

On Judging



R. J. M. I.

By

The Precious Blood of Jesus Christ,
The Grace of the God of the Holy Catholic Church,
The Mediation of the Blessed Virgin Mary,
Our Lady of Good Counsel and Crusher of Heretics,
The Protection of Saint Joseph, Patriarch of the Holy Family,
The Intercession of Saint Michael the Archangel
and the cooperation of

Richard Joseph Michael Ibranyi

To Jesus through Mary

*Júdica me, Deus, et discérne causam meam de gente non sancta:
ab hómine iníquo, et dolóso érue me*

Ad Majorem Dei Gloriam

“Judge Just Judgment.”

(John 7:24)

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Judging

Question/Statement:

Our Lord said, “Judge not, that you may not be judged.” (Mt. 7:1). Therefore, men cannot make judgments and judge other men.

RJMI Answer:

Jesus did not forbid Catholics from making any judgments

On face value this is an illogical interpretation of our Lord’s words. Men make judgments everyday as to what is right or wrong; who is right or wrong; who is competent or incompetent; against citizens who violate the law; and against children or employees who violate the rules of the home or work place. This being true in temporal matters, even more so is it true regarding spiritual matters, the things of God.

The word of God as revealed in the Catholic Bible and Apostolic Tradition must be taken in proper context. One portion or verse may seem to deny another if both is not taken in its proper context.¹ Our Lord said, “*Judge not, that you may not be judged.*” (Mt. 7:1) But He also said, “*Judge just judgment*” (Jn 7:24), “*and why even of yourselves, do you not judge that which is just.*” (Lk. 12:57) Jesus clearly teaches Catholics are obliged to make judgments. Therefore, Jesus is not condemning all judgments.

Jesus teaches in many other verses that Catholics must judge what is sin, who is a sinner, and admonish him. “*If thy brother sin against thee, reprove him: and if he do penance, forgive him.*” (Lk. 17:3) This requires a Catholic to make two judgments: one, to know when his brother sins so as to reprove him; two, to know when his brother has done sufficient penance in order to forgive him. St. Paul says that Catholics must “*reprove, entreat, rebuke,*” (2Tim. 4:2) and “*With modesty admonishing them that resist the truth: if peradventure God may give them repentance to know the truth.*” (2 Tim. 2:25) In order for Catholics to reprove, rebuke, and admonish, they must make judgments. The two spiritual acts of mercy of converting and admonishing the sinner demand Catholics make judgments. How does one know who must convert and be admonished if judgments are not made? St. Paul says, “*I beseech you, brethren, to mark them who make dissensions and offenses contrary to the doctrine which you have learned and avoid them.*” (Rom. 16:17) How can Catholics mark those who make offenses contrary to doctrine and avoid them if they cannot make judgments, not just regarding sin but also sinners so as to avoid them? So we see Catholics must not only condemn heresy, but they must denounce the heretic who teaches it and also avoid him. If Catholics do not make judgments by condemning sin and denouncing sinners when they are obliged to, they share in the guilt of the sin and sinner by omission.

¹ See my book *A Notorious Heretic cannot be the Pope*, “In and Out of Context.

“If any one sin, and hear the voice of one swearing, and is a witness either because he himself hath seen, or is privy to it: if he do not utter it, he shall bear his iniquity.” (Lev. 5:1)

Pope Leo XIII, *Inimica Vis*: “An error which is not resisted is approved; a truth which is not defended is suppressed... He who does not oppose an evident crime is open to the suspicion of secret complicity.”

Pope St. Felix III (483-492): “Not to oppose error, is to approve it, and indeed to neglect to confound evil men, when we can do it, is no less a sin than to encourage them.”

All Catholics must make judgments by denouncing bad books

All Catholics, even laymen, are obliged to denounce bad books. This obligation involves the very fate of their souls and other souls. St. Paul mentions this obligation in his Epistle to the Romans:

“Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned, and avoid them.” (Rom. 16:17-18)

Therefore part of a layman’s obligation to profess the faith and do the spiritual acts of mercy of admonishing sinners and instructing the ignorant is to denounce heretical imprimated books to the local Ordinary or the Holy See:

“**Canon 1397.** It is the duty of *all* the faithful—and especially of the clergy, of ecclesiastical dignitaries, and of men of distinguished learning—to report to the local Ordinaries or to the Holy See books which they consider pernicious. This duty pertains by special title to the legates of the Holy See, to local Ordinaries, and to rectors of Catholic Universities. It is advisable that the denunciation of a book should not only give its title, but also, in so far as possible, the reasons why a book is thought to deserve condemnation. Those to whom a book is denounced are by sacred duty bound to keep secret the names of those who denounce it. The local Ordinaries must, either in person or if necessary through other capable priests, watch over the books which are published or sold in their territory. The Ordinaries shall refer to the judgment of the Holy See those books which require a more searching examination, or which for their effective prohibition seem to demand the condemnation of the Supreme Authority.”

