

### **What is the Church's teaching on homosexuality?**

The Catechism of the Catholic Church states the following in paragraphs 2357-2359:

**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.**

**The number of men and women who have deep-seated homosexual tendencies is not negligible. They do not choose their homosexual condition; for most of them it is 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.**

**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.**

On his Pastoral Letter on Homosexuality published in August of 1993, Bishop Thomas Daly states: *Almost every day, through the media and other sources of public information, we learn of various homosexual groups who are seeking recognition and an acceptance of the homosexual lifestyle. Various forms of legislation are being proposed and enacted which seek to protect homosexual activity and the homosexual lifestyle as acceptable alternatives to marriage. Our institutes of education, even those entrusted with the formation of young children, are being asked to instill in various curricula an*

*acceptance of homosexuality as a normal variation of the human condition. Our society, which is being overwhelmed by a misguided understanding of sexuality in general, must listen to the wisdom of the Church on this matter as her teaching deals not only with divine revelation, but affirms the value and dignity of what is human and in conformity with nature.*

*The Church's teaching on the wonderful gift of sexuality is based on the principles of natural law which are common to all men and women and are not the exclusive possession of the Catholic Church. The Second Vatican Council did not hesitate to accept the understanding of natural law as expounded by St. Thomas Aquinas.*

*This understanding includes the fact that God created the universe with a wise and loving plan for His creation. God's plan is the eternal law insofar as it is what God has determined and willed to bring about in creating. Natural law is part of the eternal law by way of the creation of human beings who have intelligence and freedom and can cooperate in freely carrying out God's plan. Natural law is also an expression of the will of God even though it is independent of any divine revelation.....*

*The Book of Genesis teaches that God created the human person in His own image and likeness and created the human person as male and female....This most ancient revelation manifests the mystery that the human person, having been created in the image of God, is given the ability, through his or her sexuality, to cooperate with God in creation by being fruitful and filling the earth. It is God's plan that sexuality as a gift constitutes the human person in a manner that is life giving. The ultimate fruit of sexuality is the creation of human life through the acts proper to a man and a woman in marriage. The laws of nature so ordained by God dictate that there is a natural psychological and physical complementarity between man and woman which is ordered toward exclusivity in marriage where the man and woman mutually support each other and find their crowning glory in procreation.....*

*Revelation has illuminated the natural law in regard to the meaning of sexuality and the natural complementarity between man and woman which is fulfilled in marriage. However, revelation also teaches that disorder, both moral and physical, entered the world through original sin. Although redeemed by Christ, the human person is no longer in the original human condition. The original unity between man and woman and their original ability to*

*be a perfect gift for each other, cooperating in the work of creation, have been marred by sin. The disorder caused by original sin affects the gift of sexuality in many ways especially by introducing lust into the world.*

*The disorder of using the sexual faculty apart from its intended purpose as ordered by God and the inclination to act contrary to nature are the result of original sin.*

*As I mentioned previously, a great deal of pressure is being exerted by many sectors of society to accept the homosexual condition as though it were not disordered and to condone homosexual activity as an accepted alternative to marriage. Such pressure is brought to the Church and depicts the Church's teaching as erroneous, lacking understanding and even arbitrary. While the Church is subject to such unfounded criticism, it is the Church which is striving to protect the true dignity of the homosexual person as well as the good of society in general. Through the articulation of her teaching, founded on the natural law illuminated by revelation, the Church exercises true pastoral care for the homosexual person by proclaiming the truth in love.....*

*I cannot overstate that while an objective disorder, a homosexual orientation is not morally wrong in and of itself. It is deliberate homosexual desires and acts that are gravely evil and immoral. The homosexual person, striving to live a chaste life, is no different than any other human person and is to be afforded the same respect, Christian love and dignity. In a society which is experiencing a disordered attitude toward the natural meaning of sexuality, homosexual men and women must avoid identifying their personhood and indeed their sexuality with their sexual orientation.....*

*It is deplorable when homosexual persons are the object of malice in speech or in action or when they are deprived of their basic human rights. Prejudice and discrimination against homosexual persons are not only uncharitable, they are unjust. However, in seeking to protect the rights of all persons, legislation can never be enacted which seeks to legitimize homosexual activity or even gives the impression of doing so. Such legislation is of itself immoral and does injustice to the natural rights of all men and women. Likewise any educational curriculum which seeks to instill in our children the belief that the homosexual lifestyle is acceptable is to be considered as an immoral affront to the natural rights and dignity of our children.*

*The actions and attitudes of society which seek to condone and promote homosexual activity are ultimately a form of injustice and harm to the homosexual and to all human persons. While striving to be truly just and compassionate to the homosexual person, we must never defer to the appearance of justice and compassion which is a deception and an opposition to the truth...*

Bishop Daly beautifully expounds the Church's teaching on homosexuality. It is sad to say that many people in contemporary society including those who hold teaching and ministerial positions in the field of religion are in direct opposition to the Church's teaching. Their belief and support of the homosexual agenda usually flows from bad principles. These principles oftentimes have an erroneous perception of nature and a monistic understanding of God.

The material world we live in has a certain dynamism which is constantly changing, however we also recognize an aspect of permanence within the material world that does not change. Water when heated or cooled to the proper temperature will turn to steam or ice. The change does occur but always at the same boiling or cooling temperature. Both change and permanence are prevalent in the cosmos.

In addition to permanence, the universe that we live in is imbued with purpose. Things tend to act toward a certain end. The entire ecological movement has as its guiding principle that all species are interconnected and interdependent. These various species all act as an important part of an organic whole that is ordered and balanced. That which has order has purpose. Nature has purpose.

Oftentimes those that support the homosexual agenda will deny any permanence in the moral order and purpose in nature. Morality to them is a cultural accretion that changes over time. Not only is morality subject to change, but the instrument for that change is the mind of man, irrespective of the object truth and purpose that is present in nature. This type of action flows from a subjective philosophy that elevates man as the sole arbiter of truth.

There are those in the field of religion who also promote the homosexual lifestyle with not only a misconception of nature but also of God. They confine God's attributes exclusively to those of love and mercy, excluding those of truth and justice. Love without truth becomes mere sentimentality and oftentimes degenerates into lust. God's majesty and intelligence is manifest in nature, to violate nature is to spite God and act contrary to his will.

Michael Dosen



