

Catholic Church's Teachings against 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



“As Sodom and Gomorrha and the neighbouring cities, in like manner, having given themselves to fornication and going after other flesh, were made an example, suffering the punishment of eternal fire.”
(Jude 1:7)

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Mary's Little Remnant
302 East Joffre St.
TorC, NM 87901-2878
Website: www.JohnTheBaptist.us
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Catholic Bible against Homosexuals

Genesis 18 and 19 – Destruction of Sodom

“And the Lord said: The cry of Sodom and Gomorrha is multiplied, and their sin is become exceedingly grievous.” (Gen. 18:20)

“And the two angels came to Sodom in the evening, and Lot was sitting in the gate of the city. And seeing them, he rose up and went to meet them and worshipped prostrate to the ground, and said: I beseech you, my lords, turn in to the house of your servant and lodge there; wash your feet and in the morning you shall go on your way. And they said: No, but we will abide in the street. He pressed them very much to turn in unto him, and when they were come into his house he made them a feast and baked unleavened bread and they ate.” (Gen. 19:1-3)

“But before they went to bed, the men of the city beset the house, both young and old, all the people together. And they called Lot and said to him: Where are the men that came in to thee at night? Bring them out hither that we may know them. Lot went out to them and shut the door after him and said: Do not so, I beseech you, my brethren; do not commit this evil.” (Gen. 19:4-7)

“...And they pressed very violently upon Lot, and they were even at the point of breaking open the doors. And behold the men [the two angels] put out their hand and drew in Lot unto them and shut the door. And them that were without they struck with blindness, from the least to the greatest, so that they could not find the door. And they said to Lot: Hast thou here any of thine? Son-in-law, or sons, or daughters, all that are thine bring them out of this city. For we will destroy this place because their cry is grown loud before the Lord, who hath sent us to destroy them.” (Gen. 19:9-13)

“So Lot went out and spoke to his sons-in-law that were to have his daughters, and said: Arise, get you out of this place because the Lord will destroy this city. And he seemed to them to speak as it were in jest. And when it was morning, the angels pressed him, saying: Arise, take thy wife and the two daughters which thou hast lest thou also perish in the wickedness of the city. And as he lingered, they took his hand and the hand of his wife and of his two daughters because the Lord spared him. And they brought him forth and set him without the city; and there they spoke to him, saying: Save thy life; look not back. Neither stay thou in all the country about, but save thyself in the mountain lest thou be also consumed.” (Gen. 19:14-17)

“And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of Heaven. And he destroyed these cities and all the country about, all the inhabitants of the cities and all things that spring from the earth. And his wife looking behind her was turned into a statue of salt.” (Gen. 19:24-26)

“And Abraham got up early in the morning; and in the place where he had stood before with the Lord, He looked towards Sodom and Gomorrha and the whole land of that country and he saw the ashes rise up from the earth as the smoke of a furnace.” (Gen. 19:27-28)

Leviticus 18:22-30

“Thou shalt not lie with mankind as with womankind because it is an abomination... Defile not yourselves with any of these things with which all the nations have been defiled, which I will cast out before you, and with which the land is defiled, the abominations of which I will visit that it may vomit out its inhabitants... Beware then, lest in like manner it vomit you also out if you do the like things, as it vomited out the nation that was before you. Every soul that

shall commit any of these abominations shall perish from the midst of his people... I am the Lord your God.” (Lev. 18:22-30)

Leviticus 20:13

“If any one lie with a man as with a woman, both have committed an abomination; let them be put to death: their blood be upon them.” (Lev. 20:13)

Deuteronomy 22:5

Against cross-dressing and transgender freaks: “A woman shall not be clothed with man’s apparel, neither shall a man use woman’s apparel: for he that doeth these things is abominable before God.” (Deut. 22:5)

Judges 19:24

“I have a maiden daughter and this man hath a concubine; I will bring them out to you and you may humble them and satisfy your lust: only, I beseech you, commit not this crime against nature on the man.” (Jdg. 19:24)

