

EXHIBIT 2 A

The OCA / ROEA hierarchy shown INFIDELITY / BREACH / VIOLATION to the quotations concerning / condemning the HOMOSEXUALS = SODOMITES posted below, WHAT THE SAINTS (of Orthodox & Roman Catholic Church) SAY ABOUT THE SIN OF HOMOSEXUALITY

The Code of Canon Law undertaken at the initiative and encouragement of Saint Pius X, and published in 1917 by his successor Pope Benedict XV, says this: “So far as laymen are concerned, the sin of sodomy is punished *ipso facto* with the pain of infamy and other sanctions to be applied according to the prudent judgment of the Bishop depending on the gravity of each case (Can. 2357).

As for ecclesiastics and religious, if they are *clerici minoris* [that is, of the degree lower than deacon], let them be punished with various measures, proportional to the gravity of the fault, that can even include dismissal from the clerical state (Can. 2358);

if they are *clerici maiores* [that is, deacons, priests or bishops], let them ‘be declared infamous and suspended from every post, benefit, dignity, deprived of their eventual stipend and, in the gravest cases, let them be deposed’ (Can. 2359, par. 2)”

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

Saint Basil of Caesarea, the fourth century Church Father who wrote the principal rule of the monks of the East, establishes this: “The cleric or monk who molests youths or boys or is caught kissing or committing some turpitude, let him be whipped in public, deprived of his crown [tonsure] and, after having his head shaved, let his face be covered with spittle; and [let him be] bound in iron chains, condemned to six months in prison, reduced to eating rye bread once a day in the evening three times per week. After these six months living in a separate cell under the custody of a wise elder with great spiritual experience, let him be subjected to prayers, vigils and manual work, always under the guard of two spiritual brothers, without being allowed to have any relationship ... with young people.” (St. Basil of Caesarea, in St. Peter Damien, *Liber Gomorrhianus*, *op. cit.* cols. 174f.)

Saint Augustine is categorical in the combat against sodomy and similar vices. The great Bishop of Hippo writes: “Sins against nature, therefore, like the sin of Sodom, are abominable and deserve punishment whenever and wherever they are committed. If all nations committed them, all alike would be held guilty of the same charge in God’s law, for our Maker did not prescribe that we should use each other in this way. In fact, the relationship that we ought to have with God is itself violated when our nature, of which He is Author, is desecrated by perverted lust.” Further on he reiterates: “Your punishments are for sins which men commit against themselves, because, although they sin against You, they do wrong in their own souls and their malice is self-betrayed. They corrupt and pervert their own nature, which You made and for which You shaped the rules, either by making wrong use of the things which You allow, or by becoming inflamed with passion to make unnatural use of things which You do not allow” (Rom. 1:26). (St. Augustine, *Confessions*, Book III, chap. 8)

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

The brilliant Patriarch of Constantinople employs most severe words for the vice we are analyzing. Saint John Chrysostom makes this strong argument: “All passions are dishonorable, for the soul is even more prejudiced and degraded by sin than is the body by disease; but the worst of all passions is lust between men.... The sins against nature are more difficult and less rewarding, since true pleasure is only the one according to nature. But when God abandons a man, everything is turned upside down! Therefore, not only are their passions [of the homosexuals] satanic, but their lives are diabolic..... So I say to you that these are even worse than murderers, and that it would be better to die than to live in such dishonor. A murderer only separates the soul from the body, whereas these destroy the soul inside the body..... There is nothing, absolutely nothing more mad or damaging than this perversity.” (St. John Chrysostom, *In Epistulam ad Romanos IV*, in J. McNeill, *op. cit.*, pp. 89-90).

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

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

St. Peter Damian also writes:

“This vice strives to destroy the walls of one’s heavenly motherland and rebuild those of devastated Sodom. Indeed, it violates temperance, kills purity, stifles chastity and annihilates virginity ... with the sword of a most infamous union. It infects, stains and pollutes everything; it leaves nothing pure, there is nothing but filth ... This vice expels one from the choir of the ecclesiastical host and obliges one to join the energumens and those who work in league with the devil; it separates the soul from God and links it with the demons. This most pestiferous queen of the Sodomites [which is homosexuality] makes those who obey her tyrannical laws repugnant to men and hateful to God ... It humiliates at church, condemns at court, defiles in secret, dishonors in public, gnaws at the person’s conscience like a worm and burns his flesh like fire...”

“The miserable flesh burns with the fire of lust, the cold intelligence trembles under the rancor of suspicion, and the unfortunate man’s heart is possessed by hellish chaos, and his pains of conscience are as great as the tortures in punishment he will suffer ... Indeed, this scourge destroys the foundations of faith, weakens the force of hope, dissipates the bonds of charity, annihilates justice, undermines fortitude, ... and dulls the edge of prudence.

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

Saint Albert the Great gives four reasons why he considers homosexual acts as the most detestable ones:

They are born from an ardent frenzy;
 they are disgustingly foul;
 those who become addicted to them are seldom freed from that vice;
 they are as contagious as disease, passing quickly from one person to another.
 (St. Albert the Great, *In Evangelium Lucae XVII*, 29, in J. McNeill, *op. cit.*, p. 95)

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

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

Saint Catherine of Siena, a religious mystic of the 14th century, relays words of Our Lord Jesus Christ about the vice against nature, which contaminated part of the clergy in her time. Referring to sacred ministers, He says: “They not only fail from resisting this frailty [of fallen human nature] ... but do even worse as they commit the cursed sin against nature. Like the blind and stupid, having dimmed the light of their understanding, they do not recognize the disease and misery in which they find themselves. For this not only causes Me nausea, but displeases even the demons themselves, whom these miserable creatures have chosen as their lords. For Me, this sin against nature is so abominable that, for it alone, five cities were submersed, by virtue of the judgment of My Divine Justice, which could no longer bear them.... It is disagreeable to the demons, not because evil displeases them and they find pleasure in good, but because their nature is angelic and thus is repulsed upon seeing such an enormous sin being committed. It is true that it is the demon who hits the sinner with the poisoned arrow of lust, but when a man carries out such a sinful act, the demon leaves.” (St. Catherine of Siena, *El diálogo*, in *Obras de Santa Catarina de Siena* (Madrid: BAC, 1991), p. 292)

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

“Are you so blind that you do not recognize the acceleration of sin among you? Murders abound, thievery, all manner of carnage, destruction of young souls, abortion, and homosexuality, condemned from the beginning of time by the Eternal Father. Yet sin has become a way of life. Sin is condoned now, even unto the highest judge of your land and your lands throughout the world. As you have sown so shall you reap. Sin is death, not only of the spirit, but of the body. Wars are a punishment for man's sin, his greed, his avarice.” - *Our Lady of the Roses*, August 14, 1981.

EXHIBIT 2 B - i

Homily 3 on Romans

BY ST. JOHN CHRYSOSTOM

On ... Rom. I. 18 - 25

Ver 18. For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness.

Observe the discretion of Paul, how after encouraging by the gentler things, he turns his discourse to the more fearful. For after saying that the Gospel is the cause of salvation and of life, that it is the power of God, that it genders salvation and righteousness, he mentions what might well make them fear that were heedless of it. For since in general most men are not drawn so much by the promise of what is good as by the fear of what is painful, he draws them on both sides. For this cause too did God not only promise a kingdom, but also threaten hell. And the Prophets spoke thus with the Jews, ever intermingling the evil with the good. For this cause too Paul thus varies his discourse, yet not any how, but he sets first the good things, and after the evil, to show that the former came of the guiding purpose of God, but the latter of the wickedness of the backsliding.

And in this way the prophet puts the good first, saying, If you be willing and will obey me, you shall eat the good of the land: but if you be not willing and will not obey me, the sword shall devour you. Isaiah 1:19-20 So here too does Paul conduct his discourse. But observe him; Christ, he means, came to bring forgiveness, righteousness, life, yet not in any way, but by the Cross, which is greatest too and wonderful, that He not only gave such things, but that He also suffered such things. If then ye insolently scorn the gifts, then will the penalties await you.

