

Chapter 1 : Chastity - Wikipedia

Paedophilia does not necessarily derive from a vow of chastity, but it is by now clear that there were too many people in the Church who were more worried about the image of the institution than the gravity of the act.

Celibacy is the renunciation of marriage implicitly or explicitly made, for the more perfect observance of chastity, by all those who receive the Sacrament of Orders in any of the higher grades. The character of this renunciation, as we shall see, is differently understood in the Eastern and in the Western Church. Speaking, for the moment, only of Western Christendom, the candidates for orders are solemnly warned by the bishop at the beginning of the ceremony regarding the gravity of the obligation which they are incurring. You ought anxiously to consider again and again what sort of a burden this is which you are taking upon you of your own accord. Up to this you are free. You may still, if you choose, turn to the aims and desires of the world licet vobis pro artitrio ad caecularia vota transire. But if you receive this order of the subdiaconate it will no longer be lawful to turn back from your purpose. You will be required to continue in the service of God, and with His assistance to observe chastity and to be bound for ever in the ministrations of the Altar, to serve who is to reign. By stepping forward despite this warning, when invited to do so, and by co-operating in the rest of the ordination service, the candidate is understood to bind himself equivalently by a vow of chastity. He is henceforth unable to contract a valid marriage, and any serious transgression in the matter of this vow is not only a grievous sin in itself but incurs the additional guilt of sacrilege. Before turning to the history of this observance it will be convenient to deal in the first place with certain general principles involved. The law of celibacy has repeatedly been made the object of attack, especially of recent years, and it is important at the outset to correct certain prejudices thus created. Although we do not find in the New Testament any indication of celibacy being made compulsory either upon the Apostles or those whom they ordained, we have ample warrant in the language of Our Saviour, and of St. Paul for looking upon virginity as the higher call, and by inference, as the condition befitting those who are set apart for the work of the ministry. Paul is even more explicit: I would that all men were even as myself; but every one hath his proper gift from God But I say to the unmarried and to the widows, it is good for them if they so continue, even as I. But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and spirit. But she that is married thinketh on the things of this world how she may please her husband. And this I speak for your profit, not to cast a snare upon you, but for that which is decent and which may give you power to attend upon the Lord without impediment. From the earliest period the Church was personified and conceived of by her disciples as the Virgin Bride and as the pure Body of Christ, or again as the Virgin Mother parthenos meter, and it was plainly fitting that this virgin Church should be served by a virgin priesthood. Among Jews and pagans the priesthood was hereditary. Its functions and powers were transmitted by natural generation. But in the Church of Christ, as an antithesis to this, the priestly character was imparted by the Holy Ghost in the Divinely-instituted Sacrament of Orders. Virginity is consequently the special prerogative of the Christian priesthood. Virginity and marriage both holy, but in different ways. The conviction that virginity possesses a higher sanctity and clearer spiritual intuitions, seems to be an instinct planted deep in the heart of man. Even in the Jewish Dispensation where the priest begot children to whom his functions descended, it was nevertheless enjoined that he should observe continence during the period in which he served in the Temple. No doubt a mystical reason of this kind does not appeal to all, but such considerations have always held a prominent place in the thought of the Fathers of the Church; as is seen, for example, in the admonition very commonly addressed to subdeacons of the Middle Ages at the time of their ordination. On the other hand, such motives as are dwelt upon in the passage just quoted from the Epistle to the Corinthians are of a kind which must appeal to the intelligence of all. The more holy and exalted we represent the state of marriage to be, the more we justify the married priest in giving the first place in his thoughts to his wife and family and only the second to his work. It would be hard to find more

