

God Did Not Create Men to Be Homosexuals



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

“Thou wast perfect in thy ways from the day of thy creation, until iniquity was found in thee.” (Ez. 28:15) “He made nothing defective.” (Eclcus. 42:25) “God made man right, and he hath entangled himself.” (Ecltes. 7: 30) “What is more wicked than that which flesh and blood hath invented?” (Eclcus. 17:30) “Error and darkness are created with sinners.” (Eclcus. 11:16) “He hath commanded no man to do wickedly, and he hath given no man license to sin.” (Eclcus. 15:21)

“Because that, when they knew God, they have not glorified him as God or given thanks: but became vain in their thoughts. And their foolish heart was darkened. For, professing themselves to be wise, they became fools... Wherefore, God gave them up to the desires of their heart, unto uncleanness: to dishonour their own bodies among themselves. Who changed the truth of God into a lie and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen. For this cause, God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature. And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts, one towards another: men with men, working that which is filthy and receiving in themselves the recompense which was due to their error And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense to do those things which are not convenient.... Who, having known the justice of God, did not understand that they who do such things, are worthy of death: and not only they that do them, but they also that consent to them that do them.” (Romans 1:21-32)

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Introduction

Blasphemers and heretics believe God created homosexuals. They are filled with the spirit of Antichrist, who opens *“his mouth unto blasphemies against God.”* (Apoc. 13:5) This article applies to many people, and not just to those who are guilty of this heresy and the mortal sin of homosexuality. For instance, blasphemers and heretics also believe God created alcoholics. St. James teaches if you broke one commandment it is as if you broke them all. *“And whosoever shall keep the whole law, but offend in one point, is become guilty of all.”* (Ja. 2:10) Mortal sins of adultery, murder, stealing, homosexuality, etc. are all equally deadly to the soul. One mortal sin against the faith makes a Catholic a heretic, automatically excommunicates him, and thus places him outside the Catholic Church as a non-Catholic. Sins of heresy are worse than sins of immorality; they lead to sins of immorality as proven by the Romans’ One Curse.¹

Firstly, this article is written to make reparation for blasphemy against God and then for the hopeful conversion of the blasphemers and those led astray by them. This article is actually a letter I wrote to a man who believes God created homosexuals. He had committed homosexual sins in his past. He says he is no longer a practicing homosexual but still has homosexual thoughts, which he wrongly believes are not sinful. He had these thoughts and desires from his earliest memories, thus he believes God created him to be homosexual.

Sins of immorality versus sins of heresy

A distinction needs to be made. It is one thing for a man to commit sins of homosexuality and it is quite another to say God created homosexuals. The latter is guilty of two types of sins. One, he is guilty of a mortal sin against the faith, of heresy, and also blasphemy for believing God created homosexuals, which is his worst sin that automatically excommunicates a Catholic making him a non-Catholic. Two, he is guilty of mortal sins of immorality for committing sins of homosexuality in deeds or thoughts. A Catholic who commits homosexual sins in deeds or thoughts is not in a state of grace, he is on the road to hell, but he would still be Catholic if he does not believe God created homosexuals, because he has not sinned against the faith or blasphemed God. This man only sinned against the moral commandments but not against the faith. There are some minor additions and edits to the original letter.

September 12, 2002
The Most Holy Name of Mary

Dear Mr. X,

¹ See: my article *The Romans’ One Curse*.

...Mr. X, this letter will be in my next Journal, but without your name. There are many other people who suffer from this same sin, as well as other sins, and this letter can help them also. It would be a shame if this helps some of them to convert and not you, whom this letter is originally written for.

Homosexuality is unnatural

God did not create certain men with a natural orientation to homosexuality because such an orientation is unnatural and sinful. St. Paul speaks of the sin of homosexuality, which women and men can fall prey to, as being unnatural.

“For this cause, God delivered them up to shameful affections. For their women have changed the natural use into that use which **is against nature**. And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts, one towards another: men with men, working that which is filthy and receiving in themselves the recompense which was due to their error.” (Rom. 1:26-27)

St. Paul teaches that man’s nature, which comes from God, is not inclined to a homosexual orientation. He says this orientation is against the nature God has given men, “...*women have changed the natural use into that use which is against nature... men also, leaving the natural use of the women, have burned in their lusts, one towards another: men with men.*” As God cannot err, the sinful orientation and sin are because of man’s error, as St. Paul teaches, “*men with men, working that which is filthy and receiving in themselves the recompense which was due to their error.*”

God commands no man to think or do wickedly

God “*hath commanded no man to do wickedly, and he hath given no man license to sin.*” (Eclcus. 15:21) Mr. X, do you believe this? If God created homosexuals, He leaves them with no choice but to think of doing wickedly even when assisted by His grace. That would be to place God at the origin of evil instead of men who abuse their free will be choosing to embrace the evil that the world, the concupiscence of flesh, and the Devil tempts them with.