And see how he raises his language, For the wrath of God, he says, is revealed from heaven. Whence does this appear? If it be a believer who says this, we will tell him of the declarations of Christ, but if the unbeliever and the Grecian, him Paul silences, by what he says presently of the judgment of God, bringing an incontrovertible demonstration from the things which were done by them. And this too is by far the most striking point in him, how he exhibits those who speak against the truth, as themselves bearing witness by the things which they do daily, and say, to the doctrines of the truth. But of this in the sequel: but for the present, let us keep to what is set before us.

For the wrath of God is revealed from heaven. And indeed even here this often takes place in famines and pestilences and wars: for each individually and all in common are punished. What will be the new thing then? That the chastisement will be greater, and common to all, and not by the same rules. ***For now what takes place is for correction; but then for vengeance. And this also St. Paul showed, when he said, We are chastened now, that we should not be condemned with the world. 1 Corinthians 11:32 And now indeed too many such things usually seem to come not of the wrath from above, but of the malice of man. But then the punishment from God shall be manifest, when the Judge, sitting upon the fearful tribunal, shall command some to be dragged to the furnaces, and some to the outer darkness, and some to other inexorable and intolerable punishments.***

And why is it that he does not speak as plainly as this, the Son of God is coming with ten thousand angels, and will call each man to account, but says, that the wrath of God is revealed? His hearers were as yet novices, and therefore he draws them first by things quite allowed by them. And besides what is here mentioned, he also seems to me to be aiming against the Greeks. And this is why he makes his beginning from this, but afterwards he introduces the subject of Christ's judgment.

Against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. Here he shows that the ways of ungodliness are many, and that of truth, one. For error is a thing various and multiform and compound, but the truth is one. And after speaking of doctrines he speaks of life, mentioning the unrighteousness of men. For there be various kinds of unrighteousness also. One is in money affairs, as when any one deals un-righteously by his neighbor in these; and another in regard to women, when a man leaves his own wife, and breaks in upon the marriage of another. For St. Paul calls this also defrauding, saying thus, That no man go beyond or defraud his brother in the matter. 1 Thessalonians 4:6 Others again injure not the wife or property, but the reputation of their neighbor, and this too is unrighteousness. For a good name is better than great riches. Proverbs 22:1 But some say that this also is said of Paul about doctrines. Still there is nothing to prevent its having been said of both. But what it is to hold the truth in unrighteousness, learn from the sequel.

Ver. 19. Because that which may be known of God is manifest in them, for God has showed it unto them.

But this glory they invested stocks and stones with. As then he which is entrusted with the goods of the king, and is ordered to spend them upon the king's glory, if he waste these upon robbers, and harlots, and witches, and make these splendid out of the king's stores, he is punished as having done the kingdom the greatest wrong. Thus they also who after having received the knowledge of God and of His glory, invested idols therewith, held the truth in unrighteousness, and, at least as far as was in their power, dealt un-righteously by the knowledge, by not using it upon fitting objects. Now, has what was said become clear to you, or must one make it still clearer? Perhaps it was needful to say somewhat more. What then is it which is here said? The knowledge of Himself God placed in men from the beginning. But this knowledge they invested stocks and stones with, and so dealt un-righteously to the truth, as far at least as they might. For it abides unchanged, having its own glory immutable. And whence is it plain that He placed in them this knowledge, O Paul? Because, says he, that which may be known of Him is manifest in them. This, however, is an assertion, not a proof. But do thou make it good, and show me that the knowledge of God was plain to them, and that they willingly turned aside. Whence was it plain then? Did He send them a voice from above? By no means. But what was able to draw them to Him more than a voice, that He did, by putting before them the Creation, so that both wise, and unlearned, and Scythian, and barbarian, having through sight learned the beauty of the things which were seen, might mount up to God. Wherefore he says,

Ver. 20. For the invisible things of Him from the Creation of the world are clearly seen, being understood by the things which are made.

Which also the prophet said, The heavens declare the glory of God. Psalm 19:1 For what will the Greeks (i.e. Heathen) say in that day? That we were ignorant of You? Did ye then not hear the heaven sending forth a voice by the sight, while the well-ordered harmony of all things spoke out more clearly than a trumpet? Did ye not see the hours of night and day abiding unmoved continually, the goodly order of winter, spring, and the other seasons remaining both sure and unmoved, the traceableness (εγγνωμοσσην) of the sea amid all its turbulence and waves? All things abiding in order and by their beauty and their grandeur, preaching aloud of the Creator? For all these things and more than these does Paul sum up in saying, The invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made, even His eternal Power and Godhead; so that they are without excuse. And yet it is not for this God has made these things, even if this came of it. For it was not to bereave them of all excuse, that He set before them so great a system of teaching, but that they might come to know Him. But by not having recognized Him they deprived themselves of every excuse, and then to show how they are bereaved of excuse, he says,

Ver. 21. Because that, when they knew God, they glorified Him not as God.

This is the one greatest charge; and the second after it is their also worshipping idols, as Jeremy too in accusing them said, This people has committed two evils: they have forsaken me the fountain of living water, and have dug for themselves broken cisterns. Jeremiah 2:13 And then as a sign of their having known God, and not used their knowledge upon a fit object, he adduces this very thing, that they knew gods. Wherefore he adds, because that, when they knew God, they glorified Him not as God. And he names the cause through which they fell into such senselessness. What then is it? They trusted everything to their reasoning's. Still he does not word it so, but in a much sharper language, but became vain in their reasoning's, and their foolish heart was darkened. For as in a night without a moon, if any one attempt to go by a strange road, or to sail over a strange sea, so far will he be from soon reaching his destination, that he will speedily be lost. Thus they, attempting to go the way leading to Heaven, and having destroyed the light from their own selves, and, in lieu of it, trusted themselves to the darkness of their own reasoning, and seeking in bodies for Him who is incorporeal, and in shapes for Him who has no shape, underwent a most rueful shipwreck. But beside what has been said, he names also another cause of their error, when he says,

Ver. 22. Professing themselves to be wise, they became fools.

For having some great conceit of themselves, and not enduring to go the way which God had commanded them, they were plunged into the reasoning's of senselessness (1 manuscript διανοησας). And then to show and give in outline, what a rueful surge it was, and how destitute of excuse, he goes on to say,

Ver. 23. And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

The first charge is, that they did not find God; the second was, that it was while they had great and clear (Sav. marg. wise) means to do it; the third, that withal they said they were wise; the fourth, that they not only did not find that Reverend Being, but even lowered Him to devils and to stones and stocks. Now he takes down their haughtiness also in the Epistle to the Corinthians, but not in the same way there as here. For there it is from the Cross he gives them the blow, saying, The foolishness of God is wiser than men. 1 Corinthians 1:25 But here, without any comparison, he holds their wisdom by itself up to ridicule, showing it to be folly and a mere display of vain boasting. Then, that you may learn that when they had the knowledge of God they gave it up thus treacherously, they changed, he says. Now he that changes, has something to change. For they wished to find out more, and not bear with the limits given them, and so they were banished from these also. For they were lusters after new devices, for such is all that is Grecian.

And this is why they stood against one another and Aristotle rose up against Plato, and the Stoics blustered (□ φρ□ξαντο 6 manuscripts fenced themselves, □ φρ□ξαντο: which Field inclines to prefer) against him, and one has become hostile to one, another to another. So that one should not so much marvel at them for their wisdom, as turn away from them indignant and hate them, because through this very thing they have become fools. For had they not trusted what they have to reasoning, and syllogisms, and sophistries, they would not have suffered what they did suffer. Then, to strengthen the accusation against them he holds the whole of their idolatry up to ridicule. For in the first place the changing even was a very fit subject of scorn. But to change to such things too, is beyond all excuse.

For what then did they change it, and what was it which they invested with His Glory? Some conceptions they ought to have had about Him, as, for instance, that He is God that He is Lord of all that He made them which were not, that He exercises a Providence that He cares for them. For these things is the Glory of God. To whom then did they ascribe it? Not even to men, but to an image made like to corruptible man. Neither did they stop here, but even dropped down to the brutes, or rather to the images of these. But consider, I pray, the wisdom of Paul, how he has taken the two extremes, God the Highest, and creeping things the lowest: or rather, not the creeping things, but the images of these; that he might clearly show their evident madness. For what knowledge they ought to have had concerning Him Who is incomparably more excellent than all, with that they invested what was incomparably more worthless than all. But what has this to do with the philosophers? A man may say. To these belongs most of all what I have said to do with them. For they have the Egyptians who were the inventors of these things to their masters. And Plato, who is thought more reverend than the rest of them, glories in these masters. (Plat. Tim. 21. B. etc.) And his master is in a stupid awe of these idols, for he it is that bids them sacrifice the cock to Æsculapius (his last words, Phædo), where (i.e. in his temple. So Field from manuscripts.) are the images of these beasts, and creeping things.