unexceptionable testimony to this point of view than that of Dr. No scholar of this generation was more intimately acquainted with the by-ways of medieval history. No one could have supplied so much material for a chronicle scandaleuse like that which Dr. Lea has compiled in his history of celibacy. Nevertheless, when the Old Catholics abolished compulsory celibacy for the priesthood, Dr. In reference to this matter he wrote to the same Anglican friend: You in England cannot understand how completely engrained it is into our people that a priest is a man who sacrifices himself for the sake of his parishioners. He has no children of his own, in order that all the children in the parish may be his children. His people know that his small wants are supplied, and that he can devote all his time and thought to them. They know that it is quite otherwise with the married pastors of the Protestants. In order to maintain them he must take other work, literary or scholastic, only a portion of his time can be given to his people; and they know that when the interests of his family and those of his flock collide, his family must come first and his flock second. In short, he has a profession or trade, a Gewerbe, rather than a vocation; he has to earn a livelihood. In almost all Catholic congregations, a priest who married would be ruined; all his influence would be gone. The people are not at all ready for so fundamental a change, and the circumstances of the clergy do not admit of it. It is a fatal resolution. Plummer in "The Expositor", December, , p. A testimony given under such circumstances carries more weight than long explanations would do. Neither was it the only occasion on which the historian so expressed himself. He sinks to the level of men who make a trade of their work [Er rangiert dann mit den Gewerbetreibenden]. Loyson left the Church and married, this was the first point which once struck a free-thinker like George Sand. Is the secrecy of the confessional compatible with the mutual confidences of conjugal love? If I were a Catholic, I would say to my children: Over and over again the admission is made by well-qualified observers, who are themselves either indifferent or opposed to the Catholic Faith, that whatever genuine work of conversion is done, is effected by the Catholic missionaries whose celibate condition permits them to live among the natives as one of themselves. Parker, "China Past and Present", pp. The comparatively slight cost of the Catholic missions with their unmarried clergy need not be dwelt upon. To take a single example, the late Anglican Bishop Bickersteth, the much-respected Bishop of South Tokio, Japan, describes in one of his published letters how he had "a good deal of talk" with a Catholic vicar Apostolic, who was on his way to China. Whereupon Bickersteth remarks that "Roman Catholics certainly can teach us much by their readiness to bear hardships. This man and his priests are at times subject to the most serious privations I should fear. In Japan a Roman priest gets one-seventh of what the Church Missionary Society and the Society of the Gospel allow to an unmarried deacon. Of course they can only live on the food of the country. The distractions caused by sickness and other human misfortunes increase necessarily in proportion to the number of the household; and as the clergy in all countries are likely to have large families the time which might be spent in meditation on their discourses is stolen from them by other duties and other cares. The Catholic priest when his daily round of outdoor duties is over, comes home to a quiet study, where there is nothing to disturb his thoughts. The family man is met at the door by troops of children welcoming his return and claiming his interest in all their little affairs. Or else the disagreements of the household demand him as an umpire and his mind is disturbed by no mere speculative contemplation of the faults and follies of mankind but by their actual invasion of his home. To these general considerations various replies are urged. In the first place, it is asserted that celibacy is a mere specious device invented to ensure the subjection of the clergy to the central authority of the Roman See. The historical summary which follows will help to do justice to this objection. But for the moment, we may note that St. Dunstan, who more than any other character in early English history is identified with the cause of a celibate clergy, was Archbishop of Canterbury from to , a period during which the papacy was subjected to oppression and disorder of the worst kind. In fact the practice of celibacy was almost universally enjoined long before the resolute energy of Gregory VII Hildebrand built up what it has of late years been the fashion to call the papal monarchy. Again, the consistently nationalist tone of such a chronicler as Matthew Paris, not to speak of countless others, lets us see how mistaken it would be to suppose that celibates are devoid of patriotism or inclined to lay aside their racial sympathies in deference to the commands of the pope. And a similar lesson might be drawn from the Gallicanism of the French clergy in the seventeenth century, which seemingly was not inconsistent with at least ordinary fidelity to their vows of continence. In view of the