God created all things perfect

God created all things perfect, without the least defect or fault: “*The works of God are perfect...*” (Deut. 32:4) Paradise, the Garden of Eden, was made perfect and it was God’s will that it should remain that way and eventually be united to his heavenly kingdom. Creatures, angels and men, abusing their freewill rebelled against God, which brought evil, sin, and death into God’s created universe. Speaking of Lucifer and the fallen angels, God says, “*Thou wast perfect in thy ways from the day of thy creation, until*

iniquity was found in thee.” (Ez. 28:15) The wise man of God, Jesus son of Sirach, says that God “*made nothing defective.*” (Eclcus. 42:25) And “*What is more wicked than that which flesh and blood hath invented?*” (Eclcus. 17:30) And “*Error and darkness are created with sinners.*” (Eclcus. 11:16) King Solomon teaches that “*God made man right, and he hath entangled himself...*” (Ecltes. 7: 30) Hence God does not create evil. If He did, then men would be SIN and God would be the Father of sin. Only in hell do men become SIN. Men do evil because they choose with their free will to do evil or would choose with their free will to do evil if they had the chance. St. Augustine teaches that evil proceeds from man’s bad will and not from God:

St. Augustine, *City of God*: “But because God foresaw all things, and was therefore not ignorant that man also would fall, we ought to consider this holy city in connection with what God foresaw and ordained, and not according to our own ideas, which do not embrace God’s ordination. For man, by his sin, could not disturb the divine counsel, nor compel God to change what He had decreed; for God’s foreknowledge had anticipated both—that is to say, both how evil the man whom He had created good should become, and what good He Himself should even thus derive from him. . . . God, as it is written, made man upright, and consequently with a good will. For if he had not had a good will, he could not have been upright. The good will, then, is the work of God; for God created him with it. But the first evil will, which preceded all man’s evil acts, was rather a kind of falling away from the work of God to its own works than any positive work. And therefore the acts resulting were evil, not having God, but the will itself for their end; so that the will or the man himself, so far as his will is bad, was as it were the evil tree bringing forth evil fruit.” (bk. 14, c. 11)

Therefore, it is blasphemy and heresy to say that God created men to be homosexuals or adulterers or alcoholics or drug addicts or murderers or thieves, etc. God creates men to be good so that that with the help of His grace and their good willed cooperation, they can be good. To say God created certain men to be evil is to say that these men cannot be good. This blasphemous teaching places God at the origin of evil instead of rebellious men. The Council of Trent infallibly condemns anyone who teaches that God created men to be evil, instead of men being evil by their own power because of the abuse of their free will:

The Council of Trent, On Justification, Can. 4; D. 816: “If anyone shall say that it is not in the power of man to make his ways evil, but God produces the evil... let him be anathema.”

For instance, a man named Josue builds a perfect car and gives it to Mr. X. Mr. X does not follow (obey) the instructions on how to operate this perfect car. He puts sludge into the gas tank and thus the car becomes defective; it no longer works. Now, can it be said that Josue built a defective car? The only way Mr. X can get his car back in perfect condition is if he asks Josue to repair it and Mr. X promises to do what ever is necessary to operate and maintain it in perfect condition. Likewise, God creates men perfect, but by their sins, men make themselves defective. Therefore, God does not create men to be homosexuals. He creates men perfect, who, by their disobedience to God, sin and become homosexuals, alcoholics, thieves, etc.

God does not command the impossible

God demands that all men obey His commandments if they want to be saved. God does not make impossible what He commands. The Council of Trent's Canon 18, on Justification, infallibly decrees that "If anyone saith that the commandments of God are... impossible to keep; let him be anathema." Not only is it possible to keep God's commandments, it is also easy for those who truly repent and amend their lives. "*My yoke is sweet and my burden light.*" (Mt. 11:30) "*For this is the charity of God: That we keep his commandments. And his commandments are not heavy.*" (1Jn. 5:3) If God created homosexuals, then His yoke is sour and burden heavy, and His commandments are not only heavy but also impossible to keep because to even think of the sin in a positive way is a sin. Such a man would never be able to be truly free from embracing sinful thoughts, and this would certainly make God's commandments heavy, which is not the way of the true God but of a cruel, merciless god. The man who says God created homosexuals is the one who is cruel and merciless, who loves his sin and does not want to give it up, and thus dooms himself to perpetual slavery. Venerable Louis of Granada teaches, "As virtue is entirely conformable to reason, there is nothing in its own nature which renders it burdensome. The difficulty, therefore, which is here objected arises not from virtue, but from the evil inclinations and appetites implanted in us by sin."²

Sins of thought

Mr. X, being you blasphemously believe God created you to be a homosexual, that means you also believe you cannot help but embrace homosexual thoughts, even if you do not commit the act—which, contrary to what you believe, homosexual thoughts, if they are embraced, are mortal sins also. "*For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders...*" (Mk. 7:21) "*But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.*" (Mt. 5:28) To just look upon a woman with thoughts of committing adultery with her is a mortal sin. The Council of Trent teaches that sins against the 9th and 10th Commandments (the two last precepts of the Decalogue), which are sins of thought—thou shalt not covet thy neighbor's wife and property—, can be mortal sins. To covet is a sinful desire (thought) of the heart, to want what another man has because of jealousy, envy, or lust.

The Council of Trent, On Penance, Can 7 (Den 917): "If anyone says that in the sacrament of penance it is not necessary by divine law for the remission of sins to confess each and all mortal sins, of which one has remembrance after a due and diligent examination, even secret ones and those which are against the two last precepts of the Decalogue [Ten Commandments]... let him be anathema."

If God created you to be a homosexual that would mean it would be impossible for you not to think in a positive way about homosexual sins, being you believe it is a natural part of you. That means, contrary to God's own words, God compels you to commit sins

² *The Sinners Guide*, Venerable Louis of Granada, O.P, 1504 – 1558, The Writer of the Spanish Empire, Imprimatur + John J. Williams, D.D., Archbishop of Boston, November 22, 1883.

of thought, making it impossible for you not to sin. Thus you place God as the origin and cause of your sin, instead of the world, the flesh (yourself), and the Devil.

