

Goal: to understand who we are as made in the image and likeness of God and how that shapes our sexual relationships.

## 1. Divine Model for total gift of Self

1.1.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 denarius, 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.

## 1.2. Who is God? What does it mean to be made in His image?

1.2.1. **Fractal** – an irregular object whose parts, at infinitely many levels of magnification appear geometrically similar to the whole.

1.2.1.1. -Irregular Geometry

1.2.2. Like having the blueprints or map to life

1.2.3. **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.

1.2.4. Unity of substance, personally distinct through relation

1.2.4.1. Lover; beloved and love

1.2.4.2. Total self-gift, total reception and return of the gift.

1.3.Total

1.4.Permanent

1.5.Fruitful

1.5.1. God is the standard of reality, not me.

1.6.Marriage

1.6.1. Image of the love God has for us

2. **Eph. 5:21-33** - 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.

2.1.1. **CCC 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.

2.1.2. Permanence and fidelity are the reflection of God's essence and the Fruitful is a direct participation with God's continued activity in the World.

2.1.2.1. All of these aspects are directed toward ultimate union with God in Heaven.

### **3. Sexual attraction**

3.1. Body expresses the reality of the person

3.1.1. Desire for sexual union with another person is not just about pleasure.

3.1.1.1. Understanding and acceptance of who we are.

3.1.1.2. Stability of permanence in Love

3.1.1.3. Unity of persons that is beyond myself – Transcendent

3.2. Problem: When love becomes Self-referential instead of directed toward what it is ordained toward in the order of creation and directed toward God.

### **4. Importance of language**

4.1. Love is Love vs water is water

4.2. Definition of Love

#### **4.2.1. Definition of love – noun/a thing**

4.2.1.1. It is the presence of the beloved in the lover.

4.2.1.2. Love is the gift of a presence. Love is a passion.

#### **4.2.2. Degrees of love - Adjective, comparative adjective, superlative adjective.**

4.2.2.1. **Intus.** Inside.

4.2.2.2. **Interior.** More in ... Something more important is shared.

4.2.2.3. **Intimus.** Superlative. Indivisible of the heart. It involves a total common telos.

#### **4.2.3. 22. Definition of 'to love' – verb/ action**

4.2.3.1. Desiring the good for the other.

### 5. Inclinations and decisions

#### **5.1. Concupiscence**

5.1.1. Comes from sin (original) and leads to sin (personal). Concupiscence is not sin in itself, but the disordered inclination toward sin.

5.1.2. Chastity

5.1.2.1. Control of actions vs. integrated movement of the person

5.1.3. Self-gift

5.1.3.1. Friendship

5.1.3.2. **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. #7**

### 6. Virtue of Chastity and the Vice of Lust

6.1. "Now the use of venereal acts, 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 connection 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>

#### 6.1.1. Pornography

#### 6.1.2. Adultery

#### 6.1.3. Fornication

#### 6.1.4. Contraception

#### 6.1.5. Homosexual acts

6.1.5.1. “Deep seeded” tendencies Vs. “Gay” identity label

6.1.5.2. 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. #3

6.1.5.3. Intrinsically disordered / objectively disordered.

6.1.5.4. It lacks the end outside of itself of begetting children which marriage has, and as a result is also lacks the interior end of entering into full communion with a shared trajectory of life

6.1.5.5. 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.

6.1.5.5.1. 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. #7

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<sup>1</sup> II-II Q.163, Art. 3, resp.

## 7. Response for friend parents and siblings

### 7.1. Seek to understand the person's experience

7.1.1. Instruction is important but must be built on trust and understanding

7.1.2. Seek to **propose** the beauty and goodness of what the Church teaches rather than impose judgement from on high!

**7.1.3. Humility, patience and understanding are key**

**7.1.4.** Do not run from possible offense or misunderstanding

7.1.4.1. **2347** The virtue of chastity blossoms in *friendship*. It shows the disciple how to follow and imitate him who has chosen us as his friends, who has given himself totally to us and allows us to participate in his divine estate. Chastity is a promise of immortality. (374) Chastity is expressed notably in *friendship with one's neighbor*. Whether it develops between persons of the same or opposite sex, friendship represents a great good for all. It leads to spiritual communion

## 8. **Suffering** – not easy

8.1. 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. 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. #12

## 9. Conclusion

9.1. But we wish to make it clear that departure from the Church's teaching, or silence about it, in an effort to provide pastoral care is neither caring nor pastoral. Only what is true can ultimately be pastoral. The neglect of the Church's position prevents homosexual men and women from receiving the care they need and deserve. #14

9.2. 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. #16

9.3.Extra – **Infertility** and other sexual unions of persons – analogy of a baseball team – ordered toward winning baseball games – the metric by which it is judged.

9.3.1. Still a baseball team without wins

9.3.2. Going to a batting cage or playing Catch does not make me part of a baseball teams as those things are not ordered toward winning baseball games.

9.4.Extra – **Discrimination** from ‘*desriminationem*’ – to make distinction/wise judgement. Not the same as Unjust discrimination where equals are treated unequally.

9.5.**Scripture**: It is likewise essential to recognize that the Scriptures are not properly understood when they are interpreted in a way which contradicts the Church's living Tradition. To be correct, the interpretation of Scripture must be in substantial accord with that Tradition. #5

9.5.1. 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.

9.5.2. 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 behaviour 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. #6

9.5.3. 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." #12

9.5.4. Extra: 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.** #9

9.6. What is at all costs to be avoided is the unfounded and demeaning assumption that the sexual behaviour 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. #11