

Catholic Doctrinal Evaluation of the Public Religious Statements of James Talarico

Democratic Candidate for U.S. Senate (Texas)

An opposition-research memorandum assessing eight transcripts against the Catechism of the Catholic Church, Sacred Scripture as interpreted by the Magisterium, the ecumenical councils, papal encyclicals, the Code of Canon Law, and the moral and sacramental tradition of the Roman Catholic Church.

Subject: James Talarico (Texas State Representative; self-identified Presbyterian seminarian; U.S. Senate candidate)

Corpus reviewed: Eight transcript collections covering sermons delivered at St. Andrew’s Presbyterian Church (Austin, TX), legislative floor remarks, the 2022 Texas Democratic State Convention speech, the 2026 Late Show interview with Stephen Colbert, the Ferguson Prison commencement address, the Paul Quinn College commencement, and miscellaneous campaign and rally speeches.

Standard of evaluation: The Catechism of the Catholic Church (CCC, 1992/1997 editio typica); the Roman Magisterium (papal encyclicals, apostolic constitutions, declarations of the Holy Office and the Congregation/Dicastery for the Doctrine of the Faith); the ecumenical councils (notably Nicaea, Constantinople I, Ephesus, Chalcedon, Lateran IV, Trent, Vatican I, Vatican II); the patristic tradition; the 1983 Code of Canon Law; and the moral and sacramental theology of the Latin Church.

Important framing note: Mr. Talarico is not himself Roman Catholic; he is a Presbyterian seminarian and a member of a congregation (St. Andrew’s Presbyterian Church, Austin) associated with the More Light / progressive wing of mainline Protestantism. He cannot, therefore, formally commit the canonical delict of heresy, apostasy, or schism (cf. CIC c. 751), all of which presuppose baptism into the Catholic Church or reception of Catholic faith. Nevertheless, his public statements are evaluated here as *material* propositions measured against Catholic teaching, since many of his Texas constituents are Catholic and many of his claims are advanced as universal Christian doctrine. Where this report uses “heresy,” “heretical,” or “dissent,” it does so in the material/doctrinal-content sense, not in the formal canonical sense.

Doctrinal-Category Legend Used Throughout This Report

Category	Definition (per Catholic theological manual usage)
Formal heresy	Obstinate post-baptismal denial of a truth of divine and catholic faith (CIC c. 751). Requires Catholic baptism.
Material heresy / heretical proposition	A proposition whose content contradicts a defined dogma, even when uttered by a non-Catholic.

Category	Definition (per Catholic theological manual usage)
Doctrinal error	Departs from authoritative Catholic teaching (de fide ecclesiastica, sententia communis, or definitive teaching) without rising to denial of a defined dogma.
Dissent	Public rejection of the ordinary universal Magisterium (e.g., <i>Humanae Vitae</i> , <i>Evangelium Vitae</i> , <i>Ordinatio Sacerdotalis</i>).
Schism	Refusal of submission to the Roman Pontiff or communion with the members of the Church subject to him (CIC c. 751).
Moral error	Position incompatible with the moral law as taught by the Church on a grave matter (e.g., the intrinsic evil of abortion, IVF, contraception, same-sex genital acts).
Misleading framing / incomplete teaching	Statement that, while not strictly false, gravely distorts emphasis, omits an essential element, or weaponizes a partial truth against Catholic moral or doctrinal patrimony.
Non-Catholic perspective	A position characteristic of Reformation or progressive-Protestant theology that is not a Catholic position but is not heretical in the strict sense.

Executive Summary

Across the eight transcripts evaluated, James Talarico advances a theological vision that is, when measured against the Roman Catholic tradition, **materially heterodox at the level of fundamental dogma** (on the nature of God, on the Incarnation and the Virgin Birth, on the uniqueness of Christ, on the necessity of the Church for salvation, and on the doctrine of the Trinity), **dissenting on the gravest matters of Catholic moral teaching** (the intrinsic evil of abortion, of artificial contraception, of *in vitro* fertilization, of homosexual acts, and of the redefinition of marriage), and **pervaded by religious indifferentism / pluralism** of a kind formally condemned by Bl. Pius IX in the Syllabus of Errors (1864), reaffirmed by Vatican II's Decree on the Missions *Ad Gentes*, and made definitive again by the 2000 declaration *Dominus Iesus* of the Congregation for the Doctrine of the Faith.

Mr. Talarico's rhetorical signature is to present these heterodox positions not as departures from Christianity but as *the* authentic content of the Gospel, while reframing the historic and contemporary teaching of the Catholic Church on faith, morals, and the public order under the pejorative label "Christian nationalism." This rhetorical move is itself doctrinally significant: it identifies the social kingship of Christ (defined dogma; Pius XI, *Quas Primas*, 1925), the Catholic defense of unborn human life (*Evangelium Vitae*, 1995), the Catholic doctrine of marriage (CCC 1601–1666; CDF, *Persona Humana*, 1975), and the Catholic obligation to acknowledge the truth of revealed religion in public life (*Quanta Cura*, 1864; *Dignitatis Humanae* 1, 1965) as forms of extremism to be opposed.

For the purposes of opposition research, the most actionable findings are:

(1) Mr. Talarico has publicly denied the personality of God ("God is not a being. God is being itself"), reducing the God of Abraham, Isaac, and Jacob to an impersonal Ground—a position closer to Tillichian/Rohrian process panentheism than to Nicene Christianity.

(2) He has publicly redefined the Virgin Birth: "The Virgin birth does not mean virginity makes you worthy of God's love. The Virgin birth means God's love is born within each of us." This contradicts a dogma defined at the Council of Constantinople II (553) and the Lateran Council of 649, and dishonors the perpetual virginity of the Mother of God.

(3) He has publicly asserted that abortion and homosexual marriage are "not mentioned in the Bible" and were never matters Jesus "talked about" (Late Show with Stephen Colbert, 16 Feb 2026), in direct conflict with the Didache (c. AD 70–100), the unbroken patristic, conciliar, and papal magisterium, and the formal teaching of CCC 2270–2275 and CCC 2357–2359.

(4) He has publicly endorsed religious indifferentism: "Every religion has love but love has no religion"; "You may call it God or the cosmos or love. It doesn't really matter"; "There are so many pathways to the sacred." These are textbook formulations of the errors condemned in propositions 15–18 of the Syllabus of Errors.

(5) He has publicly disparaged the doctrine of the Most Holy Trinity as "religious gobbledygook," reducing it to "God is a family. God is a community. God is relationship itself"—language that risks modalism and that empties the dogma of three Divine Persons in one Divine Substance (Athanasian Creed; Lateran IV; CCC 232–267).

(6) He has publicly preached a salvific theology in which the Sacraments, the Church, explicit faith in Christ, and even "being a Christian" are explicitly stated to be unnecessary for salvation ("Nothing about being a Christian. Nothing about going to church. Nothing about reading the Bible"), contradicting the Council of Trent (Sessions VI, VII) and CCC 846–848, 1129, 2010–2011.

(7) He has publicly redefined the Easter mystery as primarily a political "divine losers" resistance ethic, while omitting the Atonement, redemption from sin, and Christ's definitive victory over death (CCC 599–655).

Methodology and Sources

Each statement was located in the verbatim YouTube/sermon transcript supplied in the research folder and cross-checked against the timestamped text of the video record. Statements were then evaluated against the following Catholic doctrinal authorities, in descending order of weight:

- 1. Sacred Scripture** as interpreted by the living Magisterium (Vatican II, *Dei Verbum* 10).
- 2. The ecumenical councils:** Nicaea I (325), Constantinople I (381), Ephesus (431), Chalcedon (451), Constantinople II (553), Lateran (649), Lateran IV (1215), Florence (1438–45), Trent (1545–63), Vatican I (1869–70), Vatican II (1962–65).
- 3. The Catechism of the Catholic Church** (1992; *editio typica* 1997), promulgated by Pope St. John Paul II with the Apostolic Constitution *Fidei Depositum*.
- 4. Papal encyclicals and apostolic constitutions:** in particular, *Quanta Cura* (1864), *Pascendi Dominici Gregis* (1907), *Casti Connubii* (1930), *Quas Primas* (1925), *Humani Generis* (1950), *Mystici Corporis* (1943), *Humanae Vitae* (1968), *Veritatis Splendor* (1993), *Evangelium Vitae* (1995), *Ordinatio Sacerdotalis* (1994), *Fides et Ratio* (1998).
- 5. CDF/Holy Office documents:** Syllabus of Errors (1864); *Lamentabili Sane* (1907); Monitum on Teilhard de Chardin (1962); *Persona Humana* (1975); *Donum Vitae* (1987); *Dominus Iesus* (2000); Doctrinal Note on Catholics in Political Life (2002); *Responsum ad dubium* on unions of persons of the same sex (2021).
- 6. Code of Canon Law** (1983), notably canons 750–755 on the deposit of faith, and 915 on access to the Eucharist.
- 7. The Fathers and Doctors of the Church**, especially St. Augustine, St. Athanasius, St. Cyril of Alexandria, St. Thomas Aquinas, St. Bonaventure, St. Robert Bellarmine, St. Alphonsus Liguori, and St. John Henry Newman.

