

Against Girolamo Savonarola

By Richard Joseph Michael Ibranyi

Denunciation

The Dominican theologian Fr. Girolamo Savonarola (1452-1498) was a notorious heretic but not for the reasons given by others. Many condemn him for the good things he did. But it only takes one bad thing to send you to hell. While Savonarola rightly condemned sodomy and other sins of immorality, his sins were worse than those because he was a heretic who thus sinned against the faith and First Commandment, sins that are infinitely more evil than sins against the moral commandments. The very evil things that Savonarola did that placed him outside the Catholic Church and on the road to hell were the following heresies that he embraced and taught, which he got from his idol the heretic Thomas Aquinas. Regarding those who die with the sole guilt of original sin,

1. He taught the heresy that they do not go to hell but to a third eternal place. He taught that they will reside for all eternity on the new earth after the General Judgment.
2. He taught the heresies that they are not partners with Satan and do not suffer at all but are happy and united to God.
3. He taught the heresy that they will get glorified bodies and supernatural gifts, which denies the dogmas regarding the evil effects and consequences of original sin.
4. He taught the heresy that original sin is not a real sin that causes real personal guilt but only a deprivation of the Vision of God and the Kingdom of Heaven.

Evidence

The heretic Fr. Girolamo Savonarola, “Palm Sunday Procession Sermon, Amos and Zacharias,” Sermon XL, March 27, 1496: “All men who are born have original sin, and if they die without baptism, they go not to Hell but to Limbo, where they will never see the face of God, and this is their penalty.”

The heretic Fr. Girolamo Savonarola, *The Triumph of the Cross*, 1497 AD, Chapter 9, “The Christian Doctrine of Original Sin Is Neither Unreasonable Nor Incredible,” pp. 121-123: “Man cannot attain to beatitude without the gift of supernatural grace. Therefore, he who dies in original sin is deprived of eternal life; but he is not, therefore and thereby, subjected to any sorrow or suffering. Not being proportioned to beatitude, he is incapable of enjoying it. He does not, however, suffer from the loss; because God rectifies his will, conforming it to His own, and taking from it the desire of that which is impossible to it. A man who has no claim to an imperial crown, does not grieve because he is not an Emperor. Neither does such a soul suffer any sensible pain. On the contrary, it is endowed with all perfection proper to human nature—such as the knowledge of all natural things, and even the contemplation, by means of creatures, of such as are Divine. It enjoys all the happiness which human nature can enjoy. Furthermore, God confers upon these souls certain supernatural gifts—such as immortality, and impassibility of body—so that they are not subject to human infirmity; nor will they ever

suffer sensible pain. And, although we believe that the abode of these souls is Limbo, the place of their habitation signifies but little. My private opinion, (subject to any future pronouncement of the Holy Roman Church), is, that after the resurrection, they will dwell on the purified and glorified earth. My reason for thus thinking is, that if the place of habitation be proportioned to the inhabitant, souls informing immortal and impassible bodies, and enjoying all the happiness natural to man, ought not to be deprived of the light of the sun and of other natural advantages and delights, in which they could have no share were they detained in a subterranean Limbo. We may go further, and say, that such a deprivation would not only be a diminution of happiness, but a sensible pain. Original sin, however, although it involves, as its consequence, the loss of the Beatific Vision, does not imply the endurance of sensible pain. Thus, we see, that God, in His dealings with souls that pass from life in original sin, manifests, in a peculiar manner, His justice and His wisdom. We see also that the Christian teaching concerning original sin is neither incredible nor unreasonable.”¹

Next to the above quote in the book that I got the heresy from was a comment from a previous reader that says “Catholic View?” Hence this reader was shocked and scandalized. He knew that this is not the Catholic view and that the Catholic Church has already infallibly pronounced on the matter, and did so three times—at the Sixteenth Council of Carthage in 418 AD, at the Second Council of Lyons in 1274 AD, and at the Council of Florence in 1439 AD:

418 AD, Pope Saint Zosimus, *Sixteenth Council of Carthage*: “Canon 3.1. If any man says that in the kingdom of heaven or elsewhere there is a certain middle place, where children who die unbaptized live in bliss (*beate vivant*), whereas without baptism they cannot enter into the kingdom of heaven, that is, into eternal life, let him be anathema. For when the Lord says: ‘Unless a man be born again of water and the Holy Spirit, he shall not enter into the kingdom of God’, what Catholic will doubt that he will be a partner of the devil who has not deserved to be a coheir of Christ? For he who lacks the right part will without doubt run to the left.”²

1274 AD, Pope Gregory X, *Second Council of Lyons*: “The souls of those who die in mortal sin or only with original sin go down into hell, but there they receive unequal [*disparibus*] punishments.”