Isaias 3:8-13

“For Jerusalem is ruined and Juda is fallen because their tongue and their devices are against the Lord to provoke the eyes of his majesty. The shew of their countenance hath answered them; and they have proclaimed abroad their sin as Sodom, and they have not hid it. Woe to their souls, for evils are rendered to them. Say to the just man that it is well, for he shall eat the fruit of his doings. Woe to the wicked unto evil, for the reward of his hands shall be given him. As for my people, their oppressors have stripped them and women have ruled over them. O my people, they that call thee blessed, the same deceive thee and destroy the way of thy steps. The Lord standeth up to judge, and he standeth to judge the people.” (Isa. 3:8-13)

Lamentations 4:6

“And the iniquity of the daughter of my people is made greater than the sin of Sodom, which was overthrown in a moment, and hands took nothing in her.” (Lam. 4:6)

Luke 17:28-29

“Likewise as it came to pass in the days of Lot, they did eat and drink, they bought and sold, they planted and built. And in the day that Lot went out of Sodom, it rained fire and brimstone from Heaven and destroyed them all.” (Lk. 17:28-29)

Romans 1:24-32

“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, being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers, detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, foolish, dissolute, without affection, without fidelity, without mercy. 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.” (Rom. 1:24-32)

1 Corinthians 6:9-10

“Do not err: neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor liars with mankind. . . shall possess the kingdom of God.” (1 Cor. 6:9-10)

2 Peter 2:4-9

“For if God . . . reducing the cities of the Sodomites and of the Gomorrhites into ashes, condemned them to be overthrown, making them an example to those that should after act wickedly... The Lord knoweth how to deliver the godly from temptation, but to reserve the unjust unto the day of judgment to be tormented.” (2 Pt. 2:4-9)

Jude 1:6-8

“And the angels who kept not their principality, but forsook their own habitation, he hath reserved under darkness in everlasting chains unto the judgment of the great day. As Sodom and Gomorra and the neighbouring cities, in like manner, having given themselves to fornication and going after other flesh, were made an example, suffering the punishment of eternal fire. In like manner these men also defile the flesh and despise dominion and blaspheme majesty.” (Jude 1:6-8)

Church Fathers and Other Saints against Homosexuals

St. Augustine, 4th century

Saint Augustine, *The Confessions*, bk. 3, chap. 8, pars. 15, 16, 4th century: “15. . . Therefore those offences which be contrary to nature are everywhere and at all times to be held in detestation and punished; such were those of the Sodomites, which should all nations commit they should all be held guilty of the same crime by the divine law, which hath not so made men that they should in that way abuse one another. For even that fellowship which should be between God and us is violated when that same nature of which He is author is polluted by the perversity of lust. . . But Thou avengest that which men perpetrate against themselves, seeing also that when they sin against Thee they do wickedly against their own souls; and iniquity gives itself the lie, either by corrupting or perverting their nature... ‘burning’ in things forbidden to that use which is against nature; or when convicted, raging with heart and voice against Thee, kicking against the goads...”

St. Gregory the Great, 6th century

St. Gregory the Great, *Moralia* (Commentary of Job), book 14: “23. What is ‘brimstone’ but fuel of fire...that it sends out the very foulest stench. What then do we understand by ‘brimstone’ but carnal sin, which, while it fills the mind with wicked thoughts like a kind of ill savor, it is kindling everlasting fires for it; and whilst it spreads the cloud of its stench in the lost soul, it is as it were providing against it fuel for the flames to come after. For that the ill savor of the flesh is understood by brimstone, the mere history of Holy Writ by itself records, which relates that the Lord ‘rained down fire and brimstone upon Sodom.’ ...He had determined to punish her carnal wickedness by the very character of the punishment marked out by the stain of her guilt: since ‘brimstone’ hath stench, and fire burning; and so, forasmuch as they had been kindled to bad desires in the ill savor of the flesh, it was meet that they should perish by fire and brimstone combined, that by their just punishment they might be taught what they had done in unjust desire. And so this ‘sulphur is scattered upon the habitation’ of the wicked man as often as the corrupt indulgence of the flesh exercises dominion within him; and whereas bad thoughts unceasingly occupy him and forbid his bringing forth the fruit of good practice, it is rightly added: Ver. 16. *Let his roots be dried up beneath, and above let his crop be spoiled.*”