And one may see Apollo and Bacchus worshipped along with these creeping things. And some of the philosophers even lifted up to Heaven bulls, and scorpions, and dragons, and all the rest of that vanity. For in all parts did the devil zealously strive to bring men down before the images of creeping things, and to range beneath the most senseless of all things, him whom God has willed to lift up above the heavens. And it is not from this only, but also from other grounds, that you will see their chief man to come under the remarks now made. For having made a collection of the poets, and having said that we should believe them upon matters relating to God, as having accurate knowledge, he has nothing else to bring forward but the linked sweetness of these absurdities, and then says, that this utterly ludicrous trifling is to be held for true.

Ver. 24. Wherefore also God gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves.

Hence he shows, that even of the perversion of the laws it was ungodliness which was the cause, but He gave them up, here is, let them alone. For as he that has the command in an army, if upon the battle lying heavy upon him he retreat and go away, gives up his soldiers to the enemies not by thrusting them himself, but by stripping them of his own assistance; thus too did God leave those that were not minded to receive what comes from Him, but were the first to bound off from Him, though Himself having wholly fulfilled His own part. But consider; He set before them, for a form of doctrine, the world; He gave them reason, and an understanding capable of perceiving what was needful. None of these things did the men of that day use unto salvation, but they perverted to the opposite what they had received. What was to be done then? To drag them by compulsion and force? But this was not to make them virtuous. It remained then, after that, for Him to leave them alone, and this He did too, that in this way, if by no other, having by trial come to know the things they lusted after, they might flee from what was so shameful (3 manuscripts add ε□κ□τος, and with reason). For if any that was a king's son, dishonoring his father, should choose to be with robbers and murderers, and them that break up tombs, and prefer their doings to his father's house; the father leaves him, say, so that by actual trial, he may learn the extravagance of his own madness.

But how comes he to mention no other sin, as murder, for instance, or covetousness, or other such besides, but only un-chasteness? He seems to me to hint at his audience at the time, and those who were to receive the Epistle. To uncleanness, to dishonor their own bodies between themselves. Note the emphasis here, as it is most severe. For they stood not in need of any others, it means, to do insolent violence to them, but the very treatment the enemies would have shown them, this they did to themselves. And then, taking up the charge again, he says,

Ver. 25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator.

Things which were matter for utter scorn, he puts down specially, but what seemed of a graver cast than the rest, in general terms; and by all he shows, that serving the creature is Grecian. And see how strong he makes his assertion, for he does not say, barely, they served the creature, but more than the Creator: thus everywhere giving fresh force to the charge, and, by the comparison, taking from them all ground of mitigation. Who is blessed forever. Amen. But by this, he means, He was not any whit injured. For Himself abides blessed for ever. Here he shows, that it was not in self-defense that He left them alone, inasmuch as He suffered nothing Himself. For even if these treated Him insolently, yet He was not insolently treated, neither was any scathe done to the bearings of His glory, but He abides continually blessed. For if it often happen, that man through philosophy would not feel the insults men offered him, much less would God, the imperishable and unalterable Nature, the unchangeable and immovable Glory.

For men are in this respect made like God, when they do not feel what is inflicted by them who would do them despite, and are neither insulted of others who insult them, nor beaten of them when beating them, nor made scorn of when they make scorn of them. And how in the nature of things can this be? It may be said. It is so, yea most certainly it is possible, when you are not vexed at what is done. And how, it may be said, is it possible not to be vexed? Nay rather, how is it possible to be vexed? Tell me now, if your little child were to insult you, would you then reckon the insult an insult? What, but would you be vexed? Surely not. But and if you were to be vexed, would you not then be ridiculous? Thus too let us then get to feel disposed towards our neighbors, and then we shall have no sense of displeasure. For they that insult us are more senseless than children. Neither let us even seek to be free from insults, but when we are insulted to bear them. For this is the only secure honor. But why so? Because this you are master of, but that, another person. Do you not see the adamant reverberation the blows it receives? But nature, you will say, gives it this property. Yet you too have it in your power to become by free choice such, as that happens to be by nature. How? Do you not know that the children in the furnace were not burned? And that Daniel in the den suffered no harm? This may even now come to pass. There stand by us too lions, anger and lust, with fearful teeth tearing asunder him that falls among them. (Plato Rep. viii.) Become then like that (□ κατων 3 manuscripts) Daniel, and let not these affections fasten their fangs into your soul. But that, you will say, was wholly of grace. Yes; because the acts of free-will led the way thereto. So that if we be willing to train ourselves to a like character, even now the grace is at hand.

And even though the brutes are an hungered, yet will they not touch your sides. For if at the sight of a servant's body they were abashed, when they have seen the members of Christ, (and this is what we believers are,) how shall they do else than be still? Yet if they be not still, it is owing to the fault of those cast among them. For indeed many spend largely upon these lions, by keeping harlots, breaking through marriages, taking vengeance upon enemies. And so before ever they come to the bottom of the den they get torn in pieces. Daniel 6:24 But with Daniel this did not so happen, neither yet would it with us, if we were so minded, but even a greater thing would take place than what then happened. For the lions hurt not him; and if we be sober-minded, then will they that hurt us even profit us. Thus then did Paul grow bright out of those that thwarted him and plotted against him, thus Job out of the many scourges, thus Jeremy out of the miry pit, thus Noah out of the flood, thus Abel out of the treachery, thus Moses out of the bloodthirsty Jews, thus, Elisha, thus each of the worthies of old, not out of relaxedness and softness, but out of tribulations and trials, came to be attired with their bright crowns. Wherefore also Christ, inasmuch as He knew this to be the groundwork of a good report, said to His disciples, In the world you shall have tribulation, but be of good cheer, I have overcome the world. John 16:33 What then, they will say, Have not many been turned to flight by these terrors? Yes, but that was not of the nature of temptation, but of their own remissness. But He that with the temptation makes also an escape, so that you may be able to bear it 1 Corinthians 10:13, may He stand by all of us, and reach forth His hand, that being gloriously proclaimed victorious we may attain to the everlasting crowns, through the grace and love towards man (5 manuscripts add the rest and so Field *passim*) of our Lord Jesus Christ, through Whom, and with Whom, to the Father be glory, with the Holy Ghost, for ever and ever. Amen.

EXHIBIT 2 B - ii

Homily 4 on Romans

BY ST. JOHN CHRYSOSTOM

On ... ROM. 1. 26 - 27.

"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one towards another." (ROM. 1. 26 - 27)

ALL these affections then were vile, but chiefly the mad lust after males; for the soul is more the sufferer in sins, and more dishonored, than the body in diseases. But behold how here too, as in the case of the doctrines, he deprives them of excuse, by saying of the women, that "they changed the natural use." For no one, he means, can say that it was by being hindered of legitimate intercourse that they came to this pass, or that it was from having no means to fulfill their desire that they were driven into this monstrous insaneness. For the changing implies possession. Which also when discoursing upon the doctrines he said, "They changed the truth of God for a lie." And with regard to the men again, he shows the same thing by saying, "Leaving the natural use of the woman." And in a like way with those, these he also puts out of all means of defending themselves by charging them not only that they had the means of gratification, and left that which they had, and went after another, but that having dishonored that which was natural, they ran after that which was contrary to nature.

But that which is contrary to nature hath in it an irksomeness and displeasingness, so that they could not fairly allege even pleasure. For genuine pleasure is that which is according to nature. But when God hath left one, then all things are turned upside down. And thus not only was their doctrine satanically, but their life too was diabolical. Now when he was discoursing of their doctrines, he put before them the world and man's understanding, telling them that, by the judgment afforded them by God, they might through the things which are seen, have been led as by the hand to the Creator, and then by not willing to do so, they remained inexcusable. Here in the place of the world he sets the pleasure according to nature, which they would have enjoyed with more sense of security and greater glad-heartedness, and so have been far removed from shameful deeds. But they would not; whence they are quite out of the pale of pardon, and have done an insult to nature itself.

