

On Voting for the Lesser Evil



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

“Render therefore to Caesar the things that are Caesar’s;
and to God, the things that are God’s.”
(Matthew 22:21)

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Men Must Not Commit a Lesser Sin to Avoid a Greater Sin or Attain a Greater Good

God forbids Catholics, as well as all men, to sin or to tell or help others to sin even if good comes from it. Hence God forbids Catholics, as well as all men, to commit a lesser sin rather than a greater sin or to tell or help others to commit a lesser sin rather than a greater sin.

However, in situations that are beyond the control of Catholics in which a man is going to commit a sin and they cannot prevent it, they must first pray that he does not commit the sin. But if he is set on committing the sin, then Catholics must pray that he commits a lesser sin rather than a greater sin. In this case, Catholics are not condoning or committing the lesser sin but are condoning the greater good that comes from preventing the greater sin. Even though the Catholic prayed for the lesser sin to be committed instead of the greater sin, he is forbidden to commit the lesser sin or to tell or help others to commit the lesser sin. And he must tell others, if possible, that he condemns the lesser sin and only prayed for it to prevent a greater evil.

For example, if an evildoer is about to murder Catholic men, women, and children, and Catholics have no control over it, they will first pray that he does not murder any of them; but if the evildoer is set on murder, then they must pray that he murder only the

men and thus spare the women and children. In this case, Catholics are not condoning the lesser evil (the murdering of Catholic men) but are praying for the greater good (the sparing of the Catholic women and children). However, Catholics are still forbidden to murder anyone or to tell or help others to murder anyone. Catholics are not telling the evildoer to murder the men but to spare the women and children. Hence Catholics cannot help the evildoer in murdering the Catholic men in any way but must try to prevent it if possible.

When Catholics Must Vote for Lesser-Evil Laws

The same applies when Catholics are allowed to vote for one of two laws and both are evil but one is a lesser evil. In this case, Catholics must vote for the lesser-evil law in order to prevent the greater-evil law. Even though the following theologian is an apostate, he teaches the truth in this regard:

Moral Theology, by apostate Rev. Heribert Jone, O.F.M., Cap., J.C.D., 1961: “Co-operation in evil legislation is sinful. The only exception admitted is the case in which such representative might avoid a greater evil by their co-operation; in such cases, however, they must make clear their position.”¹

The Catholics are not condoning the lesser-evil law but are condoning the greater good that comes from preventing the greater-evil law. They are actually voting *against* the greater-evil law but not *for* the lesser-evil law. When obliged, Catholics must make it known that they condemn the lesser-evil law and only voted for it to prevent a greater evil.

For example,

1. A country that allows abortions for all reasons allows its citizens to vote for a new law that allows abortions only for mothers who were raped. In this case, Catholics must vote for this lesser-evil law in order to abolish the greater-evil law. Catholics are not condoning the lesser-evil law but are rejecting the greater-evil law and condoning the greater good that comes from abolishing the greater-evil law. The greater good is that the murder of many infants will be prevented. Even though Catholics voted for this lesser-evil law, they must nevertheless condemn it and thus not obey it. And to prevent scandal, they must tell others, if possible, why they voted for it; that is, to prevent a greater evil.
2. But if a country has a law that bans abortions only in cases where the mother is raped, and allows its citizens to vote on a new law that allows abortions for all reasons, then Catholics must *not* vote for this new law because it is a greater evil than the existing law. If Catholics vote for the new law, they will be condoning the murder of many more infants.

¹ Englished and adapted to the laws and customs of the United States of America by Rev. Urban Adelman, O.F.M., Cap., J.C.D. *Nihil Obstat*: Richard Ginder, S.T.L. *Censor Librorum*, 1955; Pius Kaelin, O.F.M., Cap. *Censor Deputatus*, 1955, 1961. *Imprimi Potest*: Victor Green, O.F.M., Cap. *Provincial*, 1955; Giles Staab, O.F.M., Cap. *Provincial*, November 30, 1961. Imprimatur: + John Francis Dearden, D.D., Bishop of Pittsburgh, August 15, 1955; John J. Wright, D.D., Bishop of Pittsburgh, December 8, 1961. Published by The Newman Press, Westminster, Maryland. Sec. 203, no. 3.

3. But if a country has a law that bans all abortions, and allows its citizens to vote on a new law that allows abortions only in cases where the mothers were raped, then Catholics must not vote for this law. In this case, this evil new law opposes the good existing law. Catholics who vote for this new law will be guilty of the murder of every infant that is aborted, because the old law prevented all infants from being aborted.

When Catholics Must Vote for Evil Rulers, and Which Ones to Choose

Catholics must also vote for an evil candidate when all the candidates are evil. In this case, Catholics' priority in voting for one of them is as follows: electability, religious liberty for Catholics, and evilness:

Priorities in choosing an evil ruler

Electability

Determine the electability of the candidates, which ones have a chance to be elected and which ones have no chance at all. The candidates who have no chance to be elected are as if they were no candidates at all, such as Third Party candidates in the USA in which the system is rigged (fixed) against them so that they have no chance to be elected, especially regarding higher offices such as the presidency. They are mostly ignored by the Major Media, they are not given as much financial support as the Republican or Democratic candidates, they are not allowed to take part in major debates in many cases, they are not allowed to be listed on the voting ballot in many States, and the electoral college is fixed against them. Many times these Third Party candidates are purposely set up to draw votes away from the Republican or Democratic candidate.