Where the same statement appears across multiple transcripts (e.g., the “love thy neighbor” substitution for orthodox Christology, or the “Matthew 25 alone” soteriology), the finding is presented once in its strongest formulation and cross-referenced.

Transcript 1 — “God is not a Christian: Confronting Christian Nationalism”

St. Andrew’s Presbyterian Church, Austin, TX • 22 October 2023

This sermon is the doctrinal keystone of Mr. Talarico’s religious rhetoric and is recycled in subsequent campaign appearances. Its title alone — “God is not a Christian” — states a thesis that is materially incompatible with the Nicene definition that the Son, who is God from God, became man in Jesus Christ. From a Catholic standpoint, the Second Person of the Trinity is the founder of Christianity; to say “God is not a Christian” is, at best, a rhetorical flourish; at worst, a denial that Christ is God.

Findings

Statement:

“God is not a Presbyterian. God is not a Christian. God is not a noun at all. God is a verb. God is not a being. God is being itself.”

Doctrinal Category: Doctrinal error tending toward heretical proposition (against the personal and substantial reality of God).

Conflict with Catholic Teaching: The proposition “God is not a being” contradicts the Catholic dogma that God is the one true, living, personal God—subsistent Being Itself (*Ipsum Esse Subsistens*, St. Thomas Aquinas, *Summa Theologiae* I, q.4, a.2), *but precisely as a Being*: a Trinity of three Divine Persons in one Divine Substance. The Tetragrammaton revealed at Sinai — “I AM WHO AM” (Ex 3:14) — affirms God as personal Subject. Vatican I (*Dei Filius*, c.1) defined: “The holy, catholic, apostolic Roman Church believes and confesses that there is one true and living God, Creator and Lord of heaven and earth.” The reductive “God is being itself” without the qualifier “subsistent” and without the Trinitarian determination collapses theism into a Tillichian / process-theology ground-of-being that the Holy Office’s Monitum on Teilhard de Chardin (30 June 1962) warned contains “serious errors offensive to Catholic doctrine.”

Authoritative Sources: CCC 199–231 (the profession of faith in one God); CCC 212–213 (“God is ‘HE WHO IS’”); Vatican I, *Dei Filius*, cap. 1 (Denzinger–Hünermann 3001); Lateran IV (1215), *Firmiter* (DH 800); Holy Office Monitum on Teilhard de Chardin, 30 June 1962.

Statement:

“Every religion has love but love has no religion. ... There are so many pathways to the sacred. ... God is not a Presbyterian. God is not a Christian.”

Doctrinal Category: Religious indifferentism — doctrinal error formally condemned.

Conflict with Catholic Teaching: This is a paradigm-statement of the heresy of indifferentism: that all religions are equally valid means to God. Bl. Pius IX in *Quanta Cura* (1864) condemned the proposition that “the best constitution of public society... demands that human society be conducted... without any distinction being made between the true religion and false ones.” The Syllabus of Errors, propositions 15–18, condemns the assertions that “every man is free to embrace and profess that religion which, guided by the light of reason, he shall consider true” and that “men may, in the worship of any religion whatever, find the way of eternal salvation, and arrive at eternal salvation.” The CDF’s 2000 declaration *Dominus Iesus* §22 reaffirmed: “It would be contrary to the faith to consider the Church as one way of salvation alongside those constituted by the other religions, seen as complementary to the Church.”

Authoritative Sources: Bl. Pius IX, *Quanta Cura* (1864); Syllabus of Errors, propositions 15–18 (DH 2915–2918); Leo XIII, *Immortale Dei* (1885); CDF, *Dominus Iesus* (6 Aug 2000), §§6–7, 13–15, 21–22; CCC 846–848 (necessity of the Church for salvation, with appropriate nuance from *Lumen Gentium* 16).

Statement:

“The Bible doesn’t mention abortion or gay marriage, but it goes on and on about forgiving debt, liberating the poor, and healing the sick.”

Doctrinal Category: Moral error and factual misrepresentation of Sacred Scripture; dissent from the ordinary universal Magisterium on the intrinsic evil of abortion and homosexual acts.

Conflict with Catholic Teaching: The claim that the Bible does not address abortion or same-sex acts is factually false. The Didache (*The Teaching of the Twelve Apostles*, c. AD 70–100, the earliest extra-canonical Christian text) explicitly commands: “Thou shalt not procure abortion, nor commit infanticide” (Did. 2:2). Sacred Scripture forbids the murder of the innocent (Ex 20:13; Deut 27:25), affirms God’s knowledge of the child in the womb (Ps 139:13–16; Jer 1:5; Lk 1:41–44), and Sacred Scripture explicitly condemns homosexual acts (Lev 18:22; 20:13; Rom 1:24–27; 1 Cor 6:9–10; 1 Tim 1:10). The Catholic Church teaches: “Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable.” (CCC 2271, citing the Didache and the Letter of Barnabas.) Pope St. John Paul II, *Evangelium Vitae* 62 (1995), declared, “by the authority which Christ conferred upon Peter and his Successors, in communion with the Bishops ... I declare that direct abortion ... always constitutes a grave moral disorder.” On homosexual acts, CCC 2357: “Tradition has always declared that ‘homosexual acts are intrinsically disordered.’ They are contrary to the natural law ... Under no circumstances can they be approved.”

Authoritative Sources: Didache 2:2; Letter of Barnabas 19:5; Tertullian, *Apologia* 9; St. Augustine, *De Nuptiis et Concupiscentia*; CCC 2270–2275; CCC 2357–2359; John Paul II, *Evangelium Vitae* §§57–62 (definitive); CDF, *Persona Humana* (1975) §8; CDF, *Responsum ad dubium* (15 Mar 2021).

Statement:

“Christian nationalists on the US Supreme Court overturned Roe versus Wade, allowing states like ours to outlaw abortion even in cases of rape and incest.”

Doctrinal Category: Moral error / dissent: characterizes the protection of unborn life from abortion as religious extremism, including in cases of rape and incest.

Conflict with Catholic Teaching: The Catholic Church teaches without ambiguity that the right to life is inviolable from conception and that no circumstance, including the manner of conception, justifies direct abortion. *Evangelium Vitae* 58: “The moral gravity of procured abortion is apparent in all its truth if we recognize that we are dealing with murder.” *Evangelium Vitae* 63: no exception in cases of rape or incest. The 2002 CDF *Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life* §4 states that a Catholic politician has “a grave and clear obligation to oppose any law that attacks human life.”

Authoritative Sources: John Paul II, *Evangelium Vitae* 58, 62, 63, 73; CDF, *Doctrinal Note* (2002) §4; CCC 2272–2273; USCCB, *Forming Consciences for Faithful Citizenship* (2019; 2023 introductory letter).

Statement:

“Jesus could have started a Christian theocracy but love would never do that. The closest thing we have to the Kingdom of Heaven is a multiracial, multicultural democracy where power is truly shared among all people.”

Doctrinal Category: Doctrinal error: false identification of the Kingdom of God with liberal democracy; implicit denial of the Social Kingship of Christ.