And a yet more disgraceful thing than these is it, when even the women seek after these intercourses, which ought to have more sense of shame than men. And here too the judgment of Paul is worthy of admiration, how having fallen upon two opposite matters he accomplishes them both with all exactness. For he wished both to speak chastely and to sting the hearer. Now both these things were not in his power to do, but one hindered the other. For if you speak chastely you shall not be able to bear hard upon the hearer. But if you are minded to touch him to the quick, you are forced to lay the naked facts before him in plain terms. But his discreet and holy soul was able to do both with exactness, and by naming nature has at once given additional force to his accusation, and also used this as a sort of veil, to keep the chasteness of his description. And next, having reproached the women first, he goes on to the men also, and says, "And likewise also the men leaving the natural use of the woman." Which are an evident proof of the last degree of corruptness, when both sexes are abandoned, and both he that was ordained to be the instructor of the woman, and she who was bid to become an helpmate to the man, work the deeds of enemies against one another?

And reflect too how significantly he uses his words. For he does not say that they were enamored of, and lusted after one another, but, "they burned in their lust one toward another." You see that the whole of desire comes of an exorbitance which endures not to abide within its proper limits. For everything which transgresses the laws by God appointed, lusted after monstrous things and not those which is customary? For as many oftentimes having left the desire of food get to feed upon earth and small stones, and others being possessed by excessive thirst often long even for mire, thus these also ran into this ebullition of lawless love. But if you say, and whence came this intensity of lust? *It was from the desertion of God: and whence is the desertion of God? From the lawlessness of them that left Him; "men with men working that which is unseemly." Do not; he means, because you have heard that they burned, suppose that the evil was only in desire. For the greater part of it came of their luxuriousness, which also kindled into flame their lust. And this is why he did not say being swept along or being overtaken, an expression he uses elsewhere; but what? Working.*

They made a business of the sin, and not only a business, but even one zealously followed up. And he called it not lust, but that which is unseemly, and that properly? For they both dishonored nature, and trampled on the laws.

And see the great confusion which fell out on both side. For not only was the head turned downwards but the feet too were upwards, and they became enemies to themselves and to one another, bringing in a pernicious kind of strife, and one even more lawless than any civil war, and one rife in divisions, and of varied form.

For they divided this into four new, and lawless kinds. Since (3 Mss. whence) this war was not twofold or threefold, but even fourfold. Consider then. It was meet, that the twain should be one, I mean the woman and the man. For "the twain," it says, "shall be one flesh."

(Gen. ii. 24.) But this the desire of intercourse effected, and united the sexes to one another. This desire the devil having taken away, and having turned the course thereof into another fashion, he thus sundered the sexes from one another, and made the one to become two parts in opposition to the law of God. For it says, "the two shall be one flesh;" but he divided the one flesh into two: here then is one war. Again, these same two parts he provoked to war both against themselves and against one another. For even women again abused women, and not men only. And the men stood against one another, and against the female sex, as happens in a battle by night. You see a second and third war, and a fourth and fifth; there is also another, for beside what have been mentioned they also behaved lawlessly against nature itself. For when the Devil saw that this desire it is, principally, which draws the sexes together, he was bent on cutting through the tie, so as to destroy the race, not only by their not copulating lawfully, but also by their being stirred up to war, and in sedition against one another.

"And receiving in themselves that recompense of their error which was met." See how he goes again to the fountain head of the evil, namely, the impiety that comes of their doctrines, and this he says is a reward of that lawlessness. For since in speaking of hell and punishment, it seemed he would not at present be credible to the ungodly and deliberate choosers of such a life, but even scorned, he shows that the punishment was in this pleasure itself. (So Plato Theaet. p. 176, 7.) But if they perceive it not, but are still pleased, be not amazed. For even they that are mad, and are afflicted with phrenzy (cf. Soph. Aj. 265-277) while doing themselves much injury and making themselves such objects of compassion, that others weep over them themselves smile and revel over what has happened.

Yet we do not only for this not say that they are quit of punishment, but for this very reason are under a more grievous vengeance, in that they are unconscious of the plight they are in. For it is not the disordered but those who are sound whose votes one has to gain. Yet of old the matter seemed even to be a law, and a certain law-giver among them bade the domestic slaves neither to use unguents when dry (i.e. except in bathing) nor to keep youths, giving the free this place of honor, or rather of shamefulness.

Yet they, however, did not think the thing shameful, but as being a grand privilege, and one too great for slaves, the Athenian people, the wisest of people, and Solon who is so great amongst them, permitted it to the free alone. And sundry other books of the philosophers may one see full of this disease. But we do not therefore say that the thing was made lawful, but that they who received this law were pitiable, and objects for many tears.

For these are treated in the same way as women that play the whore. Or rather their plight is more miserable. For in the case of the one the intercourse, even if lawless, is yet according to nature: but this is contrary both to law and nature. For even if there were no hell, and no punishment had been threatened, this were worse than any punishment.

Yet if you say "they found pleasure in it," you tell me what adds to the vengeance. For suppose I were to see a person running naked, with his body all besmeared with mire, and yet not covering himself, but exulting in it, I should not rejoice with him, but should rather bewail that he did not even perceive that he was doing shamefully. But that I may show the atrocity in a yet clearer light, bear with me in one more example. Now if any one condemned a virgin to live in close dens (*qalomeuomenhn*), and to have intercourse with unreasoning brutes, and then she was pleased with such intercourse, would she not for this be especially a worthy object of tears, as being unable to be freed from this misery owing to her not even perceiving the misery?

It is plain surely to every one. But if that were a grievous thing, neither is this less so than that. For to be insulted by one's own kinsmen is more piteous than to be so by strangers: these I say (5 Mss. "I consider") are even worse than murderers: since to die even is better than to live under such insolence.

For the murderer dissevers the soul from the body, but this man ruins the soul with the body. And name what sin you will, none will you mention equal to this lawlessness. And if they that suffer such things perceived them, they would accept ten thousand deaths so they might not suffer this evil. For there is not, there surely is not, a more grievous evil than this insolent dealing.

For if when discoursing about fornication Paul said, that "Every sin which a man doeth is without the body, but he that commit fornication sins against his own body" (1 Cor. vi. 18); what shall we say of this madness, which is so much worse than fornication as cannot even be expressed? ***For I should not only say that thou hast become a woman, but that thou hast lost thy manhood, and hast neither changed into that nature nor kept that which thou had , but thou hast been a traitor to both of them at once, and deserving both of men and women to be driven out and stoned, as having wronged either sex.***

And that thou may learn what the real force of this is, if any one were to come and assure you that he would make you a dog instead of being a man, would you not flee from him as a plague? But, lo! thou hast not made thyself a dog out of a man, but an animal more disgraceful than this. For this is useful unto service, but he that hath thus given himself up is serviceable for nothing. Or again, if any one threatened to make men travail and be brought to bed, should we not be filled with indignation? But lo! now they that have run into this fury have done more grievously by themselves. For it is not the same thing to change into the nature of women, as to continue a man and yet to have become a woman; or rather neither this nor that. But if you would know the enormity of the evil from other grounds, ask on what account the law-givers punish them that make men eunuchs, and you will see that it is absolutely for no other reason than because they mutilate nature.

And yet the injustice they do is nothing to this. For there have been those that were mutilated and were in many cases useful after their mutilation. But nothing can there be more worthless than a man who has pandered himself. For not the soul only, but the body also of one who hath been so treated, is disgraced, and deserves to be driven out everywhere. How many hells shall be enough for such? But if thou scoff at hearing of hell and believes not that fire, remember Sodom. For we have seen surely we have seen, even in this present life, a semblance of hell. For since many would utterly disbelieve the things to come after the resurrection, hearing now of an unquenchable fire, God brings them to a right mind by things present. For such is the burning of Sodom, and that conflagration! And they know it well that have been at the place, and have seen with their eyes that scourge divinely sent, and the effect of the lightings from above. (Jude 7.) Consider how great is that sin, to have forced hell to appear even before its time!