The Ecclesiastical Prohibition of Books, Rev. Joseph M. Pernicone, p. 96: “Here the legislator distinguishes between two classes of people who should denounce bad books, the faithful who are bound by the general law of charity and those others who are bound by reason of their office. ...All these are bound to denounce to their local Ordinaries or to the Holy See those books which they **judge** dangerous.”²

And each individual Catholic is obliged to make judgments regarding imprimated books based upon the general types of books that are forbidden according to Canon 1399, which lists the classes of books which are forbidden by the general law of the Church:

The Ecclesiastical Prohibition of Books, Rev. Joseph M. Pernicone, Chap. VII, p. 189: “In the preceding chapter a study was made of the classes of books which are forbidden by the general law of the Church. In those rules practically all dangerous

² *The Ecclesiastical Prohibition of Books*, A Dissertation, Rev. Joseph M. Pernicone, A.B., J.U.L., Doctor of Canon Law, Priest of the Archdiocese of New York. *Nihil Obstat*: Arthur J. Scanlan, S.T.D., Censor Librorum. *Imprimatur*: +Patrick Cardinal Hayes, Archbishop of New York, Feast of the Conversion of St. Paul, 1932. Catholic University of America Studies in Canon Law # 72, Washington, D.C., 1932.

works are contained but no forbidden book is mentioned by name. It is left to the individual to apply the laws to particular books to determine whether they are forbidden or not. Generally speaking, these rules should suffice for the proper guidance of readers.”

Therefore, the Catholic obligation to denounce bad books is one proof that all Catholics must make judgments regarding heresy and heretics. They must judge what is heresy and condemn it as heresy. And they must judge books that contain heresy and denounce them as heretical. And they must judge the authors as heretics and denounce them as heretics.

Jesus Condemned

What judgments, then, did Jesus condemn when He said, “Judge not, that you may not be judged” (Mt. 7:1)?

One: Rash Judgments

Jesus condemned rash judgments based upon appearance only, and unjust judgments that do not fit the crime. “*Judge not according to the appearance: but judge just judgment.*” (Jn. 7:24) At first He says “Judge not...” but qualifies it by saying “according to appearance” and then teaches just judgments must be made: “Judge just judgment”. “*Before thou inquire, blame no man: and when thou hast inquired, reprove justly.*” (Ecl. 11:17)

Two: Merciless Judgments

Catholics must rightly judge men with the hope that they repent: “*In judging, thou givest place for repentance for sins.*” (Wis. 12:19) “*Blessed are the merciful: for they shall obtain mercy.*” (Mt. 5:7) Jesus condemned judgments that leave no room for mercy and repentance. There were some who did not believe fallen-away Catholics could be forgiven of their sins and re-enter the Church, and this is a merciless judgment. The Church condemned these merciless men. Jesus condemns all those who do not forgive others after they confessed their sins and did penance.

“If thy brother sin against thee, reprove him: and if he do penance, forgive him. And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying: I repent: forgive him.” (Lk. 17:3-4) “But if you will not forgive, neither will your father that is in heaven forgive you your sins.” (Mk 11:26)

To forgive a man before he repents, before he confesses his sin and does penance is not only meaningless but an affront to God’s justice and mercy. To not forgive a man who has repented, confessed his sins, and done penance is also an affront to God’s mercy and justice that had been satisfied by the sinner. In all cases, Catholics must forgive any personal injuries inflicted by the sinner no matter if the sinner repented or not. Two of the spiritual acts of mercy are bear wrongs patiently and forgive injuries. It does not say forgive sins, because that can only be done by confession. Forgiveness of personal injuries is not the same as forgiving a sinner of his crime. A sinner can only be forgiven of his sin if he goes to confession and confesses it with true sorrow and firm purpose of

amendment followed by penance.³ “*If he do penance forgive him*” (Lk. 17:3), meaning, only then can he be forgiven of the sin he committed and treated as such by Catholics. Until he repents, the sinner must be reproved, admonished, and condemned if his sins are mortal.

