**Commentaries on the Book of Gomorrah**

**Additional Background on the *Book of Gomorrah* and the Vice of Sodomy**

[Note: Today, there is great confusion among many Catholics, both lay and clerics, concerning the nature of the vice of sodomy. Saint Peter Damian’s treatise, the *Book of Gomorrah* (*Liber Gomorrhianus*) written in 1049 AD, contains the most extensive treatment and condemnation by any Church Father of clerical pederasty and homosexual practices. Every issue of this Study Guide will contain an excerpt from the *Book of Gomorrah* and a brief commentary on its relevance to the current state of moral chaos in the Church. The League is currently seeking permission from the Catholic University of America to reprint the entire text of the late Father Blum’s translation in pamphlet form to enable members to give the widest distribution possible to the treatise. Randy Engel]

**Church’s Perennial Teaching on Sodomy**

As the Church’s eternal mission is the salvation of souls, so her condemnation of all sin including homosexual thoughts, words, and deeds, deliberately entertained, are joined to that of God’s infinite mercy and the need for repentance and reform of one’s life. To deliberately indulge in sodomy, in all its forms, is to places one’s soul in danger of eternal damnation and renders the sinner incapable of any virtue on a supernatural level. Therefore, direct refutation combined with fraternal correction in the matter is an act of mercy not only for the individual caught in the vice, but as a preservative to keep others from falling into the same pit.

From Saint Peter to Saint Felix I, the early popes together with the early Church Fathers drew up Church general decrees, and later canons and pastoral and penitential codes and instituted a series of synods and councils by which their decrees in matters of faith and morals (including the immorality of all homosexual acts), were made known to the universal Church.

Pope Gregory I at the beginning of the Middle Ages used the Old Testament text from Genesis*19: 1-25* to describe the terrible fate of Sodom and Gomorrah:

Brimstone calls to mind the foul orders 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 the flesh, should perish at the same time by fire and brimstone, so that through this just chastisement they must realize the evil perpetrated under the impulse of a perverse desire.

## Sodomy – A Vice and Crime

Throughout the Middle Ages, including the reign of Charlemagne, king of the Franks (768-814) and Holy Roman Emperor (800-814) and well beyond, the moral and legal status of sodomy remained essentially the same.

The Church viewed sodomy as a special evil and always a mortal sin when voluntarily entered into. This teaching has never charged.

At the same time, the State then considered sodomy a crime This has changed today.

However, in the Middle Ages, the death penalty was normally reserved for sodomitical acts involving the seduction of the young, acts of violence including homosexual rape, murder or blasphemy. In such cases involving clerics and monks, the offenders were first defrocked, punished by the Church and then turned over to the Crown for final sentencing.

In keeping with traditional Church teachings handed down from the time of the Apostles, Saint Peter Damian held that all homosexual acts are crimes against Nature and therefore crimes against God who is the Author of Nature.

It is always refreshing to find an ecclesiastic whose first and primary concern in the matter of clerical sexual immorality is for God’s interests, not man’s, especially with regard to homosexuality in clerical ranks. Peter Damian’s special condemnation of pederasty crimes by clergy against young boys and men (including those preparing for Holy Orders), tends to undermine the excuse of many American bishops and cardinals today who claim that the early Church lacked specific knowledge and psychological insights by which to assess the seriousness of clerical homosexuality and pederasty.

As Peter Damian’s treatise clearly demonstrates, the degradation of human nature as exemplified by sodomitical acts is a universal phenomenon that transcends time, place and culture.

According to Damian, the vice of sodomy “surpasses the enormity of all others:”