If the best candidate for Catholics to vote for is un-electable, then Catholics should not vote for him and thus waste their votes. Instead, they should vote for the best of the electable candidates in order to help prevent a worse electable candidate from winning. If they vote instead for the un-electable candidate, they are helping the worse electable candidate to win and to thus go on to promote greater evils. It is as if they voted for the worse electable candidate by not voting for the better electable candidate:

The Moral Obligation of Voting, by apostate Rev. Titus Cranny, 1952: “[Anti-] Cardinal Amette, Archbishop of Paris, implies the liceity of voting for an unworthy candidate when he writes of voting for a less worthy one. ‘It would be lawful to cast them,’ he writes, ‘for candidates who though not giving complete satisfaction to all our legitimate demands would lead us to expect from them a line of conduct useful to the country rather than to keep your votes for those whose program would indeed be more perfect but whose almost certain defeat might open the door to the enemies of religion and of the social order.’²

“Thus we may say that it is permitted to vote for unworthy candidates (that is, give material cooperation) (1) if these are the only type of men on the ballot lists;

² Footnote: “Ryan-Boland, 207-208.”

(2) in order to exclude the more unworthy; (3) in order to secure the election of one who is somewhat unworthy instead of voting for a good man whose defeat is certain; (4) and when the list is mixed containing both worthy and unworthy men, so that a citizen can vote for the former only by voting for the latter at the same time.”³

For example, in a presidential race in the USA there are three candidates running for office, a Republican, a Democrat, and a member of a Third Party. The Third Party candidate is the best of them all but has no chance of winning, such as a candidate for the Constitution Party. The Republican is better than the Democrat because he gives Catholics more religious liberty than the Democrat, as the Democrat wants to force all children to attend public schools (all of which are full of idolatry, heresy, and immorality) and thus ban homeschooling or Catholics from going to Catholic schools. If Catholics vote for the best candidate regardless of electability, then they would vote for the Third Party candidate, even though he has no chance of winning, and thus they would waste their votes and help the worst candidate get elected, who would attempt to force their children to go to public schools and become paganized. Hence even though the Third Party, un-electable candidate is the best, Catholics must not vote for him because he cannot win. Instead they must vote for the best *electable* candidate because he would allow Catholics to homeschool their children or send them to Catholic schools.

For example, in a presidential race in the USA there are three candidates running for office, a Republican, a Democrat, and a member of a Third Party. The Third Party candidate is the best of them all but has no chance of winning. The Republican and Democrat both promise Catholics equal religious liberty and hence that is not a factor. However, the Republican is against abortion and will try to prevent it while the Democrat is for abortion and will try to promote it. If Catholics vote for the best candidate regardless of electability, then they would vote for the Third Party candidate, who has no chance of winning, and thus they would actually help the worst candidate get elected, who would promote abortion while hindering the better candidate who would oppose abortion. The murder of many infants would be at stake in such an election.

These two examples make it clear that Catholics must not vote for un-electable candidates. Here is another example. If un-electability were not a disqualifying factor, then Catholics in the USA when faced with choosing between non-Catholics on the ballot must not vote for any of them but write in the name of a good Catholic, even though he has no chance of winning, because he would be the best candidate of all and just as un-electable as a Third Party candidate on the ballot. But, of course, that would be a wasted vote because it would hinder or prevent the better electable candidate among the non-Catholics from being elected and thus would assist the worse electable candidate.

Even though Catholics must not vote for un-electable Third Party candidates even if they are the best candidates, they must nevertheless support the Third Party if it is the best of all the parties. They should support it financially in order for it to grow. And they should work for laws to be changed or passed that would allow its candidates to have a real chance to be elected. But Catholics should not vote for its candidates until they have a real chance of being elected.

³ The Catholic University of America Press, 1952. 4. Conditions Under Which One May Vote for Unworthy Candidates, pp. 93-96.

Religious liberty for Catholics

Determine which candidate promises Catholics the most religious liberty. This priority is more important than the evilness of the candidate. Hence if two candidates are electable, then Catholics must vote for the one who gives Catholics the most religious liberty, regardless of the evilness of the candidates. If one candidate is un-electable and two are electable, then Catholics must determine which *electable* candidate gives Catholics the most religious liberty even if the un-electable candidate gives Catholics the most religious liberty, since he has no chance of winning and thus of giving Catholics any religious liberty. (See in this book [Catholics Must Pray First for Evil Rulers Who Will Allow Them Religious Liberty](#), p. 12.)

Evilness

Determine the evilness of the candidates and rank them from the lesser evil to the most evil according to their positions on the Catholic faith and morals. If two candidates are electable and both promise Catholics an equal amount of religious liberty, then Catholics must choose the lesser-evil candidate. However, if one of the electable candidates promises Catholics more religious liberty, then Catholics must choose that candidate even if he is more evil than the other electable candidate who promises Catholics less religious liberty.

Catholics sin if they do not vote

Catholics are obliged to work for the best possible leaders and hence are obliged to vote for the best electable candidates, even if all the candidates are evil. If Catholics do not vote, then they at least commit a venial sin. If they have been informed of their obligation, as this book does, and still do not vote, then they commit a mortal sin.

