

Saint Peter Damian - Part II

What Would the Saint Say and Do Today?

*Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.*

Alexander Pope

This Pope Had It Right

The hunchback Catholic poet Alexander Pope understood the nature of vice. So did Saint Peter Damian, as his master work on the vice of sodomy, *The Book of Gomorrah*, which I reviewed in Part I of this series, so clearly demonstrates.

After a half-century of bombardment by pro-homosexual propaganda emanating from the Vatican, especially from the current occupant of the Chair of Peter, and Nervous Order pulpits world-wide, the average Catholic sitting in the pews has been stripped of his natural revulsion of the vice of sodomy and has, in various degrees, “embraced” sodomy and the sodomite. Not only have many Catholics lost their sense of sin. They have also lost their sense of the dangers of perversion.

Benedict XVI, who apparently has never read Peter Damian’s works on sodomy and pederasty advised the flock that back in the 1970s, “pedophilia” wasn’t considered the “absolute evil” it is today, and assured his fleeced sheep that homosexuality and pedophilia [actually pederasty] “are two different things, not to be compared or confused.”

His successor, Francis I, has gone the extra mile in desensitizing Catholics and others to spiritual horror of sodomy by using the politically-affirming term “gay,” and by insisting, like Benedict, that homosexuality is a “completely different thing” than pedophilia (actually pederasty).

Oswald Cardinal Gracias on Embracing Sodomy

Cardinal Gracias is the Archbishop of Bombay, President of India's Episcopal Conference, a member of Francis' exclusive Council of Nine, and an advocate for homosexual, lesbian, bi-sexual and transgender civil rights, the decriminalization of sodomy, and better pastoral care for "sexual minorities" and the LGBT Movement, that is the Homosexual Collective, or the "Gay Lobby," a term which Francis loves to refer to in his spontaneous and careless pronouncements on Catholic morality. The cardinal was the only religious leader in India to oppose the re-criminalization of sodomy in his nation when the legislation was introduced.

During the 2015 Synod on Marriage and the Family, Cardinal Gracias granted an interview to New Ways Ministry's Executive Director Francis DeBernardo. The interview was later published in NWM's newspaper, *Bondings* [double entendre], under the title "Cardinal Gracias to LGBT People: 'Church Embraces You, Wants You, Needs You.'" DeBernardo was in Rome to deliver a keynote address at the Conference on Religion and Homosexuality at the first World Pride Week.

When Gracias was asked about the Church laying out the LGBT mat for the Homosexual Collective to wipe its feet on, the cardinal replied it would be wrong not to be "welcoming."

On the subject of establishing parishes with special ministries for the LGBT community, Gracias was asked what advice he would give people working with a broad range of sexual deviants, the cardinal deferred to the parishes and pastors for answers on a "pastoral" approach to the situation.

Apparently comfortable with the politics of "coming up," the cardinal said he would say Mass for "gay associations" if asked.

"Goodness" and "sincerity" and "generosity" were some of the "gifts" that LGBT people bring to the Church table, Gracias said.

Regarding reports that some bishops wish to eliminate words like "disorder" and "evil" from Church references to homosexual thoughts, words and deeds, the cardinal said that we need "gentler language" not "judgmental language." He also expressed sorrow that the Synod fathers did not agree to hear homosexual partners talk of their shared life experiences.

In his closing comments, Cardinal Gracias told DeBernardo that homosexuals should not leave the Church because “the Church embraces you, wants you, and the Church needs you.” He said he would tell his fellow bishops if given the opportunity, “that the Church is an all-embracing mother. The Church is mother and teacher. The mother does not send her children away, no matter what.”

At this point in the interview, DeBernardo, swooning with emotion, called the cardinal’s words “beautiful,” and said they “gave him a chill.”

This writer also felt a chill.

The reader can contrast the words of Cardinal Gracias with the words of Saint Peter Damian who mourns the soul of the unrepentant, unshriven, homosexual thusly:

You are most greatly to be wept over, because you do not weep. You are in need of the suffering of others because you do not feel the danger of your ruin. ... Why do you neglect to consider the weight of your condemnation? Why do you not cease to store up wrath for yourself on the day of judgment?