Saint Peter Damian, 11th century

Saint Peter Damian, Book of Gomorrha, 1051 AD: “This vice strives to destroy the walls of one’s heavenly motherland and rebuild those of devastated Sodom. Indeed, it violates temperance, kills purity, stifles chastity, and annihilates virginity...with the sword of a most infamous union. It infects, stains, and pollutes everything; it leaves nothing pure, there is nothing but filth... This vice expels one from the choir of the ecclesiastical host and obliges one to join the energumens and those who work in league with the devil; it separates the soul from God and links it with the demons. This most pestiferous queen of the Sodomites [which is homosexuality] makes those who obey her tyrannical laws repugnant to men and hateful to God... It humiliates at church, condemns at court, defiles in secret, dishonors in public, gnaws at the person’s conscience like a worm, and burns his flesh like fire. The miserable flesh burns with the fire of lust, the cold intelligence trembles under the rancor of suspicion, and the unfortunate man’s heart is possessed by hellish chaos; and his pains of conscience are as great as the tortures in punishment he will suffer... Indeed, this scourge destroys the foundations of faith, weakens the force of hope, dissipates the bonds of charity, annihilates justice, undermines fortitude,...and dulls the edge of prudence.... What else shall I say? It expels all the forces of virtue from the temple of the human heart and, pulling the door from its hinges, introduces into it all the barbarity of vice... In effect, the one whom ... this atrocious beast [of homosexuality] has swallowed down its bloody throat is prevented, by the weight of his chains, from practicing all good works and is precipitated into the very abysses of its uttermost wickedness. Thus, as soon as someone has fallen into this chasm of extreme perdition, he is exiled from the heavenly motherland, separated from the Body of Christ, confounded by the authority of the whole Church, condemned by the judgment of all the Holy Fathers, despised by men on earth, and reprovved by the society of heavenly citizens. He creates for himself an earth of iron and a sky of bronze... He cannot be happy while he lives nor have hope when he dies because in life he is obliged to suffer the ignominy of men’s derision and later, the torment of eternal condemnation” (*Liber Gomorrhianus*, in PL 145, col. 159-178).

Ibid: “Those who incur sins [against nature] . . . should be subjected not only to a hard penance but a public one, and Pope Siricius prohibits penitents from entering clerical orders; one can clearly deduce that he who corrupts himself with a man through the ignominious squalor of a filthy union does not deserve to exercise ecclesiastical functions, since those who were formerly given to vices . . . become unfit to administer the Sacraments.”

Saint Bernardine of Siena, 15th century

Saint Bernardine of Siena, Franciscan, 15th century: “O, Italy, how much more than any other province have you become contaminated! Go to the Germans and hear what lovely things they say about the Italians! They say there is no people in this world that are greater sodomites than the Italians. . . . No sin has greater power over the soul than the one of cursed sodomy, which was always detested by all those who lived according to God. . . . Such passion for undue forms borders on madness. This vice disturbs the intellect, breaks an elevated and generous state of soul, drags great thoughts to petty ones, makes [men] pusillanimous and irascible, obstinate and hardened, servilely soft, and incapable of anything. Furthermore, the will, being agitated by the insatiable drive for pleasure, no longer follows reason, but furor. . . . Someone who lived practicing the vice of sodomy will suffer more pains in Hell than anyone else because this is the worst sin that there is.”¹

“In 1424 in a Lenten sermon preached in Santa Croce, he admonished his hearers: ‘Whenever you hear sodomy mentioned, each and every one of you spit on the ground and clean your mouth out as well. If they don’t want to change their ways by any other means, maybe they will change when they’re made fools of. Spit hard! Maybe the water of your spit will extinguish their fire.’ ” (Louis Crompton, *Homosexuality and Civilisation*, Harvard University, 2003.)