Without fail it brings death to the body and destruction to the soul. It pollutes the flesh, extinguishes the light of the mind, expels the Holy Spirit from the temple of the human heart, and gives entrance to the devil, the stimulator of lust. It leads to error, totally removes truth from the deluded mind. …It opens up hell and closes the gates of paradise. …It is this vice that violates temperance, slays modesty, strangles chastity, and slaughters virginity. …It defiles all things, sullies all things, pollutes all things. …This vice excludes a man from the assembled choir of the Church. …it separates the soul from God to associate it with demons. This utterly diseased queen of Sodom renders him who obeys the laws of her tyranny infamous to men and odious to God. …She strips her knights of the armor of virtue, exposing them to be pierced by the spears of every vice. …She humiliates her slave in the church and condemns him in court; she defiles him in secret and dishonors him in public; she gnaws at his conscience like a worm and consumes his flesh like fire …this unfortunate man (he) is deprived of all moral sense, his memory fails, and the mind’s vision is darkened. Unmindful of God, he also forgets his own identity. This disease erodes the foundation of faith, saps the vitality of hope, dissolves the bond of love. It makes away with justice, demolishes fortitude, removes temperance, and blunts the edge of prudence. Shall I say more?

A dominant theme found in Peter Damian’s work is the holy monk’s insistence on the responsibility of the bishop or superior of a religious order to curb and eradicate the vice of sodomy from their ranks. He minced no words in his condemnation of those prelates who refused or failed to take a strong hand in dealing with clerical sodomitical practices either because of moral indifferentism or the inability to face up to a distasteful and potentially scandalous situation.

Peter Damian did not spare those ecclesiastics who knowingly permitted sodomites to enter Holy Orders or remain in clerical ranks while continuing to pollute their office. The holy monk lashed out at “do-nothing superiors of clerics and priests,” and reminded them that they should be trembling for themselves because they have become “partners in the guilt of others,” by permitting “the destructive plague” of sodomy to continue in their ranks.

## But he saved the bitterest blast of all for those bishops who “commit these absolutely damnable acts with their spiritual sons.” “Who can expect the flock to prosper when its shepherd has sunk so deep into the bowels of the devil. …Who will make a mistress of a cleric, or a woman of a man? Who, by his lust, will consign a son whom he had spiritually begotten for God to slavery under the iron law of Satanic tyranny?” Peter Damian thunders.

**Repent and Reform Your Lives**

Like every saint before him and every saint who will ever come after him, Peter Damian exhorted the cleric caught in the vice of sodomy to repent and reform his life and in the words of the Blessed Apostle Paul, “Wake up from your sleep and rise from the dead, and Christ will revive (enlighten) you.” (*Eph* *5:14*)[[1]](#endnote-1) In a remarkable affirmation of the Gospel message, he warned against the ultimate sin of despairing of God’s mercy and the necessity of fasting and prayer to subdue the passions:

… beware of drowning in the depths of despondency. Your heart should beat with confidence in God’s love and not grow hard and impenitent, in the face of your great crime. It is not sinners, but the wicked who should despair; it is not the magnitude of one’s crime, but contempt of God that dashes one’s hopes.

Then, in one of the most beautiful elocutions on the grandeur of priestly celibacy and chastity ever written, Damian reminded the wayward cleric or monk of the special place reserved in heaven for those faithful priests and monks who have willingly forsaken all and made themselves eunuchs for Christ’s sake. “Their names shall be remembered forever because they have given up all for the love of God.”

[The above texts are taken from Father Owen J. Blum, OFM, *Peter Damian, Letters 31-60,* part of the *Fathers of the Church - Medieval Continuation Series* (Washington, D.C.: Catholic University of America Press, 1990.]

**Peter Damian on Homosexual Priests and “Gay Ministries”**

**Moral Chaos in the Church**

The official and sorry state of affairs at the Vatican regarding the vice of sodomy is reflected in the following quotes written in the language of *gayspeak*:

If a person is gay and seeks the Lord and has good will, who am I to judge him? The Catechism of the Catholic Church explains this in such a beautiful way, it says, Wait a bit, as is said, and says: these persons must not be marginalized because of this; they must be integrated in society.

Pope Francis at Air flight Press Conference in July 28, 2013

We are all human beings and have dignity. It does not matter who you are or how you live your life, you do not lose your dignity.

There are people that prefer to select or discard people because of the adjective [gay] – these people don’t have a human heart.

Pope Francis to Sodomite Stephen Amos on BBC Two in 2019 <https://www.out.com/news/2019/4/19/pope-said-those-who-discard-gay-people-dont-have-human-heart>

The history of homosexuals in our society is a very bad history because we have done a lot to marginalize them. It is not so long ago and so as church and as society we have to say sorry.

