

Homosexuality is the same as any other sin. All people are born in a fallen state; therefore, all sin is a result of us being born with a fallen nature. You often hear people excuse homosexuality by saying they can't help it because they are born that way. But, is that a legitimate excuse? A heterosexual man is born with the desire for women and has a great sexual attraction to women; however, even though they are born with this attraction, it is sinful for a heterosexual man to fornicate, masturbate, watch pornography, commit adultery, rape a woman, commit bigamy or polygamy. Again, even though a heterosexual man is born attracted to women, it is sinful for a heterosexual man to inappropriately practice or act out those lustful attractions. In the same way, a homosexual man who acts out on those same-sex attractions also sins. There is no difference.

1. Mark 8:34 Then he called the crowd to him along with his disciples and said: "If anyone would come after me, he must **deny himself** and take up his cross and follow me.
2. Genesis 3:16
 - a. Your desire will be for your husband.
3. Leviticus 18:22
 - a. You shall not lie with a male as with a woman; such a thing is an abomination.
4. Leviticus 20:13
 - a. 'If a man lies with a man as one lies with a woman, both of them have done what is detestable. They must be put to death; their blood will be on their own heads.
5. 1 Corinthians 6:9-10
 - a. Do you not know that the unjust will not inherit the kingdom of God? Do not be deceived: Neither fornicators nor idolaters nor adulterers nor boy prostitutes nor sodomites nor thieves nor the greedy nor drunkards nor slanderers nor robbers will inherit the kingdom of God.
 - b. Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor sexual perverts, nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God.-RSV.
6. Romans 1:26-27
 - a. Therefore, God handed them over to degrading passions. Their females exchanged natural relations for unnatural, and the males likewise gave up natural relations with females and burned with lust for one another. Males did shameful things with males and thus received in their own persons the due penalty for their perversity.
7. Romans 1:32
 - a. Although they know the just decree of God that all who practice such things deserve death, they not only do them but give approval to those who practice them.
8. Genesis 19:1-19:13.
 - a. The two angels and Lot at Sodom.
9. James 3:1
 - a. Not many of you should become teachers, my brothers, for you realize that we will be judged more strictly.
10. 2 Timothy 4:3

- a. For the time will come when people will not tolerate sound doctrine but, following their own desires and insatiable curiosity, will accumulate teachers and stop listening to the truth and will be diverted to myths.
11. 1 Corinthians 5:9
 - a. I have written you in my letter not to associate with sexually immoral people-
 12. 1 Corinthians 5:11,13
 - a. But now I am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or a slanderer, a drunkard or a swindler. With such a man do not even eat. "Expel the wicked man from among you."
 13. 1 Corinthians 11:14 Does not nature itself teach you that if a man wears his hair long it is a disgrace to him
 14. 1 Timothy 1:9-10 with the understanding that law is meant not for a righteous person but for the lawless and unruly, the godless and sinful, the unholy and profane, those who kill their fathers or mothers, murderers, the unchaste, sodomites, ⁵ kidnapers, liars, perjurers, and whatever else is opposed to sound teaching.
 15. Malachi 2:15
 - a. Has not the one God made and sustained for us the spirit of life? And what does he desire? **Godly offspring**. So take heed to yourselves, and let none be faithless to the wife of his youth.
 16. Galatians 5:24 Now those who belong to Christ (Jesus) have crucified their flesh with its passions and desires.
 17. Genesis 2:24 That is why a man leaves his father and mother and clings to his wife, and the two of them become one body.
18. **Catholic Catechism-ARTICLE 6-THE SIXTH COMMANDMENT**
19. **2357** 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.
 20. **2358** The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for most of them 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.
 21. **2359** 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.
 22. **2396** Among the sins gravely contrary to chastity are masturbation, fornication, pornography, and homosexual practices.

23. **1867** The catechetical tradition also recalls that there are "*sins that cry to heaven*": the blood of Abel, the sin of the Sodomites, the cry of the people oppressed in Egypt, the cry of the foreigner, the widow, and the orphan, injustice to the wage earner.
24. **SACRED CONGREGATION FOR THE DOCTRINE OF THE FAITH-PERSONA HUMANA** -DECLARATION ON CERTAIN QUESTIONS CONCERNING SEXUAL ETHICS
25. ARTICLE VIII-At the present time there are those who, basing themselves on observations in the psychological order, have begun to **judge indulgently**, and even to excuse completely, homosexual relations between certain people. This they do in opposition to the constant teaching of the Magisterium and to the moral sense of the Christian people.

