

Anger, Rebuke, Hatred, and Curses



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 doloso érue me*

Ad Majorem Dei Gloriam



“And he [Jesus] entered again into the synagogue... And looking round about on them [the evil Pharisees] with anger... And the pasch of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple them that sold oxen and sheep and doves, and the changers of money sitting. And when he had made, as it were, a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew.”

(Mark 3: 1, 5 and John 2: 13-15)

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Obstinate sinners equate righteous anger with sinful hatred

Anger can be virtuous or sinful. If it is righteous, it is virtuous; if it is unrighteous, it is sinful. Denunciation can be virtuous or sinful. If it is just, it is virtuous; if it is unjust, it is sinful. Hate can be virtuous or sinful. To hate sin is a virtue; to hate men is a sin. Curses can be just or sinful. If they come either directly or indirectly from God, they are just; if they come from devils or men, they are sinful.

To be righteously angry with a man does not mean you hate him. It is righteous anger that obstinate sinners try to defuse in good Catholics to avoid being properly denounced by them. One of their weapons is to denounce a Catholic who admonishes them as a sinful hater. Yet Catholics, while loving the sinner, must passionately hate all sin, which includes false gods, false religions, religious falsehoods and other lies, and immorality. God commands men to “*Hate evil,*” (Ps. 96:10) “*greatly hate abomination,*” (Eclcus. 17:23) and “*hate wickedness.*” (Prv. 8:7) God says to the just man, “*Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*” (Ps. 44:8) However, God also commands us to love our enemies. Jesus says, “*Love your enemies.*” (Mt. 5:44) Therefore, it is virtuous to hate sin and sinful to hate men.

To justify themselves obstinate sinners falsely denounce good Catholics as haters of men. This calumny is easily exposed because in good Catholics’ admonishments there is no evidence that they hate men. There is evidence of righteous anger toward and abhorrence of obstinate sinners but that is not hatred of sinners. To abhor a man means you are greatly disgusted with him. It does not mean you hate him. We will read the Douay commentary for the following verse: “*There are two nations which my soul abhorreth.*” (Eclcus. 50:27)

“Abhorreth”...Viz., with a holy indignation, as enemies of God and persecutors of his people. Such were then the Edomites who abode in mount Seir, the Philistines, and the Samaritans who dwelt in Sichem, and had their schismatical temple in that neighbourhood.”

Parents with some sense of justice abhor their obstinately sinful children even to the point of throwing them out of the house; yet, they still love them. God, speaking through King Solomon, teaches that “*The Just abhor the wicked man.*” (Prv. 29:27) Therefore, good Catholics abhor obstinate sinners while loving them at the same time.

Obstinate sinners are the true haters

In God’s eyes it is unrepentant sinners who are filled with sinful hatred; that is, hatred of God, and, as a result, they cannot truly love men; instead, they hate men in many veiled ways. They fool themselves by actually thinking they love their fellow men while ignoring the evidence before them, the chaos in society and their families, which proves they do not truly love men. While all of them are on the road to hell, they ignore the spiritual welfare of themselves and others. That is not true love but sinful hatred. St. Augustine teaches that “By charity we love one another, by charity we love God; for we

cannot love unless we love God. Why? Because each one loves his neighbor as himself only if he loves God, since, if he does not love God, he does not love even himself.”¹

Only those who obey all of God’s commandments truly love God. Jesus says, “*If you love me, keep my commandments... He that hath my commandments, and keepeth them; he it is that loveth me. ...He that loveth me not, keepeth not my words.*” (Jn. 14:15, 21, 24) The true haters, no doubt, love something because the word love is always on their lips. What they love is sin and rebellion against God. They love to disobey God’s commandments and obey Satan and their own commandments to sin. They love to be their own boss and hate for God to be their boss. They are lovers of themselves and not of God. St. Paul says, “*In the last days, shall come dangerous times. Men shall be lovers of themselves.*” (2Tim. 3:1-2)

We live in a world where sinners turn a blind eye to their sins and even flatter one another in order to continue committing sin with no pang of conscience. They say to one another, “I will let you commit your sin if you let me commit my sin and neither of us will denounce one another. Agreed? Agreed! And if anyone denounces us, we will denounce him and do whatever we can to silence him. Agreed? Agreed!” Is this not what mankind has done to the prophets, Jesus, the saints, and good Catholics? Speaking to obstinate sinners, Jesus, says, “*Therefore behold I send to you prophets and wise men and scribes: and some of them you will put to death and crucify: and some you will scourge in your synagogues and persecute from city to city.*” (Mt. 23:34) Apostate Jews tried to silence Ss. Peter and John from denouncing them and preaching the gospel. These evil Jews “*charged them not to speak at all, nor teach in the name of Jesus.*” (Acts 4:18) This ploy and threat did not deter Ss. Peter and John from fulfilling their Catholic obligation to profess the faith and denounce sinners. “*Peter and John answering, said to them: If it be just, in the sight of God, to hear you rather than God, judge ye. For we cannot but speak the things which we have seen and heard.*” (Acts 4:19-20)

Obstinate sinners flatter one another

To justify themselves, obstinate sinners equate righteous anger with sinful hatred, as stated above, and sinful flattery with true love. God, speaking through the prophet Ezechiel, condemns flatterers for letting sinners rest comfortably in their sins instead of properly denouncing them.

Thus saith the Lord God: Woe to the foolish prophets that follow their own spirit, and see nothing... Thus saith the Lord God: Woe to them that sew cushions under every elbow: and make pillows for the heads of persons of every age to catch souls: and when they caught the souls of my people, they gave life to their souls. (Ezechiel 13:2, 3,18)

The Catholic commentary: Cushions, by making people easy in their sins, and promising them impunity, by disguising the truth, or not admonishing people of their danger. C. iii. 17. ...They flattered them with promises of life, peace, and security. ...These impostors pretended to save, while they really destroyed. They shewed a cruel mercy, detaining the people in captivity...”

¹ Homily, Treatise 87 on John.

Flatterers deceive those whom they flatter and encourage them to either start or continue sinning. “*A man that speaketh to his friend with flattering and dissembling words, spreadeth a net for his feet.*” (Prv. 29:5) A Catholic who truly loves all men does not flatter sinners. Instead, he properly denounces sinners so that they may know the evilness of their sins and the punishment due to their sins in order to move the sinners to repent and have a hope to be saved:

“Anger is better than laughter: because by the sadness of the countenance the mind of the offender is corrected. The heart of the wise is where there is mourning, and the heart of fools where there is mirth. It is better to be rebuked by a wise man, than to be deceived by the flattery of fools.” (Ectes. 7:4-6)

Catholic commentary on Ectes. 7: “Ver. 4. Anger. That is, correction, or just wrath and zeal against evil, is preferable to a misguided complaisance. Prov. 27: 6. Anger, when rightly used, helps us to correct our faults. Ver. 5. Mourning. They submit willingly to correction, or think seriously on the dangers of sin and God’s judgments.”

