

What the Saints say about the sin of homosexuality

Take from Last Days Ministries

Tertullian, the great apologist of the Church in the second century, wrote: "All other frenzies of lusts which exceed the laws of nature and are impious toward both bodies and the sexes we banish ... from all shelter of the Church, for they are not sins so much as monstrosities." (Tertullian, De pudicitia, IV, in J. McNeil, op. cit., p. 89)

Saint Basil of Caesarea, the fourth century Church Father who wrote the principal rule of the monks of the East, establishes this: "The cleric or monk who molests youths or boys or is caught kissing or committing some turpitude, let him be whipped in public, deprived of his crown [tonsure] and, after having his head shaved, let his face be covered with spittle; and [let him be] bound in iron chains, condemned to six months in prison, reduced to eating rye bread once a day in the evening three times per

week. After these six months living in a separate cell under the custody of a wise elder with great spiritual experience, let him be subjected to prayers, vigils and manual work, always under the guard of two spiritual brothers, without being allowed to have any relationship ... with young people.” (St. Basil of Caesarea, in St. Peter Damien, Liber Gomorrhianus, op. cit. cols. 174f.)

Saint Augustine is categorical in the combat against sodomy and similar vices. The great Bishop of Hippo wrote: “Sins against nature, therefore, like the sin of Sodom, are abominable and deserve punishment whenever and wherever they are committed. If all nations committed them, all alike would be held guilty of the same charge in God’s law, for our Maker did not prescribe that we should use each other in this way. In fact, the relationship that we ought to have with God is itself violated when our nature, of which He is Author, is desecrated by perverted

lust.”Further on he reiterates: “Your punishments are for sins which men commit against themselves, because, although they sin against You, they do wrong in their own souls and their malice is self-betrayed. They corrupt and pervert their own nature, which You made and for which You shaped the rules, either by making wrong use of the things which You allow, or by becoming inflamed with passion to make unnatural use of things which You do not allow” (Rom. 1:26). (St. Augustine, Confessions, Book III, chap. 8)

Saint John Chrysostom denounces homosexual acts as being contrary to nature. Commenting on the Epistle to the Romans (1: 26-27), he says that the pleasures of sodomy are an unpardonable offense to nature and are doubly destructive, since they threaten the species by deviating the sexual organs away from their primary procreative end and they sow disharmony between men and women, who no longer are inclined by physical

desire to live together in peace.

The brilliant Patriarch of Constantinople employs most severe words for the vice we are analyzing. Saint John Chrysostom makes this strong argument: “All

passions are dishonorable, for the soul is even more prejudiced and degraded by sin than is the body by disease; but the worst of all passions is lust between men.... The sins against nature are more difficult and less rewarding, since true pleasure is only the one according to nature. But when God abandons a man, everything is turned upside down!

Therefore, not only are their passions [of the homosexuals] satanic, but their lives are diabolic..... So I say to you that these are even worse than murderers, and that it would be better to die than to live in such dishonor. A murderer only separates the soul from the body, whereas these destroy the soul inside the body..... There is nothing, absolutely nothing more mad or damaging than this perversity.” (St. John Chrysostom, In Epistulam ad Romanos IV, in J. McNeill, op. cit., pp. 89-90)

Saint Gregory the Great delves deeper into the symbolism of the fire and brimstone that God used to punish the sodomites: “Brimstone calls to mind the foul odors of the flesh, as Sacred Scripture itself confirms when it speaks of the rain of fire and brimstone poured by the Lord upon Sodom. He had decided to punish in it the crimes of the flesh, and the very type of punishment emphasized the shame of that crime, since brimstone exhales stench and fire burns. It was, therefore, just that the sodomites, burning with perverse desires that originated from the foul odor of flesh, should perish at the same time by fire and brimstone so that through this just chastisement they might realize the evil perpetrated under the impulse of a perverse desire.” (St. Gregory the Great, Commento morale a Giobbe, XIV, 23, vol. II, p. 371, Ibid., p. 7)

***Saint Peter Damian's Liber Gomorrhianus [Book of Gomorrha], addressed to Pope Leo IX in the year 1051, is considered the principal work against homosexuality. It reads: "Just as Saint Basil establishes that those who incur sins [against nature] ... should be subjected not only to a hard penance but a public one, and Pope Siricius prohibits penitents from entering clerical orders, one can clearly deduce that he who corrupts himself with a man through the ignominious squalor of a filthy union does not deserve to exercise ecclesiastical functions, since those who were formerly given to vices ... become unfit to administer the Sacraments."* (St. Peter Damian, op. cit., cols. 174f)**

St. Peter Damian also wrote:

"This vice strives to destroy the walls of one's heavenly motherland and rebuild those of devastated Sodom. Indeed, it violates temperance, kills purity, stifles chastity and annihilates virginity ... with the sword of a most infamous union. It infects, stains and pollutes everything; it leaves nothing pure, there is nothing

but filth ... This vice expels one from the choir of the ecclesiastical host and obliges one to join the energumens and those who work in league with the devil; it separates the soul from God and links it with the demons. This most pestiferous queen of the Sodomites [which is homosexuality] makes those who obey her tyrannical laws repugnant to men and hateful to God ... It humiliates at church, condemns at court, defiles in secret, dishonors in public, gnaws at the person's conscience like a worm and burns his flesh like fire... "The miserable flesh burns with the fire of lust, the cold intelligence trembles under the rancor of suspicion, and the unfortunate man's heart is possessed by hellish chaos, and his pains of conscience are as great as the tortures in punishment he will suffer ... Indeed, this scourge destroys the foundations of faith, weakens the force of hope, dissipates the bonds of charity, annihilates justice, undermines fortitude, ... and dulls the edge of prudence. "What else shall I say? It

expels all the forces of virtue from the temple of the human heart and, pulling the door from its hinges, introduces into it all the barbarity of vice ... In effect, the one whom ... this atrocious beast [of homosexuality] has swallowed down its bloody throat is prevented, by the weight of his chains, from practicing all good works and is precipitated into the very abysses of its uttermost wickedness. Thus, as soon as someone has fallen into this chasm of extreme perdition, he is exiled from the heavenly motherland, separated from the Body of Christ, confounded by the authority of the whole Church, condemned by the judgment of all the Holy Fathers, despised by men on earth, and reproved by the society of heavenly citizens. He creates for himself an earth of iron and a sky of bronze ... He cannot be happy while he lives nor have hope when he dies, because in life he is obliged to suffer the ignominy of men's derision and later, the torment of eternal condemnation" (Liber Gomorrhianus, in PL 145, col. 159-178).

Remarkable Insights into the Nature of HomosexualityIn his description of the unnatural passions that rule over the sodomite, Damian reveals an extraordinary degree of perception regarding the narcissistic, promiscuous and compulsive psychosexual aspects of homosexual behavior.

"Tell us, you unmanly and effeminate man, what do you seek in another male that you do not find in yourself?" he asks. "What difference in sex, what varied features of the body?" he continues.

Then he explains the law of life. "For it is the function of the natural appetite that each should seek outside himself what he cannot find in his own capacity.

Therefore, if the touch of masculine flesh delights you, lay your hands upon yourself and be assured that whatever you do not find in yourself, you seek in vain in the body of another," he concludes. [42]

Saint Albert the Great gives four reasons why he considers homosexual acts as the most detestable ones: They are born from an ardent frenzy; they are disgustingly foul; those who become addicted to them are seldom freed from that vice; they are as contagious as disease, passing quickly from one person to another. (St. Albert the Great, In Evangelium Lucae XVII, 29, in J. McNeill, op. cit., p. 95)

Saint Thomas Aquinas, writing about sins against nature, explains: “However, they are called passions of ignominy because they are not worthy of being named, according to that passage in Ephesians (5:12): ‘For the things that are done by them in secret, it is a shame even to speak of.’ For if the sins of the flesh are commonly censurable because they lead man to that which is bestial in him, much more so is the sin against nature, by which man debases himself lower than even his animal nature.” (St. Thomas Aquinas, Super Epistulas Sancti Pauli Ad Romanum I, 26, pp. 27f)

Saint Bonaventure, speaking in a sermon at the church of Saint Mary of Portiuncula about the miracles that took place simultaneously with the birth of our Lord Jesus Christ, narrates this: “Seventh prodigy: All sodomites—men and women—died all over the earth, as Saint Jerome said in his commentary on the psalm ‘The light was born for the just.’ This made it clear that He was born to reform nature and promote chastity.” (St. Bonaventure, Sermon XXI—In Nativitate Domini, in Catolicismo (Campos/Sao Paulo), December 1987, p. 3; F. Bernardei, op. cit., p. 11)

Saint Catherine of Siena, a religious mystic of the 14th century, relays words of Our Lord Jesus Christ about the vice against nature, which contaminated part of the clergy in her time. Referring to sacred ministers, He says: “They not only fail from resisting this frailty [of fallen human nature] ... but do even worse as they commit the cursed sin against nature. Like the blind and

stupid, having dimmed the light of their understanding, they do not recognize the disease and misery in which they find themselves. For this not only causes Me nausea, but displeases even the demons themselves, whom these miserable creatures have chosen as their lords. For Me, this sin against nature is so abominable that, for it alone, five cities were submersed, by virtue of the judgment of My Divine Justice, which could no longer bear them.... It is disagreeable to the demons, not because evil displeases them and they find pleasure in good, but because their nature is angelic and thus is repulsed upon seeing such an enormous sin being committed. It is true that it is the demon who hits the sinner with the poisoned arrow of lust, but when a man carries out such a sinful act, the demon leaves.” (St. Catherine of Siena, El diálogo, in Obras de Santa Catarina de Siena (Madrid: BAC, 1991), p. 292)