Which of these two men, Peter Damian or Oswald Gracias, is being a true friend to the sodomite? He who speaks the hard truth out of concern for the salvation of the sodomite’s soul? Or he, who with impious piety and honeyed-words, places both himself and the sodomite in danger of eternal damnation?

Ticking Time Bombs - Church Ministries for Sexual Deviants

Both Francis I and Cardinal Gracias appear to ignore Scripture’s warning to Christians to flee vice and seek virtue, by their insistence on the need for parish-based “ministries” for sexual deviants. For clueless Catholics, I thought it might be helpful to remind the long-suffering laity as to what an open “inclusive” policy means to Future Church.

Our guide in this endeavor is Rev. James A. Schexnayder and his book, *Setting the Table — Preparing Catholic Parishes to Welcome Lesbian, Gay, Bisexual, and Transgender People and Their Families*. The author is a notorious self-outed “gay” activist who has been in “in good standing” in the Diocese of Oakland, California, under at least three consecutive bishops, John S. Cummins, Allen H. Vigneron, and Salvatore J. Cordileone. As a matter of fact, Cordileone, the current Archbishop of San Francisco, was responsible for reviewing and editing Schexnayder’s

“gay” agitprop manuscript which includes a guide to Queer Theology.

It is part of Schexnayder’s belief system that, "We must not let our homophobic society confine our homosexuality to the bedroom... Our homosexuality must burst forth from the bedroom and leaven all of society." In other words, Society and the Church should be prepared to be sodomized!

Homosexuality and the Criminal Underground

The **secular** Homosexual Collective has always had a close relationship with the criminal underworld and organized crime largely through other marketable vices including pornography, illegal drugs, male prostitution, sadomasochism, murder and blackmail. But somehow, many Catholics continue to believe that this not the case with **clerical** homosexuals and pederasts. That somehow these clerics, be they religious, priests, brothers, bishops, cardinals or popes, are immune to the attraction of other vices.

Even when they read the news from Rome that homosexual diplomat Monsignor Battista Ricca, later raised to the high office of Prelate of the Institute for Religious Work, was once caught in an elevator with a young “rent-boy” (prostitution), and a suitcase of his male paramour, Captain Patrick Haari, who resided at the Uruguayan Embassy with him, was found filled with condoms and pornography, these poor souls are blind to the evidence of multi-faceted moral corruption staring them right to their face.

The harsh reality is that vice attracts more vice. Saint Peter Damian noted this characteristic of sodomy when he wrote that sodomy poisons everything and everyone it touches. That is why the saint refers to sodomite clerics as “vessels of vice.”

Little has changed over the last 1000 years in the Catholic Church regarding the multi-faceted vices associated with the grave sin of clerical sodomy, and its handmaiden, pederasty, as the following examples clearly demonstrate.

The Stenico Affair – Sodomy, Sadomasochism, and Blackmail

Monsignor Tommaso Stenico, STL, was a *capo ufficio*, or section head of the important Vatican office of the Congregation for the Clergy with additional competence over seminaries. The Congregation’s primary function is to promote the sanctity and the intellectual and pastoral updating of the clergy and insure proper conduct by the clergy. Amazon carries three of Stenico’s books printed by the Vatican Publishing Company, Libreria editrice vaticana.

In the fall of 2007, Stenico met a young man he believed to be a fellow homosexual via an Italian “gay” chat room line. The Monsignor made arrangement for a sadomasochist sexual encounter. The two met at St. Peter’s Square after work hours and walked over to the Piazza Pio XII and took the elevator up to the priest’s office.

Unknown to Stenico, the young man arrived secretly equipped with concealed video and audio recording equipment to film a segment on homosexual priests for a program on the national television network La7.

A taped recording has Stenico complementing the young man on his good looks saying he was “so hot,” and film footage showing the priest grabbing the young man’s rear end. In a conversation on whether sodomy is sinful or not, the priest assured his young companion that it was not.

Obviously suspicious by his guest’s questioning, Stenico brought the meeting to a halt before any overt sex took place, and showed the man the door with a warning not to tell anyone about their brief conversation on the way out. In reply to the young man’s farewell, “It’s been a pleasure,” the priest replied, “Not for me because you don’t fancy me.”

