

Thy Kingdom come!

CATECHISM OF THE CATHOLIC CHURCH ON CHASTITY

II. THE VOCATION TO CHASTITY

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

THE INTEGRITY OF THE PERSON

2338 The chaste person maintains the integrity of the powers of life and love placed in him. This integrity ensures the unity of the person; it is opposed to any behavior that would impair it. It tolerates neither a double life nor duplicity in speech.

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.*" (*Gaudium et Spes*, 17)

2340 Whoever wants to remain faithful to his baptismal promises and resist temptations will want to adopt the means for doing so: self-knowledge, practice of an asceticism adapted to the situations that confront him, obedience to God's commandments, exercise of the moral virtues, and fidelity to prayer.

2341 The virtue of chastity comes under the cardinal virtue of temperance, which seeks to permeate the passions and appetites of the senses with reason.

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. (see Titus 2:1-6) The effort required can be more intense in certain periods, such as when the personality is being formed during childhood and adolescence.

2343 Chastity has laws of growth which progress through stages marked by imperfection and too often by sin. "Man . . . day by day builds himself up through his many free decisions; and so he knows, loves, and accomplishes moral good by stages of growth." (*Familiaris Consortio*, 34)

2344 Chastity represents an eminently personal task; it also involves a cultural effort, for there is *an interdependence between personal betterment and the improvement of society.* (*Gaudium et Spes*, 25) Chastity presupposes respect for the rights of the person, in particular the right to receive information and an education that respect the moral and spiritual dimensions of human life.

2345 Chastity is a moral virtue. It is also a gift from God, a grace, a fruit of spiritual effort. (see Galatians 5:22) The Holy Spirit enables one whom the water of Baptism has regenerated to imitate the purity of Christ. (see 1 John 3:3)

THE INTEGRALITY OF THE GIFT OF SELF

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.

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, (see John 15:15) who has given himself totally to us and allows us to participate in his divine estate. Chastity is a promise of immortality. 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.

THE VARIOUS FORMS OF CHASTITY

2348 All the baptized are called to chastity. the Christian has *put on Christ*, (Galatians 3:27) the model for all chastity. All Christ's faithful are called to lead a chaste life in keeping with their particular states of life. At the moment of his Baptism, the Christian is pledged to lead his affective life in chastity.

2349 People should cultivate [chastity] in the way that is suited to their state of life. *Some profess virginity or consecrated celibacy which enables them to give themselves to God alone with an undivided heart in a remarkable manner. Others live in the way prescribed for all by the moral law, whether they are married or single. (Persona Humana, 11)* Married people are called to live conjugal chastity; others practice chastity in continence.

There are three forms of the virtue of chastity: the first is that of spouses, the second that of widows, and the third that of virgins. We do not praise any one of them to the exclusion of the others.... This is what makes for the richness of the discipline of the Church. (Saint Ambrose, De viduis 4, 23)

2350 Those who are engaged to marry are called to live chastity in continence. They should see in this time of testing a discovery of mutual respect, an apprenticeship in fidelity, and the hope of receiving one another from God. They should reserve for marriage the expressions of affection that belong to married love. They will help each other grow in chastity.

OFFENSES AGAINST CHASTITY

2351 Lust is disordered desire for or inordinate enjoyment of sexual pleasure. Sexual pleasure is morally disordered when sought for itself, isolated from its procreative and unitive purposes.

2352 *Masturbation... sexual pleasure is sought outside of 'the sexual relationship which is demanded by the moral order and in which the total meaning of mutual self-giving and human procreation in the context of true love is achieved'. (Persona humana, 9)*

2353 Fornication is carnal union between an unmarried man and an unmarried woman. It is gravely contrary to the dignity of persons and of human sexuality which is naturally ordered to the good of spouses and the generation and education of children.

2354 Pornography consists in removing real or simulated sexual acts from the intimacy of the partners, in order to display them deliberately to third parties. It offends against chastity because it perverts the conjugal act, the intimate giving of spouses to each other. It does grave injury to the dignity of its participants (actors, vendors, the public), since each one becomes an object of base pleasure and illicit profit for others. It immerses all who are involved in the illusion of a fantasy world. It is a grave offense.

