

Online Catechism Lesson 10: Righteous hatred, anger, vengeance, killing, and curses

By Richard Joseph Michael Ibranyi

1. Catholics must have righteous hatred to be saved. They must hate all sins, devils, and damned humans. For example,

The Prophet Amos says, *“Hate evil and love good.”* (Amos 5:15) St. Peter says, *“Let him decline from evil and do good.”* (1 Pt. 3:10-11) St. Paul tells Catholics to deny *“ungodliness”* (Titus 2:12); and St. Paul says, *“Thou hast loved justice and hated iniquity.”* (Heb. 1:9); St. John says, *“follow not that which is evil but that which is good.”* (3 Jn. 1:11); And God, speaking to St. John, says, *“But this thou hast, that thou hatest the deeds [sins] of the Nicolaites which I also hate.”* (Apoc. 2:6)

2. Catholics must have righteous anger to be saved. For example,

King Solomon says, *“Anger is better than laughter because by the sadness of the countenance the mind of the offender is corrected.”* (Ectes. 7:4-6) Jesus was *“looking round about on them [the evil Pharisees] with anger.”* (Mk. 3:5) And St. Paul says, *“Be angry and sin not.”* (Eph. 4:26)

For examples of righteous anger regarding King Saul, Judas Machabeus, and Jesus Christ, see (1 Ki. 11:3, 6-7, 11, 13), (2 Mac. 10:33-35), and (Jn. 2:13-15).

3. God and his ways do not change (Mal. 3:6). Therefore, just as God avenged his elect during the Old Testament era, so also God avenges his elect during the New Covenant era. For example,

God speaking to Moses, says *“Revenge is mine, and I will repay them in due time that their foot may slide; the day of destruction is at hand and the time makes haste to come.”* (Deut. 32:35) Likewise, Jesus says, *“Will not God revenge his elect who cry to him day and night, and will he have patience in their regard? I say to you that he will quickly revenge them.”* (Lk. 18:7-8) And St. Paul says, *“It is a just thing with God to repay tribulation to them that trouble you.”* (2 Thes. 1:6)

4. Sometimes God avenges his elect directly and other times through his creatures, which includes humans. For example,

Jesus, son of Sirach, teaches that *“There are spirits that are created for vengeance and in their fury they lay on grievous torments. In the time of destruction they shall pour out their force, and they shall appease the wrath of him that made them. Fire, hail, famine, and death, all these were created for vengeance. The teeth of beasts, and scorpions, and serpents, and the sword, taking vengeance upon the ungodly unto destruction.”* (Eccus. 39:33-37)

God used fire to kill soldiers who came to capture Elias: *“And Elias answering, said to the captain of fifty: If I be a man of God, let fire come down from heaven and consume thee and thy fifty. And there came down fire from heaven and consumed him and the fifty that were with him.”* (4 Ki. 1:10)

God directly killed Ananias and Saphira for holding back money they promised to the Catholic Church: *“But Peter said: Ananias, why hath Satan tempted thy heart that thou shouldst lie to the Holy Spirit and by fraud keep part of the price of the land? ...Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God. And Ananias hearing these words fell down and gave up the spirit. And there came great fear upon all that heard it. And the young men rising up, removed him and carrying him out, buried him.”* (Acts 5:3-6)

St. Paul says, *“Now I Paul myself beseech you, by the mildness and modesty of Christ, who in presence indeed am lowly among you, but being absent am bold toward you...having in readiness to revenge all disobedience.”* (2 Cor. 10:1-6)

And speaking of earthly rulers, both believers and pagans, St. Paul says, *“For he is God’s minister, an avenger to execute wrath upon him that doth evil.”* (Rom. 13:4)

For more examples of justified revenge, see Num. 31:1-3, Jdg. 16:28, and 1 Mac. 7:23-24.