Rheims New Testament, 1582, original annotation on Ectes 7: 4: “(c) Anger rightly used is commendable & beneficial to correct our own faults and others.”

Hence obstinate sinners must be denounced with righteous anger and zeal according to the degree of their obstinacy and the evilness of their sins, and most of all according to the degree of their offences and insults against God.

Obstinate sinners misinterpret “Judge not lest you be judged”

Another weapon obstinate sinners utilize in an attempt to prevent just denunciations is the use of the Bible verse “*Judge not, and ye shall not be judged*” (Lk. 6:37) out of context to mean that Catholics cannot make any judgments and denounce people. Do they really think Jesus is condemning all judgments? No human being can pass one day without making judgments. They ignore all the other Bible verses that condemn their private and heretical interpretation. For instance, Jesus teaches that Catholics are obliged to make certain judgments when He said, “*Judge just judgments,*” (Jn. 7:24) “*and why even of yourselves, do you not judge that which is just.*” (Lk. 12:57) Therefore, Jesus does not condemn all judgments. He says, “*If thy brother sin against thee, reprove him.*” (Lk. 17:3) This requires a Catholic to make two judgments: He must judge what is sin and condemn it and who is the sinner and reprove (denounce) him. Following Jesus, St. Paul teaches that Catholics must “*reprove, entreat, rebuke.*” (2Tim. 4:2) And the Catholic Church teaches that two of the spiritual acts of mercy are to admonish and convert the sinner. All this requires judgment. This is precisely what good Catholics do when they condemn sin and denounce sinners. St. John Chrysostom says,

“*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 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.²

Obstinate sinners appeal to a false mercy and a false charity

Another weapon obstinate sinners use to justify themselves is to appeal to a false mercy and a false charity that make light of sin by condoning, defending, and justifying sinners. According to them, just denunciations of sinners are uncharitable and unmerciful when the opposite is the truth. See my books *On Judging* and *Bad Books with Imprimaturs*, “2) Non-Judgmentalism: No one can be known to be Guilty.”

Obstinate sinners call good evil and persecute the just

In today’s non-judgmental, antiauthoritarian, and religiously indifferent society, righteous anger is looked upon as evil because people do not want to be reminded of and reprimanded for their sins. For instance, in today’s society more than ever, Moses, the prophets, Jesus Christ, and Catholics’ just denunciations and punishments of sinners are looked upon as great evils, when, in truth, they were and are godly acts of great virtue. Jesus warned that self-righteous sinners, the true evildoers and sinful haters, would calumniate good Catholics as the evildoers and sinful haters. They denounced Jesus as a madman, possessed by the Devil, a drunkard, a violator of the law, and a blasphemer:

“The Jews therefore answered and said to him: Do not we say well that thou art a Samaritan and hast a devil? Jesus answered: I have not a devil: but I honour my Father. And you have dishonoured me.” (Jn. 8:48-49) *“The Son of man came eating and drinking, and they say: Behold a man that is a glutton and a wine drinker, a friend of publicans and sinners.”* (Mt. 11:19) The Jews said to Jesus and the apostles, *“Why do you that which is not lawful...”* (Lk. 6:2-5) *“Then the high priest rent his garments, saying: He [Jesus] hath blasphemed: What further need have we of witnesses? Behold, now you have heard the blasphemy.”* (Mt. 26:65)

Jesus warns good Catholics to expect the same treatment. The slave is not greater than the master. He says, *“You shall be hated by all men for my name’s sake: but he that shall persevere unto the end, he shall be saved. And when they shall persecute you in this city, flee into another... The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the goodman of the house Beelzebub, how much more them of his household?”* (Mt. 10:22-25) *“If the world hate you, know ye, that it hath hated me before*

² “On Matthew,” homily 24, Patrologiae Cursus Completus, Fr. Migne, 57; SS III: 91 ff.

you. If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. ” (Jn. 15:18-19) “Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man’s sake. Be glad in that day and rejoice; for behold, your reward is great in heaven. For according to these things did their fathers to the prophets.” (Lk. 6:22-23) Good Catholics cannot escape this treatment from obstinate sinners; if they do, then they are not good Catholics, or they are not Catholic at all.

Bad and fallen-away Catholics are the worst persecutors

Good Catholics, like good Jews during the Old Covenant era, are most hated and reviled by their own, obstinately sinful immoral or fallen-away people. God said to the prophet Ezechiel, “*Son of man, I send thee to the children of Israel, to a rebellious people, that hath revolted from me, they, and their fathers, have transgressed my covenant even unto this day. And they to whom I send thee are children of a hard face, and of an obstinate heart: and thou shalt say to them: Thus saith the Lord God: If so be they at least will hear, and if so be they will forbear, for they are a provoking house: and they shall know that there hath been a prophet in the midst of them. And thou, O son of man, fear not, neither be thou afraid of their words: for thou art among unbelievers and destroyers, and thou dwellest with scorpions. Fear not their words, neither be thou dismayed at their looks: for they are a provoking house. And thou shalt speak my words to them, if perhaps they will hear, and forbear: for they provoke me to anger.*” (Ez. 2:3-7) And speaking for God, the prophet Ezechiel steadfastly denounced the sinful Israelites with righteous anger and incurred their great wrath while not diminishing his zeal. The more obstinate and provoking they became the more steadfastly Ezechiel denounced them with righteous anger. God gave Ezechiel the strength to resist them because of his faithfulness. God said to Ezechiel, “*The house of Israel will not hearken to thee: because they will not hearken to me: for all the house of Israel are of a hard forehead and an obstinate heart. Behold I have made thy face stronger than their faces: and thy forehead harder than their foreheads. I have made thy face like an adamant and like flint: fear them not, neither be thou dismayed at their presence: for they are a provoking house.*” (Ez. 3:7-9) In obedience to their obligation to profess the faith, which includes denouncing sinners, Good Catholics follow the example of Ezechiel.

Obstinate sinners think they are good

Unlike any time before modern man has pridefully flattered himself into thinking that he is good. It is a type of denial of original sin, which makes men hostage to the Devil, and the concupiscence of the flesh. “*Wherefore as by one man [Adam] sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned.*” (Rom. 5:12) “*Every man is tempted by his own concupiscence.*” (Ja. 1:14) It is also a denial of God’s perpetual revelations that almost all mankind is evil and therefore will be damned to hell. King David says, “*The Lord hath looked down from heaven upon the children of men, to see if there be any that understand and seek God. They are all*