Even though the following moral theologians were apostates and immoral, they do teach the dogma that Catholics must vote for laws that are lesser evil and for the best electable leaders, even if all of them are evil:

Moral Theology, by apostates John A. McHugh, O.P., and Charles J. Callan, O.P., 1958: “2643. The Duty of Exercising the Electoral Franchise.—(a) There is a grave duty of using the privilege granted to citizens of voting in public elections, and especially primaries; for the welfare of the community and the moral, intellectual, and physical good of individuals depend on the kind of men who are nominated or chosen to rule, and on the ticket platforms voted for. Hence, those who neglect to vote cooperate negatively with a serious harm (viz., evil in power), or at least with public unconcern about public matters—for example, those who neglect through laziness or indifference to condemn [sinful things] by their vote. A grave inconvenience (e.g., sickness, ostracism, exile, persecution), but not a slight inconvenience (such as loss of time, trouble, ridicule), excuses from the duty; for an affirmative law has exceptions. Neither is there an obligation to vote when an election is a mere formality, as when there is but one candidate or party.

“(b) ... The obligation is...one of legal justice, arising from the fact that the common weal is everybody’s business and responsibility, especially in a republic. Hence,...a citizen who stays away from the polls sins, and perhaps gravely, against

legal justice... [However,] citizens do not make themselves responsible for all the acts of their representatives.

“2644. Manner of Voting.—(a) Object.— ...The voters must...vote...for the person whom they honestly think, all things considered, most worthy. In minor offices (such as constable or town clerk) it suffices that the candidate be known as conscientious; but in major offices (such as President, governor, congressman, legislator, or judge) the party principles for which he stands have to be considered chiefly... It is lawful to vote for an unworthy candidate when this is necessary to prevent a greater evil, as when the opposing candidate is much worse, or a good ticket cannot be elected unless some less worthy candidates are included.

“(b) Purpose.—The end which the voter should have in mind is the good of the public, and hence it is not right to vote for candidates solely or chiefly because they are personal friends, members of one’s own race, organization...or because one wishes to gain favor or escape enmity...

“2645. Obligation to Seek Office.—A worthy man should run for office in the following case: (a) when the public good calls for his candidacy (e.g., when his election or candidacy will avert serious evils, and there is no one else so available); and (b) there is no grave impediment to his candidacy (such as supremely important private affairs or ill-health that makes it impossible to run).”⁴

Moral Theology, by apostate Rev. Heribert Jone, O.F.M., Cap., J.C.D., 1961: “Co-operation in evil legislation is sinful – The only exception admitted is the case in which such representatives might avoid a greater evil by their co-operation; in such cases, however, they must make clear their position...

“Election of good representatives – Voting is a civic duty which would seem to bind at least under venial sin whenever a good candidate has an unworthy opponent. It might even be a mortal sin if one’s refusal to vote would result in the election of an unworthy candidate. One may vote for an unworthy candidate only when this is necessary to prevent a still less worthy candidate from obtaining office; but in such a case one should explain the reason for his action if this is possible.”⁵

This Catholic dogma is held by the ordinary magisterium of the Catholic Church (that is, the unanimous consensus of the apostles and other Church Fathers) and was practiced by God’s chosen people during the Old Testament era and now during the New Testament era, when they had a choice regarding laws and rulers.

Catholics sin if they do not vote for the best electable candidate

If a Catholic knows all the positions of the candidates but nevertheless votes for a worse electable candidate instead of a better electable candidate, then he commits a mortal sin.

Catholics Must Belong to the Best Political Party

The priority in choosing a party to belong to when there are only evil parties is as follows: electability, religious liberty for Catholics, and evilness. Hence Catholics must belong to and support the best of the electable parties even though that party may have many evil positions. And if there is an even better party but it is un-electable, then Catholics must also belong to it and support it, although they cannot vote for their

⁴ *Nihil Obstat*: John A. Goodwine, J.C.D., *Censor Librorum*. Imprimatur: + Francis Cardinal Spellman, Archbishop of New York, New York, May 24, 1958. Published by Joseph F. Wagner, Inc., New York City, and B. Herder, London, 1958.

⁵Sec. 203, no. 3; Sec. 205, no. 3.

candidates until they become electable. However, if the better electable Party does not let their members also belong to the un-electable and best Party, then Catholics must at least support the un-electable Party and work for it to become accepted and electable.

If the electable party that Catholics belong to becomes worse than another electable party, then Catholics must leave that party and join the other.

For example, in the USA as of 2016 the best of the electable parties is the Republican Party and hence Catholics must belong to and support the Republican Party. The Republican Party is better than the Democratic Party because it gives Catholics more religious liberty than the Democratic Party. However, if both parties gave Catholics equal religious liberty, then Catholics would still have to belong to the Republican Party because it is less evil than the Democratic Party. While Catholics cannot vote for candidates of the Constitution Party because they are un-electable, they must nevertheless support the Party because it is better than the Republican Party. Hence Catholics must also belong to and support the Constitution Party and work for it to grow and its candidates to become electable. Any so-called Catholic who belongs to a worse party, such as the Democratic Party in the USA, is guilty of mortal sin. However, just because Catholics must belong to the Republican Party and not the Democratic Party does not mean they cannot vote for a Democrat over a Republican if the Democrat is the better candidate. If he is, then they are bound to vote for him.

Catholics Must Obey Religious Leaders' Just Commands on What and Who to Vote For

Catholic leaders, such as the pope, bishops, and heads of religious orders, are obliged to tell their flock which laws and leaders to vote for. As long as the Catholic leaders' choice is just, then Catholics must obey them under pain of mortal sin. This gives Catholics a powerful, unified voting bloc in States where voting is allowed. Hence they can greatly influence the positions of non-Catholic candidates. When Catholic leaders command Catholics whom to vote for, it also helps many Catholics who do not have the time to sufficiently examine all the laws and candidates in order to determine which candidates are un-electable.