1439 AD, Pope Eugene IV, *Council of Florence*: “The souls of those who depart in actual mortal sin or in original sin only, descend immediately into hell but to undergo punishments of unequal [*disparibus*] kinds.”

Obviously the notorious heretic Savonarola was too busy reading the works of his false gods, Thomas Aquinas and the Summa and other scholastics, to care much about dogmatic teachings. He obviously chose them over dogma and thus over the one true God, God the Holy Spirit, who spoke through the popes in the above infallible decrees. In the eyes and heart of Savonarola, Aquinas won hands down. And Savonarola’s appeal to the Catholic Church and thus to a future pope to settle this issue is yet another heresy for appealing to a pope to undue past popes’ infallible decrees.

In the last sentence from his above heretical quote, Savonarola proves that he has the same spirit as the Greek philosophers, Theophilosophers (aka Scholastics), and other humanists who have a problem with original sin, God sending infants to the hell of the damned to suffer for all eternity, and God’s other punishments and damning judgments. So what does he do? He denies

¹ *The Triumph of the Cross*, by Fra Girolamo Savonarola, (translated from the Italian, edited, with introduction by the Very Rev. Father John Procter, S.T.L., Provincial of the Dominicans in England). Nihil Obstat: Joannes Procter, O.P., S.T.L., March 27, 1901; Imprimatur: Herbertus Cardinalis Vaughan, Archiepiscopus Westmonast., March 28, 1901.

² Translated by the Right Rev. Charles Joseph Hefele, D.D., & Henry Nutcombe Oxenham, M.A. Edited by Rev. Daniel R. Jennings, M.A.

the supernatural dogmas because his intellect, his human reasoning, cannot understand the justice and mercy of God regarding the dogmas on original sin. He bows to his intellect instead of to the Catholic faith and the dogmas that are above human understanding. He bows to the human intellect, to human reason, weak and sinful as it is, and denies the faith and God's intellect, justice, mercy, and holy purity. He idolizes fallen man and condemns the all holy, all pure, all powerful, all knowing God:

The notorious heretic Savonarola: "Thus, we see, that God, in His dealings with souls that pass from life in original sin, manifests, in a peculiar manner, His justice and His wisdom. We see also that the Christian teaching concerning original sin is neither incredible nor unreasonable."

In trying to make people reasonably understand a dogma that is above human reason, he has denied the dogma and the necessity of faith. Instead of demanding that people believe this supernatural mystery by an act of faith alone, he denies the dogma by making it conform to human reason, as all Philosophers and Scholastics do in one way or another, such as the Scholastics who deny the Salvation Dogma and other dogmas regarding God's judgments and punishments. In trying to make God out to be more merciful and just, Savonarola teaches the heresies that those who die with the sole guilt of original sin are happy and united to God and are not in the hell of the damned. But instead of making God out to be more merciful and just, the heretic Savonarola has in fact condemned the true God as unjust and unmerciful because God does send those who die with the sole guilt of original sin to the hell of the damned to be partners with the Devil for all eternity and to suffer real pain. A true Catholic knows there are things that God does that are above the puny human intellect and thus accepts all these things by a pure act of faith alone and says,

"Blessed art thou, O Lord, the God of our fathers, and thy name is worthy of praise, and glorious for ever: For thou art just in all that thou hast done to us, and all thy works are true, and thy ways right, and all thy judgments true. For thou hast executed true judgments in all the things that thou hast brought upon us, and upon Jerusalem the holy city of our fathers: for according to truth and judgment, thou hast brought all these things upon us for our sins."
(Dan. 3:26-28)

"Neither shall king, nor tyrant in thy sight inquire about them whom thou hast destroyed."
(Wis. 12:14)

(See my book *Damned Infants*: "Aquinas' Heretical Beliefs That Damned Infants Are Happy and United to God" and "Aquinas' Pelagian Heresy That Original Sin Is Not a Real Sin That Causes Real Guilt"; and also see my book *Against the Heretic Vincent Ferrer*.)

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