fact that social conditions of every sort, as well as the moral law, necessitate celibacy on the part of millions of the race, no one takes this objection seriously. So far as any justification of this position has been attempted, it has been found in the analogy of the animal or vegetable kingdom, in which the reproduction of its own kind has been represented as the main object of created existence. But such a comparison applied to an intellectual being like man is hardly more than puerile, and if the argument is pressed we might answer that, as horticulturists are well aware, some of the most beautiful and highly-developed of the natural products of our flower-gardens are only to be obtained at the sacrifice of their fertility. The argument if anything tells the other way. The one serious objection against the law of clerical celibacy is the difficulty which its observance presents for all but men of exceptionally strong character and high principle. Such writers as Dr. Chavard have set themselves to gather up all the scandalous excesses which have been charged against a celibate priesthood since the beginning of the Middle Ages. It has been their aim to show that the observance of continence in a much-exposed life is beyond the strength of the average man, and that consequently to bind the rank and file of the clergy by such a law is only to open the door to irregularities and abuses far more derogatory to the priestly character than the toleration of honourable marriage could possibly be. They urge that, in point of fact, the law during long periods of time has become a dead letter throughout the greater part of Christendom, and that its only result has been to force the priest into courses of licence and hypocrisy which have robbed him of all power to influence men for good. As to the historical evidence upon which such charges are based, there will probably always be much difference of opinion. In any case, it may be said in reply, that the observance of continence with substantial fidelity by a numerous clergy, even for centuries together, is assuredly not beyond the strength of human nature when elevated by prayer and strengthened by Divine grace. Not to speak of such countries as Ireland and Germany, where, it might be contended, the admixture with other creeds tends to put the Catholic clergy unduly upon their mettle, we might turn to the example of France or Belgium during the last century. No candid student of history who reviews this period will hesitate to admit that the immense majority of many thousands of secular priests in these two countries have led lives which are clean and upright, in accordance with their professions. We prove it not only by the good report which they have enjoyed with all moderate men, by the tone of respectable novelists who have portrayed them in fiction, by the testimony of foreign residents, and by the comparatively rare occurrence of scandals, but, what is most striking of all, we argue from the tributes paid to their integrity by former associates who have themselves severed their connection with the Catholic Church, men, for example, like M. Speaking of the wholesale charges of incontinence often levelled against a celibate priesthood, M. Loyson, when seeking to justify his own marriage, does not attempt to suggest that the obligation of celibacy was beyond the strength of the average man, or that the Catholic clergy lived otherwise than chastely. On the contrary, he writes: I know of the self-sacrifice and virtues within its ranks. He will find himself at the same time more truly a priest. Our argument is that the observance of celibacy is not only possible for the few called to be monks and enjoying the safeguards of the monastic life, but that it is not beyond the strength of a great body of men numbered by tens of thousands, and recruited, as the French and Belgian clergy mostly are, from the ranks of the industrious peasantry. We do not abolish Christian marriage because so large a proportion of mankind are not faithful to the restraints which it imposes on human concupiscence. No one in his heart believes that civilized nations would be cleaner or purer if polygamy were substituted for monogamy. Neither is there any reason to suppose that scandals would be fewer and the clergy more respected if Catholic priests were permitted to marry.

Chapter 2 : Vow of Chastity () - IMDb

I swear to submit to the following set of rules drawn up and confirmed by DOGMA Shooting must be done on location. Props and sets must not be brought in (if a particular prop is necessary for the story, a location must be chosen where this prop is to be found).