Keep in mind that the current-day so-called Catholic leaders are not Catholic and thus hold no offices in the Catholic Church. They are all apostates.⁶ In order for the nominal Catholic Church in the USA to be exempt from taxes as a non-profit institution according to the IRS 501(c)3 law, it had to agree that its leaders and priests cannot, in the name of the Catholic Church, talk about politics or get involved in politics and cannot promote any political party or candidate. That is one reason why these nominal Catholics have no effective political power, they have no unified voting bloc. However, the worst thing is that they are heretics on this point alone for consenting to this heretical IRS law. No true Catholic can ever consent to this heretical law because it bans the Catholic Church and thus God—the very God who created and rules over all things—from speaking out and promoting political laws, causes, and candidates. No one can handcuff God or make Him dumb in the mouth so that He cannot speak. For the lust of money, it is the apostate

⁶ See RJMI books *Non-Catholics Cannot Hold Offices in the Catholic Church* and *The Great Apostasy*, and RJMI article “No Popes and Cardinals Since 1130.”

shepherds who have become dumb in the mouth so that they cannot speak when they should, like dumb dogs who cannot bark. They are apostates and hirelings:

“His watchmen are all blind, they are all ignorant: dumb dogs not able to bark, seeing vain things, sleeping and loving dreams. And most impudent dogs, they never had enough: the shepherds themselves knew no understanding: all have turned aside into their own way, every one after his own gain, from the first even to the last. (Isa. 56:10-11) And the hireling flieth because he is a hireling and he hath no care for the sheep. (Jn. 10:13) Beware of false prophets, who come to you in the clothing of sheep but inwardly they are ravening wolves. (Mt. 7:15)”

When Catholics Must Inform Others Why They Voted for Evil Laws or Evil Rulers

It is understood that most men do not believe every single thing the candidate they voted for believes in. This is especially true when Catholics have to vote for a candidate who is evil because he is the best choice out of the other evil candidates. Just because Catholics voted for him does not mean they believe in and support all that he believes in and supports. This is the same as when God’s chosen people live in pagan nations and are under pagan rulers, such as Joseph in Egypt under Pharaoh. Just because Joseph honored and obeyed Pharaoh as his ruler did not mean that Joseph believed, supported, and obeyed Pharaoh in everything. And Joseph was not obliged to profess his faith all the time and in all places.

The same applies to Catholics who live in non-Catholic nations, vote for non-Catholic rulers, and obey non-Catholic rulers. They do not always have to profess the faith at all times and in all places. Only when they are obliged to profess the faith must they then profess it. But when obliged, a Catholic must tell others why he voted for an evil law or evil ruler (that is, to avoid a greater evil) and inform them about the evil parts of the law and the evil things about the ruler:

Moral Theology, by apostate Rev. Heribert Jone, O.F.M., Cap., J.C.D., 1961: “Co-operation in evil legislation is sinful – The only exception admitted is the case in which such representatives might avoid a greater evil by their co-operation; in such cases, however, they must make clear their position...

“Election of good representatives – Voting is a civic duty which would seem to bind at least under venial sin whenever a good candidate has an unworthy opponent. It might even be a mortal sin if one’s refusal to vote would result in the election of an unworthy candidate. One may vote for an unworthy candidate only when this is necessary to prevent a still less worthy candidate from obtaining office; but in such a case one should explain the reason for his action if this is possible.”⁷

Catholics Can Form Coalitions with Conservative Non-Catholics

In non-Catholic States, the Catholic Church and her members can form coalitions with conservative non-Catholics for the common good regarding morals and faith issues that they have in common. However, Catholics are then obliged to let the non-Catholics know that there is only one God, the Catholic God, and one Church, the Catholic Church, and

⁷Sec. 203, no. 3; Sec. 205, no. 3.

that only Catholics have a hope to be saved. Hence the Catholics must inform the non-Catholics that their religions are false and thus they cannot be saved in or by them. Catholics must let the non-Catholics know that they cannot pray with them or have any other kind of religious communion with them. And the non-Catholics should also profess their faith openly and honestly, such as Protestants or Moslems, professing that they believe Catholicism is a false religion and that Catholics, as long as they remain Catholic, cannot be saved. Hence there will be no hypocrisy, misunderstandings, or surprises among the members of the coalition. This profession of faith does not have to be made constantly but just enough for each to know the others' religious beliefs. It should be written in the charter. And it can be made known every now and then, such as once a year at the beginning of a major meeting. The coalition can then spend most of the time working for the common good regarding the good things they have in common.

For example, when I was talking to a Southern Baptist on some topics we shared in common, I first told him, "I tell you this because I love you and want you to be saved. There is no salvation outside of the Catholic Church. The Catholic Church and faith is the one true Church and faith." He held the position that we are all the same, and I told him we are not all the same. I said, "I would respect you more if you simply said 'I believe the Catholic Church is a false Church, I do not believe in the papacy, and Catholics are on the road to hell.'" We then began to talk about topics we had in common. There was then no illusion that our religions are the same or that both are good and acceptable to God.