Three: Vindictive Judgments

Jesus condemned vindictive judgments that take joy in another man’s faults and sins. Jesus tells of a man guilty of unrepentant mortal sins who vindictively condemns the minor faults of others.

“Why seest thou the mote that is in thy brother’s eye; and seest not the beam that is in thy own eye? Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye? Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother’s eye.” (Mt. 7:3-5)

Jesus is not saying men cannot reprove others, but that they must first remove their own mortal sins and only then can they see clearly so as to judge others justly. A man must make a judgment that there is a mote in his brother’s eye so as to help him remove it, but he cannot properly do this until he has removed the beam (mortal sins) from his own eye.

Catholics must Judge and Avoid Public Sinners

Obstinate and unrepentant public sinners must be harshly reproved and avoided until they repent and that requires judgment.

“I have written to you, not to keep company, if any man that is named a brother be a fornicator or covetous or a server of idols or a railer or a drunkard or an extortioner: with such a one, not so much as to eat.” (1Cor. 5:11)

A judgment must be made, not just against the sin, but also the sinner in order to know who not to eat with. Most of all, judgments must be made against those who deny the Catholic faith. St. Paul teaches, “*But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.*” (Gal 1:8) Therefore, Catholics are obliged to judge as anathema those who preach another faith (gospel). “*Try your own selves if you be in the faith; prove ye yourselves.*” (2Cor. 13:5)

St. John Chrysostom: “‘Judge not, and ye shall not be judged’ (Lk. 6:37). What does this mean? Are we not to denounce those who sin? Why, then, does Paul say: ‘Reprove, entreat, rebuke!’ (II Tim. 4:2), and ‘Reprove before everyone those who sin’ (I Tim. 5:20)? ...For if the master did not correct the servant, and the mistress the maid, and the father the son, and the friend his friend, everything would go bad ...And unless we correct our enemies also, we shall never put an end to enmity, and everything would be turned upside down. Let us, therefore, carefully study the meaning of what is said here, so that no one may think that the remedies of our salvation are really laws of disorder and confusion. For Our Lord has, in what

³ If a Catholic priest is not available a Catholic, who has perfect contrition for his sins, can confess his sins privately and have them forgiven provided he promises to go before a Catholic priest the first opportunity to have his confession confirmed.

follows, made as clear as possible, to those who have understanding, the perfection of this law, saying: 'First cast the beam out of thine own eye' (Lk. 6:42) ... You see how He does not forbid us to judge, but commands us first to remove the beam from our own eye, and only then should we correct the faults of others."⁴

St. Vincent de Paul: "True Christian prudence makes us judge things as Jesus Christ judged them, and to speak and act as He did."⁵

St. Irenaeus of Lyons: "Judge those who forge schisms and who look to their own advantage rather than to the unity of the Church. Judge as well those who are outside the bounds of truth, namely: those who are outside the Church."⁶

April 17, 2002

Judging Hearts

Question/Statement:

I agree, Catholics can make judgments, but they can only judge sin and not the sinner. They can judge the act but not the man. They cannot judge the heart. No man can know what is in another man's heart. Therefore, no man can truly know if another man is guilty.

RJMI Answer:

A man can read the hearts of men if their words and works are manifest

"The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains." (Eclcus. 21:11) *"As the faces of them that look therein, shine in the water, so the hearts of men are laid open to the wise."* (Prv. 27:19) Even the unwise can know many things that are in the hearts of men, but the wise, faithful Catholics, can even know deep things that are in the hearts of men. *"The soul of a holy man discovereth sometimes true things, more than seven watchmen that sit in a high place to watch."* (Eclcus. 37:18) Catholics in a state of grace have the spirit of Christ, the Holy Ghost dwelling in them; thus, they can judge the deep things in men's hearts if the sinners' crimes are manifest to them: *"Some men's sins are manifest."* (1 Tim. 5:24) *"He that covereth hatred deceitfully, his malice shall be laid open in the public assembly."* (Prv. 26:26)

Good Catholics make true judgments based upon spiritual motives, not carnal ones: *"But the spiritual man judgeth all things: and he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."* (1 Cor. 2:15-16) And sometimes, by special revelation from God, Catholics can even judge the secret things in men's hearts.