gone aside, they are become unprofitable together: there is none that doth good, no not one." (Ps. 13: 2-3) Jesus says, "*How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!*" (Mt. 7:14) This, of course, is true because it is the Word of God, but try applying it to specific people and see how sinfully angry they get because they pridefully and presumptuously think they are good, and they have been told so by others for so long. Consequently, when someone eventually comes along with righteous anger and denounces them for their great sins, they are shocked, overwhelmed, and insulted because their sinful, arrogant, obstinate, ugly pride has been injured. They say, "How dare you judge and denounce me as a sinner. How dare you tell me that I am on the road to hell! Do you know who I am? I am a good person. You are full of hate and evil; not me." The worst among them perform outward acts of piety to cover their hidden hatred of God, such as traditionalist so-called Catholics, who are actually fallen-away Catholics. Was this not the case with the evil Pharisees who were Jesus' worst enemies and therefore the worst sinners of all? And how did St. John the Baptist and Jesus deal with the evil Pharisees? They denounced them with righteous anger. "[John the Baptist] 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. And think not to say within yourselves, We have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham. For now the axe is laid to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down, and cast into the fire.*" (Mt. 3:7-10) And Jesus said, "*Woe to you scribes and Pharisees, hypocrites; because you are like to whitened sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity.... You serpents, generation of vipers, how will you flee from the judgment of hell?*" (Mt. 23:27-33) And Jesus forcibly threw them and their worldly and greedy followers out of the Temple. "*And the pasch of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple them that sold oxen and sheep and doves, and the changers of money sitting. And when he had made, as it were, a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew. And to them that sold doves he said: Take these things hence, and make not the house of my Father a house of traffic. And his disciples remembered, that it was written: The zeal of thy house hath eaten me up.*" (Jn. 2:13-17) How is that for zeal and righteous anger? Jesus was not fooled by their pious words and deeds. He saw their hypocrisy and zealously denounced them with righteous anger.

Just denunciations separate the wheat from the chaff

Likewise, the self-righteous cannot hide their true hatred from good Catholics, that is, from those who hold the full deposit of the Catholic faith and live a Catholic life. Good Catholics recognize them by the unrepentant sins they commit against faith or morals, and good Catholics admonish them. This separates the wheat from the chaff, which protects Catholics from being infected and helps to convert good willed non-Catholics.

A good willed man, a man who is humble and seeks the truth, will eventually accept just admonishments and repent of his sins. “*A reproof availeth... with a wise man.*” (Prv. 17:10) “*A man that is prudent and well instructed will not murmur when he is reproved.*” (Eccl. 10:28) “*He that loveth correction, loveth knowledge.*” (Prv. 12:1) “*He that yieldeth to reproof, possesseth understanding.*” (Prv. 15:32) “*How good is it, when thou art reproved, to shew repentance!*” (Eccl. 20:4) A good willed man detests the flattery of sinners and respects the rebukes of the just. He prays to God that he be not delighted with the flattery of sinners but be pleased with the rebukes of the just. He says, “*The just man shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head. For my prayer shall still be against the things with which they are well pleased.*” (Ps. 140:5) The Catholic commentary on this passage says,

Let not the oil of the sinner, &c. That is, the flattery, or deceitful praise. Oh—This is pernicious while the reprehension of the just may do us good. ‘Let the righteous smite me, it shall be a kindness, and let him reprove me, it shall be an excellent oil, which shall not break,’ ...as his only aim tends to my advantage.

...For my prayer, &c. So far from coveting their praises [evildoers], who are never well pleased but with things that are evil; I shall continually pray to be preserved from such things as they are delighted with. ...Pray to God that I may be preserved from their malice, in which they take delight.

And the a just man who rebukes a good willed man can eventually expect to find favor with him: “*He that rebuketh a man,*” says King Solomon, “*shall afterward find favour with him, more than he that by a flattering tongue deceiveth him.*” (Prv. 28:23)

Whereas, a bad willed man because of pride will not accept just admonishments and repent of his sins. His hatred of just denunciations is a sign of reprobation. “*He that hateth to be reproved walketh in the trace of a sinner.*” (Eccl. 21:7) “*He that hateth reproof, is foolish*” (Prv. 12:1) “*He that is a scorner, heareth not when he is reproved.*” (Prv. 13:1) “*He that hateth reproof shall die.*” (Prv. 12:1; 15:10) “*For every one that doth evil hateth the light and cometh not to the light, that his works may not be reproved.*” (Jn. 3:20) “*A sinful man will flee reproof, and will find an excuse according to his will.*” (Eccl. 32:21-21)

Therefore, self-righteous evildoers vehemently attack the just man who admonishes them with righteous anger because he indicts their consciences. They say, “*Let us therefore lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life. He boasteth that he hath the knowledge of God, and calleth himself the son of God. He is become a censurer of our thoughts. He is grievous unto us, even to behold: for his life is not like other men's, and his ways are very different. We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness.*” (Wis. 2: 12-16) And when it is too late, they will say, “*Why have I hated instruction, and my heart consented not to reproof?*” (Prv. 5:12) On their judgment day when Jesus sends them to hell, all their excuses will prove vain. From hell they will see the just men in heaven who had denounced them and whom they had mocked. “*They shall come with fear at the thought of their sins, and their iniquities shall stand against them to convict them. Then shall the just stand with great constancy against those that have afflicted them... These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation. Saying within themselves, repenting, and groaning for anguish of spirit: These are they, whom we had some time in derision, and for a parable*

of reproach. We fools esteemed their life madness, and their end without honour. Behold how they are numbered among the children of God, and their lot is among the saints. Therefore we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us... What hath pride profited us? ...Such things as these the sinners said in hell.” (Wis. 4:20; 5:1-8, 14)

The necessity of righteous anger

To defend the just and punish obstinate evildoers, God motivates His servants by inspiring in them righteous anger. Defending the Israelites in a just war, King Saul and Judas Machabeus killed obstinate evildoers after God had filled them with righteous anger:

“And the ancients of Jabel [God’s chosen] said to him: Allow us seven days, that we may send messengers to all the coasts of Israel: and if there be no one to defend us ... And the spirit of the Lord came upon Saul, when he had heard these words, and his anger was exceedingly kindled. And taking both the oxen, he cut them in pieces, and sent them into all the coasts of Israel by messengers, saying: Whosoever shall not come forth, and follow Saul and Samuel, so shall it be done to his oxen. And the fear of the Lord fell upon the people, and they went out as one man. ... And it came to pass, when the morrow was come that Saul put the people in three companies: and he came into the midst of the camp in the morning watch, and he slew the Ammonites until the day grew hot, and the rest were scattered, so that two of them were not left together. ... And Saul said: ...the Lord this day hath wrought salvation in Israel.” (1 Ki. 11:3, 6-7, 11, 13)

“Then Machabeus, and they that were with him, cheerfully laid siege to the fortress four days. But they that were within, trusting to the strength of the place, blasphemed exceedingly, and cast forth abominable words. But when the fifth day appeared, twenty young men of them that were with Machabeus, inflamed in their minds because of the blasphemy, approached manfully to the wall, and pushing forward with fierce courage got up upon it.” (2 Mac. 10:33-35)

St. Stephen denounced evil Jews with righteous anger because of their greatest evil deed of murdering Christ:

“You stiffnecked and uncircumcised in heart and ears, you always resist the Holy Ghost: as your fathers did, so do you also. Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One; of whom you have been now the betrayers and murderers.” (Acts 7:51-52)

Catholic commentary on Acts 7: “Ver. 51. *Ye stiff-necked, and uncircumcised in heart.* St. Stephen, inspired by the Holy Ghost...boldly reproaches them for persecuting the prophets, for putting to death *the just one*, that is, the Messias, foretold by the prophets. - Observe the holy indignation of St. Stephen at the obduracy of the incredulous Jews!