Catholics Are Surrounded by Evildoers

Catholics, like the faithful Jews during the Old Covenant era, live in a world that is mostly evil and hostile to them and thus are surrounded by evildoers and their evil beliefs, evil laws, and evil ways. Jesus did not pray to the Father that He take Catholics out of the world but that He would protect them in this world because they needed to stay in this evil world in order to bear Catholic children and to try to convert the evildoers and evil nations:

"And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee. I have manifested thy name to the men whom thou hast given me out of the world... I pray for them: I pray not for the world, but for them whom thou hast given me: because they are thine... And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me, that they may be one, as we also are... I have given them thy word; and the world hath hated them because they are not of the world, as I also am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. They are not of the world, as I also am not of the world. Sanctify them in truth. Thy word is truth. As thou hast sent me into the world, I also have sent them into the world." (Jn. 17:5-18)

Catholics must be in this world in order to try to convert it by their words and deeds and populate it with Catholic citizens. Hence there are many evil things Catholics must tolerate in this evil world. If God did not want Catholics to tolerate evil things in this world, then God would have to destroy every evildoer in the world and hence there would be no chance for them to convert and be saved. And we know that God loves all men and wants them to be saved:

“But thou hast mercy upon all, because thou canst do all things and overlookest the sins of men for the sake of repentance. For thou lovest all things that are, and hatest none of the things which thou hast made: for thou didst not appoint or make any thing hating it.” (Wis. 11:24-25)

“Who will have all men to be saved, and to come to the knowledge of the truth.” (1 Tim. 2:4)

Hence God gives all men a certain amount of chances and time to convert. If they do not, then He kills them or has them killed by others. Therefore Catholics must tolerate and live among many sinful things in this evil world while not committing sin or telling or helping others to commit sin, not even the least sin.

Catholics Must Obey and Honor Evil Rulers

Many times during the Old Covenant era, Jews were placed under a pagan ruler to punish them for their sins:

“And the nations shall know that the house of Israel were made captives for their iniquity, because they forsook me, and I hid my face from them: and I delivered them into the hands of their enemies, and they fell all by the sword. I have dealt with them according to their uncleanness, and wickedness, and hid my face from them.” (Ez. 39:23-24)

When in exile and thus living in pagan nations, the Jews were commanded by God to obey and respect their pagan rulers and their laws in all things but sin. Hence they had to tolerate many evil things under pagan rulers and the pagan countries in which they lived while not embracing or respecting the sinful things. But they were commanded by God to obey, respect, and support the non-sinful things.

Jesus and the apostles commanded Catholics to give Caesar his due

Catholics, God’s only chosen people during the New Covenant era, also find themselves ruled by non-Catholics in non-Catholic lands when they enter these lands as missionaries or are punished by God for their sins. The first duty of Catholics living in non-Catholic lands is their duty to God. If they want to be saved, Catholics must first and above all else love God with their whole heart, soul, and mind; and only then can they truly love other things:

“Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets.” (Mt. 22:37-40)

Proof that a man truly loves God is that he obeys all of God’s commandments. Jesus says, “If you love me, keep my commandments. . . . He that loveth me not, keepeth not my words.” (Jn. 14:15, 24) If Catholics want to be saved, they must obey all of God’s commandments. Jesus says, “If thou wilt enter into life, keep the commandments.” (Mt. 19:17) One of God’s commandments is that Catholics must obey their lawful rulers, even non-Catholic rulers, in all things possible and not sinful. Jesus commands Catholics to

“Render therefore to Caesar the things that are Caesar’s; and to God, the things that are God’s.” (Mt. 22:21)

Catholic commentary on Mk. 12:17: “...Christ clearly establishes here the strict obligation of paying to Caesar what belongs to Caesar...”

Hence the second duty of Catholics living in non-Catholic lands is to obey Caesar, the non-Catholic rulers. Echoing Christ, St. Paul teaches Catholics about this duty:

“Let every soul be subject to higher powers. For there is no power but from God and those that are ordained of God. Therefore, he that resisteth the power resisteth the ordinance of God. And they that resist purchase to themselves damnation. For princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise from the same. For he is God’s minister to thee, for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God’s minister: an avenger to execute wrath upon him that doth evil. Wherefore be subject of necessity, not only for wrath but also for conscience’ sake. For therefore also you pay tribute. For they are the ministers of God, serving unto this purpose. Render therefore to all men their dues. Tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honour, to whom honour.” (Rom. 13:1-7)

Catholic commentary on Rom. 13:1: “**Let every soul**, or every one, **be subject**, &c. The Jews were apt to think themselves not subject to temporal princes, as to taxes, &c.; and lest Christians should misconstrue their Christian liberty, he here teacheth them that every one (even priests and bishops...) must be subject and obedient to princes, even to heathens, as they were at that time, as to laws that regarded the policy of the civil government, honoring them, obeying them, and their laws, as it is the will of God, because the power they act by is from God. So that to resist them is to resist God. And every Christian must obey them even for conscience’ sake. ... S. Paul does not say that there is no prince but from God, but only that there is no power but from God, meaning no lawful power, and speaking of true and just laws.”

Therefore, when God’s chosen people find themselves under the yoke of unbelievers, they must submit to that yoke in all things possible except sin until God sees fit to deliver them by war or other legal means; that is, legal in the eyes of God. Catholics ruled by non-Catholics in non-Catholic lands would do well to think of themselves as Joseph in Egypt, Daniel in Babylon, and Queen Esther in Persia. While living and working in godless lands and being ruled by godless people, they maintained the faith and obeyed the rulers in all things possible and not sinful.