Conflict with Catholic Teaching: Pope Pius XI’s 1925 encyclical *Quas Primas*, which instituted the Solemnity of Christ the King, teaches that Christ’s kingship is real, spiritual, and also “extends not only to Catholic nations ... but also to all those who are outside the Christian faith” (*Quas Primas* §18). The Kingdom of God is identified by the ordinary Magisterium with the Mystical Body of Christ in this world (Pius XII, *Mystici Corporis* §13; CCC 763–768, 865; LG 5). The Kingdom is not a political arrangement of shared human power, but the reign of the Triune God over His people through Word, Sacrament, and apostolic order.

Authoritative Sources: Pius XI, *Quas Primas* (1925) §§7, 18–19; Pius XII, *Mystici Corporis Christi* (1943); Vatican II, *Lumen Gentium* 5, 8; CCC 671, 763–768, 865; Rev 19:16.

Statement:

“Jesus is against anything that gets in the way of that love between neighbors, including religion. That’s why he’s always breaking religious rules. That’s why he says sinners will see the Kingdom of Heaven before religious people do.”

Doctrinal Category: Misleading framing / doctrinal error: misrepresents Christ as an anti-institutional teacher opposed to organized religion.

Conflict with Catholic Teaching: Christ did not abolish the law but fulfilled it (Mt 5:17). He founded a visible, hierarchical Church on the Apostles with Peter at its head (Mt 16:18–19; CCC 880–887). His denunciation in Mt 21:31 of those who refused to repent is not a denunciation of religion; it is a call to metanoia. Vatican II, *Lumen Gentium* 8: “This Church, constituted and organized in the world as a society, subsists in the Catholic Church.”

Authoritative Sources: Mt 5:17–19; Mt 16:18–19; LG 8; CCC 763–765, 880–887; CDF, *Mysterium Ecclesiae* (1973).

Statement:

“We are made by love, with love, to love. I call that love God. You may use a different word and that’s okay. There are a thousand ways to kneel and kiss the ground.”

Doctrinal Category: Religious indifferentism; reduction of God to a generic concept of love.

Conflict with Catholic Teaching: The line “a thousand ways to kneel and kiss the ground” is borrowed from Jalal ad-Din Rumi (13th-century Sufi). Used here as a theological claim, it denies the unique salvific mediation of Jesus Christ (1 Tim 2:5; Acts 4:12) and contradicts the de fide teaching that there is no salvation except through Christ. *Dominus Iesus* 14: “It must be firmly believed that, in the mystery of Jesus Christ ... the full revelation of divine truth is given.”

Authoritative Sources: Acts 4:12; 1 Tim 2:5; CCC 65–67, 73, 432, 449–451; *Dominus Iesus* §§5–6, 13–15.

Statement:

“Biologists tell us that everything in nature is connected and evolving toward greater Union... Teilhard wrote that the very physical universe is love. ... We are the universe becoming aware of itself.”

Doctrinal Category: Doctrinal error: Teilhardian cosmic-evolutionary panentheism.

Conflict with Catholic Teaching: Mr. Talarico explicitly invokes Pierre Teilhard de Chardin, S.J., whose writings were the subject of the Holy Office’s formal Monitum of 30 June 1962 warning that they “abound in such ambiguities and indeed even serious errors, as to offend Catholic doctrine.” The phrase “the universe becoming aware of itself” collapses the Creator–creature distinction defined by Lateran IV (1215): “Creator of all things visible and invisible ... the world’s creator and our Redeemer.” Vatican I anathematizes both pantheism and emanationism (*Dei Filius*, canons on God the Creator, DH 3021–3025).

Authoritative Sources: Holy Office, Monitum on the works of Teilhard de Chardin (30 June 1962); Lateran IV (1215), *Firmiter* (DH 800); Vatican I, *Dei Filius*, canons (DH 3021–3025); CCC 295–301.

Statement:

“Hinduism’s ahimsa ... Buddhist meditation ... Judaism’s Sabbath ... Native American traditions ... we can protect against the virus of religious extremism with healthy religion. The great faith traditions of the world have so much to offer us.”

Doctrinal Category: Religious indifferentism / syncretism.

Conflict with Catholic Teaching: Vatican II’s *Nostra Aetate* (1965) recognizes “a ray of that Truth which enlightens all men” in non-Christian religions but in the same paragraph affirms: “The Church proclaims, and ever must proclaim Christ ‘the way, the truth, and the life’ (Jn 14:6), in whom men may find the fullness of religious life” (NA 2). Mr. Talarico inverts this hierarchy of truth, presenting non-Christian traditions as equally valid healing resources for “Christian extremism.”

Authoritative Sources: Vatican II, *Nostra Aetate* 2; *Ad Gentes* 7; *Dominus Iesus* §§21–22.

Transcript 2 — “Finding Hope This Holiday Season”

St. Andrew’s Presbyterian Church, Austin, TX · 8 December 2024

Delivered on the Second Sunday of Advent (in the Catholic calendar) and the day after the Solemnity of the Immaculate Conception. The sermon’s most doctrinally consequential passages concern the Incarnation and the Virgin Birth.

Findings

Statement:

“The Virgin birth does not mean virginity makes you worthy of God’s love. The Virgin birth means God’s love is born within each of us regardless of our experiences or our circumstances.”

Doctrinal Category: Material heresy: denial of the historical and dogmatic reality of the Virgin Birth of Jesus Christ; reduction of a defined dogma to a metaphor of interior religious experience.

Conflict with Catholic Teaching: The Virgin Birth (*partus virginalis*) is a dogma of divine and catholic faith. The Apostles’ Creed and the Nicene–Constantinopolitan Creed both confess that Christ was “born of the Virgin Mary” / “incarnate from the Virgin Mary.” The Lateran Council of 649 (Pope St. Martin I), canon 3, anathematizes anyone who does not confess that Mary “conceived without seed, by the Holy Spirit... God the Word... and after His birth preserved her virginity inviolate” (DH 503). Constantinople II (553), canon 6, defines Mary as *aei parthenos* — ever-virgin. *Lumen Gentium* 57 reaffirms it. The claim that the Virgin Birth “means” only that God’s love is born within each person empties the dogma of its historical referent and fits the definition of heresy at CIC c. 751.

Authoritative Sources: Apostles’ Creed; Nicene–Constantinopolitan Creed (DH 150); Lateran Council (649), canon 3 (DH 503); Constantinople II (553), canon 6 (DH 427); Vatican II, *Lumen Gentium* 57; CCC 484–511, especially §§496–507.

Statement:

“Through her human body Mary connects with God. Christian Mystics like St Teresa of Avila and St John of the Cross also speak of their relationship with God with the Divine in deeply intimate terms.”

Doctrinal Category: Misleading framing: equates the unique hypostatic union of God in Christ (conceived in Mary’s womb) with generic mystical experience.

Conflict with Catholic Teaching: Mary’s relation to God is unique in the order of grace: she is the *Theotokos* (defined at Ephesus, 431), Immaculate Conception (Pius IX, *Ineffabilis Deus*, 1854), and assumed body and soul into heaven (Pius XII, *Munificentissimus Deus*, 1950). Her motherhood of God is not merely mystical communion but a real ontological motherhood of the Divine Person of the Word in His humanity.

Authoritative Sources: Ephesus (431), Definition of the *Theotokos* (DH 251–252); Pius IX, *Ineffabilis Deus* (1854); Pius XII, *Munificentissimus Deus* (1950, DH 3903); CCC 487, 495, 491–492, 966.

Statement:

“You are a cosmic event. ... we are particular but we’re also Universal we are finite but we are also infinite ... you were also there at the beginning of the universe. The materials of your body were present at the big bang.”

Doctrinal Category: Doctrinal error: human person presented as infinite and co-extensive with the cosmos; tendency toward pantheism.

Conflict with Catholic Teaching: The human person is a created and finite being (CCC 355–368). To say the human being “is... infinite” is to confuse Creator and creature. Vatican I (*Dei Filius*) anathematizes both pantheism (DH 3023) and the doctrine that the human soul is consubstantial with the divine substance (DH 3024). St. Thomas, *S.Th.* I, q.7: only God is infinite in essence.

Authoritative Sources: Vatican I, *Dei Filius*, canons on God the Creator (DH 3021–3025); CCC 355–368, 296–301; St. Thomas, *S.Th.* I, q.7.

Statement:

“Jesus often describes himself as the way the door the gate — we’re not supposed to go to Jesus we’re supposed to go through Jesus to the love that does Justice to the love that is God.”