⁴ "On Matthew," homily 24, *Patrologiae Cursus Completus*, Fr. Migne, 57; SS III: 91 ff.

⁵ "Mary, Help of Christians," Fr. Bonaventure Hammer, O.F.M., 1909, p. 402.

⁶ "Against Heresies," Bk. 4, ch. 33:7; Fr. William Jurgens, "The Faith of the Early Fathers," 1979, I:241.

A man can know what is in another man's heart if that man's words or deeds are public. Some common sense examples are as follows: If a man is playing basketball, I know basketball is in his heart; if I catch a married man committing adultery, I know adultery is in his heart; if I catch a man robbing a bank, I know stealing is in his heart; if a man says he loves a woman and pursues her with all his might, I know the love of that woman is in his heart; if I see a Moslem praying to his false god, I know his false god is in his heart; if I see a Buddhist bow down, pray, and burn incense before a statue of Buddha, I know Buddha is in his heart. Sounds simple and it is! If it were not simple there would be no way for anyone to judge another person. Only a perverted and heretical theology, that I call non-judgmentalism, would attempt to deny these simple truths, so as to separate the word or act from the person who willfully said or did it.

Because of the secret sins men hide from others, and even themselves, a Catholic may never know for sure if he or any other Catholic is in a state of grace, unless by special revelation. *"Who can understand sins? from my secret ones cleanse me, O Lord."* (Ps. 18:13) *"Prove me, O God, and know my heart: examine me, and know my paths. And see if there be in me the way of iniquity: and lead me in the eternal way."* (Ps. 138:23-24) *"For I am not conscious to myself of anything. Yet am I not hereby justified: but he that judgeth me is the Lord."* (1Cor. 4:4) However, unlike hidden sins public sins and sinners are not hidden. They lay open and can be seen by other men. A Catholic must believe all non-Catholics, as well as Catholics in mortal sin, are in a state of damnation, on the road to hell. A Catholic who knows a man is not Catholic or knows a Catholic willfully committed a mortal sin knows for certain that that man is guilty and in a state of damnation. When the situation demands it, he must denounce that man, inform him he is on the road to hell, and call him to repent, and if he is a non-Catholic to convert.

Men are not orphans with no way to knowing they are in a state of damnation

God did not leave men orphans so that there is no way for good willed men to know if they are on the road to hell and thus be surprised on their judgment day with an eternal death sentence, for that would be a cruel and merciless god. I say good willed men, not because God does not also want to save bad willed men, but because God knows ahead of time who is ultimately of good or bad will, and many times allows ultimately bad willed men (whom God knows ahead of time will not use their free will to cooperate with His grace) to remain in darkness because they are worthy of it.⁷

Saints have already done their time on earth fulfilling their obligations, which included admonishing, rebuking, and warning sinners. In the ordinary course of events, God does not send angels and saints from heaven to preach and teach His word, to warn, to admonish, to rebuke, and to call men who are in a state of damnation to repent or convert. No, God uses Catholics as His mouthpiece on earth to pass down His judgments, to warn men who are on the road to hell, to be a light to the world. If not Catholics, then who judges men on earth so that they may know where they stand in the eyes of God? Woe to so-called Catholics who shirk this obligation who instead of warning, condemning, and

⁷ See my book *The Salvation Dogma*, "The Catholic Doctrine on Predestination."

calling to repentance or conversion those who are in a state of damnation, remain silent, or worse, tell them they can be in a state of grace and achieve salvation. The worst of all are those who condemn true Catholics who are fulfilling this obligation while attempting to justify the wicked. *“He that justifieth the wicked, and he that condemneth the just, both are abominable before God.”* (Prv. 17:15)

Catholics must reject and condemn what the Church rejects and condemns

Catholics must personally reject and condemn whatever and whoever the Catholic Church rejects and condemns; not just the sin but also the sinner who committed it. For sin to exist, it needs a vehicle, men. Sins only exist in men who commit them in thought, word, or deed. In order for Catholics to warn men that they are on the road to hell and call them to repent or convert, it is obvious that they must be able to judge men’s heart and not just their words and actions. Jesus teaches men how to judge the hearts of men.

