

## Scripture

Mk. 12: 13- 17 - And they sent to him some of the Pharisees and some of the Herodians, to entrap him in his talk. <sup>14</sup> And they came and said to him, “Teacher, we know that you are true, and care for no man; for you do not regard the position of men, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? <sup>15</sup> Should we pay them, or should we not?” But knowing their hypocrisy, he said to them, “Why put me to the test? Bring me a coin, and let me look at it.” <sup>16</sup> And they brought one. And he said to them, “Whose likeness and inscription is this?” They said to him, “Caesar’s.” <sup>17</sup> Jesus said to them, “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.” And they were amazed at him.

Jn 15:9–14. - As the Father has loved me, so have I loved you; abide in my love. <sup>10</sup> If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love. <sup>11</sup> These things I have spoken to you, that my joy may be in you, and that your joy may be full.

<sup>12</sup> “This is my commandment, that you love one another as I have loved you. <sup>13</sup> Greater love has no man than this, that a man lay down his life for his friends. <sup>14</sup> You are my friends if you do what I command you.

Eph 5:21–33 - <sup>21</sup> Be subject to one another out of reverence for Christ. <sup>22</sup> Wives, be subject to your husbands, as to the Lord. <sup>23</sup> For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior. <sup>24</sup> As the church is subject to Christ, so let wives also be subject in everything to their husbands. <sup>25</sup> Husbands, love your wives, as Christ loved the church and gave himself up for her, <sup>26</sup> that he might sanctify her, having cleansed her by the washing of water with the word, <sup>27</sup> that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. <sup>28</sup> Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. <sup>29</sup> For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church, <sup>30</sup> because we are members of his body. <sup>31</sup> “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” <sup>32</sup> This is a great mystery, and I mean in reference to Christ and the church; <sup>33</sup> however, let each one of you love his wife as himself, and let the wife see that she respects her husband.

**Sirach 42: 18-21** - He searches out the abyss, and the hearts of men,  
and considers their crafty devices.

For the Most High knows all that may be known,  
and he looks into the signs of the age.

<sup>19</sup> He declares what has been and what is to be,  
and he reveals the tracks of hidden things.

<sup>20</sup> No thought escapes him,  
and not one word is hidden from him.

<sup>21</sup> He has ordained the splendors of his wisdom,  
and he is from everlasting and to everlasting.

Nothing can be added or taken away,  
and he needs no one to be his counselor.

1 Jn 4:7–12. - Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God.<sup>8</sup> He who does not love does not know God; for God is love.<sup>9</sup> In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.<sup>10</sup> In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins.<sup>11</sup> Beloved, if God so loved us, we also ought to love one another.<sup>12</sup> No man has ever seen God; if we love one another, God abides in us and his love is perfected in us.

### Summa Theologiae

II-II Q.161, Art. 1, resp. - *I answer that*, Chastity takes its name from the fact that reason chastises concupiscence, which, like a child, needs curbing, as the Philosopher states (*Ethic.* iii. 12). Now the essence of human virtue consists in being something moderated by reason, as shown above (I.-II., Q. LXIV., A. 1). Therefore it is evident that chastity is a virtue.

II-II Q.161, Art. 2, reply 2 - because the desire of pleasure is con-natural to us, especially of pleasures of touch which are directed to the maintenance of nature. Hence it is that if the concupiscence of such pleasures be fostered by consenting to it, it will wax very strong, as in the case of a child left to his own will. Wherefore the concupiscence of these pleasures stands in very great need of being chastised.

II-II Q.163, Art. 3, resp The more necessary a thing is, the more it behoves one to observe the order of reason in its regard; wherefore the more sinful it becomes if the order of reason be forsaken. Now the use of venereal acts, as stated in the foregoing *Article*, is most necessary for the common good, namely the preservation of the human race. Wherefore there is the greatest necessity for observing the order of reason in this matter: so that if anything be done in this connexion against the dictate of reason's ordering, it will be a sin. Now lust consists essentially in exceeding the order and mode of reason in the matter of venereal acts. Wherefore without any doubt lust is a sin.<sup>1</sup>

### CCC

2337 Chastity means the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being. Sexuality, in which man's belonging to the bodily and biological world is expressed, becomes personal and truly human when it is integrated into the relationship of one person to another, in the complete and lifelong mutual gift of a man and a woman. (2349, 2520)

The virtue of chastity therefore involves the integrity of the person and the integrality of the gift.

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<sup>1</sup> Thomas Aquinas, *Summa Theologica*, trans. Fathers of the English Dominican Province (London: Burns Oates & Washbourne, n.d.).

2339 Chastity includes an *apprenticeship in self-mastery* which is a training in human freedom. The alternative is clear: either man governs his passions and finds peace, or he lets himself be dominated by them and becomes unhappy. “Man’s dignity therefore requires him to act out of conscious and free choice, as moved and drawn in a personal way from within, and not by blind impulses in himself or by mere external constraint. Man gains such dignity when, ridding himself of all slavery to the passions, he presses forward to his goal by freely choosing what is good and, by his diligence and skill, effectively secures for himself the means suited to this end.”

2342 Self-mastery is a *long and exacting work*. One can never consider it acquired once and for all. It presupposes renewed effort at all stages of life. The effort required can be more intense in certain periods, such as when the personality is being formed during childhood and adolescence. (409)

2346 Charity is the *form* of all the virtues. Under its influence, chastity appears as a school of the gift of the person. Self-mastery is ordered to the gift of self. Chastity leads him who practices it to become a witness to his neighbor of God’s fidelity and loving kindness. (1827; 210).