Doctrinal Category: Doctrinal error: subordinationist tendency that makes Christ a means to a deeper or higher reality.

Conflict with Catholic Teaching: Catholic Christology, defined at Nicaea (325) and Chalcedon (451), holds that Jesus Christ is *consubstantial with the Father* (homoousios) and is “true God and true man.” Christ is not a passageway to a more ultimate “love that is God”; Christ Himself is God (Jn 1:1; Jn 20:28; Col 2:9). CCC 65: “Christ, the Son of God made man, is the Father’s one, perfect, and unsurpassable Word.”

Authoritative Sources: Nicaea I (325), Creed (DH 125–126); Chalcedon (451), Definition (DH 301–302); CCC 65, 449–451, 464–469; Jn 14:9; Col 2:9.

Statement:

“After God overshadows her Mary sings a song of Revolution. She says her partnership with God will scatter the proud, bring down the rulers from their thrones, raise the lowly, fill the hungry and send the rich away empty... that sounds more like a rally speech than a Christmas Carol.”

Doctrinal Category: Misleading framing: instrumentalizes the Magnificat (Lk 1:46–55) for partisan economic rhetoric.

Conflict with Catholic Teaching: The Magnificat is a Spirit-inspired prophetic canticle that has been prayed in the Liturgy of the Hours at Vespers since the early Church. Its “revolution” is the eschatological reversal effected by the Incarnation, not a political program. To reduce it to “a rally speech” obscures its Christological and Marian meaning.

Authoritative Sources: Lk 1:46–55; CCC 2619 (Mary’s prayer); Vatican II, *Lumen Gentium* 55–56.

Transcript 3 & 5 — “On Earth as It Is in Heaven: A Christian Commitment to Democracy”

St. Andrew’s Presbyterian Church, Austin, TX · 30 June 2024 (video + print versions; same text)

Findings

Statement:

“America is not a Christian Nation. It is a nation where you are free to be a Christian, or a Buddhist, or a Hindu, or a Muslim, or a Jew, or an atheist. ... Democracy is a Christian value, and Christian Nationalism is a threat to democracy.”

Doctrinal Category: Misleading framing on the relation between Catholic faith and the civil order; conflates religious liberty as a civil right with religious indifferentism.

Conflict with Catholic Teaching: Catholic teaching, as developed from Leo XIII (*Immortale Dei*, 1885; *Libertas*, 1888) through Vatican II (*Dignitatis Humanae*, 1965), affirms that the civil state may not coerce belief, but it equally affirms that “the one true religion subsists in the Catholic and Apostolic Church” (DH 1) and that “the moral duty of men and societies toward the true religion and toward the one Church of Christ” remains intact (DH 1). The Catholic position is not religious indifferentism but religious liberty grounded in the dignity of the person while preserving the unique truth-claim of the Catholic faith.

Authoritative Sources: Leo XIII, *Immortale Dei* (1885); Leo XIII, *Libertas* (1888); Vatican II, *Dignitatis Humanae* 1; *Quas Primas* §§18, 32; *Dominus Iesus* §22.

Statement:

“Some of them want to ban IVF, ban contraception, ban women from voting. Some of them want to ban gay marriage and interracial marriage.”

Doctrinal Category: Moral error / dissent: ridicules and rejects Catholic moral teaching on IVF, contraception, and the nature of marriage by rhetorically equating it with manifestly unjust discrimination (banning women from voting; banning interracial marriage).

Conflict with Catholic Teaching: The Catholic Church teaches:

(i) **IVF** is intrinsically immoral. CDF, *Donum Vitae* (1987), II.B.4: “heterologous artificial fertilization is contrary to the unity of marriage... homologous IVF ... is in itself illicit and in opposition to the dignity of procreation and of the conjugal union.” Reaffirmed CCC 2376–2377.

(ii) **Artificial contraception** is intrinsically immoral. Bl. Paul VI, *Humanae Vitae* (1968) §14: “Excluded is... any action which, either in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, proposes... to render procreation impossible.” Reaffirmed Pius XI, *Casti Connubii* (1930) §56; CCC 2370.

(iii) **Marriage** is between one man and one woman, indissoluble and ordered to the procreation and education of offspring. CCC 1601, 1603, 1660–1666. Same-sex unions cannot be approved (CDF, *Responsum* 15 Mar 2021). By rhetorical conflation with banning interracial marriage, Talarico presents the Catholic moral law as a form of bigotry.

Authoritative Sources: Pius XI, *Casti Connubii* (1930); Paul VI, *Humanae Vitae* (1968); CDF, *Donum Vitae* (1987); John Paul II, *Veritatis Splendor* (1993) §§79–83 on intrinsic evil; CCC 2370, 2376–2377, 2357–2359, 1601–1666; CDF, *Responsum ad dubium* on the blessing of unions of persons of the same sex (15 Mar 2021).

Statement:

“Perhaps the strangest [doctrine] is the doctrine of the Trinity. God is three in one, one in three. It sounds like religious gobbledygook, but it’s actually saying something profound about God, about reality. God is not a distant ruler on a throne. God is a family. God is a community. God is relationship itself.”

Doctrinal Category: Doctrinal error tending toward modalism; denigration of a defined dogma.

Conflict with Catholic Teaching: Calling the central Christian dogma “religious gobbledygook” denigrates a truth of divine and catholic faith. The Athanasian Creed anathematizes those who do not hold “the Catholic Faith” that “we worship one God in Trinity, and the Trinity in Unity; neither confounding the Persons; nor dividing the Substance.” Reducing the Trinity to “relationship itself” flirts with modalism (a heresy condemned at Constantinople I, 381). The three Divine Persons are really distinct in their relations, but they are not *identical to* relationship; they are three Subsistent Relations subsisting in one Divine Essence (Lateran IV; St. Thomas, *S.Th.* I, qq.27–43).

Authoritative Sources: Athanasian Creed (Quicumque); Nicene Creed (325); Constantinople I (381); Lateran IV (1215), *Firmiter* (DH 800–803); Florence (1442), *Cantate Domino*; CCC 232–267, especially 253–255.

Statement:

“God’s kingdom is a form of radical democracy where power is truly shared among all people... something Dr. King called the beloved community, what LBJ called the Great Society, a more perfect union.”

Doctrinal Category: Doctrinal error: reduction of the Kingdom of God to a political program; implicit denial of the Social Kingship of Christ.

Conflict with Catholic Teaching: See finding on Transcript 1 (*Quas Primas*; CCC 763–768). The Kingdom of God is the reign of Christ the King; it “already in mystery” is the Church (*Lumen Gentium* 3) and “at the end of time will be brought to glorious completion” (LG 2).

Authoritative Sources: Pius XI, *Quas Primas*; *Lumen Gentium* 2–5; CCC 671, 763–768.

Statement:

“[Citing Barbara Brown Taylor] “When my religion tries to come between me and my neighbor, I will choose my neighbor. Jesus never commanded me to Love My Religion.””

Doctrinal Category: Doctrinal error: opposes love of neighbor to love of God and submission to revealed truth.

Conflict with Catholic Teaching: Christ’s two great commandments are integrated, not opposed (Mt 22:37–40; Mk 12:29–31). Love of God is the first and greatest commandment; love of neighbor follows from it. *Veritatis Splendor* §13: “The two commandments... are profoundly connected.” Christ commanded the apostles to teach the nations to observe all His commandments (Mt 28:19–20) — that is, the revealed religion He founded.

Authoritative Sources: Mt 22:37–40; Mt 28:19–20; John Paul II, *Veritatis Splendor* (1993) §§13–14; CCC 2055, 2083.

Statement:

“[On the Jubilee] every seventh year wealth was shared, debt was forgiven, land was redistributed, and slaves were released. ... The Jubilee was central to Jesus’s politics.”

Doctrinal Category: Misleading framing: conflates the Sabbath year (every 7th, Lev 25:1–7) with the Jubilee (every 50th, Lev 25:8–55); recasts Levitical typology as a redistributive political program.

Conflict with Catholic Teaching: Catholic Social Teaching does affirm the Jubilee theme of debt-relief, especially John Paul II in *Tertio Millennio Adveniente* (1994) and the Great Jubilee of 2000. But the Jubilee is fundamentally a sign of Christ’s redemption (CCC 2173), not a template for legislative redistribution.