The origin of homosexual orientation

Mr. X, how could you know the origin of your homosexual affliction (orientation)? Did you exist before you were created? Did you have the use of reason as an infant? Of course not! You, then, have to trust what God and His Holy Catholic Church teaches. Just because your earliest thoughts are of being homosexually orientated does not mean you were created that way, as you blasphemously believe. It means you were obsessed or possessed by devils of lust that filled you with a homosexual orientation while you were an infant, before you had the use of reason, and when first tempted by the devils when you attained the use of reason, you embraced the evil temptation and fell prey to the homosexual inclination (orientation).

The reasons God allows it

God allowed this either because one or both of your parents had grievously offended God and were not vigilant in protecting your spiritual welfare.

Malleus Maleficarum: “We shall rehearse five reasons why God allows men to be possessed, for the preserving a due order in our matter. For sometimes a man is possessed for his own greater advantage; sometimes for a slight sin of another; sometimes for his own venial sin; sometimes for another’s heavy sin; and sometimes for his own heavy sin. For all these reasons let no one doubt that God allows such things to be done by devils...”³ (Part II, Chap. X)

Are the infants, whom God allows the devils to attack, innocent, because they do not have the use of reason? In some cases yes, and are punished because of their parents’ sins, although harassed by the devils they will not succumb to the temptation when they attain the use of reason. But other infants are wicked, as known in God’s foreknowledge. “*I have called thee a transgressor from the womb.*” (Isa. 48:8) Therefore, God punishes them ahead of time and allows them to fall prey to the temptation and embrace the evil when they attain the use of reason.

Even the wicked could repent

Does this mean that all the wicked children who embraced the evil are doomed to hell? No, if they are ultimately of good will, they will only be wicked for a season, and thus they will repent and convert before they die and be saved. If any man flatters himself

³ *Malleus Maleficarum* (also known as the *Witches’ Hammer*) [hereafter referred to as MM], by Professors of Theology and Inquisitors, Heinrich Kramer, O.P. and James Sprenger, O.P., authorized by a Bull from Pope Innocent VIII on December 9, 1484.

by believing most men are good, and therefore, “How can God allow such a thing?” Take heed to the Word of God:

“And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, It repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them.” (Gen. 6:5-7) “They are corrupted, and become abominable in iniquities: there is none that doth good. God looked down from heaven on the children of men: to see if there were any that did understand, or did seek God. All have gone aside, they are become unprofitable together, there is none that doth good, no not one.” (Ps. 52:2) “Who can say: My heart is clean, I am pure from sin?” (Prv. 20:9) “None is good but one, that is God.” (Mk. 10:18) “If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just, to forgive us our sins and to cleanse us from all iniquity. If we say that we have not sinned, we make him a liar: and his word is not in us.” (1 Jn. 1:8-10)

If the sinful child’s sinful parents do not repent before they die they will go to hell, and suffer doubly for perverting their child. But this does not mean the sinful child is doomed to the same eternal punishment of his impenitent parents. If the sinful child is ultimately of good will, God will give him what he needs to overcome his spiritual afflictions so that he would repent and convert sometime before he dies and not suffer the same fate as his sinful, impenitent parents. This is why Jesus said He came to make divisions in certain families, knowing that a child’s only hope to repent is to separate from his obstinate sinful family members that are leading him to hell (Mt. 10:34-37). The reverse also happens. An infant born into a faithful Catholic family—whose parents are faithful, moral, and vigilant—can fall away when he becomes an adult and be damned to hell, while his faithful Catholic parents go to heaven. God, speaking through the prophet Ezechiel, teaches that a wicked man who converts is saved, and a just man who falls away is damned.

“Yea, if I shall say to the just that he shall surely live, and he, trusting in his justice, commit iniquity: all his justices shall be forgotten, and his iniquity, which he hath committed, in the same shall he die. And if I shall say to the wicked: Thou shalt surely die: and he do penance for his sin, and do judgment and justice... and walk in the commandments of life, and do no unjust thing: he shall surely live, and shall not die. None of his sins, which he hath committed, shall be imputed to him: he hath done judgment and justice, he shall surely live.” (Ez. 33:13-16)

Butlers Lives of the Saints, St. Andrew Corsini, February 4: “This child [St. Andrew Corsini] was the fruit of the prayers of his pious parents, who consecrated him by vow to God before his birth. But notwithstanding the care of his parents took to instill good principles into him, he spent the first part of his youth in vice and extravagance, in the company of such as were as wicked as himself. His devout mother, Peregrina, never ceased weeping and praying for his conversion, and one day said to him, with many sighs, in the bitterness of her grief, “I see you are the wolf I saw in my sleep,” giving him to understand that when with child of him she had dreamed she was brought to bed of a wolf, which, running into a church, was turned into a lamb.”