“Not that which goeth into the mouth defileth a man: but what cometh out of the mouth, this defileth a man. ...But the things which proceed out of the mouth, come forth from the heart, and those things defile a man. For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies.” (Mt. 15: 11, 18-19)

Jesus says that when any of these crimes are committed they proceed from the heart. Thus, if a Catholic sees anyone willingly commit one of these crimes, he must condemn the sin and denounce the sinner that committed it, because the sin comes forth from the sinner’s heart. Our Lord teaches,

“For where thy treasure is, there is thy heart also.” (Mt. 6:21) “A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh evil.” (Lk. 6:45)

God has given men eyes to see, ears to hear, a mind to think, and grace to think rightly; therefore, men can know what is in another man’s heart if his words or actions are public—*“For out of the abundance of the heart the mouth speaketh.”* Yes, our Lord tells men how to judge between a good and bad tree. *“Either make the tree good and its fruit good: or make the tree evil, and its fruit evil. For by the fruit the tree is known.”* (Mt. 12:33) *“As the dressing of a tree sheweth the fruit thereof, so a word out of the thought of the heart of man.”* (Ecclus. 27:7) Jesus teaches that men are judged by their words. *“By thy words thou shalt be justified, and by thy words thou shalt be condemned.”* (Mt. 12:37) Our Lord even judges men guilty who have spoken idle words, words they did not really mean, used in ignorance, folly, or anger. *“Every idle word that men shall speak, they shall render an account for it in the day of judgment.”* (Mt. 12:36)

- St. John the Baptist judged the hearts of the Pharisees and Sadducees of being unworthy until they brought forth good fruits of penance. *“And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them: Ye brood of vipers, who hath shewed you to flee from the wrath to come? Bring forth therefore fruit worthy of penance.”* (Mt. 3:7-8)

- St. Peter judged Simon the Magician's heart as not right. *"Thy heart is not right in the sight of God."* (Acts 8: 21) He also judged the heart of Ananias, which God confirmed by killing Ananias for his crime. *"But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost and by fraud keep part of the price of the land?"* (Acts 5:3)

- St. Paul judged men's hearts as being impenitent and under the wrath of God. *"But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath and revelation of the just judgment of God."* (Rom. 2:5) He judged hearts previous to baptism as being in darkness and belonging to Satan. *"You were heretofore darkness, but now light in the Lord."* (Eph. 5:8). The Church teaches that previous to faith in Jesus Christ, the Most Holy Trinity, His Catholic Church, and baptism, men's hearts belong to Satan. She demands that all those with the use of reason who are about to be baptized must renounce Satan.

- St. Paul judged and condemned any man who would teach another gospel, past, present, and future. *"But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema."* (Gal 1:8) He tells Catholics to try one another and prove if they have the Catholic faith or are reprobates. *"Try your own selves if you be in the faith: prove ye yourselves. Know you not your own selves, that Christ Jesus is in you, unless perhaps you be reprobates?"* (2 Cor. 13:5) How can this be done if Catholics cannot judge hearts? This requires Catholics to first know the faith and then to judge and denounce men who deny the faith as reprobates. Every Catholic is obliged to make these judgments regarding sin and sinners. Our Lord teaches, *"And why, even of yourselves, do you not judge that which is just?"* (Lk. 12:57)

All men have the natural law upon their hearts so that when they violate it they have no excuse for ignorance and are fully culpable. The natural law includes the seven moral commandments as well as detestation of falsehoods, false gods and false religions. If a pagan, who knows not the true God, violates one of the moral commandments he is guilty and fully culpable. The law upon his heart accuses him. *"The Gentiles, who have not the law... shew the work of the law written in their hearts, their conscience bearing witness to them: and their thoughts between themselves accusing or also defending one another."* The sin a pagan commits that accuses him proceeds from his heart that violated the law God placed upon it. It is the natural law upon his heart that accuses and condemns him. Therefore, if any man willfully commits adultery or steals, we can know for certain that adultery or stealing is in his heart, and he is fully culpable with no excuse for ignorance. *"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders..."* (Mk. 7:21)

God's chosen in the Old Testament era, and Jesus Christ and His apostles and His Catholic Church under the New Covenant teach that men can and must judge hearts when the crimes are manifest (public). To say that men cannot judge other men's hearts is contrary to common sense, is to call God a liar, make a mockery of His grace, and leave

men orphans so that there would be no way for good willed men to know if they are in a state of damnation. If you do not judge justly, which means you must condemn non-Catholics and Catholics who publicly commit mortal sins, so also shall you be judged likewise, as condemned. You would share in the guilt of the sinner you did not rightly judge, denounce and call to repentance or conversion when you were duty bound to do so. You would not only harm the sinner by not warning and admonishing him but also harm yourself by sharing in the guilt of his sin.