A six-minute episode was aired on the program *Exit* on October 1, at which time Stenico was “outed” by Vatican officials who recognized the priest’s voice and office décor. The jig was up.

The Vatican’s media spin doctor, Father Federico Lombardi, S.J., was among the first to comment on the Stenico scandal. He said that Vatican officials “are following this situation with strict discretion and with respect for the person concerned, even if this person committed these errors.”

Errors? What errors? This was an example of clerical sexual solicitation - pure and simple. Stenico’s only “error” was getting caught on tape and film. Unfortunately, experience has shown this type of publicly-documented evidence is the only thing that seems to move the Vatican to action.

As for “strict discretion,” one has to understand that by the time a homosexual is playing around with sadomasochist acts, he is already well on his way to hell. The only question was with how many fellow homosexual bishops, priests, seminarians, and young male prostitutes had

the sixty-year old Monsignor been sexually active with during his long Curial career?

We know that Stenico kept a “little list,” possibly as long as Ko-Ko’s, the Lord High Executioner in *The Mikado*, which he could use as insurance against outright laicization if the matter come to that. This “detailed dossier” was reported to be an act of retaliation for the Monsignor not being named a bishop.

The priest’s fate was placed in the hands of the Disciplinary Commission of the Roman Curia, then headed by Julian Cardinal Herranz Casado.

According to Cardinal Herranz, there are so “few cases,” of disciplinary action brought against wayward priests, his organization “is almost out of work.” The Opus Dei prelate said the Stenico case was an “isolated” one.

Right!

Well, it’s been more than eight years since the scandal broke, and we have yet to learn what penalty the Disciplinary Commission handed down against Stenico, if any. This is par for the course. The Vatican counts on the short-term memory of its sheeple.

Cardinal Herranz has since retired, although he can still be contacted through of the Pontifical Council for Legislative Texts, which he headed from 1994-2005. I have contacted him by mail as well as the current head of the Disciplinary Commission of the Roman Curia, Bishop Giorgio Corbellini, to learn if Monsignor Tommaso Stenico is still alive and what action, if any, was ever issued by the Disciplinary Commission against him.

The Firenze Affairs – Sodomy and Sodomasochism

On March 3, 2016, the brilliant scholar and writer from Tradition in Action, Atila S. Guimarães, readdressed the growing problem of homosexuality, pedophilia, pederasty, child pornography, male prostitution, cover-ups and church reassignment of criminal priests and religious in Italy. Titled “Priestly Pedophilia Concealed in Italy,” the TIA article based on the research of Italian writer Emilio Carnevali, listed more than 30 priests accused and/ or convicted by Italian civil courts of criminal sexual acts against minors in Italy.

Readers may remember that it was Guimarães who broke the Firenze scandal to his American readers eight years earlier in 2008.

According to the Florentine press, in late June of 2008, alleged charges were filed against Father Roberto Berti of the Archdiocese of Florence for the sexual molestation of five young boys, all minors.

Berti's superior, Ennio Cardinal Antonelli is alleged to have halted canonical proceedings against Berti by persuading the parents of the victims not to press charges so as to avoid a scandal in the Church.

A year or so before the Berti case, the same cardinal was faced with accusations against Father Lelio Cantini, who managed to rack up at least seventeen victims, all young females, in his criminal career. A Church penal board found him guilty. Initially, he was barred from public ministry for only five years, assigned prayers of repentance and instructed to donate to charity, but he was eventually defrocked after a series of public protests.

In the Cantini case, the priest's protector and disciple was an auxiliary bishop of Florence, by the name of Bishop Claudio Maniago, who was co-consecrated by Cardinal Antonelli,

In the spring of 2007, a male prostitute, known only as P.C., gave evidence to the local judiciary in which he named Bishop Maniago as the head of a homosexual sadomasochist ring which had operated as far back as 1997, when the young man first met the priest at a local parish residence. The sadomasochist orgies which involved multiple priests and male prostitutes continued until 2003, the year that Maniago was appointed an auxiliary bishop by John Paul II.

P.C. testified the priest gave him money from his own bank account to buy silence – a claim later authenticated by the authorities.