2357 Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex. It has taken a great variety of forms through the centuries and in different cultures. Its psychological genesis remains largely unexplained. Basing itself on Sacred Scripture, which presents homosexual acts as acts of grave depravity, tradition has always declared that “homosexual acts are intrinsically disordered.” They are contrary to the natural law. They close the sexual act to the gift of life. They do not proceed from a genuine affective and sexual complementarity. Under no circumstances can they be approved. (2333)

2358 The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God’s will in their lives and, if they are Christians, to unite to the sacrifice of the Lord’s Cross the difficulties they may encounter from their condition.

2359 Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection. (2347).

2363 The spouses’ union achieves the twofold end of marriage: the good of the spouses themselves and the transmission of life. These two meanings or values of marriage cannot be separated without altering the couple’s spiritual life and compromising the goods of marriage and the future of the family.

The conjugal love of man and woman thus stands under the twofold obligation of fidelity and fecundity.

## CDF Pastoral Care of Homosexual Persons

Although the particular inclination of the homosexual person is not a sin, it is a more or less strong tendency ordered toward an intrinsic moral evil; and thus the inclination itself must be seen as an objective disorder. **PCHP #3**

Therefore special concern and pastoral attention should be directed toward those who have this condition, lest they be led to believe that the living out of this orientation in homosexual activity is a morally acceptable option. It is not. **PCHP #3**

He fashions mankind, male and female, in his own image and likeness. Human beings, therefore, are nothing less than the work of God himself; and in the complementarity of the sexes, they are called to reflect the inner unity of the Creator. They do this in a striking way in their cooperation with him in the transmission of life by a mutual donation of the self to the other. **PCHP #6**

Against the background of this exposition of theocratic law, an eschatological perspective is developed by St. Paul when, in I Cor 6:9, he proposes the same doctrine and lists those who behave in a homosexual fashion among those who shall not enter the Kingdom of God.

In Romans 1:18-32, still building on the moral traditions of his forebears, but in the new context of the confrontation between Christianity and the pagan society of his day, Paul uses homosexual behavior as an example of the blindness which has overcome humankind. Instead of the original harmony between Creator and creatures, the acute distortion of idolatry has led to all kinds of moral excess. Paul is at a loss to find a clearer example of this disharmony than homosexual relations. Finally, 1 Tim. 1, in full continuity with the Biblical position, singles out those who spread wrong doctrine and in v. 10 explicitly names as sinners those who engage in homosexual acts. **PCHP #6**

the Galatians when he says that the Spirit produces in the lives of the faithful "love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control" (5:22) and further (v. 24), "You cannot belong to Christ unless you crucify all self-indulgent passions and desires." **PCHP #12**

It is only in the marital relationship that the use of the sexual faculty can be morally good. A person engaging in homosexual behavior therefore acts immorally. **PCHP #7**

To choose someone of the same sex for one's sexual activity is to annul the rich symbolism and meaning, not to mention the goals, of the Creator's sexual design. Homosexual activity is not a complementary union, able to transmit life; and so it thwarts the call to a life of that form of self-giving which the Gospel says is the essence of Christian living. This does not mean that homosexual persons are not often generous and giving of themselves; but when they engage in homosexual activity they confirm within themselves a disordered sexual inclination which is essentially self-indulgent. **PCHP #7**

As in every moral disorder, homosexual activity prevents one's own fulfillment and happiness by acting contrary to the creative wisdom of God. The Church, in rejecting erroneous opinions regarding homosexuality, does not limit but rather defends personal freedom and dignity realistically and authentically understood. **PCHP #7**

These latter groups are guided by a vision opposed to the truth about the human person, which is fully disclosed in the mystery of Christ. They reflect, even if not entirely consciously, a materialistic ideology which denies the transcendent nature of the human person as well as the supernatural vocation of every individual. **PCHP #8**

the view that homosexual activity is equivalent to, or as acceptable as, the sexual expression of conjugal love has a direct impact on society's understanding of the nature and rights of the family and puts them in jeopardy. **PCHP #9**

Here, the Church's wise moral tradition is necessary since it warns against generalizations in judging individual cases. In fact, circumstances may exist, or may have existed in the past, which would reduce or remove the culpability of the individual in a given instance; or other circumstances may increase it. What is at all costs to be avoided is the unfounded and demeaning assumption that the sexual behavior of homosexual persons is always and totally compulsive and therefore inculpable. What is essential is that the fundamental liberty which characterizes the human person and gives him his dignity be recognized as belonging to the homosexual person as well. As in every conversion from evil, the abandonment of homosexual activity will require a profound collaboration of the individual with God's liberating grace. **PCHP #11**

It is easily misunderstood, however, if it is merely seen as a pointless effort at self-denial. The Cross is a denial of self, but in service to the will of God himself who makes life come from death and empowers those who trust in him to practice virtue in place of vice. **PCHP #12**

To celebrate the Paschal Mystery, it is necessary to let that Mystery become imprinted in the fabric of daily life. To refuse to sacrifice one's own will in obedience to the will of the Lord is effectively to prevent salvation. Just as the Cross was central to the expression of God's redemptive love for us in Jesus, so the conformity of the self-denial of homosexual men and women with the sacrifice of the Lord will constitute for them a source of self-giving which will save them from a way of life which constantly threatens to destroy them. **PCHP #12**

An authentic pastoral program will assist homosexual persons at all levels of the spiritual life: through the sacraments, and in particular through the frequent and sincere use of the sacrament of Reconciliation, through prayer, witness, counsel and individual care. In such a way, the entire Christian community can come to recognize its own call to assist its brothers and sisters, without deluding them or isolating them. **PCHP #14**

Today, the Church provides a badly needed context for the care of the human person when she refuses to consider the person as a "heterosexual" or a "homosexual" and insists that every person has a fundamental Identity: the creature of God, and by grace, his child and heir to eternal life. **PCHP #16**

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