Etymology[edit] The words "chaste" and "chastity" stem from the Latin adjective castus "pure". The words entered the English language around the middle of the 13th century. At that time, they meant slightly different things. For unmarried persons, chastity is identified with sexual abstinence. Sexual acts outside or apart from marriage, such as adultery , fornication , and prostitution , are considered sinful. Christianity[edit] "Vow of chastity" redirects here. For vows of Catholic Religious, see Evangelical counsels. For vows of chastity in other Christian Churches, see Religious vows. In many Christian traditions, chastity is synonymous with sexual purity. Chastity means not having any sexual relations before marriage. It also means fidelity to husband or wife during marriage. In Catholic morality, chastity is placed opposite the deadly sin of lust , and is classified as one of seven virtues. The moderation of sexual desires is required to be virtuous. Reason, will, and desire can harmoniously work together to do what is good. In marriage , the spouses commit to a lifelong relationship that excludes sexual intimacy with other persons. After marriage, a third form of chastity, often called "vidual chastity", is expected of a woman while she is in mourning for her late husband. For example, Anglican Bishop Jeremy Taylor defined 5 rules in Holy Living , including abstaining from marrying "so long as she is with child by her former husband" and "within the year of mourning". A stricter view is held by the Shakers , who prohibit marriage and sexual intercourse under any circumstances as a violation of chastity. The Catholic Church has set up various rules regarding clerical celibacy , while most Protestant communities allow clergy to marry. Required celibacy among the clergy is a relatively recent practice: It was not uniformly enforced among the clergy until years later. Vows of chastity can also be taken by laypersons, either as part of an organised religious life such as Roman Catholic Beguines and Beghards in the past or on an individual basis: Some protestant religious communities, such as the Bruderhof , take vows [8] of chastity as part of the church membership process. Chastity is a central and pivotal concept in Roman Catholic praxis. It is an expression of love within marriage and allows husband and wife to participate in the creation of life. God has commanded that this sacred power be expressed only between a man and a woman who are legally married. The law of chastity applies to both men and women. Jesus Christ taught,"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: Islam[edit] Chastity is mandatory in Islam. Sex outside legitimacy is prohibited, for both men and women whether married or unmarried. The most famous personal example of chastity in the Quran is Virgin Mary Mariam: Then We sent to her Our Angel, and he represented himself to her as a well-proportioned man. She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah. Indeed, it is ever an immorality and is evil as a way. And whoever should do that will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated -Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful. The legal punishment for adultery is equal for men and women. Social hypocrisy in many societies over history had led to a double standard when considering sin committed by men versus sin committed by women. Society tended to be more lenient and permissive towards men forgiving men for sins not forgivable when women do them. At the root of the contemporary wave of free sex for both sexes was apparently to establish equality and remove discrimination between man and woman. Instead of calling for equal cleanliness the call was for equal dirt. Not so in Islam. And those who seek a contract [for eventual emancipation] from among whom your right hands possess - then make a contract with them if you know there is within them goodness and give them from the wealth of Allah which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, to seek [thereby] the temporary interests of worldly life. And if someone should compel them, then indeed, Allah is [to them], after their compulsion, Forgiving and Merciful. Those of you who own the means should marry for this should keep their eyes uncraving and their chastity secure. In Islam it is both a personal

and a social value. A Muslim society should not condone relations entailing or conducive to sexual license. Social patterns and practices bent on flaring up the sexual desire are frowned upon by Islam be the means permissive ideologies, pruritic art or neglect of moral upbringing. The concept of chastity is extended to include avoidance of alcohol and mind-altering drugs, profanity, and gaudy or immoderate attire. The first of these stages, known as Brahmacharya , roughly translates as chastity. Celibacy and chastity are considered the appropriate behavior for both male and female students during this stage, which precedes the stage of the married householder Grihastha. Sanyasis and Hindu monks or Sadhus are also celibate as part of their ascetic discipline. Sikhism[edit] In Sikhism , premarital or extra-marital sex is strictly forbidden. However, it is encouraged to marry and live as a family unit to provide and nurture children for the perpetual benefit of creation as opposed to sannyasa or living as a monk, which was, and remains, a common spiritual practice in India. A Sikh is encouraged not to live as a recluse, beggar, monk, nun, celibate, or in any similar vein. Jainism[edit] Celibacy is a must for all Jain monks and nuns. Chastity Bhramacharya is one of the five major vows of Jainism. The general Jain code of ethics requires that one do no harm to any living being in thought, action, or word. Buddhism[edit] The teachings of Buddhism include the Noble Eightfold Path , comprising a division called right action. Daoism[edit] The Five Precepts of the Daoist religion include No Sexual Misconduct, which is interpreted as prohibiting extramarital sex for lay practitioners and marriage or sexual intercourse for monks and nuns.

Chapter 3 : Private Vows Of Poverty, Chastity, And Obedience Â»

Chastity is one of the seven virtues and it is defined as refraining from deviant sexual conduct. Chastity is usually defined within the moral standards and guidelines of a culture, civilization or religion.