Cardinal Reinhardt Marx at Trinity College, Dublin on June 23, 2019

…In too many parts of our church LGBT people have been made to feel unwelcome, excluded, and even shamed. Father [James] Martin’s brave, and inspiring new book [*Building a Bridge*] marks an essential step in inviting church leaders to minister with more compassion, and reminding LGBT Catholics that they are as much a part of our church as any other Catholic.

That is, it’s very unfortunate language [calling homosexual acts “intrinsically disordered” in the *Catechism of the Catholic Church*]. Let’s hope that eventually that language is a little less hurtful.

Cardinal Joseph Tobin, NBC Interview of April 17, 2019

… neither heterosexual orientation nor homosexual orientation as such can be considered as the cause of sexual abuse, nor is there any inner connection between pedophilia and homosexuality. Therefore, it is also absurd for the bishop to exclude homosexual men from the priestly ordination: I wonder, is that not exactly the attitude which continued and even strengthened problematic repressions inside the Church.

Homosexuality needed to be “depathologized” in the Catholic Church, for all people are capable of extremely respectful and loving interpersonal relationships.

Bishop Franz-Josef Overbeck, H*erder Correspondence*

No relationship, no intimate relationship, no sex with other people, not even yourself. Blood crawls where it cannot flow… the Church’s forbidding stance is at the root of sexual abuse of minors.

I [Valkering] am on a mission after Pope Francis told me to reach out to homosexuals.

Dutch sodomite Father Pierre Valkering in April 5, 2019 interview with *NewsCatholic*

**Against the Integration of Vice into Parish Life**

In the *Book of Gomorrah*, written in 1059 for Pope Leo IX, Saint Peter Damian addresses the issues raised in the above quotes including the use of “hurtful” language in describing sodomy and sodomites, the “necessity” of “integration” of unrepented lay and clerical sodomites and lesbians into the life of the Church and the introduction of homosexual “ministries” into Catholic parishes. Unless indicated, the following quotes are taken from Owen J. Blum’s translation of the *Book of Gomorrah* by Saint Peter Damian.

**On the Necessity of Strong Language Against Sodomy**

(7) … In our region a certain abominable and most shameful vice has developed, and unless it be prevented as soon as possible by the severest punishment, it is certain that the sword of divine fury will be unsheathed, leading in its unchecked violence to the destruction of many. **One is nauseated with shame and embarrassment to speak of things so disgracefully foul, or even to mention them within earshot of Your Holiness (bold added).** But if a physician is appalled by the contagion of the plague, who is likely to wield the cautery? If he grows squeamish when he is about to apply the cure, who will restore health to stricken hearts?

**Homosexual Priests Better Off as Laymen**

(7) … The befouling cancer of sodomy, is, in fact, spreading so through the clergy or rather, like a savage beast, is raging with such shameless abandon though the flock of Christ, that for many of them it would be more salutary to be burdened with service in the world than, under the pretext of religion, to be enslaved so easily under the iron rule of satanic tyranny. **It would be better for them to perish alone as laymen than, after having changed their attire but not their disposition, to drag others with them to destruction, as Truth itself testifies when it says, “But if anyone is a cause of stumbling to one of these little ones, it would be better for him to be drowned in the depths of the sea with a great millstone round his neck (bold added).**

**The Depravity of Homosexuals Seeking Ordination**

(10) … **It seems to me to be utterly preposterous for those who are habituated to the filth of this festering disease** **to dare present themselves for orders, or to remain in them if already ordained (bold added).** It is clearly contrary to reason and to the canonical decrees of the Fathers.

(12) … It is perfectly clear that when a capital crime has degraded a man, no subsequent holy life will reform him to the point where he might receive orders and ecclesiastical status. No one may aspire to reach the heights of preferment who has surely fallen into the depths of mortal sin.