Only in the end of a man, when he dies and is judged by God, can other men understand the justice of God for allowing or not allowing things to happen in his life. An evil man can be converted to a good man if he cooperates with God’s grace; conversely, a

good man can be converted to an evil man if he stops cooperating with God's grace. For instance, a man who was evil most of his life, committing horrible and multiple sins, such as homosexuality, rape, black magic, and murder, repents and converts before he dies and is saved. On the other hand, we have a Catholic who was good most of his life, in a state of grace, having committed no mortal sins, but before he dies, he commits one mortal sin, such as stealing or coveting his neighbors property or wife or hating his neighbor or embracing one heresy, and falls into hell. Who in the end received God's final and ultimate blessing? The one who was cursed most of his life and seemed doomed to hell did; not the one who was blessed most of his life and seemed destined for heaven. Our Lord said to the self-righteous Pharisees, "*Amen I say to you that the publicans and the harlots shall go into the kingdom of God before you.*" (Mt. 21:31) Meaning, these Pharisees will not enter heaven due to pride that renders them faithless; whereas those steeped in immoral sins are more prone to repent and convert because of their lowly condition because of the type of sins they commit. It is not the self-righteous Pharisee that is saved, who exalts himself in a condescending manner over sinners while despising them, but the sinner who is ashamed of his sins and makes a true and humble confession to God with sorrow and a firm purpose of amendment, who will be saved.

"The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican... And the publican, standing afar off, would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down into his house justified rather than the other: because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted." (Lk. 18:11-14)

Reasons God allows infants to be attacked by devils

Because of original sin, men are born into Satan's camp. As God allows, devils tempt, obsess, and possess men in an attempt to incline them to embrace evil thoughts and commit evil deeds. The very instant an infant is born into this world he is in the camp of Satan until he gets baptized. "Sister Mary d'Oignies saw a devil go out from an infant who was receiving baptism, and the Holy Ghost enter with a multitude of angels." But, baptism is no lifetime guarantee that the Holy Ghost will remain and devils will not return. Devils attack all infants, especially baptized ones to win them back. Whether the attacks succeed depends on the parents or guardians. All non-Catholics are afflicted with some type of mortal sin to one degree or another, depending on how bad they are. God has allowed the heretic and schismatic Old Catholics to be easy prey for devils tempting them with sins of homosexuality, as this affliction is rampant among them, as it is among those of the Conciliar (Vatican II) Church and the many heretical traditionalists, such as those of the CMRI line, Thuc line, and similar heretical and schismatic lines. These types are afflicted worse than most of those who never professed to be Catholic, because "*it had been better for them not to have known the way of justice than, after they have known it, to turn back from that holy commandment which was delivered to them.*" (2Pt. 2:21)

Catholic parents who are immoral or simply not vigilant leave their baptized infants easy prey to devils' attacks. God allows the attacks to succeed to one degree or another

depending on how bad the parents are. “Because... thou hast forgotten the law of thy God, I also will forget thy children.” (Osee 4:6) The worst Catholic parents are those who are not truly Catholic, but are apostates or heretics who lost the faith and thus are under the Romans One Curse, which perverts their senses, leaving them and their children easy prey to sins of immorality.

Heretics and the unvigilant doom men to perpetual slavery

God gives Catholics all the weapons they need to be protected from devils’ attacks so that they should not sin. “*Awake, ye just, and sin not.*” (1Cor. 15:34) “*You shall not sin at any time.*” (2Pt. 1:10) If parents do not use God’s weapons, it is their own fault. If they are not vigilant, their infant will be easy prey for devils to enter into by possession or obsession and incline him to embrace evil thoughts the very instant he attains the use of reason. Thus, the very first thoughts of such a child would be of embracing evil in the area the devils’ attacks succeeded. The heretics, blaspheming God and attempting to doom these children to perpetual slavery of sin, tell the child, whose earliest thoughts are that he is a homosexual, that he was created that way; thus blaming God and leaving the child no hope to be cured of his sinful affliction, instead of telling the child the following truth that can set him free: When you were an infant, before you had the use of reason, you were possessed or obsessed by demons of lust that inclined you to a homosexual orientation, which God allowed because your parents offended God, either because of faithlessness, immorality, or lack of vigilance, and because you embraced the sinful thoughts when you attained the use of reason, you too share in the guilt. The truth of the matter, then, is that you were not created with a homosexual orientation, rather you became afflicted with this sinful orientation as an infant and succumbed to the temptation the very instant you attained the use of reason, thus your earliest thoughts are of being homosexually orientated. The good news is that Jesus Christ can totally cure you from this affliction, rooting it out of your very heart and mind, because He did not create you that way. Not only can Jesus do this for you, He wants to do this for you because He loves you and wills that all men should be free from all vestiges of sin, to be clean and pure in body, heart, mind, and soul so that they would be saved and be with Him in heaven for all eternity.

Parents can offer their infants to the Devil, knowingly or unknowingly

In some cases, parents who explicitly serve the Devil offer (commend) their infants to the Devil; sometimes even before their infants are born, just as Catholic parents can consecrate their infants to God. Some parents unknowingly offer their infants to the Devil in a fit of rebellion and anger, not realizing the seriousness of the words they utter. “*I say unto you, that every idle word that men shall speak, they shall render an account for*

it... ” (Mt. 12:36) God allows this to succeed, to one degree or another, because He does not interfere with free will.

Malleus Maleficarum: “...we must not pass over in silence the following horrible crime. For when they [witches] do not kill the child, they blasphemously offer it to the devil... When a witch offers a child to the devil, she commends it body and soul to him as its beginning and its end in eternal damnation; wherefore not without some miracle can the child be set free from the payment of so great a debt.