Hence Catholics who served under or with pagan rulers obeyed and respected these rulers in all things but sin while tolerating sinful things, such as the pagan temples, idols, and immorality. Part of obeying a pagan ruler and his pagan nation is to support it by taxes. Hence Jesus told the apostles and other Jews to pay taxes to pagan Rome:

“Who coming, say to him: Master, we know that thou art a true speaker, and carest not for any man; for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Caesar; or shall we not give it? Who knowing their wiliness, saith to them: Why tempt you me? bring me a penny that I may see it. And they brought it him. And he saith to them: Whose is this image and inscription? They say to him, Caesar’s. And Jesus answering, said to them: Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s. And they marvelled at him.” (Mk. 12:14-17)

Even though some of the taxes went to support pagan temples and idols, the Jews were not guilty for supporting pagan temples and idols. In this case, the Jews paid taxes for the

good things while not condoning the use of their taxes for sinful things. However, if a Jew used his money to directly build a pagan temple or set up an idol, then he would be guilty of the mortal sin of idolatry.

In the same way, Catholics must pay taxes to the non-Catholic governments they live under even if those governments use some of the tax money for abortions, contraception, or to teach heresies or idolatries. In this case, Catholics pay taxes for the good things while not condoning the use of their taxes for evil things. However, if a so-called Catholic procured an abortion, practiced contraception, or believed in heresy or idolatry, then that so-called Catholic committed a mortal sin against morals or the faith; and if it was against the faith, then he is no longer Catholic.

Catholics Can Hold Offices in Evil Governments

Joseph in Egypt, Daniel in Babylon, and Queen Esther in Persia

God allowed and even desired that some of His chosen people hold offices in evil governments, such as Joseph in Egypt, Daniel in Babylon, and Queen Esther in Persia. What is said about these faithful Jews who lived during the Old Covenant era now applies to Catholics during the New Covenant era who are living in non-Catholic nations:

- Joseph, son of Jacob, was second in power in all of pagan Egypt:

“The counsel pleased Pharaoh and all his servants. And he said to them: Can we find such another man that is full of the spirit of God? He said therefore to Joseph: Seeing God hath shewn thee all that thou hast said, can I find one wiser and one like unto thee? Thou shalt be over my house, and at the commandment of thy mouth all the people shall obey: only in the kingly throne will I be above thee. And again Pharaoh said to Joseph: Behold, I have appointed thee over the whole land of Egypt. And he took his ring from his own hand, and gave it into his hand: and he put upon him a robe of silk, and put a chain of gold about his neck. And he made him go up into his second chariot, the crier proclaiming that all should bow their knee before him, and that they should know he was made governor over the whole land of Egypt. And the king said to Joseph: I am Pharaoh; without thy commandment no man shall move hand or foot in all the land of Egypt.” (Gen. 41:37-44)

- The holy Prophet Daniel held a high office in pagan Babylon:

“And when the king had spoken to them, there were not found among them all such as Daniel, Ananias, Misael, and Azarias: and they stood in the king’s presence. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the diviners, and wise men, that were in all his kingdom. And Daniel continued even to the first year of king Cyrus.” (Dan. 1:19-21)

“And the king spoke to Daniel, and said: Verily your God is the God of gods, and Lord of kings, and a revealer of hidden things: seeing thou couldst discover this secret. Then the king advanced Daniel to a high station, and gave him many and great gifts: and he made him governor over all the provinces of Babylon, and chief of the magistrates over all the wise men of Babylon. And Daniel requested of the king, and he appointed Sidrach, Misach, and Abdenago over the works of the province of Babylon: but Daniel himself was in the king’s palace.” (Dan. 2:47-49)

- Esther was Queen in pagan Persia:

“And the king loved her more than all the women, and she had favour and kindness before him above all the women, and he set the royal crown on her head, and made her queen instead of Vasthi. And he commanded a magnificent feast to be prepared for all the princes, and for his servants, for the marriage and wedding of Esther. And he gave rest to all the provinces, and bestowed gifts according to princely magnificence.” (Est. 2:17-18)

These holy Jews could have refused these offices and would have been bound to if holding them would mean they would have to sin. It is better to die as a martyr and go to heaven for refusing an office that would cause them to sin than to take the office and go to hell for all eternity.⁸ The point, here, is that they accepted the offices and did not sin in spite of the evil rulers they served, the evil laws and people they lived under, and the evil people they ruled. In spite of all these evils that surrounded them, these holy Jews were not guilty of sins of association for working with evil rulers and evil citizens and tolerating evil laws as long as they did not condone or do the evil things they had to tolerate. And they were not guilty of sins of omission for not condemning these evil things in every instance, which would be almost perpetually, as long as they condemned them when they were obliged to, such as when they were directly confronted with a situation in which they must act or speak in order to not sin. In such cases, they must make it known that they condemn or do not believe in the evil they are confronted with. This was the case with the three Hebrew children who held high offices in pagan Babylon. When they were ordered to worship a golden statue set up by King Nabuchodonosor, they refused and were thrown into a furnace of fire in which God protected them from death. The King then restored them to their offices and praised the God of Israel:

“And presently at that very time some Chaldeans came and accused the Jews, and said to king Nabuchodonosor: O king, live for ever: Thou, O king, hast made a decree that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself and adore the golden statue: And that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree; they worship not thy gods nor do they adore the golden statue which thou hast set up. Then Nabuchodonosor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods nor adore the golden statue that I have set up? Now therefore if you be ready at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves and adore the statue which I have made; but if you do not adore, you shall be cast the same hour into the furnace of burning fire, and who is the God that shall deliver you out of my hand? Sidrach, Misach, and Abdenago answered and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter. For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king. But if he will not, be it known to thee, O king, that we will not worship thy gods nor adore the golden statue which thou hast set up. Then was Nabuchodonosor filled with

⁸ Catholics cannot hold offices in the United States that require them to take the heretical Pledge of Allegiance. See RJMI article “Catholics Cannot Take the USA Pledge of Allegiance or Serve in USA Military.”

fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And immediately these men were bound and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments. For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God and blessing the Lord... Then Nabuchodonosor the king was astonished, and rose up in haste, and said to his nobles: Did we not cast three men bound into the midst of the fire? They answered the king, and said: True, O king. He answered, and said: Behold I see four men loose, and walking in the midst of the fire, and there is no hurt in them, and the form of the fourth is like the Son of God. Then Nabuchodonosor came to the door of the burning fiery furnace, and said: Sidrach, Misach, and Abdenago, ye servants of the most high God, go ye forth, and come. And immediately Sidrach, Misach, and Abdenago went out from the midst of the fire. And the nobles, and the magistrates, and the judges, and the great men of the king being gathered together, considered these men, that the fire had no power on their bodies, and that not a hair of their head had been singed, nor their garments altered, nor the smell of the fire had passed on them. Then Nabuchodonosor breaking forth, said: Blessed be the God of them, to wit, of Sidrach, Misach, and Abdenago, who hath sent his angel, and delivered his servants that believed in him: and they changed the king's word, and delivered up their bodies that they might not serve, nor adore any god, except their own God. By me therefore this decree is made, that every people, tribe, and tongue, which shall speak blasphemy against the God of Sidrach, Misach, and Abdenago, shall be destroyed, and their houses laid waste: for there is no other God that can save in this manner. Then the king promoted Sidrach, Misach, and Abdenago in the province of Babylon." (Dan. 3)

This was also the case with Catholics who kept the faith while fighting in the pagan Roman army and thus were surrounded by evil rulers, evil laws, and evil soldiers. But when they were commanded to worship false gods, they refused and were martyred:

Roman Martyrology, 5th month, 8th day: "At Milan, the birthday of the holy martyr Victor, a Moor. He became a Christian in his youth and served in the imperial army. When Maximian wished to force him to offer sacrifice to idols, he persevered with the greatest fortitude in the confession of the Lord. He was first beaten with rods, but by God's protection without feeling any pain. Following this, melted lead was poured over him, which did him no injury whatsoever. The career of his glorious martyrdom was finally ended by his being beheaded."

Roman Missal, 9th month, 22nd day, Commemoration of Saints Maurice and Companions: "Maurice was leader of the Theban legion composed entirely of Christians, who were massacred at Agaunum, today St. Maurice-en-Valais, for refusing to sacrifice to the gods in the persecution of Diocletian, about 303."

Catholics Must Pray First for Evil Rulers Who Will Allow Them Religious Liberty

When living under non-Catholic governments, the primary and overriding thing Catholics must pray for is that the evil rulers will favor them and thus allow them the religious liberty to profess and live by the Catholic faith in peace and security:

“Thus saith the Lord of hosts the God of Israel, to all that are carried away captives, whom I have caused to be carried away from Jerusalem to Babylon: Build ye houses, and dwell in them: and plant orchards, and eat the fruit of them. Take ye wives, and beget sons and daughters: and take wives for your sons, and give your daughters to husbands, and let them bear sons and daughters: and be ye multiplied there, and be not few in number. And seek the peace of the city, to which I have caused you to be carried away captives; and pray to the Lord for it: for in the peace thereof shall be your peace.” (Jer. 29:4-7)

“After that, Nabuchodonosor the king of Babylon had carried away Jechonias, and the princes, and all the powerful men, and the people of the land from Jerusalem, and brought them bound to Babylon. And they said: Behold we have sent you money, buy with it holocausts, and frankincense, and make meat offerings, and offerings for sin at the altar of the Lord our God: And pray ye for the life of Nabuchodonosor the king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven: And that the Lord may give us strength, and enlighten our eyes, that we may live under the shadow of Nabuchodonosor the king of Babylon, and under the shadow of Balthasar his son, and may serve them many days, and may find favour in their sight.” (Bar. 1:9-12)

“I desire therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men: For kings, and for all that are in high station: that we may lead a quiet and a peaceable life in all piety and chastity. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come to the knowledge of the truth.” (1 Tim. 2:1-4)

If Catholics are under an evil ruler who favors them, they would pray that God will keep him in power and they pray for his prosperity and health—to such a ruler they could say, and mean it, “O King, live forever!” However, if they are under an evil ruler who does not favor them, they must pray for him to favor them or else for God to replace him with a ruler who will favor them and thus give them religious liberty. Their prayer in regard to such an evil ruler could be, “O King, favor us or die!”

The first and overriding priority, then, for Catholics is to have the religious liberty to profess and live by the Catholic faith in peace and security, no matter how evil the ruler and his laws are. This also is a great benefit for the conversion of the non-Catholic nation because it not only has Catholics living in it but allows them to profess and live by the Catholic faith, for “faith cometh by hearing and by hearing the word of Christ.” (Rom. 10:17) Without Catholics living in the non-Catholic nation, or with Catholics living there but not being allowed to profess the faith, there is no hope to convert the nation.