In June 2008, Cardinal Antonelli, protector of Berti and Maniago, was kicked upstairs at the Vatican and made President of the Pontifical Council for the Family by Benedict XVI, leaving both perps behind.

That September, Antonelli sent a letter to be read in support of Maniago at a prayer vigil held in Florence in which the cardinal denied that his auxiliary had anything to do with the criminal pedophilia charges against Cantini which had resurfaced. Earlier accusations against Maniago including male prostitution, homosexuality and sadomasochist group sex were ignored.

Somewhere along the line, *Il Firenze*, the popular local daily newspaper predicted that Maniago was to be sent packing from Florence. And indeed he was.

On July 12, 2014, Francis, already into the 16th month of his pontificate and having pledged to “see what he could do” about the ‘gay lobby’ in the Curia,” appointed Claudio Maniago as Bishop of Castellaneta, Italy.

One doesn’t even have to think twice about what Saint Peter Damian would have said about that appointment, and the occupier of the Chair of Peter who made it.

Male Prostitution Ring Linked to the Vatican

In late 2010, Angelo Balducci, a married engineer and board member of Italy's public works department and (dis)honorable papal gentleman-in-waiting, personally selected by Benedict XVI, and a Nigerian professional chorister named Thomas Chinedu Ehiem who sang in the Cappella Giulia, St. Peter’s formal choir, were caught by the Carabinieri on phone wiretaps negotiating a deal for male prostitutes. The papal ceremonial usher was the client and Ehiem was the pimp.

According to the Italian police recordings carried out between April 14, 2008 and January 20, 2010, Balducci regularly put in his tailor-made order for male prostitutes with Ehiem, who was part of a “male escort” ring. Ehiem, an avowed heterosexual, had personally sexually serviced the papal attendant for five or six months to alleviate his own financial woes. After that, the chorister continued to provide at least ten “contacts” for Balducci, at between 50 to 100 euros a pop. The prostitutes came from Italy and abroad, and included a couple of black Cubans, a former male model from Naples, a rugby player from Rome, and a seminarian or his colleague.

Balducci was arrested on February 10, 2010, on political corruption charges including bribery in connection with the public works contracts he procured and removed from his honorary position at the Apostolic Palace.

Ehiem was sent packing the following month.

According to Vatican spokesman, Father Lombardi, “Let each one assume his or her own responsibilities. We shall not be following up on the observations that are made about this.”

Case closed.

Rome Priests Frequent “Gay” Baths and Bars

There are more than 1,300 priests in Rome. Many are homosexuals who, like Stenico, cruise the internet rather than the streets looking for sexual contacts and places to rendezvous including their parish residence, or “gay” bars, nightclubs and saunas.

In 2010, the Italian magazine, *Panorama*, one of Italy’s largest publishing houses and top weeklies, ran a lengthy exposé on three “gay” priests in the Eternal City, which made headlines around the world.

After a night of sexual encounters with two male prostitutes, one priest, a Frenchman, said “Mass” the following morning before taking the “escorts” to the airport.

Another priest donned a cassock for sex.

That clerical priests and religious engage in the same promiscuous and dangerous behaviors as their secular counterparts is a given. What was much more disconcerting about the *Panorama* articles was the numerous sacrilegious acts which were caught on hidden cameras – acts of sacrilege with the Vatican did not even bother to denounce or lament.

Sacrilege consists in profaning or treating unworthily the sacraments and other liturgical actions, as well as persons, things, or places consecrated to God. It is an especially grave sin when committed against the Holy Eucharist.

The priest who commits sodomy, violates his vow of chastity and commits sacrilege. The bishop of religious superior who uses his own spiritual son as a woman commits sacrilege. The clerical sodomite who gives absolution to a partner (clerical or layperson) sins against the sixth commandment of the Decalogue. The absolution is invalid and the offending priest incurs a *latae sententiae* excommunication, the lifting of which is reserved to the Apostolic See. The priest who celebrates Mass in mortal sin dishonors God and commits sacrilege. The sacraments he carries out, however, are valid.

According to Saint Peter Damian, no one sins more grievously than the priest who offers Sacrifice unworthily, yet when has Francis, or any of his public relations spokesmen like Father Lombardi, publicly denounced sodomite clerics for committing such abominable acts, which unless repented of, will damn the priests and religious, body and soul, to everlasting fire?

