

## **Week 5 Chastity Readings**

Why God is Father and not Mother by Mark Brumley:  
<http://www.ewtn.com/library/theology/notmothr.htm>

Resenting Chastity by Edward Sri:

<https://www.catholiceducation.org/en/controversy/marriage/resenting-chastity.html?highlight=YToxMzp7aTowO3M6NDoibG92ZSI7aToxO3M6NjoibG92ZSdzlJtpOjl7czo1OIlnbG92ZSI7aTozO3M6OdoibG92ZSd0aGUlO2k6NDtzOjk6ImxvdmUnLi4uLil7aTo1O3M6NToibG92ZSciO2k6NjtzOjc6lidsb3ZlJywiO2k6NztzOjY6ImxvdmUnLi7aTo4O3M6NjoibG92ZScslJtpOjk7czo2OIlnbG92ZSciO2k6MTA7czoXNDoicmVzcG9uc2liaWxpdkHkiO2k6MTE7czoXNToicmVzcG9uc2liaWxpdkHknjtpOjE7czo3Ojltb2Rlc3R5J3MiO30=>

Beauty by Mortimer J. Adler: <https://www.catholiceducation.org/en/religion-and-philosophy/philosophy/beauty.html>

## **Week 6 Chastity Readings**

To Inspire Love: A Return to Modesty by Edward Sri: <https://www.catholiceducation.org/en/marriage-and-family/sexuality/to-inspire-love-a-return-to-modesty.html?highlight=YToyOntpOjA7czo3Ojltb2Rlc3R5J1jtpOjE7czo5Ojltb2Rlc3R5J3MiO30=>

The Battle For Purity by Edward Sri: <https://www.catholiceducation.org/en/marriage-and-family/sexuality/the-battle-forpurity.html?highlight=YToxMzp7aTowO3M6NDoibG92ZSI7aToxO3M6NjoibG92ZSdzlJtpOjl7czo1OIlnbG92ZSI7aTozO3M6OdoibG92ZSd0aGUlO2k6NDtzOjk6ImxvdmUnLi4uLil7aTo1O3M6NToibG92ZSciO2k6NjtzOjc6lidsb3ZlJywiO2k6NztzOjY6ImxvdmUnLi7aTo4O3M6NjoibG92ZScslJtpOjk7czo2OIlnbG92ZSciO2k6MTA7czoXNDoicmVzcG9uc2liaWxpdkHkiO2k6MTE7czoXNToicmVzcG9uc2liaWxpdkHknjtpOjE7czo3Ojltb2Rlc3R5J3MiO30=>

## **Quotes from *Love and Responsibility* by Pope John Paul II**

The desire to hide sexual reaction competes with a desire to inspire love, to inspire a reaction to the value of a person. This desire is accompanied with a longing to experience love. Women typically want to be loved so she can show love and a man wants to love so he can be loved. – Pg. 179

Love develops on the basis of the totally committed and fully responsible attitude of a person to a person. Erotic experiences are born spontaneously from sensual and emotional reactions. – Pg. 145

True love for another person means one is responsible (accountable, liable) to and for another. Love wants another's greatest good, their happiness. Ultimately love desires God for the other person and works toward that end. Sensual or emotional reactions to a person of the other sex which arise before

and develop more quickly than virtue are something less than love. They are however more often than not taken for love and given that name and it is to love thus understood that chastity is hostile. – Pg. 146

Utilitarian love is not always one sided—it can be ‘the greatest possible pleasure for each of the 2 persons.’ But this is not love, because as soon as one person no longer finds pleasure, or as much pleasure, they may reject what was once the object of their affection. It ends in egoism.

Love [in the] utilitarian conception is a union of egoisms, which can hold together only on condition that they confront each other with nothing unpleasant, nothing to conflict with their mutual pleasure. Therefore, love so understood, is merely a pretence which has to be carefully cultivated to keep the underlying reality hidden: the reality of egoism. – Pg. 39

Love is always a mutual relationship between 2 persons.

Love can endure only as a unity in which a mature ‘we’ finds clear expression, and will not endure as a combination of 2 egoisms, at the base of the structure of which 2 ‘I’s’ are clearly visible. – Pg. 88

### **Week 7 Chastity Readings**

1. Marriage Excerpt from Catechism:

#### **Article 7 THE SACRAMENT OF MATRIMONY**

1601 “The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament.”<sup>84</sup>

#### **I. Marriage in God’s Plan**

1602 Sacred Scripture begins with the creation of man and woman in the image and likeness of God and concludes with a vision of “the wedding-feast of the Lamb.”<sup>85</sup> Scripture speaks throughout of marriage and its “mystery,” its institution and the meaning God has given it, its origin and its end, its various realizations throughout the history of salvation, the difficulties arising from sin and its renewal “in the Lord” in the New Covenant of Christ and the Church.<sup>86</sup>

#### **Marriage in the order of creation**

1603 “The intimate community of life and love which constitutes the married state has been established by the Creator and endowed by him with its own proper laws. . . . God himself is the author of marriage.”<sup>87</sup> The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator. Marriage is not a purely human institution despite the many variations it may have undergone through the centuries in different cultures, social structures, and spiritual attitudes. These differences should not cause us to forget its common and permanent characteristics. Although the dignity of this institution is not transparent everywhere with the same clarity,<sup>88</sup> some sense of the greatness of the matrimonial union exists in all cultures. “The well-being of the individual

person and of both human and Christian society is closely bound up with the healthy state of conjugal and family life.”<sup>89</sup>

1604 God who created man out of love also calls him to love— the fundamental and innate vocation of every human being. For man is created in the image and likeness of God who is himself love.<sup>90</sup> Since God created him man and woman, their mutual love becomes an image of the absolute and unfailing love with which God loves man. It is good, very good, in the Creator’s eyes. And this love which God blesses is intended to be fruitful and to be realized in the common work of watching over creation: “And God blessed them, and God said to them: ‘Be fruitful and multiply, and fill the earth and subdue it.’”<sup>91</sup>

1605 Holy Scripture affirms that man and woman were created for one another: “It is not good that the man should be alone.”<sup>92</sup> The woman, “flesh of his flesh,” his equal, his nearest in all things, is given to him by God as a “helpmate”; she thus represents God from whom comes our help.<sup>93</sup> “Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh.”<sup>94</sup> The Lord himself shows that this signifies an unbreakable union of their two lives by recalling what the plan of the Creator had been “in the beginning”: “So they are no longer two, but one flesh.”<sup>95</sup>

What Does the Church Teach about Oral Sex: <https://bustedhalo.com/ministry-resources/what-does-the-church-teach-about-oral-sex>

Sexual Response Cycle: <http://www.clevelandclinic.org/health/health-info/docs/2400/2419.asp?index=9119>

Homosexuality Excerpt from the Catechism: <http://ccc.usccb.org/flipbooks/catechism/index.html#566/z>

Homosexuality (from Catholic Answers): <https://www.catholic.com/tract/homosexuality>