History[edit] Lars von Trier and Thomas Vinterberg wrote and co-signed the manifesto and its companion "vows". Vinterberg said that they wrote the pieces in 45 minutes. The cinema world had gathered to celebrate the first century of motion pictures and contemplate the uncertain future of commercial cinema. Called upon to speak about the future of film, Lars von Trier showered a bemused audience with red pamphlets announcing "Dogme 95". In response to criticism, von Trier and Vinterberg have both stated that they just wanted to establish a new extreme: Since the two films were released, other directors have made films based on Dogme principles. Lovers Dogme 5. In total, thirty-five films made between and are considered to be part of the movement. Finally, the director decided he did not want to be so severely constrained as by Dogme principles. Since the late s, the emergence of video technology in DSLR photography cameras, such as the Canon EOS D , has resulted in a tremendous surge of both feature and short films shot with most, if not all, of the rules pertaining to the Dogme 95 manifesto. However, because of advancements in technology and quality, the aesthetic of these productions typically appears drastically different from that of the Dogme films shot on Tape or DVD-R Camcorders. Largely erasing the primitive and problematic features of past technologies, newer technologies have helped Dogme 95 filmmakers achieve an aesthetic of higher resolution, as well as of lower contrast, film grain, and saturation. Goals and rules[edit] The goal of the Dogme collective is to purify filmmaking by refusing expensive and spectacular special effects, post-production modifications and other technical gimmicks. They believe this approach may better engage the audience, as they are not alienated or distracted by overproduction. To this end, Lars von Trier and Thomas Vinterberg produced ten rules to which any Dogme film must conform. These rules, referred to as the "Vow of Chastity," are as follows: Props and sets must not be brought in if a particular prop is necessary for the story, a location must be chosen where this prop is to be found. The sound must never be produced apart from the images or vice versa. Music must not be used unless it occurs where the scene is being shot. The camera must be hand-held. Any movement or immobility attainable in the hand is permitted. The film must be in colour. Special lighting is not acceptable. If there is too little light for exposure the scene must be cut or a single lamp be attached to the camera. Optical work and filters are forbidden. The film must not contain superficial action. Temporal and geographical alienation are forbidden. That is to say that the film takes place here and now. The film format must be Academy 35 mm. The director must not be credited. Uses and abuses[edit] The above rules have been both circumvented and broken from the first Dogme film to be produced. For instance, Vinterberg "confessed" to having covered a window during the shooting of one scene in *The Celebration* *Festen*. With this, he both brought a prop onto the set and used "special lighting. Like the No Wave Cinema creative movement, Dogme 95 has been described as a defining period in low budget film production. The founding "brothers" have begun working on new experimental projects and have been skeptical about the later common interpretation of the Manifesto as a brand or a genre. The movement broke up in

Chapter 4 : Why These Nuns Say The Vow Of Chastity Isn't Primarily About Sex | HuffPost

The Vow of Chastity. Chastity, which is most perfectly embodied in Our Lord, is conferred as a gift by His Spirit in the hearts of those He has called to a life of total consecration.

Shooting must be done on location. Props and sets must not be brought in if a particular prop is necessary for the story, a location must be chosen where this prop is to be found. The sound must never be produced apart from the images or vice versa. Music must not be used unless it occurs where the scene is being shot. The camera must be hand-held. Any movement or immobility attainable in the hand is permitted. The film must be in color. Special lighting is not acceptable. If there is too little light for exposure the scene must be cut or a single lamp be attached to the camera. Optical work and filters are forbidden. The film must not contain superficial action. Temporal and geographical alienation are forbidden. That is to say that the film takes place here and now. Genre movies are not acceptable. The film format must be Academy 35 mm. The director must not be credited. Furthermore I swear as a director to refrain from personal taste! I am no longer an artist. My supreme goal is to force the truth out of my characters and settings. I swear to do so by all the means available and at the cost of any good taste and any aesthetic considerations.

Chapter 5 : 4 things you should know if you want to be a Buddhist monk

Vow of chastity definition is - a promise never to have sex. How to use vow of chastity in a sentence. a promise never to have sex See the full definition.

It was such a rich 4 days filled with prayer, conferences given by Mother, the study of Church documents, and discussion. So, what is chastity? What is the vow of chastity that all consecrated religious publicly profess? We live in a culture that is in a conspiracy against chastity. For many who live in the world, the idea of consecrated chastity is puzzling or seems impossible to them. Before entering into an active discernment I used to think about chastity in terms of all the negatives: This is true, but only part of the definition. Being touched by the love of God provokes a response of love. To be honest, recalling my earliest memories from childhood of experiencing the sacrificial love of my parents usually not recognized as such at the time brought tears and a sense of deep gratitude. The vowed religious thus proclaims to the world that sacrificial love, selfless love, is possible. The purest love is seen in the life of Jesus, Crucified and Risen. Meditating on the lives of Jesus and Mary expands our hearts to attempt pure love; a love that is for others; a love that keeps nothing for oneself; a love that pushes the boundaries of our selfishness and fear. The vow of chastity, of virginity, of celibacy is not intended simply to be a restrictive vow, but a truly liberating vow. The fully liberated woman is the woman who lives to the hilt her vow of chastity in the consecrated life. Every woman is a pearl of a girl; every man is a gem of a man, radiating Christ " whether he or she knows it or not, whether he or she has rebuffed Christ or not, whether he or she has sullied and deformed the image of Christ within. You see the Christ, and you love. And you are free to love. This is the great gift that God offers those in religious life. You can spend the rest of your life exploring it. It will always be a mystery, the mystery of love. Wherever she goes, she carries Christ with her, in her virginity. And that power radiates out from her, purifies the world around her, reaches into cesspools and turns them into sparkling waters. The religious among us is more than a visible witness.