(15) Who can turn a deaf ear, or more to the point, who does not tremble through and through at the words that Paul, like a mighty trumpet, blasts at such as these “God abandoned them to their heart’s desire and to the practices with which they dishonor their own bodies.” (*Rom. 1.24*.) And almost immediately following, he said, “That is why God has abandoned them to degrading passions. For their women have turned from natural intercourse to unnatural practices, and their menfolk likewise have given up natural intercourse with women to be consumed with passion for each other, men doing shameless things with men and getting an appropriate reward for their perversion. …” Why is it that they are so eager to reach the top in ecclesiastical rank after such a grievous fall? What should we think, and what conclusion shall we draw but that God as abandoned them to their depravity?

(16) Consequently, sodomites attempt violently to break in on angels when impure men attempt to approach God through holy orders. … One who tries to reach God by the tortuous road of arrogance and conceit , rather than by the path of humility, will certainly fail to recognize the entrance that is obviously right before him, or even the door is Christ, as he himself says: “I am the door.” (*John 10.9.*) Those who lose Christ because of their addiction to sin, never find the gate that leads to the heavenly dwelling of the saints.

**Unworthy Priests Spells Ruin for the People**

(50) For God’s sake, why do you damnable sodomites pursue the heights of ecclesiastical dignity with such fiery ambition? To what purpose are you so eager to ensnare the people of God in the meshes of your own perdition? Is it not enough that you yourselves are plunging headlong into the depths of sin? Must you also expose others to the danger of your fall? …

(51) Let him, therefore, who is still bound up in earthly desires, beware lest, reveling in his pride of position, he becomes the cause of destruction for his subjects for having more grievously inflamed the anger of a rigorous judge. Everyone, in fact, should discreetly judge himself and not dare to accept the office of the priesthood if accursed vice still has power over him. Nor should he who is the victim of his own depravity aspire to become an intercessor for the sins of others. Forbear, I beg you, and dread to inflame the inextinguishable fury of God against you, lest by your very prayers you more sharply provoke him whom your wicked life so obviously offends. **If *you are willing* to accept your own destruction, beware of being responsible for the damnation of others.** Remember this: The more circumspect you are about your present lapses into sin, the more readily will you rise in the future when God in his mercy extends his hand, inviting you to do penance

**God Refuses Sacrifices from Unclean Hands**

(52) But if Almighty God himself refuses to accept sacrifice from your [unclean] hands, whom do you think you are in presuming to thrust them upon him against his will? “The sacrifice of the unclean is abhorrent to the Lord.” (*Prov. 15.8*)

(57) Now, therefore, he who despises the revered Councils of the holy fathers, who distains the commands of the apostles and of apostolic men, who is not afraid to reject the prescripts of the canons, and makes light of the solemn command of God himself, should at least be advised to conjure up before him the day of his death; and should have no doubt that the more gravely he sins, the more severely he will be judged. …

**Saint Peter on the Sin of Sodom and Gomorrah**

(62) Nor should those who are in sacred orders pride themselves if their lives are detestable; for the higher they stand in their eminence, the deeper they will lie when they fall. Just as now they are required to surpass others in holiness of life, so afterwards they will be compelled to bear more frightful punishments, as Peter says: “When angels sinned, God did not spare them; he sent them down to the underworld and consigned them to the pits of hell to be held for punishment until the day of Judgment… And he reduced the cities of Sodom and Gomorrah to ashes and destroyed them completely, as a warning to those who should act wickedly in the future.” Why is it, that after recalling the fall and damnation of the devils, the Blessed Apostle then turned his attention to the destruction of Sodom and Gomorrah, unless it was his purpose to show that they who are now addicted to the vice of impurity will be condemned to eternal punishment together with the unclean spirits? He does this further to suggest that, along with the very author of all wickedness, the unquenchable flame will devour those who are tormented by the libidinous fires of sodomy. …

(63) Now, to bring all this to a brief conclusion, whoever shall have soiled himself with the filth of shameful sodomy by any of the methods we have enunciated above, unless he has purged himself through effective penance, he can never obtain the grace of God, will never be worthy of the Body of Christ, will never cross the threshold of the heavenly fatherland. This is what John the Apostle clearly states in *Revelation*, when speaking of the glory of the kingdom of heaven: “No one unclean may come into it, no one who does what is loathsome.” (*Rev. 21.27*.)