A distinction is drawn, and it seems with some reason, between homosexuals whose tendency comes from a false education, from a lack of normal sexual development, from habit, from bad example, or from other similar causes, and is transitory or at least not incurable; and homosexuals who are definitively such because of some kind of innate instinct or a pathological constitution judged to be incurable.

In regard to this second category of subjects, some people conclude that their tendency is so natural that it justifies in their case homosexual relations within a sincere communion of life and love analogous to marriage, in so far as such homosexuals feel incapable of enduring a solitary life.

In the pastoral field, these homosexuals must certainly be treated with understanding and sustained in the hope of overcoming their personal difficulties and their inability to fit into society. Their culpability will be judged with prudence. **But no pastoral method can be employed which would give moral justification to these acts on the grounds that they would be consonant with the condition of such people. For according to the objective moral order, homosexual relations are acts which lack an essential and indispensable finality. In Sacred Scripture they are condemned as a serious depravity and even presented as the sad consequence of rejecting God.[18] This judgment of Scripture does not of course permit us to conclude that all those who suffer from this anomaly are personally responsible for it, but it does attest to the fact that homosexual acts are intrinsically disordered and can in no case be approved of.**

26. ARTICLE XIII-It is up to the Bishops to instruct the faithful in the moral teaching concerning sexual morality, however great may be the difficulties in carrying out this work in the face of ideas and practices generally prevailing today. This traditional doctrine must be studied more deeply. It must be handed on in a way capable of properly enlightening the consciences of those confronted with new situations and it must be enriched with a discernment of all the elements that can truthfully and usefully be brought forward about the meaning and value of human sexuality. But the principles and norms of moral living reaffirmed in this Declaration must be faithfully held and taught. It will especially be necessary to bring the faithful to understand that the Church holds these principles not as old and inviolable superstitions, nor out of some Manichaean prejudice, as is often alleged, but rather because she knows with certainty that they are in complete harmony with the Divine order of creation and with the spirit of Christ, and therefore also with human dignity.

It is likewise the Bishops' mission to see that a sound doctrine enlightened by faith and directed by the Magisterium of the Church is taught in faculties of theology and in seminaries. Bishops must also ensure that confessors enlighten people's consciences and that catechetical instruction is given in perfect fidelity to Catholic doctrine.

It rests with the Bishops, the priests and their collaborators to alert the faithful against the erroneous opinions often expressed in books, reviews and public meetings.

All lay people, for their part, by virtue of their rights and duties in the work of the apostolate, should endeavor to act in the same way.

27. LETTER TO THE BISHOPS OF THE CATHOLIC CHURCH ON THE PASTORAL CARE OF HOMOSEXUAL PERSONS

- a. 3. In the discussion which followed the publication of the Declaration, however, an overly benign interpretation was given to the homosexual condition itself, some going so far as to call it neutral, or even good. Although the particular inclination of the homosexual person is not a sin, it is a more or less strong tendency ordered toward an intrinsic moral evil; and thus the inclination itself must be seen as an objective disorder. 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.
- b. 4. One is a new exegesis of Sacred Scripture which claims variously that Scripture has nothing to say on the subject of homosexuality, or that it somehow tacitly approves of it, or that all of its moral injunctions are so culture-bound that they are no longer applicable to contemporary life. These views are gravely erroneous and call for particular attention here.
- c. 6. Thus, in Genesis 19:1-11, the deterioration due to sin continues in the story of the men of Sodom. There can be no doubt of the moral judgement made there against homosexual relations. In Leviticus 18:22 and 20:13, in the course of describing the conditions necessary for belonging to the Chosen People, the author excludes from the People of God those who behave in a homosexual fashion. 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. 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.
- d. 7. It is only in the marital relationship that the use of the sexual faculty can be morally good. A person engaging in homosexual behaviour therefore acts immorally. To chose someone of the same sex for one's sexual activity is to annul the rich symbolism and meaning, not to mention the goals, of the Creator's sexual design. 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. This does not mean that homosexual persons are not often generous and giving of themselves; but when they engage in homosexual activity they confirm within themselves a disordered sexual inclination which is essentially self-indulgent. 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.