Wikipedia, “Bernardino of Siena”: “He particularly decried Florentine lenience. In Verona he told his hearers a man was quartered and his limbs hung from the city gates. In Genoa men were regularly burned. In Venice a sodomite had been tied to a column along with a barrel of pitch and brushwood and set to fire. He advised the Siense to do the same *even if they had to burn every male in the city.*”

Popes and Councils against Homosexuals

Council of Ancyra, 4th century

The decree of the Council of Ancyra, held in Asia Minor in 314, strongly influenced the Church of the West; and it was often cited as authoritative in later enactments against homosexual practices. Canon 17 speaks about those “who . . . commit [acts of] defilement with animals or males.” The Council of Ancyra established for these crimes a series of punishments according to the age and state of life of the infractor:

Council of Ancyra, 314 AD: “Those who have committed such crimes [homosexuality and bestiality] before age twenty, after fifteen years of penance, will be readmitted to the communion of prayer. Then, after remaining five years in that communion, let them receive the sacraments of oblation. However, let their lives be analyzed to establish how long a period of penance they should sustain in order to obtain mercy. For if they unrestrainedly gave themselves over to these crimes, let them devote more time to doing penance. However, those aged twenty and over and married who fall into these crimes, let them do penance for twenty-five years and [then] be received in the communion of prayer; and remaining in it for five years, let them finally receive the sacraments of oblation. Moreover, if those who are married and over fifty years of age commit these crimes, let them obtain the grace of communion only at the end of their lives.”

¹ ‘Abominabile peccato della maladetta sodomia.’ *Prediche volgari sul campo di Siena. 1427* vol. 2, Milan, p. 1149; (Predica XXXIX [39], in *Le prediche volgari* (Milan: Rizzoli, 1936), pp. 869ff., 915, in F. Bernadei, op. cit., pp. 11f.

Sixteenth Council of Toledo, 7th century

In the opening speech of the XVI Council of Toledo in 693, Egica, the Gothic King of Spain, exhorts the clergy to fight against homosexual practices:

Sixteenth Council of Toledo, 7th century: “See that you determine to extirpate that obscene crime committed by those who lie with males, whose fearful conduct defiles the attraction of honest living and provokes from heaven the wrath of the Supreme Judge.”

Council of Naplouse, 12th century

Canons 8-11, 1120 AD: The most complete set of norms against homosexual practices in the medieval era is contained in the canons approved at the Council of Naplouse, assembled on January 23, 1120 under the direction of Garmund, Patriarch of Jerusalem, and Baldwin, King of the same city. On that occasion a sermon was preached about the evils that had befallen the Kingdom of Jerusalem. Earthquakes, plagues, and attacks by the Saracens were judged as a punishment from Heaven for the sins of the people. As a consequence the Council issued twenty-five canons against the sins of the flesh, four of which related to homosexual practices. Death at the stake was decreed for those convicted of those specific crimes.

Third Lateran Council, 12th century

The Third Lateran Council, 1179 AD: “Anyone caught in the practice of the sin against nature, on account of which the wrath of God was unleashed upon the children of disobedience (Eph. 5:6), if he is a cleric, let him be demoted from his state and kept in reclusion in a monastery to do penance; if he is a layman, let him be excommunicated and kept rigorously distant from the communion of the faithful.”

Pope Pius V, 16th century

History of Popes, by Ludwig Von Pastor: “In the first year of his pontificate, the Pope had two preponderant concerns: zeal for the Inquisition and the struggle against ‘this horrendous sin whereby the justice of God caused the cities contaminated by it to be consumed in flames.’ On April 1, 1566, he ordered that sodomites be turned over to the secular arm... The various imprisonments of sodomites... impressed Rome and frightened especially well-established people, for it was known that the Pope wanted his laws enforced even against the powerful. Indeed, to punish for vices against nature, the torment of the stake was applied throughout the pontificate of Pius V... An earlier papal Brief mandated that clerics who were guilty of that crime be stripped of all their posts, dignities, and income, and, after degradation, be handed over to the secular arm.”