“And we read often in the history of children whom their mothers in some passion or mental disturbance, have unthinkingly offered to the devil from the very womb, and how it is only with the greatest difficulty that they can, when they have grown to adult age, be delivered from that bondage which the devil has, with God’s permission, usurped to himself. And of this the *Book of Examples, Most Blessed Virgin MARY*, affords many illustrations; a notable instance being that of the man whom the Supreme Pontiff was unable to deliver from the torments of the devil, but at last he was sent to a holy man living in the East, and finally with great difficulty was delivered from his bondage through the intercession of the Most Glorious Virgin Herself.

“And if God so severely punishes even such a thoughtless, I will not say sacrifice, but commendation used angrily by a mother when her husband, after copulating with her, says, I hope a child will come of it; and she answers, May the child go to the devil! How much greater must be the punishment when the Divine Majesty is offended in the way we have described!” (Part II, Chap XIII)

This does not mean the infant offered to Satan is doomed so that he cannot repent and convert, but only that he has much to overcome, which by God’s grace he can if he is ultimately of good will. Some infants, because they are ultimately of bad will, never escape the clutches of Satan; they serve the Evil One their whole life and in hell for all eternity. God accuses certain infants of being wicked while they are in the wombs of their mothers. “*The wicked are alienated from the womb; they have gone astray from the womb: they have spoken false things.*” (Ps. 57:4) Much of this mystery is understood if one understands the Catholic doctrine of predestination.⁴

Not just infants, but also children and adults fall prey to devils’ attacks

Men do not always fall prey and succumb to the temptations of devils when they are infants and children. In other cases, men become afflicted with the sin of homosexuality by falling prey to these devils later in life, as teenagers or adults, while not having embraced homosexual thoughts and ways as an infant or child. It is the same mechanism as those afflicted from infancy, differing only as to when the devils’ attacks succeeded. Those who become afflicted when they are teenagers or adults have empirical proof that they were not created that way, because they were not that way as a child.

⁴ See: my book *The Salvation Dogma*, “The Catholic Doctrine on Predestination.”

Differing degrees of affliction

Another difference between those afflicted with homosexual sins is the degree and intensity of the affliction. The worst act effeminate, taking on the traits of a woman, and these are the ones who are very inclined to blasphemously believe God created them to be homosexuals. The same applies to Lesbians—women who commit homosexual sins—the worst of them act masculine, taking on the traits of a man. The least inclined to believe God created homosexuals are those who are ashamed of their sin and do not want to be thought of as being homosexually orientated, even though they succumbed to the sin. It is their shame, embarrassment, and disgust for having committed the sin that is their hope of overcoming it. They hide the sin from others, being rightly ashamed of it, and thus have hope to overcome it, while those who flaunt the sin have no hope to overcome it until they stop flaunting it and become ashamed and disgusted with their sin. “*Wherefore have a shame of these things I am now going to speak of... Be ashamed of fornication*” (Eclcus. 41:19. 21) Mr. X, have you no shame that you want to be called a homosexual?

Sinful cycle in sinful families

In the case of devils’ successful attacks against infants because of sinful parents, we can understand the cycle of the same sinful behaviour in successive generations of families. “*The children of sinners become children of abominations... The children will complain of an ungodly father, because for his sake they are in reproach.*” (Eclcus. 41:8)

Catholic commentary, Eclcus 41: Ver. 8. “Ungodly. They adopt the wicked manners of their parents and companions, and thus become still more criminal.”

A parent that is afflicted with the same sinful condition as one of his parents, such as alcoholism, passes his affliction to his children in two ways, and not by hereditary trait, which would blasphemously place God at the origin of evil. God did not create alcoholics; those who say so are blasphemers and heretics. The two ways an alcoholic parent passes his sin to his children are:

First way: Devils are ever present with the alcoholic parent, whom they continually and successfully tempt with the sin of alcoholism, many times to the point of possession or obsession. God allows devils to have power over them because of their obstinate sins. “God also punishes men in this life for their own sins... For see Tobias vii: The devil has power over those who follow their lusts.”⁵ These devils affect everyone the alcoholic parent is closely associated with in one way or another. These same devils have easy access to possess or obsess or tempt the alcoholic parent’s children with the same sin of alcoholism.

Second way: The children also fall prey to the sin of alcoholism by way of example. “The sin of one may be passed on to another... by imitation, as children imitate the sins

⁵ MM, Part. I, Question XV.

of their parents.”⁶ The children observe the alcoholic parent’s behaviour, and many times are encouraged by the sinful parent to drink alcohol to the point of getting drunk. Like father like son. God, speaking through the Prophet Ezechiel, says, “*Thus saith the Lord God: Verily, you are defiled in the way of your fathers.*” (Ez. 20:30) In this case, the human, the alcoholic parent, is a stronger tempter than the devils who in turn are tempting the sinful parent to corrupt his children.

Once a child becomes habitually addicted to alcohol, he then has a physical problem to overcome, which is a punishment for his sin of alcoholism, his immoderate use of alcohol and for the wrong reasons, to get drunk. His physical addiction to alcohol is a punishment from God, as all sin brings with it its own punishment and slavery. “*By what things a man sinneth, by the same also he is tormented.*” (Wis. 11:17)

Venerable Louis of Grenada, *The Sinners Guide*: “‘When a vice is confirmed by habit.’ says St. Bernard, ‘it cannot be extirpated except by a very special and even miraculous grace.’ Therefore, there is nothing which a Christian should dread more than a habit of vice, because, like other things in this world, vice claims prescription, and once established it is almost impossible to root it out. A second cause of this difficulty is the absolute power which the devil has over a soul in sin. He is then the strongly-armed man mentioned in the Gospel, who does not easily relinquish what he has acquired.