- e. Nevertheless, increasing numbers of people today, even within the Church, are bringing enormous pressure to bear on the Church to accept the homosexual condition as though it were not disordered and to condone homosexual activity. Those within the Church who argue in this fashion often have close ties with those with similar views outside it. These latter groups are guided by a vision opposed to the truth about the human person, which is fully disclosed in the mystery of Christ. They reflect, even if not entirely consciously, a materialistic ideology which denies the transcendent nature of the human person as well as the supernatural vocation of every individual. The Church's ministers must ensure that homosexual persons in their care will not be misled by this point of view, so profoundly opposed to the teaching of the Church. But the risk is great and there are many who seek to create confusion regarding the Church's position, and then to use that confusion to their own advantage.
- f. 9. The movement within the Church, which takes the form of pressure groups of various names and sizes, attempts to give the impression that it represents all homosexual persons who are Catholics. As a matter of fact, its membership is by and large restricted to those who either ignore the teaching of the Church or seek somehow to undermine it. It brings together under the aegis of Catholicism homosexual persons who have no intention of abandoning their homosexual behaviour. One tactic used is to protest that any and all criticism of or reservations about homosexual people, their activity and lifestyle, are simply diverse forms of unjust discrimination. There is an effort in some countries to manipulate the Church by gaining the often well-intentioned support of her pastors with a view to changing civil-statutes and laws. This is done in order to conform to these pressure groups' concept that homosexuality is at least a completely harmless, if not an entirely good, thing. Even when the practice of homosexuality may seriously threaten the lives and well-being of a large number of people, its advocates remain undeterred and refuse to consider the magnitude of the risks involved. The Church can never be so callous. It is true that her clear position cannot be revised by pressure from civil legislation or the trend of the moment. But she is really concerned about the many who are not represented by the pro-homosexual movement and about those who may have been tempted to believe its deceitful propaganda. She is also aware that 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.
- g. 10. But the proper reaction to crimes committed against homosexual persons should not be to claim that the homosexual condition is not disordered. When such a claim is made and when homosexual activity is consequently condoned, or when civil legislation is introduced to protect behavior to which no one has any conceivable right, neither the

Church nor society at large should be surprised when other distorted notions and practices gain ground, and irrational and violent reactions increase.

- h. 11. It has been argued that the homosexual orientation in certain cases is not the result of deliberate choice; and so the homosexual person would then have no choice but to behave in a homosexual fashion. Lacking freedom, such a person, even if engaged in homosexual activity, would not be culpable. Here, the Church's wise moral tradition is necessary since it warns against generalizations in judging individual cases. In fact, circumstances may exist, or may have existed in the past, which would reduce or remove the culpability of the individual in a given instance; or other circumstances may increase it. **What is at all costs to be avoided is the unfounded and demeaning assumption that the sexual behavior 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.
28. 12. What, then, are homosexual persons to do who seek to follow the Lord? Fundamentally, they are called to enact the will of God in their life by joining whatever sufferings and difficulties they experience in virtue of their condition to the sacrifice of the Lord's Cross. That Cross, for the believer, is a fruitful sacrifice since from that death come life and redemption. While any call to carry the cross or to understand a Christian's suffering in this way will predictably be met with bitter ridicule by some, it should be remembered that this is the way to eternal life for all who follow Christ. It is, in effect, none other than the teaching of Paul the Apostle to 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." 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. Christians who are homosexual are called, as all of us are, to a chaste life.** As they dedicate their lives to understanding the nature of God's personal call to them, they will be able to celebrate the Sacrament of Penance more faithfully and receive the Lord's grace so freely offered there in order to convert their lives more fully to his Way.
29. 13. **We recognize, of course, that in great measure the clear and successful communication of the Church's teaching to all the faithful, and to society at large, depends on the correct instruction and fidelity of her pastoral ministers. The Bishops have the particularly grave responsibility to see to it that their assistants in**

the ministry, above all the priests, are rightly informed and personally disposed to bring the teaching of the Church in its integrity to everyone.