Authoritative Sources: Lev 25 (Sabbath year and Jubilee distinguished); CCC 2172–2173; John Paul II, *Tertio Millennio Adveniente* (1994); USCCB, *Economic Justice for All* (1986) for the moderate Catholic position.

Transcript 4 — Easter Sermon: “Divine Losers: Resistance and Resurrection”

St. Andrew’s Presbyterian Church, Austin, TX · Easter Sunday, 20 April 2025

Findings

Statement:

“Jesus was poor. Trump is rich. Jesus was meek. Trump is strong. Jesus lost, and Trump is obsessed with winning. ... Losing is fundamental for Jesus.”

Doctrinal Category: Misleading framing; obscures the dogmatic content of the Resurrection by describing Christ’s Paschal Mystery as “losing.”

Conflict with Catholic Teaching: Catholic Easter proclamation is one of *victory*. The Roman *Exsultet* of the Easter Vigil sings: “This is the night, when Christ broke the prison-bars of death and rose victorious from the underworld.” CCC 631: “The Resurrection is the crowning truth of our faith in Christ.” 1 Cor 15:54–57: “Death is swallowed up in victory. ... Thanks be to God who gives us the victory through our Lord Jesus Christ.” Christ’s self-emptying (Phil 2:6–8) is precisely the road to the Father’s exaltation of Him to the Name above every name (Phil 2:9–11). To call this “losing” without qualification is to misrepresent the kerygma.

Authoritative Sources: Roman Missal, *Exsultet*; 1 Cor 15:1–58; Phil 2:6–11; CCC 599–655 (the Paschal Mystery); Pius XII, *Sempiternus Rex* (1951).

Statement:

“Matthew 25 tells us how we will be judged and saved, by feeding the hungry, by healing the sick, by welcoming the stranger, by visiting the prisoner. Nothing about being a Christian. Nothing about going to church. Nothing about reading the Bible, just helping people, just loving.”

Doctrinal Category: Doctrinal error tending toward heretical proposition: salvation without explicit faith in Christ, without the Sacraments, and without membership in the Church.

Conflict with Catholic Teaching: The Council of Trent definitively rejected the Reformed soteriology of fiducial faith alone, but it equally rejected any proposition that excludes the necessity of faith, of baptism, or of incorporation into Christ. Trent, Session VI, Decree on Justification, canon 7 (DH 1557): “If anyone says ... that all the works performed before justification ... are sins ... let him be anathema”; canon 5 (DH 1555): the necessity of grace. Trent, Session VII, canon 5 (DH 1604): “If anyone says that the sacraments of the New Law are not necessary for salvation but are superfluous ... let him be anathema.” CCC 161: “Believing in Jesus Christ and in the One who sent him for our salvation is necessary for obtaining that salvation.” CCC 846 (Cyprian): “Outside the Church there is no salvation.” Matthew 25 cannot be set against John 3:5; Mark 16:16; or the rest of revelation. The Catholic answer is that the works of mercy enumerated in Mt 25 are *the fruit of living faith*, not a replacement for it (James 2:14–26; *Lumen Gentium* 14–16).

Authoritative Sources: Council of Trent, Session VI (Decree on Justification, 1547; DH 1520–1583); Trent, Session VII, canons on the sacraments in general (DH 1601–1613); CCC 161–162, 846–848, 1129, 1257, 2010–2011; James 2:14–26; Mk 16:16; Jn 3:5; *Lumen Gentium* 14–16.

Statement:

“If you don’t love others as your equals, if you don’t love your neighbor as yourself, then you are not in Christ.”

Doctrinal Category: Misleading framing: while love of neighbor is necessary, the statement implies that fraternal love alone constitutes incorporation into Christ.

Conflict with Catholic Teaching: Incorporation into Christ is effected sacramentally through Baptism (Rom 6:3–5; CCC 1265–1270) and sustained through the Eucharist (Jn 6:53–58; CCC 1391–1392). Love of neighbor is the necessary fruit of being in Christ, not its constitutive cause.

Authoritative Sources: Rom 6:3–5; Jn 6:53–58; Council of Trent, Session VII (DH 1601–1613); CCC 1265–1270, 1391.

Statement:

“Christ is the immigrant deported without due process. Christ is the senior deprived of their social security benefits. Christ is the protester kidnapped in an unmarked vehicle... Christ is the student sitting in an overcrowded classroom in a defunded school.”

Doctrinal Category: Misleading framing: instrumentalization of Christology for partisan policy positions.

Conflict with Catholic Teaching: Mt 25 does identify Christ with the suffering brethren. Catholic Social Teaching therefore upholds the rights of migrants (CCC 2241), the preferential option for the poor (CCC 2448), and the just treatment of prisoners (CCC 2266–2267). However, identifying Christ specifically with one side of contested policy debates (e.g., levels of Social Security benefits, school funding formulae, immigration enforcement) is a category error that confuses revelation with partisan platform.

Authoritative Sources: CCC 2241, 2266–2267, 2448; *Veritatis Splendor* §§101–105 on the autonomy of the political order; *Dominus Iesus* on the distinction between revelation and prudential judgment.

Statement:

“Father Richard Rohr, one of my favorite writers, says ‘There are two ways to meet God. Great love and great suffering.’”

Doctrinal Category: Non-Catholic perspective with significance: Mr. Talarico cites Richard Rohr, O.F.M., as a primary theological authority. Rohr’s “perennial tradition” framework has been widely criticized by Catholic theologians as departing from defined Christology toward a non-Christological “Christ-consciousness.”

Conflict with Catholic Teaching: While Rohr has not been formally condemned, his published positions on the “Cosmic Christ” (drawing heavily on Teilhard) and his treatment of the Resurrection have been the subject of sustained Catholic theological critique. His work routinely advances the religious-pluralism and panentheistic frame that Mr. Talarico echoes.

Authoritative Sources: Holy Office Monitum on Teilhard de Chardin (1962); *Dominus Iesus* (2000); CCC 65 on the unsurpassability of Christ.

Omission note: The Easter sermon, taken as a whole, says nothing of redemption from sin, of Christ’s sacrifice as propitiation (1 Jn 2:2), of the descent into Hell, or of justification. CCC 599–618 identifies “Christ’s redemptive death in God’s plan of salvation” as the central content of the Paschal Mystery. Its absence here is a significant case of *incomplete teaching*.

Transcript 6 — “God is not a Christian” (print edition)

St. Andrew’s Presbyterian Church, Austin, TX · 22 October 2023 (text published by the St. Andrew’s Sermon Transcription Project)

The print version of Transcript 1 contains the same problematic statements, but the published text adds a translator’s note that is itself doctrinally significant:

Statement:

“Translator’s note: “The word ‘kindom,’ often used by mujerista theologian Ada María Isasi-Díaz, replaces ‘kingdom’ because it represents an egalitarian realm and emphasizes our familial relationship with each other.””

Doctrinal Category: Non-Catholic perspective with doctrinal implications: replacement of “Kingdom” (*basileia*, the reign of Christ the King) with “kindom” (a feminist liberation-theology neologism) erases the kingship of Christ from the Lord’s own preaching.

Conflict with Catholic Teaching: Catholic doctrine holds that Christ is King (Pius XI, *Quas Primas*; CCC 671, 786). *Basileia tou Theou* is the heart of His preaching (Mk 1:15). Mujerista theology, while not formally condemned, is a school of Latina liberation theology that has been the subject of Catholic critique for its sources (sociological rather than revealed) and its handling of Christology. CDF, *Instruction on Certain Aspects of the ‘Theology of Liberation’* (1984) warned against versions of liberation theology that “tend to identify the Kingdom of God and its growth with the human liberation movement.”

Authoritative Sources: Mk 1:15; Mt 4:17; Pius XI, *Quas Primas* (1925); CDF, *Libertatis Nuntius* (1984); CCC 671, 786.

Statement:

“The early church was a revolutionary community built on radical love... But 300 years after Jesus was executed by the Roman Empire, Emperor Constantine made Christianity the official state religion of that very same empire. Constantine was the first Christian Nationalist.”

Doctrinal Category: Doctrinal error / historical revisionism that treats the conversion of Constantine as a corruption of the Faith.