**Does Necessity Demand the Advancement of Homosexual Clerics**?

(13) But perhaps someone will say that necessity demands and that no one is present who can celebrate divine services in the Church; consequently, the decision, which, as justice required, was at first appropriately severe, is now softened in the face of practical necessity. I am going to reply to this in a summary way…. Shall we wipe out a rigorous judgment to benefit an individual, but retain it unchanged even to the deprivation of an entire people?

… Therefore, if an unclean man has no inheritance at all in heaven, how can he be so arrogant as to presume apposition of honor in the Church, which is surely the kingdom of God. Will he also fear to despise the Divine Law, which he disregarded by steeping himself in crime, when he assumes the dignity of ecclesiastical office? Indeed he saves nothing for himself, because at every turn he was not afraid to be in contempt of God.

**A Commentary on the “Integration” of Sodomites into Parish Life:**

**Time to Stop Welcoming the Wolf Into the Fold**

**Introduction**

*Vice is a monster of so frightful mien,*

*As to be hated needs but to be seen;*

*Yet seen too oft, familiar with her face,*

*We first endure, then pity, then embrace.*

Alexander Pope

Of all society’s institutions, none is as important to the Homosexual Collective as organized religion, most especially, the Roman Catholic Church.

Religion is the supreme arbitrator and validator of human behavior. The secular State declares what is “legal,” but only the Church can declare which acts are moral and which are immoral and sinful.

Hence, the sodomite Borg’s preoccupation with infiltrating, colonizing, subverting and metastasizing the Catholic Church using the same strategies that have proven effective in the penetration of secular institutions in order to bring it under the Borg’s sphere of influence.

The very fact that so-called “gay ministries” exist today in a growing number of Catholic parishes, especially in large, urban cities like San Francisco, New York and Chicago, is a testimony to the ability of heretofore sexual outlaws to successfully organize, politicize and legitimatize deviant sexual behaviors in the eyes of many Catholics especially teens and young adults.

In last month’s Study Guide #3, we included a number of fairly recent comments from the Bergoglio camp calling for the “integration” of sodomites and lesbians and other groups of organized perversion into parish life.

In contrast to the above comments, last month’s study guide also included quotes from Saint Peter Damian’s *Book of Gomorrah* condemning clerical and ecclesiastical homosexuals as a special source of scandal to faithful Catholics.

Peter Damian gives not the slightest hint that active, unrepentant practitioners and promoters of this diabolical vice should be “welcomed,” “embraced” and “integrated” into parish life, much less that pro-homosexual “ministries” be established in Catholic parishes.

**USCCB Pushes “Gay Ministries”**

Most of the impetus and support for so-called “gay ministries” has come from national episcopal conferences, which is not surprising considering the key role that they have played in condoning and promoting homosexuality among clerics and laity.

At their November13-16, 2006, annual fall meeting in Washington, D.C., the American bishops approved the document/program *Ministry to Persons With a Homosexual Inclination: Guidelines for Pastoral Care.* The 23-page document had been in the works since the fall of 2002, and it has never been rescinded.

“Gay ministries” such as the NACDLGM (National Association of Catholic Diocesan Lesbian and Gay Ministries) based in Berkeley, California (name changed to CALGM – Catholic Association for Lesbian and Gay Ministry in 2008), and New Ways Ministry, which is not a “ministry” or “religious” entity in the traditional sense of the word, but rather a political and ideological agency, have been operational at the national and diocesan levels of the American Church for several decades with uniformly disastrous results. Still, the *Guidelines* were easily passed by voice vote with only a perfunctory attempt at opposition by a handful of bishops. Several attempts made prior to the vote to mobilize anti-sodomy members of the hierarchy and provide them with documented evidence of the dangers posed by these false “ministries” failed miserably.

The *Guidelines*, as written, are fundamentally flawed and dishonest beginning with the original title which should have read, – *Ministry to Persons With Homosexual or Lesbian or Bisexual or Transsexual or Transvestite or Intersexual or Pederast or Sado/Masochist/Bondage/Domination, Kink, or Whatever Inclination (s): Guidelines for Pastoral Care.* That is to say, the term “gay” is “inclusive,” and includes all form of deviant sexual behaviors.