U.S. Criminal Sodomites and Grand Larceny

Let's get the ball rolling with three cases involving million-dollar thefts of parish funds by East Coast clerical sodomites.

Case number one involves a parish priest named Rev. Michael Jude Fay, who was gay.

On December 4, 2007, he was convicted of stealing more than \$1.3 million in church donations from parishioners of St. John's Church in Darien, Connecticut, in the Bridgeport Diocese between the years 1999 and 2006.

The priest was also ordered to pay \$1,027,989 in restitution, but there was never a chance of recovering more than a fraction of the stolen money. Fay had already spent the money on a \$449,100 condominium in Fort Lauderdale and a luxury apartment on East 63rd Street in New York, both of which he shared with his male partner. Other expenses included trips to Europe, the Caribbean and other parts of the United States; expensive furnishings; and gifts for his paramour.

Bishop William Lori demanded and got Fay's resignation as soon as the news broke publicly. The 58-year-old Fay died in 2009 at a Butner, N.C. federal prison from cancer.

Case number two involves ex-Jesuit, Father Kevin J. Gray, the "popular" and "beloved" pastor of Sacred Heart Church in Waterbury, Connecticut, an inner-city, multicultural parish in the Hartford Diocese.

In the spring of 2010, Gray was arrested for embezzling more than \$1.4 million in church funds over a seven-year period. The funds were used to pay for a "double life" which included the services of a male prostitutes, male strip joints, expensive hotels [used for assignations with male "escorts"] and fine restaurants, and designer clothes and jewelry from Tiffany. According to the police application for arrest warrant, some of the "male escorts" tallied up thousands of dollars of bills on credit cards Gray gave them.

Gray told the police he was "gay." Homosexual porn was found in the priest's belongings. According to court records, Gray spent \$2000 a month for a small apartment on New York's Upper East Side which he shared with Weirui Zhong, a young man he met in

Central Park in 2005. There was also the expense of his Zhong's Harvard education. Gray told Zhong he was an attorney

Gray faked a fatal disease, colon cancer, in order to account for his time away from the parish when he was in Manhattan.

In court, a plea of no contest was given on behalf of Gray, meaning he did not admit guilt, but a conviction for first-degree theft was put on his record. The plea allowed Gray to deny the charge if there was a civil suit. The priest was sentenced to prison for three years and a three-year probation. As of the 2010, the diocese suspended him from all of his priestly duties and he can no longer function as a priest anywhere in the country.

Prosecutors said Gray will not have to pay back the money because the Diocese of Hartford did not ask for restitution. A diocesan spokesman said that Gray might be able to continue serving as a priest after serving his sentence, but not in a position of financial management!

The third case involving Father Peter Miqueli and the Archdiocese of New York combines all of the two above tragedies with additional elements of blackmail, sadomasochist homo sex, and drugs. It brings to mind, in a way the Fay and the Gray cases only hint at, Saint Peter Damian's admonishment that bishops (in this case, Timothy Cardinal Dolan) and religious superiors who are "coddlers" of sodomites are "the cause of ruin of his (sic) subjects."

On December 10, 2015, after three years of non-action by New York Diocesan authorities against the alleged sodomite and druggie priest, Father Miqueli, parishioners of St. Frances de Chantal Church in the Bronx, N.Y. filed a law suit with the Supreme Court of N.J. The defendants are listed as Reverent Peter Miqueli, his hunky sadomasochist partner, Keith Crist, and Cardinal Timothy Dolan, Archbishop of New York.

The suit, which I read online, charges Cardinal Dolan with gross financial oversight [it is alleged that Miqueli embezzled more than \$1 million dollars in church assets], and gross moral negligence in the disciplining of Miqueli, who has a "dungeon" in the basement of his private home where he acts out his sexual fantasies with "his master" Crist and engages in the practice of "golden showers."

That Miqueli, who ordained in 1991, was assigned to five parishes in Staten Island and Yonkers in his first twelve years as a priest, should have been a red flag to diocesan officials, but obviously wasn't.