So essential is righteous anger that a Catholic cannot be saved if he does not have it when necessary. The lack of it indicates a lack of true love of and faith in God. Such a person loves the world more than God and chooses it over God. He rather be respected and loved by men than by God. He fears men more than God. To look upon or speak about sin and obstinate sinners in a merely academic, emotionless manner is to not truly hate sin and love God. Such a man might as well be a robot. Love and hate are emotions

that are properly guided by God's grace, the heart, and the intellect but necessary emotions they are nevertheless. Therefore, good Catholics passionately hate sin in all its forms but truly love sinners.

Jesus was "*looking round about on them [the evil Pharisees] with anger.*" (Mk. 3:5) St. Paul says, "*Be angry: and sin not. Let not the sun go down upon your anger.*" (Eph. 4:26) Even though St. Paul commands you to "be angry" righteously, you must "*let not the sun go down upon your anger.*" (Eph. 4:26) This is one sign that your anger is righteous. The Catholic commentary on this passage says,

Be angry, and sin not, as it is said Ps. iv. 5. Anger, as a passion of the mind, may proceed from a good motive and be guided by reason; as our Saviour, Christ, (Mark 3: 5) is said to have looked about at the Jews with anger, i e. with a zeal against their blindness and malice.—Let not the sun go down upon your anger. If moved to anger, return without delay to a calmness of mind and temper. Wi.—Be angry when reason or necessity compels you; but even then, so restrain your anger that you neither offend God nor scandalize your neighbour. Moreover, lay it aside as soon as you are able, so that the sun go not down upon your anger.

A man who is righteously angry does not misdirect his anger and quickly returns to peace after his denunciation or other acts of justice: "*Be ye angry, and sin not...*" (Ps. 4:5)

Rheims New Testament, 1582, original annotation on Ps. 4:5: "(m) Just anger is good & necessary against sin, (n) but then is most need to beware not to exceed in passion..."

Just anger does not stay in the bosom of a just man, whereas, sinful "*anger resteth in the bosom of a fool.*" (Eccltes. 7:10)

Rheims New Testament, 1582, original annotation on Eccltes. 7: 10: "(d) But hasty, or immoderate anger is sinful and hurtful."

Righteous anger does not disturb the faculties, the ability to reason and one's peace. It emphasizes the seriousness and hatefulness of the wrong it denounces based upon reason and/or faith and never hates the man it addresses. Righteous anger is a deed that proves one believes what he professes. St. John says, "*Let us not love in word, nor in tongue, but in deed, and in truth.*" (1 Jn. 3:18) One can say with his tongue that he hates sin but if he does not get righteously angry with obstinate sinners, then his deeds do not confirm his words. Such a man is a hypocrite.

King Solomon teaches that "*anger is better than laughter: because by the sadness of the countenance the mind of the offender is corrected.*" (Eccltes. 7:4) The Catholic commentary on his passage says, "Anger. That is, correction, or just wrath and zeal against evil, is preferable to a misguided complaisance. Prv. 27:6 Anger, when rightly used, helps us to correct our faults." St. John Chrysostom says,

"He that is angry without cause shall be in danger. But he that is angry with cause shall not be in danger; for without anger teaching will be useless, judgments unstable, crime unchecked. He who is not angry, whereas he has cause to be, sins! For unreasonable patience is the hot bed of many vices; it fosters negligence and incites not only the wicked but even the good to do wrong. Anger when it has a cause is not anger but judgement. For anger properly speaking, denotes a movement of passion; and when a man is angry with reason, his anger no longer springs from passion; wherefore he is said to judge, not to be angry. The passion of anger like all other movements of the senses is useful, as being conducive to the

more prompt execution of the dictates of reason; else the sensitive appetite in man would be to no purpose, whereas nature does nothing without purpose."

We read of the righteous anger of Saint Francis of Assisi and Saint Francis of Xavier when they punished and cursed individuals and places:

An Essay on Beatification, Canonization, and the Process of the Congregation of Rites, by Fr. F.W. Faber, published by Richardson and Son, London, 1848: "St. Francis Xavier in a transport of zeal caused the house of one of his eastern neophytes to be burned down, because sacrifices had been offered to an idol in it. The same Saint having conceived the design of going to China in order to gain that empire to Jesus Christ, his voyage was hindered by the government of Malacca. St. Francis did all he could to gain the governor, but gentleness having failed, he assumed his character as apostolical legate and laid the city under an interdict, ordered all the Jesuit fathers to leave the place, cursed those who had caused his journey to be stopped, and then shook the dust from off his feet at the gate of the city and left it. No sooner was he gone than the plague broke out; the governor, accused of sundry crimes at court, was arrested, sent to Portugal, and died of a broken heart in prison. ... The patriarch St. Francis of Assisi, visiting the houses of the order in Tuscany, found that in one monastery the young friars spent too much time in philosophical disputes, which he judged contrary to the spirit of prayer and the religious life. He ordered the provincial to correct that; he promised to do so, but St. Francis, discovering afterwards that he had not fulfilled his promise, cursed him. The provincial fell ill, and sent to beg his superior's pardon: the Saint's answer was. 'I have cursed him, and he shall be cursed,' at which words a bolt fell from heaven, and killed the provincial on his bed..."

"* It may be well to quote here the words of Father Surin about the anger of the Saints. Cat. Spir. 249. 'We ought to remark that these movements of indignation which come from God, and have God for their object, cause no trouble in the soul, but leave it as free and as tranquil as though it were in a movement of joy. We may say in general of anger, what we have already said of sadness and hatred, that when it is grace which forms them in the heart, they not only do not remove God from us, but unite us to Him, and dispose us to prayer just as much as a heavenly consolation could do. The reason is, that it is not self-interest which touches us, nor any satisfaction of our own, which affects the soul in these conjunctures, but the sole interest of God, whom alone we desire to please.'" (pp. 91-93)

The greater the sin the greater a Catholic's righteous anger must be. Heresy, which is a mortal sin against the faith, is one of the worst sins and hence Fr. Frederick Faber teaches the following:

"The growing disloyalty to God is heresy. It is the sin of sins, the very loathsomest thing which God looks down upon in this malignant world. Yet how little do we understand of its excessive hatefulness: it is the polluting of God's truth, which is the worst of all iniquities. Yet how light we make of it. We look at it, and are calm. We touch it, and do not shudder. We mix with it and have no fear. We see it touch holy things and we have no sense of sacrilege. We breathe its odor and show no signs of detestation or disgust. Some of us affect its friendship, and some even extenuate its guilt. We do not love God enough to be angry for his glory. We do not love men enough to be charitably truthful for their souls. Having lost the touch, the taste, the sight, and all the heavenly mindedness, we can dwell amidst this odious plague in imperturbable tranquility, reconciled to its foulness, not without some boastful professions of liberal admiration, even with a solicitous show of tolerant sympathies. Why are we so below the old saints and even the modern apostles of these latter times in the abundance of our conversions? Because we have not the antique sternness. We want [need] the old Church spirit, and old ecclesiastical genius. Our charity is untruthful, because it is not severe; and it is unpersuasive

because it is untruthful. We lack devotion to truth as truth, as God's truth. Our zeal for souls is puny because we have no zeal for God's honor. ...We tell men half the truth, the half that best suits our pusillanimity and their conceit: and then we wonder that so few are converted, and that of those few so many apostatize. We are so weak as to be surprised that our half-truth has not succeeded as well as God's whole-truth. Where there is no hatred of heresy there is no holiness. A man, who might be an apostle becomes a fester in the Church for the want of this righteous hatred for the abomination. We need St. Michael to put new hearts into us in these days of universal heresy: who ever drew his sword with nobler haste, or used his victory more tenderly than that brave archangel, whose war-cry was All For God.”³

Speaking more on the hatred of heresy, Fr. Faber, in his book *The Dolors of Mary*, says,

“This [hatred of heresy] is peculiarly offensive to the world. So especially opposed is it to the spirit of the world, that, even in good believing hearts, every remnant of worldliness rises at arms against this hatred of heresy, embittering the very gentlest of character and spoiling many a glorious work of grace. In the judgement of the world, and of worldly Christians, this hatred of heresy is ‘exaggerated, bitter, contrary to moderation, indiscreet, unreasonable, aiming at too much, bigoted, intolerant, narrow, stupid, and immoral’. What can we say to defend it? Nothing which they can understand. The mild self-opinionatedness of the gentle, undiscerning good, will also take the world’s view and condemn us: for there is a meek-looking positiveness about timid goodness which is far from God, and the instincts of whose charity is more toward those who are less for God, while its timidity is daring enough for a harsh judgement. Heresy can only be hated by an undivided heart.”

In the beginning of the Twentieth century Pope Pius X said,

“In our times more than ever before, the chief strength of the wicked lies in the cowardice and weakness of good men. ...All of the strength of Satan’s reign is due to the easy going weakness of Catholics. Oh! If I might ask the Divine Redeemer, as the prophet Zachary did in spirit: *What are those wounds in the midst of Thy hands?* The answer would not be doubtful: *With these was I wounded in the house of them that loved Me. I was wounded by my friends, who did nothing to defend Me, and who, on every occasion, made themselves the accomplices of My adversaries.* And this reproach can be leveled at the weak and timid Catholics of all countries.”⁴

Let this be a warning to us few Catholics in these days of the Great Apostasy. Do not be like the seed that falls upon shallow ground and withers as soon as persecution comes. Why should you murmur or shrink back when evildoers persecute you, when they denounce you as a sinful hater, an evildoer, a fanatic, a madman, and a religious bigot? Why should you let these false accusations from sinful men bother you? You have not yet shed your blood for Christ like the martyrs who did not murmur when being tortured and giving up their very life for Christ and the Catholic faith. St Paul says, “*Let us run by patience to the fight proposed to us: Looking on Jesus, the author and finisher of faith, who having joy set before him, endured the cross, despising the shame, and now sitteth on the right hand of the throne of God. For think diligently upon him that endured such opposition from sinners against himself; that you be not wearied, fainting in your minds. For you have not yet resisted unto blood, striving against sin.*” (Heb. 12:1-4) The Catholic commentary on this passage says, “You have not yet resisted unto blood.

³ Fr. Frederick William Faber (1814-1863), “The Precious Blood: The Ugly Face Of Heresy.”

⁴ Pope Pius X, on 13th of Dec. 1908, at the beatification of Joan of Arc.

Though you have met with some persecutions, you have not yet shed your blood for his sake who laid down his life, and shed every drop of his blood for you.” Good Catholics must expect obstinate sinners to hate, revile, and say all manner of evil about them.

Rejoice in that and be glad for great shall your reward be in heaven if you persevere unto the end.

Do not let attacks from obstinate, pride filled sinners defuse your zeal for God, your hatred of sin, and your righteous anger towards obstinate sinners. Never, never apologise to obstinate sinners for a brother’s righteous rebuke against them. If you do, not only would you encourage the sinner in his sins but you would also share in the guilt of his sin. St. John Chrysostom says,

For if he that hath sinned perceives that he was rebuked indeed by his father, but flattered by his brethren; he becometh more easy of mind. But when the father rebukes, be thou too angry as well, whether as concerned for thy brother or as joining in thy father’s indignation; only be the earnestness thou shovest great; and mourn, not that he was rebuked, but that he sinned. But if I build up and thou pull down, what profit have we had but labor? (Eccl. xxxiv. 23.) Yea, rather, thy loss stops not here, but thou bringest also punishment on thyself. For he that hindereth the wound from being healed is punished not less than he that inflicted it, but even more. For it is not an equal offence to wound and to hinder that which is wounded from being healed; for this indeed necessarily gendereth death, but that not necessarily. Now I have spoken thus to you; that ye may join in the anger of your rulers whenever they are indignant justly; that when ye see any one rebuked, ye may all shun him more than does the teacher. Let him that hath offended fear you more than his rulers. For if he is afraid of his teacher only, he will readily sin: but if he have to dread so many eyes, so many tongues, he will be in greater safety. For as, if we do not thus act, we shall suffer the extremest punishment; so, if we perform these things, we shall partake of the gain that accrues from his reformation. Thus then let us act; and if any one shall say, ‘be humane towards thy brother, this is a Christian’s duty; let him be taught, that he is humane who is angry [with him], not he who sets him at ease prematurely and alloweth him not even to come to a sense of his transgression. For which, tell me, pities the man in a fever and laboring under delirium, he that lays him on his bed, and binds him down, and keeps him from meats and drinks that are not fit for him; or he that allows him to glut himself with strong drink, and orders him to have his liberty, and to act in every respect as one that is in health? Does not this person even aggravate the distemper, the man that seemeth to act humanely, whereas the other amends it? Such truly ought our decision to be in this case also. For it is the part of humanity, not to humor the sick in every thing nor to flatter their unseasonable desires. No one so loved him that committed fornication amongst the Corinthians, as Paul who commandeth to deliver him to Satan; no one so hated him as they that applaud and court him; and the event showed it. For they indeed both puffed him up and increased his inflammation; but [the Apostle] both lowered it and left him not until he brought him to perfect health. And they indeed added to the existing mischief, he eradicated even that which existed from the first. These laws, then, of humanity let us learn also. For if thou seest a horse hurrying down a precipice, thou appliest a bit and holdest him in with violence and lashest him frequently; although this is punishment, yet the punishment itself is the mother of safety. Thus act also in the case of those that sin. Bind him that hath transgressed until he have appeased God; let him not go loose, that he be not bound the faster by the Anger of God. If I bind, God doth not chain; if I bind not, the indissoluble chains await him.⁵

⁵ Homily XIV, 2 Cor. vii. 2, 3.

