Introduction: When Love Meets Truth

In a time when identity and sexuality are at the center of cultural, social, and even political debate, the Catholic Church is called to respond—not with ambiguity or rejection, but with clarity full of compassion. Many ask: What is the Church's position on homosexuality? Is it one of rejection? Total acceptance? Can someone be both Catholic and homosexual? This article aims to offer a deep, accessible, and illuminating answer drawn from the Church's millennia-old faith tradition.

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1. The Church's Teaching: Faithful to Revealed Truth

The Catholic Church, as both mother and teacher, does not invent truths based on current trends but faithfully safeguards what has been revealed by God in Sacred Scripture and Tradition. Regarding homosexuality, the **Catechism of the Catholic Church**, in paragraphs **2357 to 2359**, offers a clear and compassionate teaching:

> ***"Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex. […] They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided."*** *(CCC 2358)*

At the same time, the Church teaches that **homosexual acts are intrinsically disordered**, as they **do not proceed from a genuine affective and sexual complementarity**, and therefore, **can never be approved under any circumstances** (CCC 2357).

It is important, then, to distinguish between **homosexual tendencies**, which are not sinful in themselves, and **homosexual acts**, which are sinful according to Catholic moral teaching.

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2. Biblical Roots: The Light of God's Word

The Bible offers guidance that the Church cannot ignore. In the Old Testament, Leviticus is explicit:

> *"You shall not lie with a male as with a woman; it is an abomination." (Lev 18:22)*

And in the New Testament, St. Paul, writing to the Christians in Corinth, leaves no room for ambiguity:

> *"Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers,* ***nor effeminate men, nor homosexuals****, […] will inherit the kingdom of God." (1 Cor 6:9–10)*

Yet St. Paul continues with a firm message of hope:

> *"And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God." (1 Cor 6:11)*

The message is clear: God's grace transforms and redeems.

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3. A Historical Continuity: No Break in Teaching

From the earliest centuries, the Fathers of the Church condemned homosexual acts as contrary to the natural order created by God. St. Augustine, St. John Chrysostom, and others addressed the issue with strong language—appropriate to their era—but expressing a deep

moral concern for disordered sexuality.

The **Magisterium** has upheld this teaching throughout the centuries. Even in more recent times, in the document by the Congregation for the Doctrine of the Faith, **"Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons" (1986)**, the Church emphasizes the dignity of every person while affirming that homosexual acts can never be morally acceptable.

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4. What Does Moral Theology Say? The Anthropological Foundation

Catholic moral theology begins with an **integral anthropology**: the human person is body, soul, reason, will, emotions, sexuality… all united in a vocation to true love.

Human sexuality is not merely a desire but a gift ordered toward two inseparable ends: **the conjugal union between man and woman and openness to life**. Therefore, **any sexual act outside of marriage between a man and a woman is disordered**, whether homosexual or heterosexual.

From this perspective, homosexuality is a **tendency that prevents the full realization of God's creative design for human love**, since it lacks both complementarity and fruitfulness.

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5. The Call to Chastity: A Path to Holiness

The Church does not condemn homosexual persons; rather, it proposes to them, as to all the baptized, a path to holiness. For those who live with this tendency, the call is clear: to live in **chastity**, a virtue that allows affections to be rightly ordered and love to be lived according to God's will.

> *"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." (CCC 2359)*

This is not repression or condemnation, but a demanding path of true love, sustained by God's grace.

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6. Accompanying with Truth and Charity: A Practical Pastoral Guide

a) For those who experience same-sex attraction:

- **Recognize your dignity** as a beloved child of God.
- **Avoid defining yourself exclusively by your sexual orientation**. You are much more than that.
- **Seek spiritual accompaniment** with a priest or guide faithful to the Magisterium.
- **Live chastity with hope**, knowing that holiness is possible for all.
- **Frequent the sacraments**, especially the Eucharist and Reconciliation.
- **Join support groups like Courage**, which offer spiritual and fraternal support.

b) For families and friends:

- **Love unconditionally**, without relativizing the truth.
- **Avoid rejection or verbal/emotional aggression**.
- **Educate yourself in the Church's teaching** to accompany wisely.
- **Pray for your loved ones**, asking for light and strength.
- **Keep the door open** for dialogue—never approving sin but never closing your heart.

c) For parishes and communities:

- **Create spaces of welcome**, not for validating sin but for accompaniment.
- **Promote chastity as a vocation for all**, not just for homosexual persons.
- **Avoid any form of unjust discrimination or mockery**.
- **Train pastoral agents** with solid doctrine and pastoral sensitivity.

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7. Homosexuality and Today's Social Debate: Firmness Without Hatred

We live in an age where laws and ideologies are promoted to legitimize homosexual practices as equivalent to Christian marriage. The Church, without imposing, **firmly proclaims the truth of natural marriage**: between a man and a woman, open to life.

This is not intolerance—it is fidelity. As Pope Benedict XVI said:

> *"It is not an act of discrimination to point out what is morally not in accordance with God's order, but an act of love." (Address to the International Congress on Family Pastoral Ministry, 2012)*

To love does not mean to approve everything. To love is to desire the other's good, even if that good involves struggle, renunciation, and conversion.

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8. Practical Applications: How to Live This Teaching Today

- **Form your conscience according to the Gospel and the Magisterium**, not ideology.
- **Avoid extremes**: neither condemnation without mercy nor permissiveness without truth.
- **Promote in education a Christian vision of human love and sexuality**.
- **Offer testimony of chastity lived joyfully, not as repression**.
- **Remember that we are all sinners in need of grace**, and that God rejects no one who approaches Him with a sincere heart.

Conclusion: Truth That Sets Us Free

The Catholic teaching on homosexuality is not a burden but a light. It does not stem from fear or hatred but from God's passionate love for every human being. As Jesus said:

> *“You will know the truth, and the truth will set you free.” (John 8:32)*

May this truth, lived with charity, be a guide for all: for those who experience same-sex attraction, for their families, and for the entire Church. No one is outside of God’s love. But that love does not leave us where we are—it **calls us to conversion, to chastity, to holiness**.