For whereas many thought scorn of His words, by His deeds did God show them the image thereof in a certain novel way. For that rain was unwonted, for that the intercourse was contrary to nature, and it deluged the land, since lust had done so with their souls. Wherefore also the rain was the opposite of the customary rain. Now not only did it fail to stir up the womb of the earth to the production of fruits, but made it even useless for the reception of seed. For such was also the intercourse of the men, making a body of this sort more worthless than the very land of Sodom. And what is there more detestable than a man who hath pandered himself, or what more execrable? Oh, what madness! Oh, what distraction! Whence this lust lewdly revealing came and making man's nature all that enemies could? Or even worse than that, by as much as the soul is better than the body. Oh, ye that were more senseless than irrational creatures, and more shameless than dogs!

For in no case does such intercourse take place with them, but nature acknowledges her own limits. But ye have even made our race dishonored below things irrational, by such indignities inflicted upon and by each other. Whence then were these evils born? Of luxury; of not knowing God. For so soon as any have cast out the fear of Him, all that is good straightway goes to ruin.

Now, that this may not happen, let us keep clear before our eyes the fear of God. For nothing, surely nothing, so ruins a man as to slip from this anchor, as nothing saves so much as continually looking thereto. For if by having a man before our eyes we feel more backward at doing sins, and often even through feeling abashed at servants of a better stamp we keep from doing anything amiss, consider what safety we shall enjoy by having God before our eyes! For in no case will the Devil attack us when so conditioned, in that he would be laboring without profit. But should he see us wandering abroad, and going about without a bridle, by getting a beginning h@ ourselves he will be able to drive us off afterwards any whither. And as it happens with thoughtless servants at market, who leave the needful services which their masters have entrusted to them, and rivet themselves at a mere haphazard to those who fall in their way, and waste out their leisure there; this also we undergo when we depart from the commandments of God.

For we presently get standing on, admiring riches, and beauty of person, and the other things which we have no business with, just as those servants attend to the beggars that do jugglers' feats, and then, arriving too late, have to be grievously beaten at home. And many pass the road set before them through following others, who are behaving in the same unseemly way. But let not us so do. For we have been sent to dispatch many affairs that are urgent.

And if we leave those, and stand gaping at these useless things, all our time will be wasted in vain and to no profit, and we shall suffer the extreme of punishment. For if you wish yourself to be busy, you have whereat you ought to wonder, and to gape all your days, things which are no subject for laughter, but for wondering and manifold praises. As he that admires things ridiculous, will himself often be such, and even worse than he that occasions the laughter. And that you may not fall into this, spring away from it forthwith. For why is it, pray, that you stand gaping and fluttering at sight of riches? What do you see so wonderful, and able to fix your eyes upon them? These gold-harnessed horses, these lackeys, partly savages, and partly eunuchs, and costly raiment, and the soul that is getting utterly soft in all this, and the haughty brow, and the bustling, and the noise?

And wherein do these things deserve wonder? what are they better than the beggars that dance and pipe in the market-place? For these too being taken with a sore famine of virtue, dance a dance more ridiculous than theirs, led and carried round at one time to costly tables, at another to the lodging of prostitute women, and at another to a swarm of flatterers and a host of hangers-on. But if they do wear gold, this is why they are the most pitiable, because the things which are nothing to them, are most the subject of their eager desire. Do not now, I pray, look at their raiment, but open their soul, and consider if it is not full of countless wounds, and clad with rags, and destitute, and defenseless! What then is the use of this madness of shows? for it were much better to be poor and living in virtue, than to be a king with wickedness; since the poor man in himself enjoys all the delights of the soul, and doff not even perceive his outward poverty for his inward riches. But the king, luxurious in those things which do not at all belong to him, is punished in those things which are his most real concern, even the soul, the thoughts, and the conscience, which are to go away with him to the other world. Since then we know these things, let us lay aside the gilded raiment, let us take up virtue and the pleasure which comes thereof. For so, both here and hereafter, shall we come to enjoy great delights, through the grace and love towards man of our Lord Jesus Christ, through Whom, and with Whom, be glory to the Father, with the Holy Spirit, for ever and ever. Amen.

**Nicene and Post Nicene Fathers, Series I, Vol. 11,
on ... www.ccel.org/ccel/schaff/npnf111.toc.html, page 355 - 360**

EXHIBIT 2 B - iii

Homily V on Titus

BY ST. JOHN CHRYSOSTOM

On ... TITUS 2, 11 – 14.

“For the grace of God that brings salvation hath appeared unto all men, Teaching them that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.”

HAVING demanded from servants so great virtue, for it is great virtue to adorn the doctrine of our God and Savior in all things, and charged them to give no occasion of offense to their masters, even in common matters, he adds the just cause, why servants should be such: “For the grace of God, that brings salvation, hath appeared.” Those who have God for their Teacher, may well be such as I have described, seeing their numberless sins have been forgiven to them. For you know that in addition to other considerations, this in no common degree awes and humbles the soul, that when it had innumerable sins to answer for, it received not punishment, but obtained pardon, and infinite favors.

For if one, whose servant had committed many offenses, instead of scourging him with thongs, should grant him a pardon for all those, but should require an account of his future conduct, and bid him beware of falling into the same faults again, and should bestow high favors upon him, who do you think would not be overcome at hearing of such kindness? But do not think that grace stops at the pardon of former sins—it secures us against them in future, for this also is of grace. Since if He were never to punish those who still do amiss, this would not be so much grace, as encouragement to evil and wickedness.

“For the grace of God,” he says, “hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present world; looking for the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.” See, how together with the rewards he places the virtue. And this is of grace, to deliver us from worldly things, and to lead us to Heaven. He speaks here of two appearing; for there are two; the first of grace, the second of retribution and justice. “That denying ungodliness,” he says, “and worldly lusts.” See here the foundation of all virtue. He has not said “avoiding,” but “denying.”

Denying implies the greatest distance, the greatest hatred and aversion. With as much resolution and zeal as they turned from idols, with so much let them turn from vice itself, and worldly lusts. For these too are idols, that is, worldly lusts, and covetousness, and this he names idolatry. Whatever things are useful for the present life are worldly lusts, “Whatever things go not with us to heaven are worldly lusts; whatever things perish with the present life are worldly lusts. Let us then have nothing to do with these. Christ came, “that we should deny ungodliness. **□σ□βειαν**. Ungodliness relates to doctrines, worldly lusts to a wicked life. “And should live soberly, righteously, and godly in the present world.”

Dost thou see, what I always affirm, that it is not sobriety only to abstain from fornication, but that we must be free from other passions. So then he who loves wealth is not sober. For as the fornicator loves women, so the other loves money, and even more inordinately, for he is not impelled by so strong a passion. And he is certainly a more powerless **□κρατ□ς**. charioteer who cannot manage a gentle horse, than he who cannot restrain a wild and unruly one.

What then? says he, is the love of wealth weaker than the love of women? This is manifest from many reasons. In the first place, lust springs from the necessity of nature, and what arises from this necessity must be difficult to restrain, since it is implanted in our nature. Secondly, because the ancients had no regard for wealth, but for women they had great regard, in respect of their chastity. And no one blamed him who cohabited with his wife according to law, even to old age, but all blamed him who hoarded money. And many of the Heathen philosophers’ despised money, but none of them were indifferent to women, so that this passion is more imperious than the other. But since we are addressing the Church, let us not take our examples from the Heathens, but from the Scriptures.

This then the blessed Paul places almost in the rank of a command. “Having food and raiment, let us be therewith content. ... “ And about the virgin what says he? I have no commandment of the Lord.” ... (1 Tim. vi. 8.) But concerning women he says, “Defraud ye not one the other, except it be with consent”—and “come together again.” (1 Cor. vii. 5.) And you see him often laying down rules for a lawful intercourse, and he permits the enjoyment of this desire, and allows of a second marriage, and bestows much consideration upon the matter, and never punishes on account of it. But he everywhere condemns him that is fond of money. Concerning wealth also Christ often commanded that we should avoid the corruption of it, but He says nothing about abstaining from a wife.

For hear what He says concerning money; “Whosoever forsakes not all that he hath” (Luke xiv. 33.); but he nowhere says, “Whosoever forsakes not his wife”; for he knew how imperious that passion is. And the blessed Paul says, “Marriage is honorable in all, and the bed undefiled” (Heb. xiii. 4.); but he has nowhere said that the care of riches is honorable, but the reverse. Thus he says to Timothy, “They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts.” (1 Tim. vi. 9.) He says not, they that will be covetous, but, they that will be rich.