Chapter 6 : CATHOLIC ENCYCLOPEDIA: Celibacy of the Clergy

The " Fourth vow " is a religious solemn vow that is taken by members of various religious institutes of the Catholic Church, after the three traditional vows of poverty, chastity and obedience. It usually is an expression of the congregation's charism and particular insertion in the apostolic field of the Church.

General view A vow is defined as a promise made to God. The promise is binding, and so differs from a simple resolution which is a present purpose to do or omit certain things in the future. As between man and man, a promise pledges the faith of the man who makes it; he promises, wishing some other person to trust him, and depend upon him. These statements do not apply to a promise made to God ; it is impossible for me to deceive God as to my present intention, and He knows whether I shall be constant in the future: God , then, is protected against that disappointment on account of which the failure to fulfil a promise to a fellow-man is considered disgraceful. But, just as one can offer to God an existing thing, or a present action, so also one can offer Him a future action, and perseverance in the purpose of fulfilling it. That offering of perseverance is characteristic of a vow. Unlike the simple breach of a promise made to a man, a failure to give to God what has been promised Him is a matter of importance, a very serious offence. This explanation shows us also how a vow is an act of religion, just as any offering made to God. It is a profession that to God is due the dedication of our actions, and an acknowledgment of the order which makes Him our last end. By adding to our obligations , we declare that God deserves more than He demands. Promises made to the saints cannot be lightly neglected without detracting from the honour we owe them; but a failure in this respect, though grave in itself, is vastly less serious than breaking a vow, to which it bears some resemblance. These promises occasionally imply a vow. God is well pleased with the honour paid to His saints , and they rejoice at the glory given to God. We may then confirm by a vow the promise made to a saint , and likewise we may honour a saint by a vow made to God , as for instance, to erect in memory of some saint a temple for Divine worship. The vow, moreover, is approved by God , because it is useful to man; it strengthens his will to do what is right. The Protestants of the sixteenth century, following Wyclif , declared themselves opposed to vows; but Luther and Calvin condemned only vows relating to acts which were not of obligation , the latter because he considered all good actions as obligatory , the former because the vow of a free action was contradictory to the spirit of the new law. Both denied that the vow was an act of religion and justified it by the simple human reason of strengthening the will. Certain recent tendencies have minimized the importance at least of vows made by members of religious communities. Errors of this kind are due to overemphasis of the fact that vows, and especially the perpetual vow of chastity, of religious life , or of missionary labour, do not imply any special instability in the person who makes them, but only the fickleness natural to the human will; and that instead of denoting the grudging service of a slave, they imply rather the enthusiasm of a generous will, eager to give and sacrifice beyond what is necessary , and at the same time so sincere in self-knowledge as to imitate warriors who burned their ships to cut off the possibility and even the temptation to flight. In the case of a will incapable of change, a vow would have no meaning; it were useless to offer a perseverance that could never be found wanting; for this reason it is not suitable to Christ, or the angels , or to the blessed in heaven. Moral and theological considerations A vow, even in an unimportant matter, presupposes the full consent of the will; it is an act of generosity towards God. One does not give unless one knows fully what one is doing. Every substantial error , or indeed every error which is really the cause of making a vow, renders the vow null and void. This condition must be properly understood; to judge of the effect of the error , it is necessary to know the will of the person making the vow at the moment of making it. One who can say sincerely, "if I had known this or that, I would not have made the vow", is not bound by the vow. If, however, one who is aware of some ignorance on the matter of a vow, but, in spite of that, generously decides to make it, knowing its general import and that it is in itself proper and commendable, such as the vow of chastity, for instance, is bound by it, as it is entirely valid. Lastly, the vows which accompany the entrance into a state, such as the vows of religion, can only be rendered void by some really substantial error. The good of the community requires this stability. For every vow whatsoever such knowledge and liberty are required as render a person capable of committing

