Vocation to Chastity

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. (CFC 2337)

Simplified Premise

From Natural Law:
Natural law speaks of the natural precepts where both male and female are born with. Thus, in procreation; an act of creating new life as a gift from the source of life, God, is and can only be achieved through male and female which is joined through the union in which God himself as given to man.

The rational creature is subject to Divine providence in the most excellent way, in so far as it partakes of a share of providence, by being provident both for itself and for others. Therefore it has a share of the Eternal Reason, whereby it has a natural inclination to its proper act and end: and this participation of the eternal law in the rational creature is called the natural law. (Summa Theologia, Thomas Aquinas)

From Sacred Scriptures:
Man's purpose is to be in communion as his creator is in a mysterious eternal communion of love. Thus, this union in which man should be in with one another is of love and none other. A true communion is from love, in love and for love.

"The Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; and the rib which the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, 'This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.' Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh. And the man and his wife were both naked, and were not ashamed." (Gen 2:21-25)

On Marriage

The institution of marriage is not a product of man's affair but rather a gift from God.

"But in the beginning God 'made them male and female. For this reason a man will leave his father and mother and be united to his wife, the two will become one flesh, 'So they are no longer two, but one flesh. Therefore, what God has joined together, let no one separate.'"

The unity between a man and woman is more than just a sexual means but rather a union bound for completeness; a man's whole humanity and woman's whole humanity shall be joined and the two shall be complete.

Divorce in anyway is man's product. A corruption of this divine union. And so it shall be advised that before marriage the two shall have their whole humanity open to one another lest any ceremony shall be void.

"Some Pharisees came and tested him by asking, "Is it lawful for a man to divorce his wife?" "What did Moses commanded you?" he replied. They said, "Moses permitted a man to write a certificate of divorce and send her away" "It was because your hearts were hard that Moses wrote this law," Jesus replied"

Adultery is also a man's product and a corruption of this institution. Remember as well that this act originates not only from what is seen and may be evidentially proven but what is written in the hearts of men.

Jesus came to restore creation to the purity of its origins. In the Sermon on the Mount, he interprets God's plan strictly: "You have heard that it was said, 'You shall not commit adultery.' But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart." What God has joined together, let not man put asunder. (CCC 2336)

As parents, the union of a man and woman is called not only for creating new life and for a unitive love but also for a responsible union, in which the well being of their offspring becomes their priority for as in 'creating new life' is in concern, its sustenance should also be in order. Procreation is not only in the beginning but also a sustaining process in to which a child shall be given ample faculties to live as a human should.

"God created man in his own image, in the image of God he created him; male and female he created them. And God
blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it.'” (Gen 1:27)

The given passage is and should be seen as a blessing as it was always meant to be. Irresponsible child-bearing is against the order that God has set forth in humanity. Also, barren man and woman should not be seen as pitiful or curse but a venue for yet another act to exemplify the virtue of chastity and charity.

On Masturbation

The Church teaches that the act of masturbation is a definitive sin against chastity. By masturbation is to be understood the deliberate stimulation of the genital organs in order to derive sexual pleasure. “Both the Magisterium of the Church, in the course of a constant tradition, and the moral sense of the faithful have been in no doubt and have firmly maintained that masturbation is an intrinsically and gravely disordered action.” “The deliberate use of the sexual faculty, for whatever reason, outside of marriage is essentially contrary to its purpose.” For here 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.” (CCC 1352)

There had been some studies stating that the act of masturbation has health benefits in and outside a person's sexual life. May this be true or not, depending on the validity and consistency of the study, there is undeniably disastrous results in committing oneself to such an act. Doctors themselves states that the act will eventually lead a person to psychological disorders and other harmful diseases.

At any cost, masturbation is an act of self-indulgence. To pleasure oneself as a feel-good act which deprived a person from the original purpose in which our sexual faculties where made for. This deprivation leads to an intrinsically disordered act, even if we talk about ‘releases,’ the body is perfectly made that it is capable of such ‘releases’ even without such an act. Also, the virtue of temperance and charity becomes at stake for a person who focuses on pleasing the body. Other than asceticism, the practice to be more than just a lump of desires is what a human should be lest he becomes void of freewill and reason.

One can stop masturbating if one wants to. Just as one can live without indulging in sex, one can also stop masturbating with some will power. (DoctorDNTV team)

On Homosexuality

While the Church teaches that homosexual acts are immoral, she does distinguish between engaging in homosexual acts and having a homosexual inclination. While the former is always objectively sinful, the latter is not. To the extent that a homosexual tendency or inclination is not subject to one’s free will, one is not morally culpable for that tendency. Although one would be morally culpable if one were voluntarily to entertain homosexual temptations or to choose to act on them, simply having the tendency is not a sin. Consequently, the Church does not teach that the experience of homosexual attraction is in itself sinful.

The homosexual inclination is objectively disordered, i.e., it is an inclination that predisposes one toward what is truly not good for the human person. Of course, heterosexual persons not uncommonly have disordered sexual inclinations as well. It is not enough for a sexual inclination to be homosexual for it to be properly ordered. For example, any tendency toward sexual pleasure that is not subordinated to the greater goods of love and marriage is disordered, in that it inclines a person towards a use of sexuality that does not accord with the divine plan for creation. There is the intrinsic disorder of what is directed toward that which is evil in all cases (contra naturam). There is also the accidental disorder of what is not properly ordered by right reason, which fails to attain the proper measure of virtue (contra rationem). (Ministry to Persons with a Homosexual Inclination: Guidelines to Pastoral Care)

Clearly, 'homosexual act' does not concur with the natural order in which makes it an intrinsict disorder. The act also is void of the sexual end in which our sexual faculties is made for, rather, it inclines towards self-indulgence. Far contrary to instinct in which should be common to all men but a disorder that distorts the very foundation of human instinct.

'Homosexual inclination' by itself is not a sin yet still is a disordered orientation. Now, there are heterosexual inclination that are also disordered if its devoid of love and of any virtue therein. The Church understands and teaches that 'homosexual inclination' may in other cases be caused biologically or by disordered social orientation, that goes beyond the person's freewill, therefore, is involuntary. In Christian morality, any act that is void of freewill, renders that 'doer' not responsible for the act, though the 'doer' is indeed responsible for 'what he is going to do about it'.

It would be best to have a man or woman who has 'homosexual inclination' that lives a virtuous life rather than a man or woman who has 'heterosexual inclination' that is void of any virtue to be an examplar of a true Christian. And it also follows that these inclination has nothing to do with becoming a virtuous person. Any person who fully lives out his Christian faith can be and is indeed a virtuous person.