And that you may learn from the common notions the true state of this matter, it must be set before you generally. If a man were once for all deprived of money, he would no longer be tormented with the desire of it, for nothing so much causes the desire of wealth, as the possession of it. But it is not so with respect to lust, but many who have been made eunuchs have not been freed from the flame that burned within them, for the desire resides in other organs, being seated inwardly in our nature. To what purpose then is this said? Because the covetous is more intemperate than the fornicator, inasmuch as the former gives way to a weaker passion. Indeed it precedes less from passion than from baseness of mind. But lust is natural, so that if a man does not approach a woman, nature performs her part and operation. But there is nothing of this sort in the case of avarice.

“That we should live godly in this present world.” And what is this hope? what the reward of our labors? “Looking for the blessed hope and the appearing.” For nothing is more blessed and more desirable than that appearing. Words are not able to represent it, the blessings thereof surpass our understanding.

“Looking for the blessed hope and glorious appearing of our great God and Savior. Where are those who say that the Son is inferior to the Father?”

“Our great God and Savior.” He who saved us when we were enemies. What will He not do then when He has us approved?

“The great God.” When he says great with respect to God, he says it not comparatively but absolutely, πολῶς, after Whom no one is great, since it is relative. For if it is relative, He is great by comparison, not great by nature. But now He is incomparably great.

Ver. 14. “Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people.”

“Peculiar”: that is, selected from the rest, and having nothing in common with them.

“Zealous of good works.”

Dost thou see that our part is necessary, not merely works, but “zealous”; we should with all alacrity, with a becoming earnestness, go forward in virtue. For when we were weighed down with evils, and incurably diseased, it was of His loving kindness that we were delivered. But what follows after this is our part as well as His.

Ver. 15. “These things speak and exhort, and rebuke with all authority.”

“These things speak and exhort.” Do you see how he charges Timothy? “Reprove, rebuke, exhort.” But here, “Rebuke with all authority.” For the manners of this people were more stubborn, wherefore he orders them to be rebuked more roughly, and with all authority. For there are some sins, which ought to be prevented by command. We may with persuasion advise men to despise riches, to be meek, and the like. But the adulterer, the fornicator, the defrauder, ought to be brought to a better course by command. And those who are addicted to augury and divination, and the like, should be corrected “with all authority.”

Observe how he would have him insist on these things with independence, and with entire freedom. ξουσῶς. “Let no man despise thee.” But Chap. iii. 1. “Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers.”

What then? even when men do evil, may we not revile them? nay, but “to be ready to every good work, to speak evil of no man.” Hear the exhortation, “To speak evil of no man.” Our lips should be pure from reviling. For if our reproaches are true, it is not for us to utter them, but for the Judge to enquire into the matter. “For why,” he says, “dost thou judge thy brother?” (Rom. xiv. 10.) But if they are not true, how great the fire, “how great a flame.” Hear what the thief says to his fellow-thief. “For we are also in the same condemnation.” (Luke xxiii. 40.) We are running the same hazard. γῶνα. If thou reviles others, thou wilt soon fall into the same sins. Therefore the blessed Paul admonishes us: “Let him that stands, take heed lest he fall.” (1 Cor. x. 12.) “To be no brawlers, but gentle, showing all meekness unto all men.”

Unto Greeks and Jews, to the wicked and the evil. For when he says, "Let him that stands take heed lest he fall," he wakens their fears from the future; but here, on the contrary, he exhorts them from the consideration of the past, and the same in what follows; Ver. 3. "For we ourselves also were sometimes foolish." Thus also he does in his Epistle to the Galatians, where he says, "Even so we, when we were children, were in bondage under the elements of the world." (Gal. iv. 4.) Therefore he says, Revile no one, for such also thou was thyself.

"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers' lusts and pleasures, living in malice and envy, hateful, and hating one another." Therefore we ought to be thus to all, to be gently disposed. For he who was formerly in such a state, and has been delivered from it, ought not to reproach others, but to pray, to be thankful to Him who has granted both to him and them deliverance from such evils. Let no one boast; for all have sinned. If then, doing well thyself, thou art inclined to revile others, consider thy own former life, and the uncertainty of the future, and restrain thy anger. For if thou hast lived virtuously from thy earliest youth, yet nevertheless thou may have many sins; and if thou hast not, as thou think, consider that this is not the effect of thy virtue, but of the grace of God.

For if He had not called thy forefathers, thou would have been disobedient. See here how he mentions every sort of wickedness. How many things has not God dispensed by the Prophets and all other means? have we heard? "For we," he says, "were once deceived." Ver. 4. "But after that the kindness and love of God our Savior toward man appeared." How? "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Strange! How were we drowned βεβαπτισμῶν in wickedness, so that we could not be purified, but needed a new birth? For this is implied by "Regeneration."

For as when a house is in a ruinous state no one places props under it, nor makes any addition to the old building, but pulls it down to its foundations, and rebuilds it anew; so in our case, God has not repaired us, but has made us anew. For this is "the renewing of the Holy Ghost." He has made us new men. How? "By His Spirit"; and to show this further, he adds, Ver. 6. "Which He shed on us abundantly through Jesus Christ our Savior." Thus we need the Spirit abundantly. "That being justified by His grace"—again by grace and not by debt—"we may be made heirs according to the hope of eternal life." At the same time there is an incitement to humility, and a hope for the future. For if when we were so abandoned, as to require to be born again, to be saved by grace, to have no good in us, if then He saved us, much more will He save us in the world to come.

For nothing was worse than the brutality of mankind before the coming of Christ. They were all affected towards each other as if enemies and at war. Fathers slew their own sons, and mothers were mad against their children. There was no order settled, no natural, no written law; everything was subverted. There were adulteries continually, and murders, and things if possible worse than murders, and thefts; indeed we are told by one of the heathen, that this practice was esteemed a point of virtue. And naturally, since they worshiped a god Mercury, of such character.

Their oracles frequently required them to put such and such men to death. Let me tell you one of the stories of that time. One Androgeus, the son of Minos, coming to Athens, obtained a victory in wrestling, for which he was punished and put to death. Apollo therefore, remedying one evil by another, ordered twice seven youths to be executed on his account. What could be more savage than this tyrannical command? And it was executed too. A man undertook to atone the mad rage of the demon, and slew these young men, because the deceit of the oracle prevailed with them.

But afterwards, when the young men resisted and stood upon their defense, it was no longer done. If now it had been just, it ought not to have been prevented, but if unjust, as undoubtedly it was, it ought not to have been commanded at all. Then they worshiped boxers and wrestlers. They waged constant wars in perpetual succession, city by city, village by village, house by house. **They were addicted to the love of boys, and one of their wise men made a law that Pederasty, as well as anointing for wrestling, should not be allowed to slaves, as if it was an honorable thing; and they had houses for this purpose, in which it was openly practiced.** And if all that was done among them was related, it would be seen that they openly outraged nature, and there was none to restrain them. Then their dramas were replete with adultery, lewdness, and corruption of every sort. In their indecent nocturnal assemblies, women were admitted to the spectacle. There was seen the abomination of a virgin sitting in the theater during the night, amidst a drunken multitude of young men madly reveling. The very festival was the darkness, and the abominable deeds practiced by them. On this account he says, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers' lusts and pleasures." One man loved his stepmother, a woman her step-son, and in consequence hung herself.

For as to their passion for boys, whom they called their “Podia,” it is not fit to be named. And would you see a son married to his mother? This too happened among them, and what is horrible, though it was done in ignorance, the god whom they worshiped did not prevent it, but permitted this outrage to nature to be committed, and that though she was a person of distinction. And if those, who, if for no other reason, yet for the sake of their reputation with the multitude, might have been expected to adhere to virtue; if they rushed thus headlong into vice, what is it likely was the conduct of the greater part, who lived in obscurity? What is more diversified than this pleasure? The wife of a certain one fell in love with another man, and with the help of her adulterer, slew her husband upon his return.

The greater part of you probably know the story. The son of the murdered man killed the adulterer, and after him his mother, then he himself became mad, and was haunted by furies. After this the madman himself slew another man, and took his wife. What can be worse than such calamities as these? But I mention these instances taken from the Heathens, with this view, that I may convince the Gentiles, what evils then prevailed in the world. But we may show the same from our own writings. For it is said, “They sacrificed their sons and daughters unto devils.” (Ps. cvi. 37.) Again, the Sodomites were destroyed for no other cause than their unnatural appetites. Soon after the coming of Christ, did not a king’s daughter dance at a banquet in the presence of drunken men, and did she not ask as the reward of her dancing the murder and the head of a Prophet? “Who can utter the mighty acts of the Lord?” (Ps. vi. 2.)