On Saturday, December 12, 2015, two days after the lawsuit was filed, Miqueli officially resigned as the pastor of St. Frances de Chantal. There has been no talk from the Chancery about the defrocking of the alleged deviant, unchaste cleric.

When interviewed by reporters as to why they believed that Cardinal Dolan failed to act quickly on this grave matter, representatives of the plaintiffs seem to be at a loss for words.

Actually, a clue to the probable reason Dolan never acted is given early in the legal brief but the plaintiffs and their lawyers no doubt missed the significance of their own statement. So let me offer an educated guess.

According to Michael Voris and his Church Militant team who have done an excellent job in reporting on the Miqueli case, numerous sources claim that the archdiocese began covering for Father Miqueli in 2002 when he witnessed the sexual abuse of a minor at the hands of a fellow priest. Supposedly, after reporting the incident to archdiocesan authorities, Miqueli traded his silence for a parish of his own and free, unencumbered reign. The story, however, raises more questions than it answers.

On June 19, 2000, homosexual Bishop Edward M. Cardinal Egan, formerly Bishop of Bridgeport where Father Fay was operating out of, was installed as Archbishop of New York. If the above cover-up was negotiated in 2002, that means that Egan would have been in on the deal. If it is true that Miqueli made a trade-off with the archdiocese as claimed, then Egan and the archdiocese would have been guilty of the obstruction of justice in not reporting the sex abuse incident to local crime enforcement authorities.

Further, according to the lawsuit filed on December 10, 2015, it was Egan who appointed the wayward priest, pastor of St. Frances Xavier Cabrini Church on Roosevelt Island, N.Y in 2003. The priest served at Mother Cabrini's parish from 2003-2012 when he was transferred to St. Frances de Chantal. One cannot dismiss the possibility that the "fellow priest" who committed the above criminal act was a higher-up, perhaps someone who was part of Egan's clerical stable or that Miqueli had had in his past a sexual relationship with Egan or one of the cardinal's subordinates. These are questions which the attorney for the plaintiffs need to ask as the case moves forward.

Clearly, the vice of homosexuality makes sodomite clerics blackmailable - be they pope, or cardinal, or bishop, or religious superior. This is a valuable lesson which the sooner the Catholic laity understands, the better off they will be.

The Ongoing Most Holy Redeemer Scandal

Like the homosexual parish of St. Francis Xavier in Manhattan in Cardinal Dolan's Archdiocese of New York, Most (Un)Holy Redeemer in the Castro district of San Francisco is a designated, institutionalized, prototype sodomite/lesbian/bisexual/transgender/sadomasochist parish, the likes of which I believe Saint Peter Damian could never have imagined in his wildest dreams.

It is not a "Catholic" Church, although it is recognized as such by the Archdiocese of San Francisco and the Vatican. Officially, MHR promotes itself as a "a Christian Community in the Roman Catholic tradition. In fact, MHR is a "homosexual" church that glories in the perversion of sodomy and related vices.

Background on MHR

The corner stone for the heavily Irish, German, and Italian ethnic parish, located in California's Eureka Valley was laid in 1900. Following World War II, large numbers of homosexuals and lesbians migrated to the port city areas on the Atlantic and Pacific Coasts including the Castro in San Francisco. But it was not until the late 1970s and early 1980s that the concept of a homosexual parish took shape in the Archdiocese.

The primary mover and shaker in this deal cut with the Vatican, was homosexual prelate John Raphael Quinn, who served as Archbishop of San Francisco from 1977 to 1995, and is currently the Archbishop Emeritus of San Francisco.

During Quinn's eighteen-year tenure, MHR morphed into a "gay" parish complete with a large contingent of sodomites and lesbians under the care of Father Stephen Meriwether.

Under Quinn's watch a number of active homosexual and pederast priests were also attracted to MHR including Monsignor Patrick O'Shea.

O'Shea served as head of the Archdiocesan "Outreach Programs for 'Gays' and Lesbians" and as Director of the Propagation for the Faith. Quinn knew that O'Shea had "a problem" with young boys, but the priest was shuffled from one San Francisco parish to another where he continued to chalk up victims.