30. The characteristic concern and good will exhibited by many clergy and religious in their pastoral care for homosexual persons is admirable, and, we hope, will not diminish. **Such devoted ministers should have the confidence that they are faithfully following the will of the Lord by encouraging the homosexual person to lead a chaste life and by affirming that person's God-given dignity and worth.**
31. 14. **With this in mind, this Congregation wishes to ask the Bishops to be especially cautious of any programmes which may seek to pressure the Church to change her teaching, even while claiming not to do so. A careful examination of their public statements and the activities they promote reveals a studied ambiguity by which they attempt to mislead the pastors and the faithful. For example, they may present the teaching of the Magisterium, but only as if it were an optional source for the formation of one's conscience. Its specific authority is not recognized. Some of these groups will use the word "Catholic" to describe either the organization or its intended members, yet they do not defend and promote the teaching of the Magisterium; indeed, they even openly attack it. While their members may claim a desire to conform their lives to the teaching of Jesus, in fact they abandon the teaching of his Church. This contradictory action should not have the support of the Bishops in any way.**
32. 15. **We encourage the Bishops, then, to provide pastoral care in full accord with the teaching of the Church for homosexual persons of their dioceses. No authentic pastoral programme will include organizations in which homosexual persons associate with each other without clearly stating that homosexual activity is immoral. A truly pastoral approach will appreciate the need for homosexual persons to avoid the near occasions of sin. We would heartily encourage programmes where these dangers are avoided. 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. An authentic pastoral programme will assist homosexual persons at all levels of the spiritual life: through the sacraments, and in particular through the frequent and sincere use of the sacrament of Reconciliation, through prayer, witness, counsel and individual care. In such a way, the entire Christian community can come to recognize its own call to assist its brothers and sisters, without deluding them or isolating them.**
33. 16. The human person, made in the image and likeness of God, can hardly be adequately described by a reductionist reference to his or her sexual orientation.
34. 17. In bringing this entire matter to the Bishops' attention, this Congregation wishes to support their efforts to assure that the teaching of the Lord and his Church on this important question be communicated fully to all the faithful. In light of the points made above, they should decide for their own dioceses the extent to which an intervention on their part is indicated. In addition, should they consider it helpful, further coordinated action at the level of their National Bishops' Conference may be envisioned. **In a particular way, we would ask the Bishops to support, with the means at their disposal, the development of appropriate forms of pastoral care for homosexual**

persons. These would include the assistance of the psychological, sociological and medical sciences, in full accord with the teaching of the Church. They are encouraged to call on the assistance of all Catholic theologians who, by teaching what the Church teaches, and by deepening their reflections on the true meaning of human sexuality and Christian marriage with the virtues it engenders, will make an important contribution in this particular area of pastoral care. The Bishops are asked to exercise special care in the selection of pastoral ministers so that by their own high degree of spiritual and personal maturity and by their fidelity to the Magisterium, they may be of real service to homosexual persons, promoting their health and well-being in the fullest sense. Such ministers will reject theological opinions which dissent from the teaching of the Church and which, therefore, cannot be used as guidelines for pastoral care. We encourage the Bishops to promote appropriate catechetical programmes based on the truth about human sexuality in its relationship to the family as taught by the Church. Such programmes should provide a good context within which to deal with the question of homosexuality. This catechesis would also assist those families of homosexual persons to deal with this problem which affects them so deeply. **All support should be withdrawn from any organizations which seek to undermine the teaching of the Church, which are ambiguous about it, or which neglect it entirely. Such support, or even the semblance of such support, can be gravely misinterpreted. Special attention should be given to the practice of scheduling religious services and to the use of Church buildings by these groups, including the facilities of Catholic schools and colleges. To some, such permission to use Church property may seem only just and charitable; but in reality it is contradictory to the purpose for which these institutions were founded, it is misleading and often scandalous. In assessing proposed legislation, the Bishops should keep as their uppermost concern the responsibility to defend and promote family life.**

35. 18. The Lord Jesus promised, "You shall know the truth and the truth shall set you free" (*Jn. 8:32*). **Scripture bids us speak the truth in love (cf. *Eph. 4:15*). The God who is at once truth and love calls the Church to minister to every man, woman and child with the pastoral solicitude of our compassionate Lord. It is in this spirit that we have addressed this Letter to the Bishops of the Church, with the hope that it will be of some help as they care for those whose suffering can only be intensified by error and lightened by truth.** *During an audience granted to the undersigned Prefect, His Holiness, Pope John Paul II, approved this Letter, adopted in an ordinary session of the Congregation for the Doctrine of the Faith, and ordered it to be published.) Given at Rome, 1 October 1986. JOSEPH CARDINAL RATZINGER Prefect*

36. **CONGREGATION FOR THE DOCTRINE OF THE FAITH - *SOME CONSIDERATIONS CONCERNING THE RESPONSE TO LEGISLATIVE PROPOSALS ON THE NON-DISCRIMINATION OF HOMOSEXUAL PERSONS****

- a. Recently, legislation has been proposed in various places which would make discrimination on the basis of sexual orientation illegal. In some cities, municipal authorities have made public housing, otherwise reserved for families, available to homosexual (and unmarried heterosexual) couples. Such initiatives, even where they seem more directed toward support of basic civil rights than condonement of

homosexual activity or a homosexual lifestyle, may in fact have a negative impact on the family and society. Such things as the adoption of children, the employment of teachers, the housing needs of genuine families, landlords' legitimate concerns in screening potential tenants, for example, are often implicated.