Despite a veneer of God-language, the language of the *Guidelines* is decidedly *Gayspeak*.

The grave sin of sodomy in all its forms, as designated by Saint Peter Damian in *Book of Gomorrah,* has been replaced with the new “sin” of “homophobia,” and the “sin” of “transphobia,” along with the grave “sin” of “erotophobia,” defined as “society’s prejudice and fear of childhood eroticism that deprives the child of sex by limiting adult access to children as sexual beings.”

***Guidelines* Promote “Gay” Myths**

The *Guidelines* are replete with “gay” myths of “victimhood” and “injustice” and “hatred.” It is the long-suffering faithful laity, **not** the active sodomites, who are called to “conversion,” that is, they are to undergo a “re-education” whereby they can be “cured” of their “homophobic” prejudices against the vice of sodomy and reconditioned to “embrace” homosexuals and homosexuality.

The *Guidelines* fail to tell the hard truth about the genesis of homosexual violence which is largely self-inflicted. The craven, effeminate language used by the drafters of the USCCB Guidelines as they cower before the Homosexual Collective, especially in their section on “gay” violence, is an insult to every faithful Catholic.

Domestic violence, that is, violence between homosexuals, including lesbian relationships, is the primary source of violence in same-sex relationships. Homosexuals engage in a wide range of anti-social behaviors including, rampant promiscuity, illicit drug use, the use of sadomasochist pornography to fuel perverse patterns of habituated self-abuse, and the solicitation of prostitutes including under-age young boys – all of which fan the fires of violence. Organized crime plays an important role in the life/death of the Homosexual Collective. Blackmail and extortion threats continue to be associated with homosexual activity especially when the pervert in question is a cleric or religious of high rank as was and is the case with the now-deposed Cardinal Theodore McCarrick.

It is no coincidence that the pseudo-Catholic organization called Dignity, which has maintained close contact with the USCCB staffers, has spawned “Defenders of Dignity” dedicated to the “integration” of “leather sexuality” into the “Christian” sadomasochist/bondage/dominance community. Defenders claim that the “leather experience” can “produce a richer spirituality for us and the Church.”

**Guidelines Hurt Homosexuals Trying to Live a Chaste Life**

While the *Guidelines*, as written, are a boon to the Homosexual Collective, they are harmful to the individual homosexual, especially those who are repentant and seek to lead a truly Catholic life. The statement that the homosexual has “no moral obligation to seek therapy” is yet another indication of the pro-“gay” bias of the drafters of the *Guidelines* and the Committees who approved them. Ditto for the statement that there is “no scientific consensus on therapy or the cause of homosexuality.” This is an outright lie that further serves to advance the Collective’s “born that way” mantra.

On a purely spiritual level, the *Guidelines* are truly deadly. It is a rule of the spiritual life that we either advance or decline. For a homosexual with inordinate and compulsive passions the obligation to seek assistance at every level possible to overcome his unnatural passions and find his way back to wellness and sanctification is self-evident. It does not reflect well on the USCCB that the American bishops would even consider, much less approve, of a proposal that seeks to confirm a sinner in his sin.

Further, the *Guidelines’* teaching that only homosexual acts are always sinful is not Catholic teaching. A person can sin by thought, word and deed. Willfully entertained lustful thoughts including those engendered by viewing homosexual pornography, a common staple of the “gay” life, is a serious sin.

The still-functioning USCCB *Guidelines* put much emphasis on “pastoral care,” but this worn-out slogan appears to be a one-way street since it is obvious that the “pastoral care” is directed at homosexuals, not the general welfare of the parish, especially the welfare of adolescent boys and girls who are a primary target of recruitment by the Homosexual Collective.

**“Gay Ministries” are Trojan Horses in Catholic Parishes**

In summary:

* “Gay ministries” systematically strip parishioners of the last vestige of natural revulsion that normal people experience when initially confronted by sexual perversions.
* “Gay ministries” transform parishes into political and propaganda cells for “gay” activism.
* “Gay ministries” discourage the individual homosexual from breaking with the Homosexual Collective that frowns upon “defectors.”
* “Gay ministries” recruit - like the Army – especially among vulnerable youth.
* “Gay ministries” exploit parish financial resources and church facilities.
* “Gay ministries” undermine authentic Church teachings on faith and morals.