“Another cause of this difficulty [of repenting] is the separation which sin makes between God and the soul. Though represented in Scripture (Isa. 60) as a sentinel guarding the walls of Jerusalem, God withdraws further and further from a sinful soul, in proportion as her vices increase. We can learn the deplorable condition into which this separation plunges the soul from God Himself, who exclaims, by His prophet, ‘Woe to them, for they have departed from me. Woe to them when I shall depart from them’ (Osee 7:13 and 9:12). This abandonment by God is the second woe of which St. John speaks of in the Apocalypse.

“The last cause of this difficulty is the corruption of sin, which weakens and impairs the faculties of the soul, not in themselves, but in their operations and effects. Sin darkens the understanding, excites the sensual appetites, and, though leaving it free, so weakens the will that it is unable to govern us...” (Chap. 24, p. 190)

What is said above regarding the sin of alcoholism applies to all sins, such as fornication, adultery, homosexuality, other sins of impurity, etc. If a parent is afflicted with sins of the flesh, the same devils that attack the parent have easy access to his children, and also, by the parent’s bad example, such as having pornography in the house—each piece of pornography having its own devils that enter the house with it—or worse, showing the children pornography and encouraging them to commit lustful acts, and in some cases, sexually abusing the children; thus, the children fall prey to the same sinful condition. Not only hard pornography affects children, but also soft pornography as found in most Newspapers, Magazines, and on Television. The soft pornography seduces its victims into viewing hard pornography.

Malleus Maleficarum: “...For who can say that the sins of the mothers and of others do not redound in punishment upon the children? Perhaps someone will quote that saying of the prophet: ‘The son shall not bear the iniquity of the father.’ But there is that other passage in Exodus xx: I am a jealous God, visiting the sins of the fathers

⁶ MM, Part I, Question XV.

upon the children unto the third and fourth generation. Now the meaning of these two sayings is as follows. The first speaks of spiritual punishments in the judgment of Heaven or God, and not in the judgment of men. And this is the punishment of the soul, such as loss or the forfeiture of glory, or the punishment of pain, that is, of the torment of eternal fire. And with such punishments no one is punished except for his own sin, either inherited as original sin or committed as actual sin.

“The second text speaks of those who imitate the sins of their fathers, as Gratian had explained (I, q. 4, etc.); and there he gives other explanations as to how the judgment of God inflicts other punishments on a man, not only for his own sins which he has committed, or which he might commit (but is prevented by punishment from committing), but also for sins of others.

“And it cannot be argued that then a man is punished without cause, and without sin, unless there is some cause for it. And we can say that there is always a most just cause, though it may not be known to us: see S. Augustine, XXIV, 4. And if we cannot in the result penetrate the depth of God’s judgment, yet we know that what He has said is true, and what He has done is just.”⁷

Children are damned for their own sins; not for their parents

A child who imitates his parents’ sins is indeed guilty and suffers because he commits the same sins, but that does not mean he is doomed to inherit eternal damnation, as if he cannot repent and convert; whereas, his parents may not repent and convert and end up in hell. In this case, the child’s affliction would only be for a season, whereas the parents for all eternity, so true to God’s word, the child shall not suffer eternally for his parents’ sins, as proven by his repentance from his own sins that his sinful parents had led him into. If the child does not repent before he dies, he will go to hell for his own sins and not for the sins of his parents.

It is fruitless folly and a deception from the Devil for children to constantly blame their sinful parents instead of forgiving them for any personal injury done to them, while the children are not trying to amend their own lives. In these cases, the children love their sins and put all the blame on the parents as an excuse to continue sinning. A child may be led over a cliff by his parents several times but eventually, due to his natural desire for self-preservation, he would stop following them. Imagine, if you will, a child or adult who continues to go over the cliff while continually blaming his parents. Such a person would be considered illogical and insane. The same applies to spiritual disasters, sins. It is insane and illogical for a child or adult to continue sinning and thus harming himself and others while constantly blaming his parents as an excuse to continue sinning. Whose fault is it if the child or adult continues to sin? The fault is his, not his parents.

⁷ MM, Part II, Chap. XIII.

Must forgive injuries

Such a child or adult who continually places all the blame on his sinful parents, while not amending his own life, has the added sin of not forgiving his parents for the injury done to him. This forgiving of injuries is not the same as forgiving sins. The forgiving of injuries, which is a Catholic's duty as a spiritual act of mercy, does not forgive and absolve the parents from their personal guilt, which can only be done if the parents truly confessed their sins. The parents must still be condemned if they are still committing the sins, and brought to justice if their sins are affecting others—that justice, in certain cases and if it is within the power of Catholics, demands the death of impenitent sinners who are a great harm to others, such as obstinate heretics, witches, rapists, or child molesters—but the offended child must not hold a personal grudge or hate his offending parents. He must forgive them from his heart for the personal injury inflicted upon him. That is what our Lord meant when he said, *“For if you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences.”* (Mt. 6:14-15) Here Jesus speaks of forgiving personal injuries and not forgiving sins, which can only be done by the sacrament of penance (confession) or by perfect contrition with the intention of going to confession to a priest. Jesus does not mean those whom you forgive for personal injuries are also forgiven of their sins. Although Catholics must forgive all injuries, they cannot treat impenitent Catholics as if their sins have been forgiven. They must continue to condemn them and avoid them if necessary until they confess their sins and do penance. Our Lord teaches that *“If thy brother sin against thee, reprove him: and if he do penance, forgive him. And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying: I repent: forgive him.”* (Lk. 17:3-4) What type of forgiveness does Jesus speak of in this verse? Jesus is telling Catholics not to forgive sinners who have not truly repented and thus whose sins are not forgiven. Whereas, Catholics must always forgive the personal injury done to them, no matter if the sinners' sins are forgiven or not. If sinners confessed their sins and did penance, then Catholics must no longer condemn them or avoid them and must treat them as if they had never sinned.