Conflict with Catholic Teaching: The narrative that Constantine corrupted authentic Christianity is a recurring Protestant and modernist trope (cf. *Pascendi*, 1907, on the Modernist view of dogmatic development). The Catholic Church holds that the Edict of Milan (313) and the Council of Nicaea (325) were providential moments in the Church’s self-understanding; that the conciliar definition of the homoousion at Nicaea is binding dogma; and that the Catholic Church is the same Church that Christ founded (*Lumen Gentium* 8).

Authoritative Sources: St. Pius X, *Pascendi Dominici Gregis* (1907); Vatican II, *Lumen Gentium* 8; CCC 813–822 (the four marks of the Church).

Transcript 7 — The Late Show with Stephen Colbert (YouTube)

16 February 2026

Findings

Statement:

“For 50 years, the religious right ... convinced a lot of our fellow Christians that the most important issues were abortion and gay marriage. Two issues that aren’t mentioned in the Bible. Two issues that Jesus never talked about.”

Doctrinal Category: Moral error and material falsehood about Sacred Scripture; dissent on the intrinsic evil of abortion and homosexual acts; rejection of the USCCB’s judgment that abortion is the “preeminent priority” for Catholic voters.

Conflict with Catholic Teaching: See findings on Transcripts 1 and 3. To this we add: the USCCB’s 2019 introductory letter to *Forming Consciences for Faithful Citizenship* states that “the threat of abortion remains our preeminent priority because it directly attacks life itself.” The 2023 introductory letter reaffirmed this. Christ Himself condemned *porneia* (Mk 7:21–22), which in 1st-century Jewish moral discourse necessarily included same-sex acts (cf. CDF, *Persona Humana* §8). St. Paul, writing under the inspiration of the Holy Spirit, explicitly addressed both topics (Rom 1:26–27; 1 Cor 6:9–10; 1 Tim 1:10).

Authoritative Sources: Mk 7:21–22; Rom 1:26–27; 1 Cor 6:9–10; 1 Tim 1:10; Didache 2:2; CCC 2270–2275, 2357–2359; *Evangelium Vitae*; *Humanae Vitae*; USCCB, *Forming Consciences for Faithful Citizenship* (2019; 2023).

Statement:

“[Repeating] Jesus in Matthew 25 tells us exactly how ... we’re going to be judged and how we’re going to be saved. By feeding the hungry, by healing the sick, by welcoming the stranger. Nothing about going to church, nothing about voting Republican.”

Doctrinal Category: Doctrinal error: same Mt 25-only soteriology as Transcript 4.

Conflict with Catholic Teaching: See finding on Transcript 4. The Council of Trent rejected soteriologies that exclude the necessity of grace, faith, or sacraments. CCC 1129: “The Church affirms that for believers the sacraments of the New Covenant are *necessary for salvation*.”

Authoritative Sources: Council of Trent, Session VII, canon 5; CCC 161, 846–848, 1129.

Statement:

“When the church gets too cozy with political power, it loses its prophetic voice, its ability to speak truth to power, its ability to imagine a completely different world.”

Doctrinal Category: Partial truth that, in context, is used to argue against any Catholic engagement in legislating moral truth.

Conflict with Catholic Teaching: The Catholic tradition does warn against worldliness in the Church (cf. Pope Francis, *Evangelii Gaudium* §93–97). But Catholic Social Teaching equally holds that the Church has a duty to form the conscience of the polity (*Gaudium et Spes* 76; *Compendium of the Social Doctrine* 49–81). The natural moral law is the proper subject of civil legislation (CCC 1956–1960; Leo XIII, *Libertas*; St. Thomas, *S.Th.* I–II, q.95).

Authoritative Sources: Vatican II, *Gaudium et Spes* 76; CCC 1956–1960; Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (2004) §§49–81.

Transcript 8 — Various Transcripts (legislative remarks, campaign speeches, rallies, commencement addresses)

Covers Opal Lee meeting (May 2026), Paul Quinn College commencement (May 2026), Furries Act hearing (Apr 2025), Education Commissioner questioning (Aug 2024), Laredo town hall (Feb 2026), Ferguson Prison commencement (Apr 2022), Voucher floor speech (Apr 2025), Public Schools / Sunday Schools (Nov 2024), 2022 TDP Convention ‘Ganas’, Ten Commandments floor speech (May 2025), 2024 TDP Convention, Stop ICE Rally (Feb 2026), Tariffs at State Fair, Charlie Kirk remarks (Sept 2025), Press conference (Feb 2026), Thoughts & Prayers (May 2023), I Don’t Scare Easily (Jan 2026)

Findings

Statement:

“[Paul Quinn College commencement] You may call it God or the cosmos or love. It doesn’t really matter. ... Find a community that can help you touch the ground of your own being. Whether it’s in a church or a temple or a book club or a neighborhood group...”

Doctrinal Category: Religious indifferentism in its purest form; reduction of God to “the cosmos or love”; equation of the Church with a book club.

Conflict with Catholic Teaching: “Ground of Being” is Paul Tillich’s term, drawn from Heidegger and the German idealist tradition, and was central to the Death of God / radical theology movement. Combined with “you may call it God or the cosmos or love. It doesn’t really matter,” this is the doctrinal position formally rejected by the CDF in *Dominus Iesus*. CCC 2113: idolatry “consists in divinizing what is not God.”

Authoritative Sources: *Dominus Iesus* §§5–7, 21–22; Acts 4:12; CCC 65, 2113; CDF, *Iuvenescit Ecclesia* (2016) on ecclesial communion.

Statement:

“[Paul Quinn College commencement] Faith at its best is falling in love with everything all at once.”

Doctrinal Category: Doctrinal error tending toward pantheism: identifies the supernatural virtue of faith with an undifferentiated affective relationship to creation.

Conflict with Catholic Teaching: Faith, in Catholic teaching, is the supernatural virtue by which we believe what God has revealed because of the authority of God who reveals (CCC 153–162; Vatican I, *Dei Filius* ch. 3, DH 3008). Faith is the obedience of the intellect to revealed truth, not affective union with the cosmos.

Authoritative Sources: Vatican I, *Dei Filius* ch. 3 (DH 3008–3014); CCC 153–165; St. Pius X, *Lamentabili Sane* (1907), condemning Modernist accounts of faith as religious experience.

Statement:

“[Paul Quinn College commencement] Question everything you’ve been told at school or at work or at church.”

Doctrinal Category: Doctrinal error: positions the Church alongside fallible institutions to be doubted as a matter of principle.

Conflict with Catholic Teaching: The faithful owe the obedience of faith to the Magisterium (CCC 891–892; CIC c. 752). To preach a hermeneutic of generalized suspicion toward the Church is to contradict the obedience the Church requires of her members. *Dei Verbum* 10: “the task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church.”

Authoritative Sources: Vatican II, *Dei Verbum* 10; CIC cc. 750–755, 891–892; CCC 85–87, 891–892.

Statement:

“[Paul Quinn College commencement] I’m not asking you to join an organized religion. I’m asking you to join something bigger than yourself.”

Doctrinal Category: Doctrinal error: explicit advice against joining an organized religion (i.e., the Church) as such.

Conflict with Catholic Teaching: Christ founded one Church, the Catholic Church, as the necessary means of salvation. *Lumen Gentium* 14: “Whosoever, therefore, knowing that the Catholic Church was made necessary by Christ, would refuse to enter or to remain in it, could not be saved.” To preach to graduating Christians that they should not “join an organized religion” is to advise against doing what Christ Himself commands.

Authoritative Sources: *Lumen Gentium* 14; CCC 846–848; *Dominus Iesus* §§16–17.

Statement:

“[Ferguson Prison commencement, Apr 2022] In my faith tradition our symbol is the cross. The cross represents violence in all its forms. The cross is racism. The cross is poverty. The cross is incarceration. Jesus died on that cross... defeating violence by refusing to mirror it.”

Doctrinal Category: Misleading framing: reduces the Cross of Christ to a symbol of generic systemic violence and omits its sacrificial, expiatory, and redemptive meaning.