UBI AMOR, IBI OCULUS: WHERE THERE IS LOVE, THERE IS THE EYE (SIGHT)

WHERE YOUR TREASURE IS, THERE YOUR HEART WILL BE ALSO (Matthew 6: 19-21)

Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal.

For where your treasure is, there your heart will be also.

TO SEE WELL, TO SEEK WELL

Colossians 3:3-15 The New Life in Christ

³ So if you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. ² Set your minds on things that are above, not on things that are on earth, ³ for you have died, and your life is hidden with Christ in God. ⁴ When Christ who is your life is revealed, then you also will be revealed with him in glory.

⁵ Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry)... ⁹ seeing that you have stripped off the old self with its practices ¹⁰ and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. ¹¹ In that renewal... Christ is all and in all!

¹² As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. ¹⁴ Above all, clothe yourselves with love, which binds everything together in perfect harmony. ¹⁵ And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful.

PROBLEM: TO NOT SEE WELL, AND THEREFORE TO NOT SEEK WELL

From **FIRST THINGS *Ubi Amor, Ibi Oculus*** [James D. Conley](#) March 15, 2015

...Regardless of their religious affiliation, many Americans tend to subscribe to a faith called Moralistic Therapeutic Deism. The dogma of Moralistic Therapeutic Deism is this: God exists, and desires that people are good, nice, and fair to one another. God can be called upon to assure happiness and to resolve crises. Being good, nice, and fair assures eternal salvation in heaven.

Moralistic Therapeutic Deism is the "grand reduction" of religious thought and practice to a set of sentimental and affirming principles, absent the presence of a transcendent, personal, and transformative God. It is a religious faith of mediocrity, of insularity, and of loneliness. It requires no greatness of soul. And it engenders no virtue, no charity, and no heroism.

Christianity is **not** Moralistic Therapeutic Deism. **Christianity is the faith of unmerited greatness—the faith of heroic virtue, unsurpassed hope, and unbounded charity. The Christian life elevates humanity in the great sanctifying process of *theosis*. By our very baptism, in fact, we are given the capacity to love precisely as God loves. And at the core of the Christian life is a transformative religious relationship with a living person—Jesus Christ.**

Nine hundred years ago, Richard of St. Victor wrote “**ubi amor, ibi oculus**”—*where there is love, there the eye is also*. John Senior explains the phrase this way—“the lover is the only one who really sees the truth about a person... we can only love what we know because we have first touched, tasted, smelled, heard and seen.”

CHASTITY: TO SEE HOW RELATIONSHIPS ARE INTENDED TO BE, TO SEEK THEM

The normal framing is the one our society gives us: the sex drive as the ultimate determining factor for a fulfilled life (Freud and pseudo-Freud); locker room culture (hooking up is normal; sexual conquests are cool); “realism” (daily (!!)) masturbation is normal and even healthy; pornography is not “that bad”).

If we don’t know what exactly we are aiming at in the area of sexuality, we can reduce our aspirations at best to being “better than the average pagan.” Inevitably, chastity then becomes reduced to the ascetical project of self-denial.

This explains why Catholic men seem to have a glass ceiling in their spiritual life. Religion is reduced to a set of sentimental, affirming principles, a moral code of conduct, and—as a bonus—one that is rather difficult.

CLASH BETWEEN WORLDVIEWS: THE CHRISTIAN CHASTE vs THE SECULAR

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Minute 45 *How Chrissy and Her Husband Learned to Practice NFP*
Minute 60 *Abstinence in Marriage*

E251 LILA ROSE SHOW MARRIAGE, SEX AND CHILDREN: THE MESSY TRUTH w/[Tim](#) and [@chrissyhorton](#)

CHASTITY: RECONCILIATION OF THE SENSES, Erik Varden

Chastity: root of the word is the Ancient Greek *katharos*, pure.

Purification is understood as **equilibrium regained** by means of engagement with passions which run wild, to bring these back, like rebellious horses, under reason’s sway.

Chastity allows us to grasp the meaning of things happening in our life. It grants lucid open-spiritedness, and a freedom from passionate bias. (p. 13)

Chastity – is not a denial of sex. It is **a function of wholeness sought and healing found**... It signifies the *conscious* education of the sexual drive: as physical passion, as capacity for tenderness, as will to live fully, envisaging the gradual attuning of body, mind and soul. (p. 17)