serious sin ; though it does not follow that at the age when one is capable of committing mortal sin , one is capable of understanding the importance of a perpetual engagement. The object of a vow, according to the classical formula, must be not merely something good, but something better; whence it follows that no vow must be made to God of any unlawful or indifferent matter. The reason is simple: God is all holy and cannot accept the offering of anything which is bad or less good in its nature. Again, the object of the vow must be something that is humanly possible, for no one can be bound to do what is impossible. No man can make a vow to avoid all manner of sin , even the slightest, because this is morally impossible. The vow to avoid deliberate sin is valid, at least in persons who have made some progress in virtue. A vow may apply to a duty already existing or to acts which are not commanded by any law. A vow, being a personal act, binds only the person who makes it; but a superior, who makes a vow in the name of his community, may, within the limits of his authority, command the fulfilment of the vow. As to the obligation of heirs, see section III of this article. A vow binds according to the intention of the person who makes it; and this intention must be reasonable: In order to estimate the gravity of the matter, we distinguish between vows which affect isolated acts, and vows which relate to a series of acts. To an isolated act the well-known rule applies: The matter is grave if, in the hypothesis of an ecclesiastical command, it would oblige under mortal sin ; but if the vow relates to a series of acts, then we must see what is truly important in regard to the end pursued. Thus every grave offence against the virtue of chastity, as it should be observed outside the married state, is a serious matter for the vow of chastity. The omission of one or two Masses or one or two Rosaries is not a grave matter in the case of a vow to be present at Mass or to say the Rosary every day. Every mortal sin is a grave offence against a vow to do what is most perfect; it is not the same with venial sin , even when deliberate; there must be a habit of committing acts which are certainly imperfect, in order to constitute a grave sin against this vow. A vow is fulfilled by doing what has been promised, even without a positive intention of fulfilling the vow. One should personally fulfil the vow of some act or omission, promised as such as, for instance, the vow of a pilgrimage , but may fulfil through another such a vow as that of almsgiving , or donation or restitution of property. All obligation ceases when the fulfilment of the vow becomes impossible or harmful, or if the reason for the vow ceases to exist. As to dispensation from vows, see section III. A vow is a good action, but should be made with prudence and discretion; in the Christian life, love is better than bonds. We should avoid vows which are embarrassing, either because they are too numerous or because we may be unable to fulfil them for failure to fulfil a vow is sure to be followed by sorrow which may endure for a long time ; besides such vows as are not helpful to sanctification or charity. The more important the obligation the more careful reflection and preparation it requires. No objection can be made to reasonable vows made in order to increase the efficacy of prayer ; but the vows to be commended above all are those which give us strength against some weakness, help us to cure some fault, or, best of all, contain the germ of some great spiritual fruit. Such are the vows of religion or missionary work. Canonical aspect Division of vows The vow properly so called is made to God alone, but promises made to the saints have a certain resemblance to vows and are often accompanied by a vow, as we have already seen. A vow may be the act of a private person , or the act of a superior representing a community. In the latter case the community is only indirectly bound by the vow. The sentiment which leads a person to take a vow marks the distinction between absolute and conditional vows. The condition may be suspensive, that is to say, it may make the commencement of the obligation depend on the happening or the not happening of some future uncertain event; for instance, the words, "If I recover my health", make the obligation commence upon the recovery; or it may be resolutive, that is, it may have the effect of rescinding the vow, as if the person adds to the vow the words, "Unless I lose my fortune", in which case the vow ceases to bind if the fortune is lost. They may also have reference to a single definite object, or leave the choice among two or three objects disjunctive vows. According to the manner of their utterances, there are vows interior and exterior; vows express, and vows tacit or implied as for instance, that of the subdeacon at his ordination ; vows secret, and vows made in public. Lastly, from the point of view of the dispensation required, vows are either reserved to the Holy See or not reserved. In itself the vow is a promise, and does not imply any surrender or transfer of rights ; certain vows, however, according to ecclesiastical law, modify the rights of persons ; such are the vows taken in religious orders. Various opinions have been expressed as to the matter of