God curses certain men

In justice and with righteous anger, God curses certain men. He curses men who disobey His commandments. 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 David teaches, “*They are cursed who decline from thy commandments.*” (Ps. 118:21) Therefore, God curses men who violate the first three commandments, which includes all those who worship false gods and practice false religions, and heretics and schismatics who defile and misrepresent the one true God and faith. St. Paul teaches that all who teach another gospel are cursed, anathema. He says, “*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) God also curses men who violate the seven moral commandments by committing sins of immorality. And God curses men with eternal hell if they die with the guilt of original or mortal sin.

Being that God wills for all men to be saved, how, then, are God’s curses made known to men so that they may either know or be reminded that they offended God and what they must do to have their curses lifted and have a chance to be saved? God’s faithful chosen people (the Jews during the Old Covenant era and now Catholics under the New Covenant era) warn men of the curses they are under by denouncing them and calling them to repentance and conversion. That is how God normally speaks to men, through His representatives on earth. Only rarely does He speak directly to men and for the purpose that those chosen men be His representatives to other men. During the New Covenant era, the Catholic Church and thus Catholics are God’s only representatives on earth. Dear reader, can you not see the grave obligation Catholics have to denounce sinners, call them to repent and convert, and punish them if it is within their means to do so?

Certain sins incur automatic (*ipso facto*) curses with no need for the offenders to be warned or denounced, such as violations of the laws that are written on every man’s heart; it is the very law upon these sinners’ hearts that accuse and condemn them. St. Paul says, “*For when the Gentiles, who have not the law, do by nature those things that are of the law; these having not the law are a law to themselves: Who 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.*” (Rom. 2:14-15)⁶

Violations of the law upon the heart include the worshipping of false gods and practicing of false religions. And all those who fall away from the true faith and Church by apostasy or heresy or schism also incur automatic curses. The Church law decrees that “All apostates from the Christian faith, and all heretics and schismatics: (1) are automatically (*ipso facto*) excommunicated...”⁷ This law is infallible and a practical application of many biblical verses, such as Galatians 1:8 quoted above.

⁶ See my book *The Salvation Dogma*, “Salvation in Context, The Law upon the Heart.”

⁷ 1917 *Code of Canon Law*, Canon 2314§1. See my book *Quick Reference Manual*, “Excommunications.”

God authorizes certain men to curse others

Certain offenses do not incur automatic curses, such as apparent offenses against superiors or certain Church disciplinary laws. In these cases the Catholic Church, speaking in the name of God and through Her representatives, judge, curse and punish these offenders by juridical sentences if they are found guilty. If the sentence is just, then it is as if God Himself cursed these offenders.⁸

The punishment the Catholic Church inflicts upon unrepentant sinners should reflect the curses they are under. If a weak Church representative or weak law inflicts an insufficient punishment upon sinners, God will exact the full measure that satisfies His justice tempered by His mercy. And even if no Catholics are available to inflict punishments upon sinners, God does.

King David's Psalm 108 Curse

God gives His representatives 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 are speaking for God by proclaiming and foretelling curses that will come upon these evildoers. For instance, 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 Ghost as recorded in his Psalm 108:

O God, be not thou silent in my praise: for the mouth of the wicked and the mouth of the deceitful man is opened against me. They have spoken against with deceitful tongues; and they have compassed me about with words of hatred; and have fought against me without cause. ... Set thou the sinner over him: and may the devil stand at his right hand. When he is judged, may he go out condemned; and may his prayer be turned to sin. May his days be few: and his bishopric let another take. May his children be fatherless, and his wife a widow. Let his children be carried about vagabonds, and beg; and let them be cast out of their dwellings. May the usurer search all his substance: and let strangers plunder his labours. May there be none to help him: nor none to pity his fatherless offspring. May his posterity be cut off; in one generation may his name be blotted out. May the iniquity of his fathers be remembered in the sight of the Lord: and let not the sin of his mother be blotted out. May they be before the lord continually, and let the memory of them perish from the earth... He loved cursing [by sinning against God and unjustly cursing his fellow man], and it shall come unto him: and he would not have blessing, and it shall be far from him. And he put on cursing, like a garment: and it went in like water into his entrails, and like oil in his bones. May it be unto him like a garment which covereth him; and like a girdle with which he is girded continually. (Ps. 108:2-19)

The Catholic commentary on verse 1 teaches, "The Church used it [Psalm 108] in the deposition of bishops, and against the usurpers of ecclesiastical goods..." The traitor, Judas Iscariot, was the first Catholic bishop deposed to whom this Psalm was applied. St. Mathias replaced Judas. We read of this on the Book of Acts. "*Peter rising up in the midst of the brethren, said...Men, brethren, the scripture must needs be fulfilled, which*

⁸ 1917 *Code of Canon Law*: "Canon 2217: A penalty is called: ... *ferendae sententiae*, if it must be inflicted (i.e., the law commands that it be inflicted) by the judge or superior." See my book *Quick Reference Manual*, "Excommunications."

the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus: Who was numbered with us, and had obtained part of this ministry. ...For it is written in the book of Psalms [108]: Let their habitation become desolate, and let there be none to dwell therein. And his bishopric let another take.” (Acts 1:16-20) The Catholic commentary says, “His bishopric. The words were prophetically spoken in the Psalms [108], of the traitor Judas.”

So we see that the Catholic Church speaking in the name of God curses certain offenders by excommunicating them either by an automatic or juridical sentence. The Church has been given this power by Jesus Christ when He told St. Peter, the first pope, “*Thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.*” (Mt. 16:18-19) The Catholic commentary says, “The power of binding is exercised, 1st by refusing to absolve; 2d. by enjoining penance for sins forgiven; 3d. by excommunication, suspension or interdict; 4th. by making rules and laws for the government of the Church; 5th. by determining what is of faith by the judgments and definitions of the Church.” And Jesus also gave the other apostles, the first Catholic bishops, this power when He said, “*Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.*” (Jn. 20:23) But the other apostles can only exercise this power in submission to Peter, the pope, who alone was given the keys and the charism infallibility.

St. Paul, a Catholic bishop, enforced the Church law that fornicators are not only automatically cursed the instant they commit mortal sin but are also cursed with automatic infamy, meaning they must be avoided. Speaking to the Corinthians, he rebukes them for not obeying these Church laws. He said,

“It is absolutely heard, that there is fornication among you, and such fornication as the like is not among the heathens; that one should have his father’s wife. And you are puffed up; and have not rather mourned, that he might be taken away from among you, that hath done this deed. 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. Your glorying is not good. Know you not that a little leaven corrupteth the whole lump? Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote to you in an epistle, not to keep company with fornicators.” (1 Cor. 5:1-9)

In this example we also learn that Catholic laymen must denounce and avoid certain sinners without the need of a declaration from a Church judge; if they do not, they share in the sinner’s guilt and corrupt the community.