Pope Pius V promulgated two Constitutions in which he castigates and punishes the sin against nature:

Pope Pius V, Constitution *Cum Primum*, April 1, 1566: “Having set our minds to remove everything that may in some way offend the Divine Majesty, We resolve to punish, above all and without indulgence, those things which, by the authority of the Sacred Scriptures or by most grievous examples, are most repugnant to God and elicit His wrath; that is, negligence in divine worship, ruinous simony, the crime of blasphemy, and the execrable libidinous vice

against nature. For which faults peoples and nations are scourged by God, according to His just condemnation, with catastrophes, wars, famine, and plagues... Let the judges know that if even after this, Our Constitution, they are negligent in punishing these crimes, they will be guilty of them at Divine Judgment and will also incur Our indignation... If someone commits that nefarious crime against nature that caused divine wrath to be unleashed against the children of iniquity, he will be given over to the secular arm for punishment; and if he is a cleric, he will be subject to analogous punishment after having been stripped of all his degrees [of ecclesiastical dignity].”

Pope Pius V, Constitution *Horrendum Illud Scelus*, August 30, 1568 AD: “That horrible crime, on account of which corrupt and obscene cities were destroyed by fire through divine condemnation, causes us most bitter sorrow and shocks our mind, impelling us to repress such a crime with the greatest possible zeal. Quite opportunely the Fifth Lateran Council [1512-1517] issued this decree: ‘Let any member of the clergy caught in that vice against nature, given that the wrath of God falls over the sons of perfidy, be removed from the clerical order or forced to do penance in a monastery’ (chap. 4, X, V, 31). So that the contagion of such a grave offense may not advance with greater audacity by taking advantage of impunity, which is the greatest incitement to sin, and so as to more severely punish the clerics who are guilty of this nefarious crime and who are not frightened by the death of their souls, we determine that they should be handed over to the severity of the secular authority, which enforces civil law. Therefore, wishing to pursue with greater rigor than we have exerted since the beginning of our pontificate, we establish that any priest or member of the clergy, either secular or regular, who commits such an execrable crime, by force of the present law be deprived of every clerical privilege, of every post, dignity, and ecclesiastical benefit; and having been degraded by an ecclesiastical judge, let him be immediately delivered to the secular authority to be put to death, as mandated by law as the fitting punishment for laymen who have sunk into this abyss.” (*Bullarium Romanum*, Rome: Typographia Reverendae Camerae Apostolicae, Mainardi, 1738, chap. 3, p. 33.)

1917 Code of Canon Law, 20th century

Canon 2357, §1: “Lay persons who have been legitimately declared guilty of the commission of crimes against the sixth commandment with minors under sixteen years of age, or of rape, sodomy, incest, or traffic in vice, are automatically branded with infamy, besides incurring the other penalties which the Ordinary may think proper to impose.”

Canon 2359, §2: “[Clerics in major orders] If they have committed an offense against the sixth commandment with minors under sixteen years of age, or been guilty of adultery, rape, bestiality, sodomy, traffic in vice, or incest with blood relatives or relations by marriage in the first degree, they shall be suspended, declared infamous, deprived of every office, benefice, dignity, or position that they may hold, and in more grievous cases they shall be deposed.”

Catholic Civil Legislation against Homosexuals

Emperors Constantius and Constans, 4th century

Law of December 16, 342 of Emperors Constantius and Constans that was included in the later Theodosian Code: “When a man marries and is ready to offer himself to men in a feminine way [quum vir nubit in feminam viris porrecturam] . . . We order that norms be established, that the law be armed with an avenging sword, and that these infamous persons . . . receive the supreme punishment.”

Emperors Valentinian II, Theodosius, and Arcadius, 4th century

Law of August 6, 390 promulgated by the Emperors Valentinian II, Theodosius, and Arcadius: “All persons having the shameful custom of condemning a man’s body to play the role of a woman . . . (for they seem not to be different from women) shall expiate this type of crime in avenging flames before the public.”