“If, when I say to the wicked, Thou shalt surely die: thou declare it not to him, nor speak to him, that he may be converted from his wicked way, and live: the same wicked man shall die in his iniquity, but I will require his blood at thy hand.” (Ez. 3:17-18)

April 30, 2002

Judging the Dead

Question/Statement:

We can know that those who are declared saints by the Church are in heaven, but we cannot know who has been condemned to hell. Let's stop judging and telling people they are going to hell and leave it in God's hands, for only He knows who will go to hell or not.

RJMI Answers:

We cannot say for certain an individual person is in hell unless by special revelation from God. However, Catholics must presume a man is in hell if in his one life he did not show forth fruits of repentance or conversion. That is how the Church judges such men, by not allowing them burial in the Church or to be prayed for as faithfully departed, and that is how Catholics must judge them also.

What Catholics can and must know for certain under pain of heresy is hell exists, most people go there, and what types of people are in hell, that being, those who died worshipping false gods and practicing false religions (all non-Catholics) and Catholics who died in mortal sin.

“Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!” (Mt. 7:13-14) “For know you this and understand: That no fornicator or unclean or covetous person (which is a serving of idols) hath inheritance in the kingdom of Christ and of God.” (Eph. 5:5) “Without are dogs and sorcerers and unchaste and murderers and servers of idols and every one that loveth and maketh a lie... the fearful and unbelieving and the abominable and murderers and whoremongers and sorcerers and idolaters and all liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death.” (Apoc. 22:15; 21:8) “Depart

from me, you cursed, into everlasting fire, which was prepared for the devil and his angels.” (Mt. 24:41)

When does permanent death occur?

Permanent death occurs when God does not allow a man to be raised from the dead and resume his one life. Men have been raised from the dead, such as Lazarus, from the Old and New Testament eras. How does this reconcile with St. Paul’s following teaching? *“It is appointed unto men once to die, and after this the judgment.”* (Heb. 9:27) There are two conditions mentioned, death and judgment. After a man’s particular judgment, in which he goes either to hell or purgatory or heaven, there is then no return. He cannot be raised from the dead, die again, and be re-judged. There is only one death accompanied by a particular judgment. Therefore, a man who died but has not yet been judged can be raised from the dead and resume his one life. That does not mean he gets a second life, because a man is not permanently dead until after his particular judgment.

Our Lord referred to those who died and were not yet judged as being asleep. He did not literally mean they were sleeping. He meant they were dead but not yet judged, allowing them to be raised from the dead and resume their one life without violating God’s justice. *“Lazarus our friend sleepeth: but I go that I may awake him out of sleep. His disciples therefore said: Lord, if he sleep, he shall do well. But Jesus spoke of his death: and they thought that he spoke of the repose of sleep. Then therefore Jesus said to them plainly: Lazarus is dead.”* (Jn. 11:11-14)

When God allows a man to come back from the dead and resume his life, it takes place within a short period of time in order to be witnessed by those who knew him. It would be odious to God’s justice and ordering of the world if He allowed a man to come back from the dead after an extended period of time in which no one is alive who knew him. Men are raised from the dead to give glory to God by making His Holy Name and power known to others, which also serves the purpose of drawing converts to God’s chosen ministers and edifying the faithful, and also, to give men who died in a state of damnation a second chance to save their souls by allowing them to resume their one life.

Who warns men before they die?

Being there is a hell and God does not will for men to go there, who, then, warns men before they die that they are on the road to hell? Who tells them what they must do to avoid hell? *“The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains.”* (Eclcus. 21:11) Has God left men orphans so that they cannot know what to expect on their judgment day? Has not God given men a way to know how they will be judged before He judges them? Did God leave men orphans so that there is no way for them to know if they are on the road to hell and need to repent or convert? In the ordinary course of events God does not send angels and saints from heaven to warn and teach mankind. So, then, who is God’s mouthpiece on earth? The Catholic Church is and Her faithful children, Catholics. It is Catholics who must “reprove, entreat, rebuke” (2Tim. 4:2) warning men who are on the road to hell that they will go there if they die as they are. Catholics must warn non-Catholics that they are in a state of damnation, on the road to hell, and must convert and become Catholic if they want a hope to be saved. Catholics must also warn other Catholics who are living in mortal sin that they are in a

state of damnation, on the road to hell, and must confess their mortal sins and amend their lives. To do this, Catholics must make judgments.