Those who think the curse in Psalm 108 mentioned above is harsh or that God no longer curses people that way are woefully and heretically mistaken. God’s ways do not change! As stated above, St. Peter applied it to the deposition of Judas during the New Covenant era, and the Church applies it to all excommunicated bishops. The Psalm 108 Curse has also fallen upon all mankind not just evil bishops and priests. We see the evidence of it

all around us. Generation after generation of evildoers and so bad in these days of the Great Apostasy that God has placed the whole world under the Amos' Curse, the worldwide famine of the word of God (Amos 8:11-13), and the Romans' One Curse, massive sins of immorality (Romans, chapter 1). Bishops and priests abuse children and adults spiritually and physically; the divorce rate is the highest ever; children are either fatherless or motherless; children are sold into slavery or sexually abused; children are virtual vagabonds wondering from one day care center to another, from one perverted TV or radio show to another, from one perverted school to another, from one psychologist or psychiatrist to another, and from one street corner to another. Their parents have abandoned them to the care of the evil world as they themselves are. Homosexuals are cursed with aids; old people are cursed with Alzheimer disease; society is cursed with corrupt leaders; users entrap peoples' possessions; and many forms of madness, insanity, have entered the very marrow of men's bones. All this has happened because men have rebelled against the one true God, the God of the Holy Catholic Church. In the height of all these monumental sins, the non-judgmentalists have won the day down to almost the last man because no one rightly and with proper conviction condemns sin and denounces sinners—sins against the faith being the worst of all and the least denounced. How contrary this is to God's decrees and the Catholic obligation to profess the faith, which includes condemning sin and denouncing sinners!

St. Francis Assisi curses an evildoer

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 was 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. It was reported to blessed Francis while he was absent, that such a course had been instituted at Bologna. He immediately went to Bologna and severely reprimanded the priest saying: "You want to destroy my Order: I desired and wished, following the example of my Lord Jesus Christ, that my brethren should pray rather than read." Leaving 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." So the afflicted minister lay on his bed dejected and without consolation. And behold there descended from the heights of heaven a drop of sulphurous fire upon his body, passing through him and the bed on which he lay, and amid the foulest stench the unhappy man expired and the Devil took his soul.

As an act of justice and speaking by God's inspiration, King David called for the death of one of his closest friends who betrayed him. David said,

For if my enemy had reviled me, I would verily have borne with it. And if he that hated me had spoken great things against me, I would perhaps have hidden myself from him. But thou a man of one mind, my guide, and my familiar, Who didst take sweetmeats together with me: in the house of God we walked with consent. Let death come upon them, and let them go down alive into hell. For there is wickedness in their dwellings: in the midst of them. (Ps. 54:13-16)

The Catholic commentary on this passage: Let death, &c. This, and such like imprecations, Which occur in the psalms, are delivered prophetically; that is, by way of foretelling the punishments which shall fall upon the wicked from divine justice, and approving the righteous ways of God: but not by way of ill-will, or uncharitable curses, which the law of God disallows.—David shewed even too much tenderness towards the rebels, in the opinion of Joab..."

These verses in Psalm 54 also apply to Judas Iscariot's betrayal of Jesus, for which Jesus cursed him with eternal damnation when He said, "*The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed: it were better for him, if that man had not been born.*" (Mt. 26:24) It can only be said that a "man better had not been born" if he ends up in hell. Jesus later confirmed the effect of this curse by referring to Judas as an eternally lost son of perdition. Speaking to God the Father of the apostles, Jesus said, "*Those whom thou gavest me have I kept; and none of them is lost, but the son of perdition.*" (Lk, 17:12) We know Jesus loved Judas, yet He cursed him as David cursed his closest friend who betrayed him. In this we see that God's faithful servants do not hate the evildoers they curse. Righteous curses are acts of justice meant to either cure evildoers or destroy them for the glory of God and the common good, to prevent them from further corrupting others.

Martyrs curse certain evildoers

The martyrs in heaven petition God to revenge the shedding of their blood upon certain evildoers. These martyrs "*cried with a loud voice, saying: How long, O Lord (Holy and True), dost thou not judge and revenge our blood on them that dwell on the earth?*" (Apoc. 6:10)

The Catholic commentary on this passage says, "Revenge our blood... Ch.—These holy souls, who had been slain for the word of God, do not beg the Almighty to revenge their blood, through any hatred to their enemies, but through the great zeal with which they were animated, to see the justice of God manifested: that by this severity they might be moved to fear him, and be converted to him. Thus in the Scripture we often read of the prophets beseeching the Almighty to fill their enemies with confusion, to humble them, etc.

Righteous and Sinful Anger and Rebuke

We read from *An Explanation of the Epistles and Gospels for Sundays*:

Is anger always sinful? ...If we become angry at the vices and crimes of others, when our office or the duties of our station demand that we watch over the conduct of those under our care, to punish and correct them, (as in the case of parents, teachers, and superiors) then anger is no sin. When one through pure love of God, becomes irritated at the sins and vices of his fellowmen, like King David, or if one urged to wrong, repels the tempter with indignation, this is even a holy anger. Thus St. Gregory says; "It is to be understood that anger created by impatience is a very different thing from anger produced by a zeal for justice. The one is caused by vice, the other by virtue." He, then, who becomes angry for justice' sake commits no sin, but his conduct is holy and praiseworthy, for even Our Lord was angry at those who bought and sold in the temple, Paul at the magician Elymas, (Act xiii. 8.), and Peter at the deceit of Ananias and Saphira. (Acts v. 3.) Anger, then, to be without sin,

must proceed from true zeal for God's honor and the salvation of souls, by which we seek to prevent others from sin, and to make them better. Even in this respect, we must be careful to allow our anger no control over our reason, but to use it merely as a means of doing good, for we are often apt to take the sting of anger for holy zeal, when it is really nothing but egotism and ambition.⁹

A man's anger or rebuke is sinful if he hates or envies the person he rebukes, if his purpose is to provoke, if he rashly judges, or if his rebuke is too severe or not severe enough in relation to the circumstances of the sinner. The severity of a rebuke must equal the obstinacy or influence of the sinner.

A rebuke that is not severe enough in relation to an obstinate or influential sinner is unjust and uncharitable because it lessens the true nature of the sinner's guilt or his threat to souls, which also causes scandal. Regarding these type of sinners, St. Paul says, "rebuke them sharply." (Titus 1:13) The Catholic commentary on this passage says the following:

"This testimony, or character, says the apostle, is true, by public fame of them, and therefore they must be rebuked sharply, their condition and dispositions requiring it."