“Hateful,” he says, “and hating one another.” For it must necessarily happen, when we let loose every pleasure on the soul, that there should be much hatred. For where love is, with virtue, no man over reaches another in any matter. Mark also what Paul says, “Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor covetous, nor drunkards, nor revilers, shall inherit the kingdom of God. And such were some of you.” (1 Cor. vi. 9, 10.) Dost thou see how every species of wickedness prevailed? It was a state of gross darkness, and the corruption of all that was right. For if those who had the advantage of prophecies, and who saw so many evils inflicted upon their enemies, and even upon themselves, nevertheless did not restrain themselves, but committed numberless foolish crimes, what would be the case with others? One of their lawgivers ordered that virgins should wrestle naked in the presence of men. Many blessings on you! that ye cannot endure the mention of it; but their philosophers were not ashamed of the actual practice.

Another, the chief of their philosophers, approves of their going out to the war, and of their being common as if he were a pimp and pander to their lusts.

“Living in malice and envy.”

For if those who professed philosophy among them made such laws, what shall we say of those who were not philosophers? If such were the maxims of those who wore a long beard, and assumed the grave cloak, τριβωνα. what can be said of others? Woman was not made for this, O man, to be prostituted as common. **O you subverters of all decency, who use men, as if they were women, and lead out women to war, as if they were men! This is the work of the devil, to subvert and confound all things, to overleap the boundaries that have been appointed from the beginning, and remove those which God has set to nature.**

For God assigned to woman the care of the house only, to man the conduct of public affairs. But you reduce the head to the feet, and raise the feet to the head. You suffer women to bear arms, and are not ashamed. But why do I mention these things? They introduce on the stage a woman that murders her own children, nor are they ashamed to stuff the ears of men with such abominable stories.

Ver. 4. “But after that the kindness and love of God our Savior towards man appeared, Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Savior, that being justified by His grace we should be made heirs according to the hope of eternal life.”

What means, “according to the hope”? That, as we have hoped, so we shall enjoy eternal life, or because ye are even already heirs. “This is a faithful saying.”

Because he had been speaking of things future and not of the present, therefore he adds, that it is worthy of credit. These things are true, he says, and this is manifest from what has gone before. For He who has delivered us from such a state of iniquity, and from so many evils, will assuredly impart to us the good things to come, if we abide in grace. For all proceeds from the same kind concern.

MORAL. Let us then give thanks to God, and not revile them; nor accuse them, but rather let us beseech them, pray for them, counsel and advise them, though they should insult and spurn us. For such is the nature of those who are diseased. νοσοῦντες. But those who are concerned for the health of such persons do all things and bear all things, though it may not avail, that they may not have themselves to accuse of negligence. Know ye not that often, when a physician despairs of a sick man, some relative standing by addresses him, “Bestow further attendance, leave nothing undone, that I may not have to accuse myself, that I may incur no blame, μηδὲν μὲν μωμομαι. no self-reproach.” Do you not see the great care that near kinsmen take of their relations, how much they do for them, both entreating the physicians to cure them, and sitting perseveringly beside them? Let us at least imitate them. And yet there is no comparison between the objects of our concern.

For if any one had a son diseased in his body, he could not refuse to take a long journey to free him from his disease. But when the soul is in a bad state, no one concerns himself about it, but we all are indolent, all careless, all negligent, and overlook our wives, our children, and ourselves, when attacked by this dangerous disease. But when it is too late, we become sensible of it. Consider how disgraceful and absurd it is to say afterwards, “we never looked for it, we never expected that this would be the event.” And it is no less dangerous than disgraceful. For if in the present life it is the part of foolish men to make no provision for the future, much more must it be so with respect to the next life, when we hear many counseling us, and informing us what is to be done, and what not to be done. Let us then hold fast that hope.

Let us be careful of our salvation, let us in all things call upon God, that He may stretch forth His hand to us. How long will you be slothful? How long negligent? How long shall we be careless of ourselves and of our fellow-servants? He hath shed richly upon us the grace of His Spirit. Let us therefore consider how great is the grace he has bestowed upon us, and let us show as great earnestness ourselves, or, since this is not possible, some, although it be less. For if after this grace we are insensible, the heavier will be our punishment. “For if I,” He says, “had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin.” (John xv. 22.) But God forbid that this should be said of us, and grant that we may all be thought worthy of the blessings promised to those who have loved Him, in Jesus Christ our Lord, &c.

**Nicene and Post Nicene Fathers, Series I, Vol. 13,
on ... www.ccel.org/ccel/schaff/npnf113.toc.html, page 535 - 541**

EXHIBIT 2 C

Homosexuality and Roman Catholic Church Teaching

What is the teaching of the Holy Roman Catholic Church?

I The Roman Catholic teaching of this matter is given to us by God Himself in Sacred Scripture:

Genesis XIII, 13: "And the men of Sodom were very wicked, sinners before the face of the Lord, beyond measure"; these Sodomites were in fact homosexuals, as it is proven by **Genesis XIX 1-11**.

Leviticus 18:22, 24-30: "Thou shall 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. Keep ye my ordinances and my judgments, and do not any of these abominations: neither any of your own nation, nor any stranger that sojourned among you. For all these detestable things the inhabitants of the land have done, that were before you, and have defiled it. 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. Keep my commandments. Do not the things which they have done, that have been before you, and be not defiled therein. I am the Lord your God".

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".

Deuteronomy 23:18: "Thou shall not offer the hire of a strumpet, nor the price of a dog, in the house of the Lord thy God, whatsoever be that thou hast vowed: because both these are an abomination to the Lord thy God".

1 Kings 14:24, "And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel."

1 Kings 15:11-12, "And Asa did that which was right in the eyes of the LORD, as did David his father. And he took away the sodomites out of the land, and removed all the idols that his fathers had made."

Romans 1: 26-27, 31-32: "For this cause God delivered them up to shameful afflictions. 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 turned 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. (...) 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.

Jude 1:7 -"As Sodom and Gomorrah, and the neighboring cities, in like manner, having given themselves to fornication, and going after strange flesh, were made an example, suffering the punishment of eternal fire."

1 Corinthians VI, 9-10: "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, (...) shall possess the kingdom of God". See Genesis 19:12-29. Consequently, St. Augustine says (1) "that of all these - namely the sins belonging to lust - that which is against nature is the worst," is "in itself a mortal sin," (2) a sin specifically distinct (3) from all other sins.

II Why is homosexuality an "abomination", excluding from the heavenly kingdom?

- A. Because homosexuality is against nature:** In the natural order planned by God, the purpose of the carnal union is generation. Now, generation is the natural fruit of the carnal union of man and woman. Therefore the carnal union of two persons of the same sex goes against the natural order planned by God.

B. Because homosexuality is against reason: Reason presupposes things as determined by nature, before disposing of other things according as it is fitting. Now, in matters of action, it is most grave and shameful to act against things as determined by nature. Therefore, since the homosexual transgresses that which has been determined by nature with regards to the use of sexual actions, it follows that he acts against reason.

III Thoughts of some Doctors of the Church about homosexuality:

St. Augustine: **"Those foul offences that are against nature should be everywhere and at all times detested and punished, such as were those of the people of Sodom, which should all nations commit, they should all stand guilty of the same crime, by the law of God, which has not so made men that they should so abuse one another.** For even that very intercourse which should be between God and us is violated, when that same nature, of which He is the Author, is polluted by the perversity of lust". (*Confessions; III.8*)

St. John Chrysostom: **"The worst of it is that such an abomination is committed boldly and that the monstrosity becomes the law. Nobody nowadays fears, nobody blushes. They boast and they laugh at these actions. The people who abstain appear stupid and they who condemn are regarded as fools. If they appear to be the weaker ones they are crushed with blows. If they are stronger, people laugh, people mock them and make many jokes about them.**

They have no redress in tribunals or in law." (...) **"I have heard also many men who are surprised that up to the present a new shower of fire has not fallen on us and that the chastisement of Sodom has not fallen again on our town which is even more deserving of punishment since it did not learn from the evils of the Sodomites. Although after two thousand years this place accursed and overwhelmed which was Sodom cries to the whole world by its appearance more eloquently than any one voice could, not to dare to commit such heinous offences, our fellow citizens have committed these offences not with less effrontery but quite on the contrary they show themselves more daring and unashamed as if they were determined to do battle with God and that they wish to prove that they wish to add to their crimes, in proportion as the threats become more terrible.**

How is it that according as the crimes of Sodom renew themselves the chastisement of Sodom is not also renewed? Ah, the reason is that a more terrible fire waits them and that a chastisement is reserved for them which will have no end." (*Against the opponents of Monastic Life, III.8*)

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: "See that you determine to extirpate that obscene crime committed by those who lie with males, whose fearful conduct defiles the charm of honest living and provokes from heaven the wrath of the Supreme Judge."