In 1972, while he was serving at Most Holy Redeemer, O'Shea molested two brothers, ages 11 and 14. He brought the two boys up to his trailer at Lake Berryessa, plied them with alcohol, forcibly restrained them and then sexually assaulted them.

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

On October 13, 2005, the brothers settled for \$1.3 million each. The Archdiocese did not contest the charges. The settlement came just after the archdiocese had settled four suits filed by other victims of O'Shea for \$4 million.

O'Shea was accused of the molestation of at least a dozen boys, but most of the 224 sexual abuse charges against him were dismissed due to the statute of limitations. He was eventually defrocked and sent to prison for two years.

MHR and the Sisters of Perpetual Indulgence

Parish life and parish resources at MHR are centered on AIDS and the spiritual, social and political needs and interests of its predominantly "gay" congregation.

The Sisters of Perpetual Indulgence is a public "charity" of male homosexual and transvestite drag queens dressed as "nuns." According to the SPI website, their "order" is devoted to promoting community service... and "human rights, respect for diversity and spiritual enlightenment." The mottos of the "Sisters" include "Go forth and sin some more," and "It is not wise to say no to free drinks, cheap jewelry, discount cosmetics or pretty boys."

In the fall of 2006, all of the moral putrefaction that had been festering for years at Most Holy Redeemer came to a head with the discovery that the Sisters of Perpetual Indulgence, nationally known for their anti-Catholic and blasphemous parodies, had signed a lease with Father Meriwether for the rental of Ellard Hall, located under the main sanctuary of the church, for a "Revival Bingo."

The first SPI "charity bingo" had already taken place on September 7, 2006, but had been unpublicized.

Father Meriwether wasn't present at the October event, having checked into a Minnesota rehabilitation center for depression and alcoholism. Neither was Chancery official Harry G.

Schlitt, who was serving as a temporary administrator for MHR. By this time, Archbishop George Niederauer had assumed the office of Archbishop of San Francisco, replacing his former housemate, William Cardinal Levada, the new Prefect for the Congregation for the Doctrine of the Faith.

The third go-around for the SPI bingo game at MHR was set for All Souls Day, November 2, 2006. The SPI selected “Peaches Christ” as Master of Ceremonies for the event. “Peaches” was well known for his *Midnight Mass* film. He claimed to be a descendant of Jesus Christ. Also scheduled was a “Bare Chest Men” contest and auction. As of 2006, more than forty members of this crew had already died of AIDS.

Fortunately, the November SPI bingo never took place thanks to a team of faithful real Catholic men who forced Niederauer to cancel the lease and the event.

Unfortunately, the archbishop wasn’t paying much attention to the wayward male “nuns” because one year later he said Mass at MHR and gave communion to two fully-dressed, made-up “Sisters,” in drag, one sporting a moustache.

Defenders of the Sisters of Perpetual Indulgence were quick to point out that the “nuns” worked hard for AIDS charities and for “social justice.”

To which I believe Saint Peter Damian would have replied in the form of a quote taken from his *Book of Gomorrah* on the subject:

... whoever has soiled himself with the contamination of sodomitic disgrace, in whatever way distinguished above, unless he is cleansed by the fulfillment of fruitful penance, can never have the grace of God, will never be worthy of the body and blood of Christ, and will never cross the threshold of the celestial homeland, as is manifestly declared in the Book of Revelation by the apostle John, who, while speaking of the glory of the heavenly kingdom, adds: “There shall not enter into it anyone defiled and that worketh abomination.” Rev. 21:27.

The Last Word from Saint Peter Damian

I thank the reader who has read this most distasteful article to the end.

Please don’t let your parish become another Most Holy Redeemer.

If you have not made a personal commitment to fight the vice of sodomy and tackle the Homosexual Collective head on with prayer and action, I pray you will make that pledge right now, and ask others to join you.

And if you need any further evidence that in doing so, you are doing God's work, here is an exact quote from Saint Peter Damian:

To use the words of Moses, "If any man be on the Lord's side, let him join with me." That is to say that anyone who considers himself to be a soldier of God should fervently gird himself to confound this vice, should not cease to fight it with all his strength, and should endeavor to run it through and destroy it with the sharpest darts of words, wherever it might be found. ...

Amen.