Catholics must know what type of men are on the road to hell

Catholics can and must know what types of men are damned to hell: Those who go to their particular judgment as non-Catholics (having died worshipping false gods or practicing false religions) and Catholics guilty of mortal sin. The Church infallibly teaches what God's judgment is upon all those who die as non-Catholics, that judgment is eternal damnation.

Pope Pius X, The Sacred Congregation of the Propagation of the Faith, 1907: In answer to a question as to whether Confucius could have been saved, wrote: "It is not allowed to affirm that Confucius was saved. Christians, when interrogated, must answer that those who die as infidels are damned."

Catholics, under pain of heresy, must profess the same, all who die as non-Catholics are damned. Among those who die as non-Catholics are those who never belonged to the Catholic Church and those who did but left or were cast out of the Church.

Pope Pius XI, *Mortalium Animos*: "The Catholic Church is alone in keeping the true worship. This is the fount of truth, this the house of faith, this the temple of God; if any man enter not here, or if any man go forth from it, he is a stranger to the hope of life and salvation."

Those who do not enter the Church and those who go forth from Her are strangers to the hope of life and salvation. Pope Leo XII, in his encyclical *Satis Cognitum*, teaches, "Whosoever is separated from the Church is an adulteress... and ...cannot arrive at the rewards of Christ." Unless there is explicit evidence that a non-Catholic entered the Catholic Church before he died, he is labeled by the Church as unfaithfully departed, is deprived of Ecclesiastical burial, and Catholics cannot pray for him. The same applies to Catholics who notoriously and publicly lived in mortal sin and died without any sign of repentance.⁸

1917 Code of Canon Law: "c. 1240 The following persons are deprived of ecclesiastical burial, unless they have before death given some signs of repentance: (1) Notorious apostates from the Christian faith, notorious adherents of an heretical or schismatical sect, or of the Masonic Order or other societies of the same kind; (2) persons excommunicated or interdicted by condemnatory or declaratory sentence; ... (6) other public and manifest sinners."⁹

Pope Gregory the Great: "There is the same reason for not praying then for men condemned to the everlasting fire, as there is now for not praying for the devil and his angels who are sentenced to eternal punishment, and for this reason the saints pray not for dead unbelieving and wicked men, because, forsooth, knowing them to be already condemned to eternal punishment, they shrink from pleading for them by the merit of their prayers before they are summoned to the presence of the just Judge. ... We can no more pray for a deceased infidel than we can for the devil, since they are condemned to the same eternal and irrevocable damnation."¹⁰

⁸ All Catholics who die in mortal sin go to hell. If the Catholic's mortal sins were private, not known to others, then that dead Catholic would be prayed for as faithfully departed even thou he is in hell.

⁹ Woywod & Smith, *Practical Commentary on the Code*, vol. II, p. 52.

¹⁰ Pope Gregory the Great (Moral. xxxiv, 19).

The Catholic Church anathematizes heretics not just during their life but also after their death:

The Council of Chalcedon, 451, Session I, Extracts from the Acts: “Consider the absurd assertion that heretics ought not to be anathematized after their deaths; and we exhort you further to follow in this matter the doctrine of the holy Fathers, who condemned not only living heretics but also anathematized after their death those who had died in their iniquity, just as those who had been unjustly condemned they restored after their death and wrote their names in the sacred diptychs; which took place in the case of John and of Flavian of pious memory, both of them bishops of Constantinople.”

Supposed heretics are not vindicated until there is credible proof of innocence—this was the case with St. Joan of Arc. If there is no explicit proof of an unjust sentence of heresy against a so-called Catholic or conversion of a self-professed non-Catholic before their death, they are listed among the unfaithfully departed and presumed to be in hell. It is a mortal sin against the faith to presume they are in heaven.