Life and Death in a “Gay” Parish

Most Holy Redeemer Church lays just a few blocks from the center of San Francisco’s notorious homosexual Castro District with its strip of gay bars and porn houses. The area just across and up the street of the church where the church convent used to be is a favorite cruising ground for area “gays.”

Today MHR is administered by the pro-homosexual, “gay” affirming Missionaries of the Precious Blood (C.PP.S.). It is Catholic in name only.

But this was not always the case.

The corner stone for Most Holy Redeemer Church was laid in 1900. The parish was created to serve the heavily ethnic population of Irish, Italian and German immigrants in the Eureka Valley. In time, a convent was built to accommodate the Sisters of Charity, B.V.M. who staffed the parochial school.

Because of its strategic location in relation to the Castro, MHR has always had its share of homosexual men and women in the congregation, especially following the end of the Second World War when port cities like San Francisco began to attract large numbers of homosexuals in search of anonymity and a large pool of sexual partners.

But that’s a far cry from what Most Holy Redeemer Church or MHR, as the congregation calls it, has become. It is an official “gay” parish – the “inclusive” prototype envisioned by the drafters of the 2006 USCCB *Guidelines* under four consecutive Archbishops: [John Raphael Quinn](http://www.catholic-hierarchy.org/bishop/bquinn.html) † ([1977](http://www.catholic-hierarchy.org/events/b1977.html)-1995); [William Joseph Levada](http://www.catholic-hierarchy.org/bishop/blevada.html) ([1995](http://www.catholic-hierarchy.org/events/b1995f.html) -[2005](http://www.catholic-hierarchy.org/events/b2005c.html)); [George Hugh Niederauer](http://www.catholic-hierarchy.org/bishop/bnied.html) † ([2005](http://www.catholic-hierarchy.org/events/b2005f.html)-2012) and [Salvatore Joseph Cordileone](http://www.catholic-hierarchy.org/bishop/bcordi.html) ([2012](http://www.catholic-hierarchy.org/events/b2012d.html) - present ). The initial “Gay and Lesbian Outreach Committee” was formed in 1981 under Archbishop Quinn. It was a precursor of parish “gay ministries.”

**Parish Life Revolves Around “Gay” Ideology and AIDS**

Parish life and parish resources and parish “ministries” at MHR are centered on AIDS and the spiritual, social and political needs and interests of its predominantly “gay” male and female congregation. For example there is a “Midlife Gay Men ” and a “New Leaf” ministry for counseling homosexuals, lesbians, bisexuals and transgenders. The only “ministry” MHR has never had is one related to saving unborn children from capital punishment.

The Legion of Mary and Our Lady’s Sodality has disappeared. The parochial school has long since been closed. The building was at one time leased to the “pro-choice” Society of Friends (Quakers) as a private elementary school.

The Sisters of Charity left in 1979 and are now “gone with the wind.” They were replaced by the “Sisters of Perpetual Indulgence,” an organization of homosexual drag queens nationally known for their blatant anti-Catholic and blasphemous parodies.

The convent has been converted to an AIDS hospice. Since 1981, AIDS and AIDS deaths have dominated the MHR scene.

In 2000, MHR was “wreckovated” at the cost of $1 million. The pews surround a floating altar table on three sides with the tabernacle located … wherever.

“Masses” at MHR are highly “innovative.” Same-sex partners lip kiss and embrace at the “sign of peace.” The congregation remains standing for the Consecration. Individual confession is available, but communal penance services are more popular.

Over the years, contingents of MHR parishioners have marched in the June “Gay Pride” Parade with the blessings of their pastor.

**Auxiliary Anti-God Associations**

Obviously, pro-homosexual “ministries” do not operate in a vacuum. As virtue attracts virtue, so vice attracts vice. These bogus “ministries,” gravitate to and attract a host of other anti-Catholic barnacles that have attached themselves to the Barque of St. Peter.