5. However, there is an unjust revenge which thus is sinful. For example,

“He that seeketh to revenge himself shall find vengeance from the Lord.” (Eccus. 28:1) *“Revenge not yourselves, my dearly beloved but give place unto wrath, for it is written: Revenge is mine, I will repay, saith the Lord.”* (Rom. 12:19)

6. Hence there is a sinful revenge and a justified revenge. St. Paul speaks here of sinful revenge, which is vengeance because of the ill and insult done only to one’s own person and not for justice or for the glory of God. Sinful vengeance clouds right judgment, punishes beyond due measure, and burns like an unquenchable fire in the bosom. Justified revenge is done for justice or for the glory of God and not only because of the ill and insult done to one’s own person. Justified revenge does not cloud right judgment, does not punish beyond measure, and does not burn in the bosom like an unquenchable fire but only a temporary fire after which peace returns to the bosom after the revengeful act is expressed or executed.

7. Catholics must be willing to suffer and die for Christ in order to be saved. For example,

St. Paul says, *“And all that will live godly in Christ Jesus shall suffer persecution.”* (2 Tim. 3:12) *“For unto you it is given for Christ, not only to believe in him but also to suffer for him.”* (Phili. 1:29)

Jesus says, *“For whosoever will save his life shall lose it, and whosoever shall lose his life for my sake and the gospel shall save it.”* (Mark 8:35) *“Then shall they deliver you up to be afflicted and shall put you to death, and you shall be hated by all nations for my name’s sake.”* (Mt. 24:9)

8. And Catholics must be willing to kill for Christ to be saved. For example,

Jesus told his followers that a time would come when they must take up the sword and thus kill their enemies: *“But now he that hath a purse, let him take it, and likewise a scrip; and he that hath not, let him sell his coat and buy a sword.”* (Luke 22:36) *“But as for those my enemies who would not have me reign over them, bring them hither and kill them before me.”* (Luke 19:27) St. Paul teaches that certain sins are “worthy of death” (Rom. 1:32) (See also Heb. 10:28)

9. In justice and with righteous anger, God curses men who disobey his commandments. For example,

Speaking for God, Moses says, *“A curse if you obey not the commandments of the Lord your God... Cursed be he that abideth not in the words of this law and fulfilleth them not in work.”* (Deut. 11:28; 27:26) And King David says, *“They are cursed who decline from thy commandments.”* (Ps. 118:21)

10. God gives his chosen people, Catholics during the New Covenant era, the inspiration and authority to curse certain sinners because of the enormity of their sins or the grave danger they pose to others. In these cases, it is God himself who curses the evildoers through the mouths of men. These men, then, are speaking for God by proclaiming and foretelling curses that will come upon these evildoers. Take the following examples:

King David prays that *“the Lord destroy all deceitful lips and the tongue that speaketh proud things.”* King David was so righteously angry with certain obstinately evil religious leaders that he righteously cursed them and their offspring by the inspiration of the Holy Spirit as recorded in his Psalm 108.

St. Paul pronounces an anathema (a curse) upon those who preach another gospel: *“As we said before so now I say again: If any one preach to you a gospel besides that which you have received, let him be anathema.”* (Gal. 1:9)

St. Paul cursed an incestuous believer with the hope that it would cause him to repent: *“I indeed, absent in body but present in spirit have already judged, as though I were present, him that hath so done. In the name of our Lord Jesus Christ, you being gathered together and my spirit with the power of our Lord Jesus, to deliver such a one to Satan for the destruction of the flesh that the spirit may be saved in the day of our Lord Jesus Christ.”* (1 Cor. 5:3-5)

And the meek and humble St. Francis of Assisi was so righteously angry with a brother who introduced an unapproved course of study for his brothers that he cursed him with a damning anathema. This is recorded in *The Little Flowers of St. Francis*, Chapter 61: *“A certain friar minor, namely John of Sciaca, in the days of blessed Francis was a priest at Bologna—a very cultured man. Without permission from the blessed Francis, he instituted a course of study at Bologna... Saint Francis pronounced a grievous curse upon him. After the pronouncement of the curse the friar began to fail in health. Grievously ill he sent a request though the brothers asking Saint Francis to lift the curse. Blessed Francis replied: ‘The curse with which I cursed him was confirmed in heaven by the blessed Lord Jesus Christ; he remains accursed.’”*

11. Hence Catholics must be willing to justly curse others when the situation demands it.

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

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