Conflict with Catholic Teaching: Catholic doctrine: the Cross is the altar of the unique sacrifice of Christ-the-High-Priest, who offered Himself once for all for the sins of the world (Heb 9:11–14; CCC 613–618). Council of Trent, Session XXII (1562), Decree on the Sacrifice of the Mass: Christ “offered Himself, once and for all upon the altar of the cross to God the Father, by means of his death, there to operate an eternal redemption” (DH 1740). To call the Cross “racism” or “incarceration” evacuates its propitiatory meaning.

Authoritative Sources: Council of Trent, Session XXII (1562) DH 1739–1759; Heb 9:11–14; Heb 10:10–14; CCC 599–618 (esp. 615 on Christ’s obedience as expiation for our disobedience), 1366–1372.

Statement:

“[Texas Democratic Convention, 2022, ‘Ganas’] We both follow a barefoot rabbi who gave only two commandments—love God and love neighbor.”

Doctrinal Category: Misleading framing: reduces Christ to “a barefoot rabbi” and the Christian moral life to two horizontal precepts.

Conflict with Catholic Teaching: While Christ did teach the two great commandments (Mt 22:37–40), He is not merely a rabbi. He is the eternal Son of God, true God and true man (Council of Chalcedon). The Christian moral life is given fuller specification in the Decalogue, the Beatitudes, and the precepts of the Church; *Veritatis Splendor* §§6–27 unfolds the rich-young-man pericope precisely to refute reductionist readings of Christ’s moral teaching.

Authoritative Sources: Chalcedon (451), DH 301–302; CCC 422–425, 464–469; John Paul II, *Veritatis Splendor* §§6–27.

Statement:

“[Charlie Kirk remarks, Sept 2025] Charlie Kirk was a child of God. He was our sibling, our brother. He was a human being endowed with infinite worth and entitled to unconditional love.”

Doctrinal Category: Largely consistent with Catholic teaching, but with a doctrinal caveat: “child of God” is used univocally for all human beings.

Conflict with Catholic Teaching: Catholic doctrine distinguishes the universal divine filiation (all are created in God’s image and called to be sons in the Son, CCC 355) from the adoptive divine filiation conferred by Baptism (Gal 4:4–7; Rom 8:14–17; CCC 1265–1266). The looser usage is now pastorally common and is not, in itself, doctrinal error. The denunciation of political violence is fully consonant with Catholic teaching (CCC 2263–2267).

Authoritative Sources: Gal 4:4–7; CCC 355, 1265–1266; CCC 2263–2267.

Statement:

“[Ferguson Prison commencement] What if we believe that every human being is sacred, endowed with infinite worth and entitled to unconditional love? ... love is not passive ... love can transform an inmate into a graduate.”

Doctrinal Category: Generally consonant with Catholic Social Teaching on human dignity (CCC 1929–1933, 1700–1715), but the absolute pacifism that follows (“the only way to stop [violence] is to abstain from it entirely”) departs from Catholic doctrine on legitimate defense.

Conflict with Catholic Teaching: CCC 2263–2267 affirms the right of legitimate defense, both personal and collective; CCC 2308–2310 affirms the conditions of the just war tradition. Absolute non-violence is the counsel of some saints (e.g., the early Anabaptist witness honored in dialogue) but is not the binding doctrine of the Catholic Church.

Authoritative Sources: CCC 2263–2267, 2308–2310; St. Thomas Aquinas, *S.Th.* II–II, q.40; Pius XII, Christmas Address (1948).

Statement:

“[Education Commissioner hearing, Aug 2024] Would an atheist teacher tell their students that Jesus wasn’t resurrected and that it’s just a story or will a Catholic teacher respond based on their Church teachings will a Presbyterian teacher respond based on their denomination’s teachings?”

Doctrinal Category: Misleading framing of Catholic teaching as one denominational opinion alongside others.

Conflict with Catholic Teaching: The Resurrection is not a denominational opinion. It is a historical event and the keystone of Christian faith (1 Cor 15:14; CCC 638–655). The Catholic Church teaches that the Resurrection is a real, bodily, historical fact attested by Apostolic witness and is binding on all Christians (CCC 643–647).

Authoritative Sources: 1 Cor 15:1–28; CCC 638–655.

Statement:

“[Public Schools / Sunday Schools, Nov 2024] Jesus taught us to love our neighbors as ourselves ... forcing my religion down their throats is not love. I think if Jesus read this new curriculum, he would weep for those students.”

Doctrinal Category: Misleading framing: equates Catholic and Christian moral influence on civil education with coercion.

Conflict with Catholic Teaching: Catholic teaching does not endorse coerced belief, but it does affirm the right of parents and the Church to a Christian education, the duty of civil authority to respect that right, and the legitimate place of religious instruction in public life. *Gravissimum Educationis* (1965); CCC 2229; CIC cc. 793–806. Mr. Talarico’s argument here adopts a secularist premise on the public square that the magisterium has repeatedly rejected (Leo XIII, *Sapientiae Christianae*; Pius XI, *Quas Primas*; Benedict XVI, Regensburg).

Authoritative Sources: Vatican II, *Gravissimum Educationis* (1965); CCC 2229; Leo XIII, *Sapientiae Christianae* (1890); Benedict XVI, Regensburg Address (2006).

Statement:

“[Ten Commandments floor speech, May 2025] We’re going to put a poster on the wall of that classroom that says, ‘Thou shalt not worship any god before me.’ ... We’re putting up a poster that says their religion is inferior.”

Doctrinal Category: Doctrinal error: implies that the First Commandment of the Decalogue is objectionable in the public square because non-Christians may find it offensive.

Conflict with Catholic Teaching: The First Commandment (Ex 20:2–5; Deut 5:6–9) is binding upon all human beings as a precept of the natural moral law (CCC 2083–2094). It is not a peculiarly Christian opinion. The Catholic Church teaches that the moral content of the Decalogue is “an expression of the natural law” (CCC 2070–2071) and binds all rational creatures.

Authoritative Sources: Ex 20:2–5; Deut 5:6–9; CCC 2052–2074, 2083–2094; St. Thomas, *S.Th.* I–II, q.100.

Statement:

“[Stop ICE Rally, Feb 2026] If Jesus was here today, they would disappear him into an unmarked vehicle.”

Doctrinal Category: Misleading framing / instrumentalization of Christology for partisan rally rhetoric.

Conflict with Catholic Teaching: While Catholic Social Teaching upholds the rights of migrants (CCC 2241) and condemns abuses of state power, identifying Christ with a specific side of a contested enforcement debate — and asserting His treatment would mirror that of unauthorized migrants today — is a category error that confuses revelation with prudential judgment. CCC 2241 also affirms the right of the political community to regulate immigration with respect to the common good.

Authoritative Sources: CCC 2241; *Veritatis Splendor* §101 on the autonomy of temporal affairs.

Statement:

“[Thoughts and Prayers floor speech, May 2023] God moves, God works through us. God has no other hands but our hands.”

Doctrinal Category: Misleading framing: the popular Teresian aphorism, taken in the strict sense, denies God’s direct providential action.

Conflict with Catholic Teaching: Catholic doctrine affirms God’s direct providence and His action in the world independent of human agency (CCC 301–314). The Teresian phrase (attributed to St. Teresa of Ávila) is a pious exhortation, not an ontological statement about divine action.

Authoritative Sources: CCC 301–314, especially 303–306 on God’s sovereign and transcendent action; Mt 6:26–30.

Cross-Cutting Thematic Analysis

1. Religious Indifferentism / Pluralism

Across all eight transcripts, Mr. Talarico presents the religions of the world as a buffet of complementary “pathways to the sacred.” He cites favourably Rumi, Hafez, Thích Nhất Hæn, the Buddha, ahimsa, the Sabbath, Native American traditions, and Islam as of equal salvific weight with the Gospel. This is the position formally condemned in the Syllabus of Errors (propositions 15–18, 1864), in Leo XIII’s *Immortale Dei* (1885), in Pius XI’s *Mortalium Animos* (1928), and definitively, for the post-Vatican II Church, in *Dominus Iesus* (CDF, 6 Aug 2000, signed by Cardinal Ratzinger and approved by Pope St. John Paul II).

2. Substitution of Horizontal Love-of-Neighbor for the First Commandment

Mr. Talarico systematically reduces the Christian moral and theological life to love of neighbor, severed from love of God in His revealed identity. The Barbara Brown Taylor citation — “Jesus never commanded me to love my religion” — epitomizes this move. Catholic teaching: the two commandments are integrated, with love of God as the first and foundational. (*Veritatis Splendor* §14; CCC 2083–2086.)