Suffice it to say, as Catholics are bound to under pain of heresy, if a non-Catholic did not explicitly abjure his false god and false religion and make a profession of the Catholic faith before his particular judgment he is without a doubt in hell. Suffice it to say and believe without doubting and under pain of heresy that all men who die and go to their particular judgment as non-Catholics are damned to hell. If there is a credible public record of a non-Catholic’s conversion before he died, then the Church lists him among the faithfully departed and prayers can be offered for his soul.

If a non-Catholic converted and entered the Catholic Church on his deathbed, then God would make sure that at least one credible person would witness it so as to make it public. God would never abandon a good willed man who converted just prior to his death so that there would not be at least one witness to make manifest to others his conversion in such an important matter. The same applies to a Catholic who repented of his public mortal sins before he died. God’s justice and mercy would not deprive a soul that is in purgatory of needed prayers. God will eventually make manifest what is secret in order for Catholics to know the disposition of souls that are actually saved, although initially listed among the unfaithfully departed.

“For there is nothing hid, which shall not be made manifest: neither was it made secret, but that it may come abroad.” (Mk. 4:22) “For there is not any thing secret that shall not be made manifest, nor hidden that shall not be known and come.” (Lk. 8:17) “For there is nothing covered that shall not be revealed: nor hidden that shall not be known. For whatsoever things you have spoken in darkness shall be published in the light: and that which you have spoken in the ear in the chambers shall be preached on the housetops.” (Lk. 12:2-3) “The secrets of his heart are made manifest.” (1Cor. 14:25)

God would not allow a soul that is actually saved, being either in purgatory and in need of prayers or in heaven, to remain listed among the unfaithfully departed. He would see that in due time that soul would be vindicated by His Church on earth sometime before the end of the world.

The Church eventually vindicated St. Joan of Arc, who was initially judged as a witch and excommunicated. St. Anthony of the Desert was sent by God to visit St. Paul the Hermit, who lived in total isolation for over eighty years. St. Anthony, in order that there would be a public record of St. Paul’s sanctity and holiness, met St. Paul just before

he died and witnessed St. Paul's soul going to heaven. Another example is found in the book "Purgatory" by Rev. F. X. Schoupe, S. J. I will summarize, as I do not remember the exact location of the story in the book. A brother in a monastery was disobedient to the point of committing mortal sins and was impenitent. As a result, he was cast out of the monastery. He died shortly afterward. The superior, rightfully treating him as unfaithfully departed, did not have a Mass said for him and buried him under the doorway in which the monks pass so they would step on him, serving as a warning to the monks. Shortly after, the dead monk appeared to the superior and told him he repented before he died and is in purgatory and asked for prayers to be offered up for his soul. The superior then removed his body from under the door and had a funeral Mass said for him, buried him in hallowed ground, and prayed for his soul that was some time after released from purgatory. Here is another story from the same book.

Purgatory, Fr. Schoupe, Part First, Chap. 8, pp. 29-30: "Know, my dear niece, that I am your aunt, Leonarde Collin, who died seventeen years ago, leaving you an inheritance for her little property. Thanks to the Divine bounty, I am saved, and it was the Blessed Virgin, to whom I had great devotion, who obtained for me this happiness. Without her I was lost. When death suddenly struck me, I was in the state of mortal sin, but the merciful Virgin Mary obtained for me perfect contrition, and thus saved me from eternal damnation. Since that time I am in Purgatory, and our Lord permits me to finish my expiation by serving you during fourteen days. At the end of that time I shall be delivered from my pains if, on your part, you have the charity to make three pilgrimages for me to three holy sanctuaries of the Blessed Virgin."

To conclude, Catholics who have non-Catholic family members that died without any evidence of conversion must presume they are in hell, list them among the unfaithfully departed as the Church does, and when questioned about their eternal fate, they must answer, "I presume they are in hell because there was no evidence of their conversion into the Catholic Church. It is certain they are in hell if they did not abjure their false religions and make a profession of the Catholic faith so as to enter the Catholic Church before their particular judgment." Such a statement upholds the infallible dogma of "no salvation outside the Catholic Church" and stands as a warning to all non-Catholics that they must abjure their false religions and convert into the Catholic Church before they die and go to their particular judgment if they want a hope to be saved.

"Tarry not in the error of the ungodly, give glory before death... Before thy death work justice: for in hell there is no finding food. ...If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be."

- Ecclus. 17:26; 14:17; 11:3 -