The Code of Canon Law undertaken at the initiative and encouragement of Saint Pius X, and published in 1917 by his successor Pope Benedict XV, says this: “So far as laymen are concerned, the sin of sodomy is punished ipso facto with the pain of infamy and other sanctions to be applied according to the prudent judgment of the Bishop depending on the gravity of each case (Can. 2357). As for ecclesiastics and religious, if they are clerici minoris [that is, of a degree lower than deacon], let them be punished with various measures, proportional to the gravity of the fault, that can even include dismissal from the clerical state (Can. 2358); if they are clerici maiores [that is, deacons, priests or bishops], let them ‘be declared infamous and suspended from every post, benefit, dignity, deprived of their eventual stipend and, in the gravest cases, let them be deposed’ (Can. 2359, par. 2).

- (1) De adult. conjug.; cap. Adulterii; cause 32; q 7; quoted by St. Thomas Aquinas: Summa Theologica; II q 154, a 12.
- (2) St. Thomas Aquinas: De Malo; q xv, a 2, ad 6.
- (3) Pope Alexander VII: Decree from the Holy Office, Sept. 24, 1665 prop. No. 24. (Dzs. 2044

MY NOTES, EXPLANATIONS, COMMENTS:

The OCA hierarchy should admit / acknowledge their poor knowledge / practice / observance of WHAT THE SAINTS (of Orthodox & Roman Catholic Church) SAY ABOUT THE SIN OF HOMOSEXUALITY mentioned herewith at least.

They should know that some or many of them are not feasible for the position of the Bishops within the Orthodox Church considering WHAT THE SAINTS (of Orthodox & Roman Catholic Church) SAY ABOUT THE SIN OF HOMOSEXUALITY mentioned herewith.

Everyone should know the connection between WHAT THE SAINTS (of Orthodox & Roman Catholic Church) SAY ABOUT THE SIN OF HOMOSEXUALITY quotations and the homosexuals = sodomites clergymen covered up by the O.C.A. Hierarchs.

Is the OCA hierarchy in line with the above quotations? The OCA / ROEA hierarchy maybe never had the opportunity to read those quotations and apply them.

The OCA / ROEA hierarchy have changed the above quotation, **arrogantly assuming that they should not have love for the TRUTH = our Lord Jesus Christ and His words.** This kind of less Christian and non Orthodox attitude of the OCA hierarchy is another argument that the OCA hierarchy INFIDELITY / FAILURE to observe the above quotations within its own ranks, **is a malady which should be uprooted as soon as possible.**

The Brum’s Doctrine indoctrination process of the OCA hierarchy took precedents over **WHAT THE SAINTS (of Orthodox & Roman Catholic Church) SAY ABOUT THE SIN OF HOMOSEXUALITY mentioned herewith.**

A turn around and come back to the SAINTS WRITINGS, THOUGHTS, IDEAS, of the OCA hierarchy to live according to the **WHAT THE SAINTS (of Orthodox & Roman Catholic Church) SAY ABOUT THE SIN OF HOMOSEXUALITY mentioned herewith** is needed at the present time.

All kind of failures and ignorance should be replaced by forthrightness and responsible ministry as God is expecting. There should be no more excuses to delay any longer the proper implementation of **WHAT THE SAINTS (of Orthodox & Roman Catholic Church) SAY ABOUT THE SIN OF HOMOSEXUALITY mentioned herewith**, as a transparent operation within the OCA, instead of the old fashion “business as usual.”

The title of this OPEN – LETTER is the PROOF for me in telling the TRUTH and only the TRUTH. Is the OCA hierarchy ready to REFUTE my statements publically? I’ll enjoy in reading something like this, ... which will not come so soon. I do not make petty remarks, I speak truthfully, and well documented.

The OCA / ROEA hierarchy considered themselves 1st CLASS people in protecting themselves, as well as the OCA / ROEA homosexuals = sodomites clergymen. What a SHAME ...

Also the OCA / ROEA hierarchy considered “ME” 2nd CLASS people by ignoring my pleas, and by showing INFIDELITY / BREACH / VIOLATION to the above quotations mentioned herewith at least, they betrayed themselves. However, Christ the Lord, as the head of the Orthodox Church at large will make everything possible in a very genuine, positive way concerning the suffering and persecution imposed by the OCA / ROEA hierarchy upon me, the Romanian born Orthodox Church priest.

I, Rev Fr Vasile Susan am ENTITLED and I'm FORMALLY HEREBY ASKING to have my RIGHTS observed / respected by the OCA / ROEA HIERARCHY, to have A HEARING DAY / DATE, set up by the OCA Synod according to the Canonical Provisions and OCA Statute provisions, procedures, to KNOW the ALLEGATIONS, CRIMES I was expelled, sacked, terminated, fired from the ROEA, to DEFEND / REFUTE them, to have the "DUE CANONICAL PROCEDURES AND DUE PROCESS OF THE LAWS" as Fiduciary Duties Canonically Mandated of the OCA Synod AT WORK, to either be convicted, or cleared of EVERYTHING I HAVE DONE UP TO March, 1, 2004, TO BE RESTORED TO THE PLACE I WAS EXPELLED FROM, being COMPENSATED for ANY DAMAGE and REMEDY I'm ENTITLED TO.

.....

“ARE THE QUOTATIONS OF THE SAINTS OF THE ORTHODOX CHURCH & ROMAN CATHOLIC CHURCH, and THE HOMILIES OF ST. JOHN CHRYSOSTOM ON HOMOSEXUALITY, and THE ROMAN CATHOLIC CHURCH TEACHINGS ON HOMOSEXUALITY TRUE, OR ARE THEY FALSE?”

... IT'S A Question, addressed by the signer of this OPEN – LETTER to the OCA / ROEA hierarchy CONCERNING the CONTENT of this OPEN – LETTER and EXHIBITS.

“And you shall know the truth and the truth shall make you free”. John 8, 32.

For how long the OCA hierarchy's lawlessness could be tolerated?

For how long is the OCA / ROEA hierarchy making miserable “MY” life and the life of “MY” members?

Am I making WRONG QUOTATIONS on the issues mentioned and well presented above?

Can the OCA / ROEA hierarchy declare “ME” as “LESS ORTHODOX” regarding the above quotations?

Is the OCA / ROEA hierarchy “EXEMPT” from the “ALLEGIANCE” to the above quotations and can it operate in darkness?

Is the OCA / ROEA hierarchy planning “to SHOOT ME, the messenger,” or to pay attention to the message and reverse the gear ... and be Christ like?

Can the OCA / ROEA hierarchy “STOP” betraying Christ the Lord, as the Head of the Orthodox Christian Church and follow the Orthodox Church Fathers, and Roman Catholic Church prescriptions, the Church RULE of Laws, not the jungle’s laws ... ?

Can the OCA / ROEA hierarchy “REFUTE” the above and well presented quotations and reply to “ME” by posting anything on the oca.org or roea.org following the reading of this 2nd OPEN - LETTER?

Can you readers call (517) 522 4800, & ASK the ROEA Archbishop to RESIGN?

WHY the OCA
hierarchy doesn’t act
against the OCA
homosexual clergymen?
What do they FEAR ?
I welcome your reply!

... via ... roea.org ... , ... via ... SOLIA ...

... via ... oca.org ... , ... via ... roeanews.info ...

via ... ROEA representative of the Department of External

(not internal ... Sic?) ... Affairs!

... via ... any avenue ...