For example, if Catholics living in a country have a choice between having a Moslem ruler who will do his best to kill Catholics and eradicate Catholicism in the country, or an Atheist ruler who will give them the religious liberty to profess and live by the Catholic faith, then the Moslem ruler must be rejected no matter how moral and good his other laws are, and the Atheist ruler must be chosen no matter how evil and immoral his other laws are. At least under the Atheist ruler, Catholics can profess and live by the Catholic

faith and thus preserve it and spread it, at least to their children. And that country would have Catholics in it praying for it and working to convert it by the Catholics' words and deeds heard or seen by the non-Catholics. Under the Moslem ruler, there would be no Catholics at all to pray and work for the nation's conversion and thus no hope to convert it.

The first and overriding priority, then, for Catholics living in a non-Catholic nation is to pray and work or vote for a non-Catholic ruler who will allow them the most religious liberty to profess and live by the Catholic faith, no matter how evil his other laws may be. For example, if one non-Catholic potential ruler will allow Catholics the religious liberty to profess the Catholic faith publicly but the other only privately, then Catholics must pray and work or vote for the former candidate, even if he is more evil than the latter candidate and thus will have more evil laws. The greater good that comes from Catholics being allowed to publicly profess the Catholic faith overrides all the other evil laws because that nation and the non-Catholics living in it will then have a much greater chance to convert and a much greater chance of becoming less and less evil. Whereas, if Catholics are not allowed to publicly profess the Catholic faith, the chances are greatly hindered.

Catholics Must Also Pray and Work for Good or Lesser-Evil Laws

First for laws regarding faith, then morals, and then secular laws

God's chosen people (who were faithful Jews during the Old Covenant era and now Catholics during the New Covenant era) who live in unbelieving nations are obliged to pray for its conversion and do their best to make the evil nation good or at least less evil than it is. Therefore they are obliged to pray and work for good laws; and if not possible, then at least for laws that are less evil than the existing ones in order to move the nation away from evilness and toward goodness (evilness and goodness as defined by the one true God and one true religion).

Hence God's chosen people must pray and work for good or at least lesser-evil laws that deal with faith or morals (laws dealing with the faith taking precedence, and then laws dealing with morals) because it is sinful to violate these laws. These laws are far more important than secular laws (that is, laws that do not deal with faith or morals) because the violation of these laws is not sinful.

For example, Catholics must choose between two candidates for office and both candidates hold the same positions except on two points. One supports abortion and the other does not. However, the one who supports abortion has a better economic program than the other who opposes abortion. Even though Catholics would have a better standard of living under the candidate who supports abortion, Catholics must not vote for him but instead must vote for the candidate who opposes abortion and thus be willing to live at a lower standard of living, even in poverty, rather than vote for the candidate who supports abortion. Even though Catholics will have to suffer temporal inconveniences, they will save the lives of many infants by preventing their murder in the wombs of their mothers.

When Catholics Must Choose an Evil Democracy over an Evil Monarchy

The democratic form of government is intrinsically evil and hence all democracies are evil and none can be good. A democracy promises men the impossible (that they all rule), tells them they are all equal (which is a lie), and instills in them a rebellious spirit towards authority. However, Catholics living under a democratic government must still tolerate its evil rulers, evil laws, and evil citizens. And they must pray that it allows them the religious liberty to profess and live by the Catholic faith. And they must also pray and work for the common good of the nation, which means to pray and work for lesser-evil rulers and lesser-evil laws in order to move the democratic nation away from a greater evil to a lesser evil.

A theocracy is God's chosen form of government, second to that is a monarchy. Both consist of a hierarchy of rulers with one man as the supreme ruler. This reflects God's government in heaven in which He is the supreme ruler with a hierarchy of rulers underneath Him. This form of government instills its citizens with obedience, honor, and respect for its rulers and with humility by not promising them the big lie that they all rule and are all equal.

Even though theocracy and monarchy are God's chosen forms of government, the only theocracy or monarchy that is good is a Catholic one and thus ruled by a good Catholic ruler and Catholic laws. All other theocracies and monarchies are evil and can even be more evil than an evil democracy.

Therefore if Catholics are given a choice to live under an evil theocracy or evil monarchy that does not allow them religious liberty or under an evil democracy that allows them religious liberty, Catholics must choose the evil democracy. Or if Catholics are given a choice between living under an evil theocracy or evil monarchy or under an evil democracy in which all of these would allow them religious liberty, then Catholics must choose the government that is the lesser evil; and if it happens to be the evil democracy, then Catholics must choose the evil democracy. While tolerating and even working within a democratic government to make it less evil, Catholics must make it known that the democratic form of government is evil and that they do not condone it but tolerate it, just as they would tolerate an evil monarchy and thus not condone it.

One difference between an evil democracy and an evil theocracy or evil monarchy is that an evil democracy can never become good because its form of government is intrinsically evil. Whereas an evil theocracy or evil monarchy, because it is not an intrinsically evil form of government, can become good if it becomes Catholic.

It is a lie and heresy for a democratic nation to call itself a Catholic nation because to be a Catholic nation it must not hold any heresy and democracy is heresy. Therefore this nominal Catholic nation promotes the following heresies: It promises all the people the power to rule, it tells them they are all equal, and thus it tells them that their will is equal to or above the will of their rulers, which by implication places the people equal to or above God.