Saint Bernardine of Siena, a preacher of the fifteenth century, makes an accurate psychological analysis of the consequences of the homosexual vice. The illustrious Franciscan wrote: "No sin has greater power over the soul than the one of cursed sodomy, which was always detested by all those who lived according to God..... Such passion for undue forms borders on madness. This vice disturbs the intellect, breaks an elevated and generous state of soul, drags great thoughts to petty ones, makes [men] pusillanimous and irascible, obstinate and hardened, servilely soft and incapable of anything. Furthermore, the will, being agitated by the insatiable drive for pleasure, no longer follows reason, but furor.... Someone who lived practicing the vice of sodomy will suffer more pains in Hell than any one else, because this is the worst sin that there is." (St. Bernardine of Siena, Predica XXXIX, in Le prediche volgari (Milan: Rizzoli, 1936), pp. 869ff., 915, in F. Bernadei, op. cit., pp. 11f)

The Toronto Star reported on February 28, 2004:

Pope John Paul II again stressed his opposition to gay unions today, saying they degrade the true sense of marriage between man and woman. He urged Catholic and non-Catholic authorities alike to stop approving them. It was the second time in a week that John Paul has raised the issue, which is making headlines in the United States as a national debate arises from a decision by the Massachusetts Supreme Judicial Court that prohibiting same-sex marriages violated that state's constitution.

In his comments, John Paul said a family based on marriage between man and woman was a pillar of society that justly had rights and duties specific to it

St. Charles Lwanga and companions.

Only This part take from blog catholicfireCharles was one of 22 Ugandan martyrs who converted from

paganism. Though he was baptized the night before being put to death, he became a moral leader. He was the chief of the royal pages and was considered the strongest athlete of the court. He was also known as "the most handsome man of the Kingdom of the Uganda." He instructed his friends in the Catholic Faith and he personally baptized boy pages. He inspired and encouraged his companions to remain chaste and faithful. He protected his companions, ages 13-30, from the immoral acts and homosexual demands of the Babandan ruler, Mwanga.

Mwanga was a superstitious pagan king who originally was tolerant of Catholicism. However, his chief assistant, Katikiro, slowly convinced him that Christians were a threat to his rule. The premise was if these Christians would not bow to him, nor make sacrifices to their pagan god, nor pillage, massacre, nor make war, what would happen if his whole kingdom converted to Catholicism? Most of the twenty-two Uganda martyrs who have

been proclaimed saints were killed on June 3, 1886. They were forced to walk thirty-seven miles to the execution site. After a few days in prison, they were thrown into a huge fire.

When Charles was sentenced to death, he seemed very peaceful, one might even say, cheerful. He was to be executed by being burnt to death. While the pyre was being prepared, he asked to be untied so that he could arrange the sticks. He then lay down upon them. When the executioner said that Charles would be burned slowly so death, Charles replied by saying that he was very glad to be dying for the True Faith. He made no cry of pain but just twisted and moaned, "Kotanda! (O my God!)." He was burned to death by Mwanga's order on June 3, 1886. Pope Paul VI canonized Charles Lwanga and his companions on June 22, 1964. St Charles Lwanga is the patron of African Catholic Youth Action, Catholic youth, converts, and torture victims.

Quote:On his African tour in 1969, Pope

Paul VI told 22 young Ugandan converts that “being a Christian is a fine thing but not always an easy one.”

BLACK CLOUD OVER AMERICA

“In the days of Sodom, so too were men giving themselves over to all the pleasures of the flesh: eating, drinking, marrying, giving in marriage. All manner of sinful lusts are being committed. Men shameful with men, women casting aside their role of motherhood and lusting after women. As it was in the days of Sodom, so now is this black cloud over America.” Our Lady, July 14, 1979”

Charles Lwanga

This part take from Blog Fr Dwight Longenecker

As President Obama declares June to be LBGT celebration month the martyrdom of Charles Lwanga and his companions on this day seems horribly ironic. Here is an African saint and his brave young companions who died to preserve purity and to take a stand against pedophilia, euphebophilia and sodomy and today an

African American President of the United States declares a whole month in which Americans are supposed to celebrate not just sodomy but lesbianism, bi-sexuality and trans genderism.

The decadence of nineteenth century Uganda led to violence, torture and death for those who stood up against it.

I don't know of one faithful Catholic family who has not had to go through some kind of difficulty in the present decadent sexual climate in our country.

If you believe fornication and co habitation and artificial contraception and abortion and lesbianism and homosexuality and sodomy and pedophilia and euphebophilia and trans vestitism and trans gender and the rest of the whole long list of perversions are wrong, and if you stand up for purity and marriage and life and faith and goodness you may not be tortured and killed, but you will be thought a fool.

You will be called 'judgmental' by other Christians and other Catholics and other family members. You will be labelled 'legalistic' 'out of touch' 'lacking in

compassion' 'arrogant' 'cruel' and 'unChristlike'. As the world continues to go it's way faithful Catholics will increasingly be seen to be like Amish people: brave crazies who cling to an outmoded way of life for bizarre religious reasons.

Take heart. It's only when it takes some guts to be a Christian that the faith really prospers. Remember the gospel is only good news when it is subversive, and each one of us will be called to take a stand. Pray for the courage to do so, and pray for the courage not to be a hypocrite yourself in these matters. St Charles Lwanga, pray for us.