MHR maintains close relations to outside pro-homosexual organizations such as the homosexual Metropolitan Community Church of San Francisco, an affiliate of the Universal Fellowship of Metropolitan Churches. The MCC has held its Wednesday evening Taizé services in the sanctuary of the church. At one time, MCC-HIV support group conducted its meetings at MHR.

Ellard Hall, MHR’s large social facility located under the main sanctuary of the church has been the scene of obscene and blasphemous homosexual “charity” gigs and lectures conducted by outside groups who rent MHR facilities.

In February 2008, the Inter-Club Fund’s 42nd Annual Awards Dinner took place at Ellard Hall, as it had for a number of previous years. The Inter-Club Fund is made up of seven groups – perverts all –including Dykes on Bikes; The Defenders, a sadomasochist leather group; and the ever-present Sisters of Perpetual Indulgence.

More recently, on July 15, 2017, MHR hosted a “writers salon” featuring MHR parishioner Linda Poezl, “a professional surrogate partner,” aka, professional prostitute, who has sexual relations with male clients, and who produces a plethora of lesbian literature (pornography). Four years earlier at MHR, Poezl teamed up with homosexual Jesuit priest Father Donal Godfrey, author of *Gays and Grays-The Story of the Gay Community at Most Holy Redeemer Catholic Church*, to discuss the film *The Sessions*, a story about a disabled man and his “sex surrogate.”

Four months earlier, Lou Bordisso, author of Sex, *Celibacy, and the Priesthood: A Bishop’s Provocative Inquisition* graced MHR with his presence.

If there is any question in the reader’s mind as to how bad things are at Most Holy Redeemer and the Archdiocese of San Francisco, and the Vatican, where “the buck stops” here is a quote on the issue of celibacy by Bordisso, a former “bishop” of the schismatic American Catholic Church:

I suggest that the church consider alternative models [of chastity] that not only recognize the reality of the sexual activity of Roman Catholic priests but also recognize both traditional (sexual abstinence) and a contemporary (sexually active) definition of celibacy. These “alternative models” include “occasional genital-sexual activity,” and “ongoing genital sexual activity.”

Sex Abuse Scandal at MHR

Wherever large numbers of active homosexuals congregate, criminal acts of pederasty are never far behind. MHR is no exception to this rule.

On March 10, 1994, the San Francisco police notified the San Francisco Archdiocese that Monsignor Patrick O’Shea, one of the city’s most politically well-connected priests was under investigation for child sexual abuse. In addition to the sexual assault charges that were shortly brought against him, he also had to face charges of stealing $200,000 in church funds.

O’Shea who headed the archdiocese’s “Outreach Program” for “gays” and lesbians and served as Director of the Propagation of the Faith, was accused of the molestation of at least eleven young boys.

In 1972, while he was serving at Most Holy Redeemer, O’Shea molested two brothers, ages eleven and fourteen. He brought the two boys up to his trailer at Lake Berryessa, plied them with alcohol, forcibly restrained them and then sexually assaulted them. The archdiocese did not contest the charges against the priest. On October 13, 2005, the brothers settled for $1.3 million each. The settlement came just after the archdiocese had settled four suits filed by other victims of O’Shea for $4 million.

Even though archdiocesan officials knew that O’Shea had a “problem” with young boys, the priest continued to be shuffled from one San Francisco parish to another where he chalked up more victims until his arrest in 1994.

.On March 29, 2002, the State Superior Court dismissed 224 molestation counts against O’Shea due to the statute of limitations, but the archdiocese continued to pay out huge settlement fees for civil case that did not go to court.

O’Shea was eventually defrocked by Rome. He spent two years in jail awaiting trial. In February 2004, he was sentenced to four years in jail for grand theft and tax fraud. However, he was given four years credit for years already served and was released and put on parole.

As of 2018, the Archdiocese of San Francisco has spent more than $87 million to settle sex abuse claims, most involving the crime of pederasty.

Isn’t about time for the Vatican to take action against so-call “gay ministries” in Catholic parishes beginning with MHR, and put into action the program laid out by Saint Peter Damian almost 1000 years ago to reform the Catholic clergy?

Saint Peter Damian pray for us.

1. [↑](#endnote-ref-1)