A Catholic must love sinners and hate their sins. If a Catholic does, then he would be concerned for the repentance of sinners, because they are in a state of damnation. Yes, sinners' eternal punishments will come soon enough if they do not repent, but Catholics should not hope that happens and do all they can to help sinners repent and convert.

The Root of the Problem: You want (will) to be a homosexual!

Mr. X, the reason you blasphemously believe God created homosexuals is because you love your sin. You do not want to give it up! That is the root of your problem that has led you to blaspheme God. You conveniently put the blame on God, which eases your conscience and allows you to wallow in homosexual thoughts and inclinations, because you love wallowing in them. Instead of truly loving God, you love your sin. If you truly

hated sin, as you must if you want to overcome it, you would abhor homosexual temptations and thoughts. You have fabricated an excuse, putting the blame on God, so you can continue embracing your sinful thoughts. *“A sinful man will flee reproof, and will find an excuse according to his will.”* (Ecclus. 32:21) You flee from those who reprove you and your excuse is that God created you that way. You have so thoroughly embraced the sin that you want it to be a very part of you. You will get what you wish if you commit the sin against the Holy Ghost of final impenitence. God will see to it that the sin becomes a very part of you; thus, the sin and sinner will become one, both hateful to God and both cast into hell for all eternity. *“Sin shall be destroyed with the sinner.”* (Ecclus. 27:3) In hell there is no separation of the sin from the sinner. Both are one. The damned humans in hell are SIN. Sin becomes a part of their very essence, their eternal, reprobate nature.

Venerable Louis of Granada, *The Sinners Guide*: “...a habit of sin confirmed by long indulgence accompanies man as inseparably as the shadow does the body, even to the tomb. It becomes, as we have said, a second nature which it is almost impossible to conquer. How often do we see old men on the verge of the grave as hardened to good... This is a punishment, says St. Gregory, which God frequently inflicts upon sin, permitting it to accompany its author even to the tomb; for the sinner, who has forgotten God during life, too often forgets his own eternal interest at this terrible hour. We have frequent and striking proof of this, for how often do we hear of persons who refuse to be separated from the objects of their sinful love even at their last hour, and, by a just judgment of God, expire wholly forgetful of what is due to their Master and their own souls!” (Chap. 25, pp. 203-4)

Mr. X, the fact that you are reading this proves there is still hope for you, as God has given you this chance to see the truth and repent, convert, and abjure. If you turn your back to the truth after reading this, you may very well have committed the sin against the Holy Ghost of final impenitence in which you are truly destined to be a homosexual for all eternity, suffering in the fires of hell. Harden not your heart for you may not get another chance. You must first repent and abjure from your heretical belief that God created homosexuals in order to enter the Catholic Church, and only then can you have your sins forgiven and conquered by God’s grace and assistance.

Mr. X, we will find out if you truly want to be cured? I will present you with some questions that will help you see the truth of the matter. If God said to you, “Mr. X, do you believe I can not only prevent you from sinning, but also cleanse your very heart, your very thoughts, so that you will not even think of the sin?” To answer truthfully you must say yes. If you say no, then you deny God is all-powerful and all good and that Jesus is the Divine Physician and healer of all sins, rooting them out from the very heart, so as to create a new heart and prevent you from ever sinning again. *“And I will give you a new heart, and put a new spirit within you.”* (Ez. 36:26) If you admit God can purify a sinner’s heart by giving him a new heart, so that he no longer even thinks of the sin in a positive way or is controlled by it in any way, then, how can you say God created men to sin, such as creating homosexuals? There is an inescapable contradiction in your blasphemous belief. If God created you to be a homosexual, then by curing you from every vestige of the sin would mean He did not create you to be a homosexual. The whole problem, then, centers on YOU. Do you want to be cured from your homosexual orientation or not? St. Paul speaks of men that were once sinners but now no more being washed and sanctified by Christ. *“Know you not that the unjust shall not possess the*

kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers, Nor the effeminate, nor liars with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God. And such some of you were; but you are washed, but you are sanctified, but you are justified in the name of our Lord Jesus Christ, and the Spirit of our God.” (1 Cor. 6:9-11)

Now, with all this in mind, let's say that God asks you these questions. “Mr. X, do you want to be a homosexual?” If you answer yes, then there is no need to go any further, you have proved that the sin lies in your own perverse will, and it is not God's will that compels you to be a homosexual, because He offers to cure you from this affliction, but it is you who do not want (will) to be cured. If you rightly answer, “No Lord, I do not want to be a homosexual. I hate it. It afflicts me severely and is the cause of many grievous disorders in my life.” Then God will say to you, “Mr. X, do you want Me to cure you of this sinful condition so that not only will you never again commit the sin in thought or deed, but I will also purify your heart, give you a new heart so that you do not even think of it, and if you do, you will immediately reject it as a disgusting, hateful temptation from the Devil?” If you answer, “Yes Lord, heal me completely and totally from this sinful affliction, help me to hate this sin and sinful orientation that I love,” then you are on the road to being cured of this spiritual disease, and would prove by your humble and true confession that homosexual acts and inclinations are sins that proceed from your bad will (impure heart) and not from the will of God who wants to cleanse you from this sin and root it out from your very heart, blot it out from your very existence. *“Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live?”* (Ez. 18:23) Mr. X, please, for the love of the pure hearts of Jesus and Mary and the sake of your soul, answer these above questions, and I will proceed to try and help you by God's grace.

