

Why Sexual Desires?



CELIBACY

6.1 EUNUCHS FOR THE KINGDOM

Continenence for the kingdom of God is a sign that anticipates the future resurrection.

6.2 FREELY CHOSEN

A true vocation to love can only be made with the freedom to embrace the heavenly marriage.

6.3 REDEMPTION OF SEXUALITY

Celibacy is not only a matter of formation but of transformation, and must flow from the redemption of sexuality.

6.4 EXPRESSES THE SPOUSAL MEANING OF THE SPOUSE

The celibate person, in a conscious renouncement of marriage, becomes able to fulfill himself differently and in a way “more” than through matrimony, in becoming a gift to others.

6.5 MARRIAGE OF JOSEPH & MARY

This marriage embraces the earthly marriage and the heavenly marriage.

For there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. (Mt 19:12)

Celibacy for the kingdom has acquired the significance of an act of nuptial love, a nuptial giving of oneself for the purpose of reciprocating in a particular way the nuptial love of the Redeemer, a giving of oneself understood as renunciation, but made above all out of love. (JP II)

After presenting the total view of man, the Pope now discusses how man is to live out his vocation to love. This calling and capacity to love which is inscribed in his human body as male and female is the Spousal Meaning of the Body.

Christian revelation recognizes two specific ways of realizing the vocation of the human person to love: marriage and celibacy. Either one is in its own proper form an actuation of the most profound truth about man, of his being ‘created in the image of God’ (JP II)

The Pope looks at these two traditional Christian vocations of marriage and celibacy. It is significant that he chooses to deal with celibacy first before marriage as celibacy represents in a sense our eternal condition in the eschaton, where we neither marry nor are given in marriage.

Make themselves eunuchs for the sake of the kingdom of heaven (Mt 19:12)

Earthly continence for the kingdom is a sign that the body,

whose end is not the grave, is directed to glorification. Already by this very fact continence for the kingdom is a witness among men that anticipates the future resurrection. (JP II)

6.1 In other words, celibacy for the kingdom embraces the choice to ‘live’ the spiritual marriage of the Lamb within history. In so doing, they are declaring to the world that the kingdom of God is here.

This radical choice is not living ‘in’ the kingdom of God but ‘for’ the kingdom of God. It is also a witness to all that marriage and procreation is not the only way to live out our vocation to love as a body-person.

Celibacy points to sexuality’s ultimate meaning and solitude’s ultimate fulfillment. It also indicates the eschatological virginity of the risen man.

Make themselves eunuchs for the sake of the kingdom of heaven (Mt 19:12)

Christ words clearly indicate the importance of the personal choice and also the particular grace of this vocation. They indicate celibacy's voluntary and supernatural character. (JP II)

6.2 Not all are able to live celibacy but to those who have the particular grace for this choice. It is a charismatic orientation towards the eschatological state. However there is an essential difference between the state of the resurrected man and the state of the historical man (fallen and redeemed) who has made a choice for celibacy.

The choice of celibacy is a choice to remain in the 'ache' of solitude so as to be able to devote ourselves and our longing for communion to the ultimate union in heaven.

Singlehood lived out in self dedication to one's neighbor towards an ideal likewise lives this charismatic orientation.

Celibacy is not only a matter of formation but of transformation. (JP II)

Celibacy demands a breaking away from the good of marriage, connected with a certain self sacrifice. That break also becomes the beginning of successive self sacrifices that are indispensable. (JP II)

6.3 Without the redemption of our body (and of our sexuality and sexual desires), it would be absurd to choose celibacy for one's entire life. With redemption, it is not only possible but becomes quite attractive. As living for

the reality of our ultimate union is more attractive than the icon.

The redemption of our sexual desires calls us to overcome the domination of concupiscence and lust in our hearts. One has to subjugate the sinfulness of his fallen nature to the forces that spring from the mystery of the redemption of the body, just as one who is married.

At the basis of Christ's call to continence there is the consciousness of the freedom of the gift which is organically connected to the Spousal Meaning of the Body. (JP II)

Celibacy expresses the Spousal Meaning of the Body

On the same basis of one's disposition and on the basis of the same Spousal Meaning of the Body there can be formed the love that commits one to life long marriage, but there can be formed also the love that commits one to a life long continence for the sake of the kingdom of heaven. (JP II)

6.4 Celibacy is not a rejection of the Spousal Meaning of the Body but a fuller and more profound living out of it. Neither is it a rejection of sexuality but point us to the ultimate meaning and purpose of sexuality.

Man finds himself in the sincere gift of himself (GS 24) as in through the conjugal act, where he becomes one flesh with his spouse. Relying on this same disposition, he is able to renounce freely such a gift to another person in order that by choosing continence for the kingdom of heaven, he may give himself totally to Christ.

Celibacy is superior to marriage in the sense that celibacy embraces the

heavenly marriage which is superior to the earthly marriage. To those who live authentic Christian celibacy, this has an even more intense 'foretaste' of the communion to come with God and the saints in heaven.

Celibacy and marriage compliment one another. Marriage remind celibates of the spousal meaning of their vocation while celibacy reminds spouses of the deeper meaning of conjugal union.

Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is of the Holy Spirit (Mt 1:20)

Mary and Joseph became the first witnesses of a fruitfulness different from that of the flesh, that is, of a fruitfulness of the Spirit. (JP II)

6.5 The marriage of Mary and Joseph conceals within itself at the same time, the mystery of the perfect communion of the persons, of man and woman in the conjugal pact, and also the mystery of that singular continence for the kingdom of heaven: a continence that served in the history of salvation, the most perfect fruitfulness of the Holy Spirit. In a sense it is the absolute fullness of that spiritual fruitfulness since in their celibate marriage, there was realized the gift of the Incarnation. (JP II)

In this celibate-marriage of Mary and Joseph, the virgin-mother Mary gives birth to the God-man Jesus Christ. In this most holy and mysterious union, heaven and earth are united.