However, a rebuke that is too severe in relation to a less obstinate sinner is also unjust and uncharitable because it can cause the sinner who would have listened to a milder rebuke to not listen, to senselessly argue, or to walk away. Hence, instead of aiding his conversion, it can work against it. St. John Chrysostom says the following:

"The physician, if where he ought to cut, he cuts not, and where he ought not, he does cut, mars all. Wherefore, I beseech you let us use the thing (anger) at its proper time. The proper time for anger is never where we move in our own quarrel: but if it is our duty to correct others, then is the time to use it, that we may by force deliver others."¹⁰

We see the two sinful extremes: not being angry when you should and being angry when you should not. A man's just rebuke and righteous anger adjust themselves according to the condition of the sinner or sinners he addresses. The degree of righteous anger and rebuke depends on the obstinacy of the sinner or his influence over people. The more obstinate or influential a sinner is, the more severe the rebuke and anger must be.

Therefore, for anger or rebuke to be righteous, it must have a proper motive and be used in a proper manner, time, and measure: "*The heart of a wise man understandeth time and answer.*" (Ecltes. 8:5) A wise man, a good Catholic, orders "*all things in measure, and number, and weight.*" (Wis. 11:21) In every case, one must hate the sin and love the sinner no matter how obstinate the sinner is. St. Jude teaches that some men must be more severely rebuked than others and that Catholics must always hate sin: "*And some indeed reprove, being judged: But others save, pulling them out of the fire. And on others have mercy, in fear, hating also the spotted garment which is carnal.*" (Jude 1:22-23)

Douay commentary, Jude 1:22-23: "And some indeed reprove being judged... He gives them another instruction to practice charity in endeavouring to convert their neighbour, where they will meet with three sorts of persons: 1st, With persons obstinate in their errors and sins; these may be said to be already judged and

⁹ *Explanation of the Epistles and Gospels for the Sundays, Holydays and Festivals throughout the Ecclesiastical Year*, 1874, Instructions for Fifth Sunday after Pentecost, p. 455.

¹⁰ Homily XVII, Acts VII. 35.

condemned; they are to be sharply reprehended, reproved, and if possible convinced of their error. 2d, As to others you must endeavour to save them, by pulling them, as it were, out of the fire, from the ruin they stand in great danger of. 3d, You must have mercy on others in fear, when you see them through ignorance of frailty, in danger of being drawn into the snares of these heretics; with these you must deal more gently and mildly, with a charitable compassion, hating always, and teaching others to hate the carnal garment which is spotted, their sensual and corrupt manners, that defile both the soul and body."

The first approach to a sinner, knowing nothing else of him that requires more severity, must be with gentleness even to certain degree with the obstinate. This gentleness can cause a sinner to become less obstinate. St. Paul first approached the sinful Corinthians who were not harsh enough in their treatment of a public fornicator in writing and with somewhat anger tempered by meekness but with the promise to visit them with the rod, severity, if they did not heed his meek admonishment. He said to them, "*What will you? Shall I come to you with a rod? Or in charity and in the spirit of meekness?*" (1 Cor. 4:21) The just use of the rod is also a great act of charity or else St. Paul would have sinned by threatening its use, but it is not the charity that is accompanied with meekness. Because these Corinthian's were not obstinate, St. Paul's meek admonishment was enough for them to repent and cast out the fornicator. Again, addressing the Corinthians who were infected with obstinate sinners, St. Paul says, "*Behold, this is the third time I am coming to you: In the mouth of two or three witnesses shall every word stand. I have told before, and foretell, as present, and now absent, to them that sinned before, and to all the rest, that if I come again, I will not spare. Do you seek a proof of Christ that speaketh in me, who towards you is not weak, but is mighty in you? ...Now we pray God, that you may do no evil... Therefore I write these things, being absent, that, being present, I may not deal more severely, according to the power which the Lord hath given me unto edification, and not unto destruction.*" (2 Cor. 13:1-3, 7, 10) Severity, then, is regulated according to the obstinacy of the sinner.

Only if the sinner whom you are trying to convert continues to be obstinate must a severer rebuke and righteous anger be used and in proper measure to equal his degree of obstinacy. A more severe rebuke and righteous anger are required when denouncing a public sinner who is already known to be obstinate or influential. He must be rebuked with righteous anger according to the degree of his obstinacy or influence. St. Paul's harsher rebuke of certain public sinners converted some of them and saved others from being influenced by them. Commenting on this, St. John Chrysostom writes, "I [St. Paul] ...have made my language the stronger, that by cutting deeper I might free you from the venom of them that intoxicate you; that I might bring you back to a pure health of soul."¹¹

A different case presents itself when a public rebuke addresses a group in general either by speech or in writing. The most obstinate or influential sinners of the group must be addressed to discredit them in the eyes of others and show them how angry God is with them and the mortal danger they pose to others. This is the way Jesus Christ and St. John the Baptist rebuked the Pharisees in general, severely and with righteous anger, even though not all them were bad willed, such as Nicodemus and Joseph of Arimathea.

Lastly, beware of timidity, one may think his righteous anger and rebuke is too severe, when, in fact, they are needed. You will find that most people, because of pride, do not want to be told they are wrong no matter how nice you tell them. They will hate,

¹¹ Homily VI, Matt. II. 1, 2.

detract, and calumniate you even if you rebuked them with a proper motive and in a proper time, manner, and measure. You will also find that obstinate sinners never think they are sinners or obstinate. Therefore, they always think your anger or rebuke is sinful no matter how righteous it is. That is why they murdered the prophets, Jesus, and the martyrs. Dare anyone say that Jesus Christ—sinless, perfect, and God—uncharitably rebuked men, was too severe; yet, that is what obstinate sinners thought which led them to calumniate and murder Him. Do not let obstinate sinners be the judge as to what is just regarding rebuke and righteous anger. Indeed, in their obstinacy, they will be sinfully angry with you when you justly rebuke them; they will try to stifle and silence you by attempting to discredit you; yet this is all the more reason to rebuke them with more severity and righteous anger. If you allow them to silence you or dilute your denunciation or weaken your attempts to eradicate the problem, you have already lost the battle and are on the road to hell with them. Speaking for St. Paul, St. John Chrysostom writes,

And perhaps indeed many of them [obstinate sinners] will even laugh at the things that are said by us. But I most of all lament and bewail them on this account, that they do not even know what they ought to laugh at, and for what they ought especially to mourn, but they confound and disturb and disorder everything. On this account I bewail them. ...There is a Judgment, there is a Punishment, there is a Resurrection, there is an Inquisition into what we have done! The Lord cometh in the clouds “Before Him,” he says, “a fire will be kindled, and round about Him a mighty tempest” (Ps. 1. 3, Sept.) A river of fire rolls before him, the undying worm, unquenchable fire, outer darkness, gnashing of teeth. Although you should be angry with me ten thousand times for mentioning these things, I shall not cease from mentioning them. For if the prophets, though stoned, did not keep silence, much more ought we to bear with enmities, and not to discourse to you with a view to please, that we may not, for having deceived you, be ourselves cut in asunder. There is punishment, deathless, unallayed, and no one to stand up for us. “Who will pity,” he says, “the charmer that is bitten by a serpent?” (Ecclus. xii. 13.)¹²

¹² Homily IX, 1 Thessalonians v. 10, 11.