Mr. X, your perverted friends who think as you do is one of your biggest obstacles. You must break of all friendly and social contact with them and only contact them to try and convert them. The instant they try to pedal their filthiness to you, by wallowing in their homosexual orientation, you must condemn them and tell them you will not even speak to them. Because you are friendly and socialize with them, God allows more devils to attack you and succeed in their attacks. Please, Mr. X, for the love of God and the sake of your soul do not let the Devil come and take these words out of your heart (Lk. 8:12).

The end of it all: Blasphemers say, “Homosexuals are in Heaven!”

Where does this all end, this blasphemous teaching that God created homosexuals? It ends by heaven becoming hell and God becoming Satan, if the heretics have their way. They would have heaven inhabited with men who have sinful thoughts and inclinations. What kind of heaven would that be where men are haunted and tormented by sinful inclinations for all eternity?

I was trying to convert a Conciliar Church priest in New York State. One of his heretical and blasphemous beliefs is that God created homosexuals. He said telling men who are homosexually orientated that God created them that way eases their consciences

and enables them to no longer blame themselves, thus freeing them from guilt. Mind you, no longer do they need to confess their sins with true sorrow and a firm purpose of amendment. After all, if they were created that way, it is not their fault, so say the heretics. This priest thought he was doing them a great favor by easing their conscience. In reality he murdered their true conscience and gave them a false one by shifting the guilt to God and away from them. He has given them another excuse to continue embracing their sinful orientation, which violates the law God places in every man's heart, and to do so with more zeal than before. This heretic priest has flattered homosexuals all the way into hell.

“Thus saith the Lord God: Woe to them that sew cushions under every elbow: and make pillows for the heads of persons of every age to catch souls.” (Ezechiel 13:18)
Douay Commentary: “Sew cushions, etc... Viz., by making people easy in their sins, and promising them impunity.-Ibid.. they flattered them with promises of life, peace, and security.”

I then said to the priest, “If you believe God created homosexuals, then you would also have to believe homosexuals are in heaven.” He said, “Yes, homosexuals are in heaven but they are non-practicing homosexuals [they do not commit homosexual acts, but think of them].” I accused him of blasphemy and told him he has turned heaven into hell and God into Satan. In heaven there is not so much as one impure thought or inclination whatsoever or it would not be heaven. God will not allow anyone in His presence unless they are pure, clean, and undefiled, through-and-through. Impure men cannot even look upon the face of God, let alone reside in heaven with Him for all eternity.

“And a path and a way shall be there, and it shall be called the holy way: the unclean shall not pass over it...” (Isa. 35:8) “For know you this and understand: That no fornicator or unclean or covetous person... hath inheritance in the kingdom of Christ and of God.” (Eph. 5:5) “And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear?” (1 Pt. 4:18) “For I tell you, that unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven... You have heard that it was said to them of old: Thou shalt not commit adultery. But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.” (Mt. 5:20, 27-28)

There shall be no impure thoughts or deeds on God's Holy Mountain. Would you dare call a prostitute who repented before she died and is now in heaven, a non-practicing prostitute? Don't you dare even think it, or God will strike you dead on the spot, for He is the defender of His saints who have been washed clean and purified by the Precious Blood of the spotless Divine Lamb, Jesus Christ.

Mr. X, “*Be you therefore perfect, as also your heavenly Father is perfect.*” (Mt. 5:48) “*You shall be holy, for I am holy.*” (1 Pt. 1:16) If not, you cannot enter heaven. That is the word of God. How can you be perfect as God is perfect and holy as God is holy if your mind and heart embraces homosexual thoughts? Unless you would add another blasphemy, that God has such thoughts; thus, heretically and blasphemously believing that not only is your homosexual orientation acceptable to God but also perfect and holy.

Mr. X, I love you, but I love God more. You blasphemed God and that has to be addressed first, in reparation for your blasphemy against my dear holy, all-good, all-

powerful, and all-knowing God, the God of the Holy Catholic Church, besides which there is no other God. Secondly, because I do love you, as God still loves you at this very moment in spite of your sins against Him, I sincerely hope that you will repent, convert, and abjure so we can be brothers in Christ and Glorify God together, fighting the forces of evil side-by-side and working for the conversion of lost souls. May Mary, the Mother of God, intercede for you before the Throne of her Son, Jesus Christ, so that He may have mercy on your soul, and smite the devils that are inhibiting you from seeing and acting upon the truth, so that you may ask Him in all sincerity for a new heart. Most Sacred Heart of Jesus, have mercy on us! Immaculate Heart of Mary, pray for us! Let your prayer be as follows: “Incline not my heart to evil words; to make excuses in sins.” (Ps. 140:4) “Sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.” (Ps. 50:9)