b. II Applications

- c. 10. "Sexual orientation" does not constitute a quality comparable to race, ethnic background, etc. in respect to non-discrimination. Unlike these, homosexual orientation is an **objective disorder** (cf. *Letter*, no. 3) and evokes moral concern.
- d. 11. **There are areas in which it is not unjust discrimination to take sexual orientation into account**, for example, in the placement of children for adoption or foster care, in employment of teachers or athletic coaches, and in military recruitment.
- e. 12. Among other rights, all persons have the right to work, to housing, etc. Nevertheless, these rights are not absolute. They can be legitimately limited for objectively disordered external conduct. This is sometimes not only licit but obligatory. This would obtain moreover not only in the case of culpable behavior but even in the case of actions of the physically or mentally ill. Thus it is accepted that the state may restrict the exercise of rights, for example, in the case of contagious or mentally ill persons, in order to protect the common good.
- f. 13. Including "homosexual orientation" among the considerations on the basis of which it is illegal to discriminate can easily lead to regarding homosexuality as a positive source of human rights, for example, in respect to so-called affirmative action or preferential treatment in hiring practices. This is all the more deleterious since there is no right to homo- sexuality (cf. no. 10) which therefore should not form the basis for judicial claims. The passage from the recognition of homosexuality as a factor on which basis it is illegal to discriminate can easily lead, if not automatically, to the legislative protection and promotion of homosexuality. A person's homosexuality would be invoked in opposition to alleged discrimination, and thus the exercise of rights would be defended precisely via the affirmation of the homosexual condition instead of in terms of a violation of basic human rights.
- g. 14. The "sexual orientation" of a person is not comparable to race, sex, age, etc. also for another reason than that given above which warrants attention. An individual's sexual orientation is generally not known to others unless he publicly identifies himself as having this orientation or unless some overt behavior manifests it. As a rule, the majority of homosexually oriented persons who seek to lead chaste lives do not publicize their sexual orientation. Hence the problem of discrimination in terms of employment, housing, etc., does not usually arise. Homosexual persons who assert their homosexuality tend to be precisely those who judge homosexual behavior or lifestyle to be "either completely harmless, if not an entirely good thing" (cf. no. 3), and hence worthy of public approval. It is from this quarter that one is more likely to find those who seek to "manipulate the Church by gaining the often well-intentioned support of her pastors with a view to changing civil statutes and laws" (cf. no. 5), those who use the tactic of protesting that "any and all criticism of or reservations about homosexual people... are

simply diverse forms of unjust discrimination” (cf. no. 9). In addition, there is a danger that legislation which would make homosexuality a basis for entitlements could actually encourage a person with a homosexual orientation to declare his homosexuality or even to seek a partner in order to exploit the provisions of the law.

- h. 15. Since in the assessment of proposed legislation uppermost concern should be given to the responsibility to defend and promote family life (cf. no. 17), strict attention should be paid to the single provisions of proposed measures. How would they affect adoption or foster care? Would they protect homosexual acts, public or private? Do they confer equivalent family status on homosexual unions, for example, in respect to public housing or by entitling the homosexual partner to the privileges of employment which could include such things as “family” participation in the health benefits given to employees (cf. no. 9)?
- i. 16. Finally, where a matter of the common good is concerned, it is inappropriate for Church authorities to endorse or remain neutral toward adverse legislation even if it grants exceptions to Church organizations and institutions. The Church has the responsibility to promote family life and the public morality of the entire civil society on the basis of fundamental moral values, not simply to protect herself from the application of harmful laws (cf. no. 17).

37. **CONGREGATION FOR THE DOCTRINE OF THE FAITH NOTIFICATION regarding certain writings of *FR. MARCIANO VIDAL, C.Ss.R.***

- a. The author holds that the doctrine of the Church on homosexuality possesses a certain coherence, but does not enjoy an adequate biblical foundation (28) and suffers from significant conditioning (29) and ambiguities.(30) It reflects the defects present “in the entire historical construct of Christian sexual ethics”.(31) In the moral evaluation of homosexuality, the author adds, one must “adopt a provisional attitude”, formulated “from the perspective of inquiry and openness”.(32) **For the person who is irreversibly homosexual, a coherent Christian commitment “does not necessarily lead to the rigid morality of either becoming heterosexual or total abstinence”.(33) These positions are incompatible with Catholic doctrine**, according to which there is a precise and well-founded evaluation of the objective morality of sexual relations between persons of the same sex.(34) **The degree of subjective moral culpability in individual cases is not the issue here.**