Emperor Justinian, 6th century

Law of December 30, 533 of Emperor Justinian: “In cases of penal suits, public prosecution will be guided by various statutes, including the Law Julia de Adulteris . . . that punishes with death [gladio] not only those who violate the marriages of others, but also those who commit acts of vile concupiscence with other men.”

Law of the year 538 of Emperor Justinian: “Whereas certain men, overcome by diabolical incitement to practice among themselves the most unworthy lewdness and acts contrary to nature, we exhort them to be fearful of God and the coming judgment and to abstain from such illicit and diabolical practices so that the just wrath of God may not fall upon them on account of these heathen acts, with the result that cities perish with all their inhabitants. For Sacred Scriptures teach us that similar impious acts caused the demise of cities with all their inhabitants. . .

“1. And since such sins are the cause of famine, earthquakes, and plagues, we warn men to abstain from these acts so as not to lose their souls. But if after this warning of ours it should be discovered that any persist in such iniquity, they render themselves unworthy of God’s mercy and further will be subjected to the punishment established by law.

“2. Thus we order the most illustrious Prefect of the Capital to arrest those who persist in the aforesaid illicit and impious acts after they have been warned by us, and to inflict upon them the most severe punishments so that the city and the State do not end by suffering on account of such iniquitous acts.”

Laws of non-Catholic England, 19th century

Non-Catholic England adopted the laws of the Justinian Code regarding homosexuals. It can still be noted in Blackstone’s Comment on the Laws of England in the nineteenth century. Blackstone states: “The crime against nature . . . [is one which] . . . the voice of nature and of reason and the express law of God determined to be capital. Of which we have a special instance, long before the Jewish dispensation, in the destruction of two cities by fire from Heaven, so that this is a universal, not merely a provincial, precept. In the Old Testament the law condemns sodomists (and other homosexual offenders) to death as perpetrators of an abomination against the Lord, while in the New Testament they are denounced as transgressors of the natural order and are disinherited from the kingdom of God as followers of the vile practices of the heathens.”

Various States and Nations

Jurist Pietro Agostino d’Avack drafted an historic roster of laws that protected the State against the vice of homosexuality. In substantial paragraphs d’Avack affirms: “No less severe and scathingly repressive laws against such sexual aberrations are found in the centuries following [the Roman Empire] and emanated from all civil authorities from the earliest medieval times up to the modern age. Thus the Lex Visigothica condemned to castration and jail those [men] ‘who carnally united with men. . .’ and prescribed, if they were married, that their goods should be immediately inherited by their children and heirs.

After the *castratio virum*, the law also prescribed capital punishment. In turn, in the well-known collection of the Frankish Capitularies of Ansegisius and Benedict Levite. . . those who had engaged in sexual acts with animals, who were guilty of incest, and who ‘practiced copulation with men’ were punished with capital punishment; if pardoned by some indult, they were obliged to subject themselves to the canonical penances imposed by the Church. In the later Capitularies of Ludovicus Pius, while such a crime, invoking Roman legislation, was punishable with execution at the stake, this severe action was justified in the name of the ‘salvation of the *rem publicam* (nation)’ so that ‘on account of such sins we may not also fall with the kingdom, and the glory of the whole kingdom may not perish.’ . . .During successive centuries this lay civil legislation was substantially unaltered and was nearly identical everywhere, whether in Italy or in the other European States, as attested to by the Statutes of Bologna in 1561; those of Ferrara in 1566; those of Milan, Rome, and [the Italian province of] Marche in the seventeenth century; the Florentian Tires of 1542, 1558, and 1699; the Sicilian Pragmatics of 1504; the Carolingian Criminal Constitution of Charles V; the Theresian [Constitution] of Marie Thérèse; the Royal Portuguese Ordination; the New Spanish Recompilation; etc. . . .For their part the Florentian Statutes, ‘execrating the indecency of the great crime that is the sodomite vice and wishing to extirpate it,’ approved the institution of eight *officiales honestatis* (officers of decency) who were designated for six months specifically to repress such crime.”