3. Re-zoning of the Easter Mystery into Political Resistance

“Jesus lost.” “Divine losers.” “Palm Sunday was not a parade. It was a protest.” “The way of nonviolent resistance.” While Catholic teaching does recognize the political implications of Christ’s ministry (cf. Benedict XVI, *Jesus of Nazareth*, vol. 2), the Easter mystery’s primary content is the victorious sacrifice of the Lamb who took away the sin of the world (Jn 1:29). To rebrand Easter as a fundamentally political event is to obscure the dogma of the Atonement (Trent, Session VI, ch. 7; CCC 599–618).

4. Treatment of Catholic Moral Teaching on Sex and Life as ‘Christian Nationalism’

Mr. Talarico repeatedly groups the Church’s defined teaching on abortion, contraception, IVF, and the nature of marriage with extremist or manifestly unjust positions (banning women from voting; interracial marriage). This rhetorical strategy effectively reads the Catholic Magisterium out of the legitimate moral discourse of the republic. The teachings he so groups have been definitively reaffirmed in *Casti Connubii* (1930), *Humanae Vitae* (1968), *Donum Vitae* (1987), *Evangelium Vitae* (1995, with the formula “by the authority which Christ conferred upon Peter and his Successors”), *Veritatis Splendor* (1993), and the 2021 CDF *Responsum*. A Catholic public official who rejected these teachings would be in formal dissent.

5. Process-Theology / Panentheistic Vocabulary

Throughout, Mr. Talarico draws on the lexicon of Pierre Teilhard de Chardin (“the universe becoming aware of itself”; “the physical universe is love”), Paul Tillich (“ground of being”; “God is being itself”), Richard Rohr (“the cosmic Christ”; “great love and great suffering”), and Dorothee Sölle. The vocabulary is consistently that of post-Christian process panentheism, which the Holy Office cautioned against in its 1962 *Monitum* on Teilhard’s works and which Vatican I anathematized as pantheism (*Dei Filius*, DH 3023).

6. Reduction of the Trinity and the Incarnation

The Trinity is described as “religious gobbledygook... God is relationship itself.” The Virgin Birth “does not mean” what the Lateran Council of 649 defined it to mean. Christ is “a doorway” or “the door” to the deeper reality of love rather than the Word made flesh in whom “the fullness of deity dwells bodily” (Col 2:9). These are

the dogmas at the center of the Nicene–Constantinopolitan Creed; their rhetorical emptying is the most theologically grave pattern in the corpus.

Consolidated Categorization of Findings

#	Finding (in brief)	Category	Primary Catholic Authority
1	“God is not a being. God is being itself.”	Doctrinal error / heretical proposition	CCC 199–213; Vatican I, <i>Dei Filius</i>
2	“Every religion has love but love has no religion.”	Religious indifferentism	<i>Quanta Cura</i> ; Syllabus 15–18; <i>Dominus Iesus</i> §22
3	Bible doesn’t mention abortion or gay marriage; Jesus never discussed them	Moral error; dissent; factual error re. Scripture	Didache 2:2; CCC 2270–2275, 2357–2359; <i>Evangelium Vitae</i> 62
4	Overturning <i>Roe</i> = “Christian nationalism,” no exception for rape/incest	Moral error / dissent	<i>Evangelium Vitae</i> 58, 62, 63; CDF Note 2002
5	Kingdom of God = multiracial democracy where power is shared	Doctrinal error	<i>Quas Primas</i> ; CCC 671, 763–768
6	Religious indifferentism (Rumi, Hafez, Buddhist, Hindu, Native American “pathways”)	Religious indifferentism	<i>Nostra Aetate</i> 2; <i>Dominus Iesus</i>
7	Teilhardian cosmic evolution; “universe becoming aware of itself”	Doctrinal error (panentheism tendency)	Holy Office Monitum on Teilhard (1962); Vatican I
8	“Virgin birth ... means God’s love is born within each of us”	Material heresy; redefinition of a dogma	Lateran 649 c.3; Const. II c.6; CCC 484–511
9	Human persons are “infinite”; were at the Big Bang	Doctrinal error (Creator-creature confusion)	Vatican I, DH 3023–3024; CCC 355–368
10	Christ as “door” through which we reach “the love that is God”	Subordinationist tendency	Nicaea I; Chalcedon; CCC 65, 449–451
11	IVF, contraception, gay marriage rhetorically grouped with banning women from voting / interracial marriage	Moral error; dissent	<i>Casti Connubii</i> ; <i>Humanae Vitae</i> ; <i>Donum Vitae</i> ; <i>Responsum</i> 2021
12	Trinity = “religious gobbledygook... relationship itself”	Doctrinal error (modalist tendency)	Athanasian Creed; Lateran IV; CCC 232–267
13	“Jesus never commanded me to love my religion” (Barbara Brown Taylor)	Doctrinal error	Mt 22:37–40; <i>Veritatis Splendor</i> 13
14	Mt 25 alone for salvation; “nothing about being a Christian, nothing about church”	Doctrinal error: salvation without faith, Church, sacraments	Trent VI & VII; CCC 161, 846–848, 1129
15	Easter as “Jesus lost” / divine-losers political resistance	Misleading framing; incomplete teaching	<i>Exsultet</i> ; CCC 599–655; 1 Cor 15
16	“Christ is the immigrant... Christ is the protester kidnapped” (specific policy identifications)	Misleading framing / partisan instrumentalization	CCC 2241; <i>Veritatis Splendor</i> 101
17	“Kindom” replacing “Kingdom”	Non-Catholic perspective with doctrinal effects	<i>Quas Primas</i> ; CCC 671, 786; CDF <i>Libertatis Nuntius</i>
18	“You may call it God or the cosmos or love. It doesn’t really matter.”	Religious indifferentism	<i>Dominus Iesus</i> 5–7; CCC 65, 2113
19	“I’m not asking you to join an organized religion.”	Doctrinal error	<i>Lumen Gentium</i> 14; CCC 846

#	Finding (in brief)	Category	Primary Catholic Authority
20	“Question everything ... at church”	Doctrinal error: hermeneutic of suspicion toward Magisterium	<i>Dei Verbum</i> 10; CIC cc. 750–755
21	Cross = “racism, poverty, incarceration”	Misleading framing; obscures Atonement	Trent XXII (DH 1739–1759); CCC 599–618
22	Jesus reduced to “a barefoot rabbi”	Misleading framing	Chalcedon (DH 301–302); CCC 464–469
23	Absolute pacifism implied by “abstain from violence entirely”	Doctrinal error	CCC 2263–2267, 2308–2310
24	Constantine = “first Christian Nationalist”	Doctrinal error / Modernist historiography	<i>Pascendi</i> (1907); LG 8

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- DH** — H. Denzinger, P. Hünermann, *Enchiridion Symbolorum, definitionum et declarationum de rebus fidei et morum* (43rd ed., 2010).
- CIC** — *Codex Iuris Canonici* (1983 Code of Canon Law).
- LG** — Vatican II, Dogmatic Constitution *Lumen Gentium* (1964).
- DV** — Vatican II, Dogmatic Constitution *Dei Verbum* (1965).
- GS** — Vatican II, Pastoral Constitution *Gaudium et Spes* (1965).
- DH** (Vatican II) — Declaration *Dignitatis Humanae* on Religious Liberty (1965).
- NA** — Vatican II, Declaration *Nostra Aetate* (1965).
- Quanta Cura / Syllabus** — Bl. Pius IX (1864).
- Pascendi** — St. Pius X, *Pascendi Dominici Gregis* (1907).
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- Quas Primas** — Pius XI, On the Kingship of Christ (1925).
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- Compendium** — Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (2004).
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End of Report. Prepared as opposition-research-grade doctrinal analysis for internal use. All transcript quotations were extracted verbatim from the PDFs in the supplied corpus; Catholic teaching is quoted or paraphrased from the editions cited above. No claim is made that Mr. Talarico is a Catholic or has incurred any canonical penalty; the report measures the content of his public statements against Roman Catholic doctrine for the comparison requested.