The Gruppo di Ricerca e Informazione Socio Religiosa of the Milan Roman Catholic Dioceses declared in a convention in May 2011 that Jehovah's Witnesses doctrine are incompatible with Roman Catholic dogma	
<a href="#">Latter Day Saint movement /Mormonism</a>	A group of religious denominations and adherents who follow at least some of the <a href="#">teachings and revelations</a> of <a href="#">Joseph Smith, Jr.</a> <a href="#">God the Father</a> was once a man, but progressed to godhood. He and His wife (Heavenly Mother) have physical bodies. No <a href="#">Trinity</a> . Instead, Father, Son, and Spirit are three separate gods. Humans may become gods as well. Jesus was the spirit child between God and Mary. <sup>[39]</sup>	Founded by <a href="#">Joseph Smith, Jr.</a> who, in 1827, began to gather a religious following after announcing that an angel had shown him a set of <a href="#">golden plates</a> describing a visit of <a href="#">Jesus</a> to the <a href="#">indigenous peoples of the Americas</a> .	The <i>Response to a dubium on the vality of baptism conferred by the "The Church of Jesus Christ of Latter-day Saints", called "Mormons"</i> issued by the Congregation of the Doctrine of the Faith considered Mormon baptism invalid; and the Letter from Congregation for Clergy called Mormon praxis <i>erroneous practices</i>	After <a href="#">Smith's death</a> in 1844, the <a href="#">movement</a> <a href="#">divided</a> into several groups, .

# Heresies

## Modern Movements

Heresy	Description	Origin	Official condemnation	Other
<a href="#">Americanism</a>	A group of related heresies which were defined as the endorsement of freedom of the press, liberalism, individualism, and separation of church and state, as an insistence upon individual initiative, what could be incompatible with the principle of Catholicism of obedience to authority.		Condemned by Pope Leo XIII on his letter <a href="#">Testem Benevolentiae Nostrae</a> in 1899	
<a href="#">Anglo-Israelism</a>	Holds that <a href="#">English</a> and to a lesser extent white peoples are the descendants of the ancient Israelites.			Forms the Basis of the <a href="#">Christian Identity</a> Movement.
<a href="#">Christian Zionism</a>	Belief that the ingathering of the exiles (Jews) in Israel is a prerequisite for the <a href="#">Second Coming</a> of Jesus. This belief is primarily, though not exclusively, associated with Christian <a href="#">Dispensationalism</a> .		The <a href="#">Jerusalem Declaration on Christian Zionism</a> (August 22, 2006) <sup>[40]</sup> rejects Christian Zionism, concluding that it is a "false teaching that corrupts the biblical message of love, justice and reconciliation."	
<a href="#">Community of the Lady of All Nations</a>	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 <a href="#">Congregation for the Doctrine of the Faith</a> on July 11, 2007. Doctrinal Note of the Catholic Bishops of Canada concerning the Army of Mary <sup>[44]</sup> and <a href="#">Tribus Circiter</a> on the Mariavites.	also known as Army of Mary
<a href="#">Feeneyism</a>	A theology that favors a strict interpretation of the doctrine <i>extra Ecclesiam nulla salus</i> ("outside the church there is no salvation").	<a href="#">Leonard Feeney</a> (1897–1978), a <a href="#">Jesuit</a> priest and founder of the Slaves of the <a href="#">Immaculate Heart of Mary</a>		

## Heresies

### Modernism

Evolution of dogma in time and space

Alfred Loisy,  
George Tyrell,  
Ernesto Buonaiuti

Condemned by popes Leo XIII and Pius X in a series of encyclical between 1893 and 1910

### Positive Christianity

A term adopted by Nazi leaders to refer to a model of Christianity consistent with Nazism.

With the fall of the Nazi regime in 1945, Positive Christianity as a movement fell into obscurity. It continues to be espoused by some Christian Identity groups,<sup>[43]</sup> but has been rejected by mainstream Christian churches

### Reincarnationism

Belief that certain people are or can be reincarnations of biblical figures, such as Jesus Christ and the Virgin Mary.