

## **JESUS AT TRENT AFFIRMS THE MURDEROUS LAWS OF THE JEWISH SCRIPTURE AND CONFIRMS PAUL'S CONDEMNATION OF HOMOSEXUALITY**

Catholic teaching is that Jesus is not gone but just invisible. So he teaches the Church infallibly through the Bible and through ecumenical councils that invoke his protection from error. One such council is Trent.

### **The Catechism of the Council of Trent: The Sixth Commandment**

The Catechism of the Council of Trent, approved and ordered to be followed by Pope Saint Pius V, is clear that the laws on stoning people to death were in fact correct and from God even if not to be done today. Just because x is not done any more does not mean that x is wrong. The text is, "The grievousness of the sin of adultery may be easily inferred from the severity of its punishment. According to the law promulgated by God in the Old Testament, the adulterer was stoned to death. Nay more, because of the criminal passion of one man, not only the perpetrator of the crime, but a whole city was destroyed, as we read with regard to the Sichemites. The Sacred Scriptures abound with examples of the divine vengeance, such as the destruction of Sodom and of the neighbouring cities,' the punishment of the Israelites who committed fornication in the wilderness with the daughters of Moab, and the slaughter of the Benjamites. These examples the pastor can easily make use of to deter men from shameful lust."

The Catechism is clear that Paul condemned homosexual sex. It would have no time for the lies of todays gays that he did not condemn loving gay sex. The text is, "In the Gospel, too, Christ the Lord says: From the heart come forth adulteries and fornications, which defile a man. The Apostle Paul expresses his detestation of this crime frequently, and in the strongest terms: This is the will of God, your sanctification, that you should abstain from fornication; Fly fornication; Keep not company with fornicators; Fornication, and an uncleanness and covetousness, let it not so much as be named among you; Neither fornicators nor adulterers, nor the effeminate nor sodomites shall possess the kingdom of God."

At the end of the Council full authority was given to the Catechism: "The sacred and holy Synod, in the second Session celebrated under our most holy lord, Pius IV., commissioned certain chosen Fathers to consider what ought to be done touching various censures, and books either suspected or pernicious, and to report thereon to the said holy Synod; hearing now that the finishing hand has been put to that labour by those Fathers, which, however, by reason of the variety and multitude of books cannot be distinctly and conveniently judged of by the holy Synod; It enjoins that whatsoever has been by them done shall be laid before the most holy Roman Pontiff, that it may be by his judgment and authority terminated and made public. And it commands that the same be done in regard of the Catechism, by the Fathers to whom that work was consigned, and as regards the missal and breviary."