this distinction, and the question has not yet been decided. Some persons make the essential solemnity consist in the surrender of oneself which accompanies certain vows; this is the opinion of Gregory of Valentia Comment. But the surrender is found in vows which are not solemn, such as the vows of scholastics of the Society of Jesus, who would not be religious properly so-called, if their surrender differed essentially from that of the professed fathers. Moreover, the surrender really accompanies only a vow of obedience accepted in a religious order, while other vows are solemn, even without any question of obedience, such as the vow of chastity made by subdeacons. In the opinion of Lehmkühl Theol. This opinion has its attractive side, but does it agree with history? The vow of pilgrimage to the Holy Land was temporary and solemn. Or does it agree with the definition of law? Boniface VIII declares those vows to be solemn which are accompanied either by a consecration or by a religious profession. And lastly, does not the consecration logically follow the solemnity, rather than precede or cause it? This opinion places the essence of the solemnity in the absolute surrender of himself by the religious, and the acceptance of that surrender by the religious order, which is accomplished by solemn profession, and also in the incapacity of a person who is bound by solemn vows to perform validly acts that are contrary to those vows; such as the incapacity to possess property, or to contract marriage. But historically this incapacity was not and is not always attached to solemn vows; the solemn vow of obedience does not as such involve any particular incapacity; and often solemn vows do not produce this effect. Will they be called solemn as being attached to the vow of obedience, and solemnized by the surrender of oneself? But, apart from the arbitrary nature of these explanations, the vow of the Crusader was solemn without being attached to any more general vow of obedience; and we have seen that the surrender does not constitute the solemnity. Medina De sacrorum hominum continentia, l. The juridical solemnities are formalities to be observed in order to give to the act either its legal value or at least the more or less valuable guarantee of perfect authenticity. This very simple explanation accounts for the historical changes, both those which have reference to the number and conditions of vows, and those which concern their effects. It is natural that there should be greater difficulty in obtaining a dispensation from a solemn vow, and also that the Church should attach certain disabilities to such a vow. But these effects of solemn vows cannot constitute the essence of such vows. However this may be, canon law at the present day does not recognize any vow as solemn except the vow of chastity, solemnized by religious profession in an order strictly so called. The vows taken in religious congregations, like the simple vows which in religious orders precede the solemn profession, and also the complementary simple vows which follow the profession in some institutes, and lastly the final simple vows taken in certain religious orders in place of solemn profession, are, strictly speaking, private; but they derive a certain authenticity from the approval of the Church and the circumstances in which they are taken.

Obligation of the heir In itself the vow creates a personal obligation, which does not arise from the virtue of justice and which would seem to cease at the death of the person taking the vow. It is admitted, nevertheless, that heirs are bound to fulfil the vows called real, because they imply a promise to make over certain property or money; the origin of this obligation is the Roman law "De pollicitationibus", accepted as canon law. As to its nature, it is an obligation of religion, if the person making the vow has not made a bequest of the property by will. In this supposition the obligation would be of justice; but in the other cases, seeing that the law mentions no specific title, but simply declares that the obligation of the vow devolves on the heirs, we infer it devolves talis qualis, that is as a religious obligation. The obligation of the vow is cancelled not only by the performance of the work promised, but also by the effective substitution of a better work, and by any circumstance which would have prevented the obligation from arising; as, for instance, if the work became useless, or unnecessary, or impossible. The obligation of the vow may also be annulled by lawful authority. We shall first sum up the generally accepted doctrine, and then endeavour to explain it briefly. We must distinguish between the power to annul a vow and the power to dispense from the obligation to fulfil it. A vow may be annulled directly or indirectly. No vow can be made to the prejudice of an obligation already existing. If a person entitled to benefit under a previous obligation asserts a claim which is incompatible with the fulfilment of a vow, the fulfilment is prevented, and the obligation is ipso facto at least temporarily removed. Thus, a master may require the performance of services promised by the contract of hiring, without reference to any vow subsequently made; a husband may also require his wife to fulfil a conjugal duty. This is indirect

annulment, which presents no difficulty. But besides this, certain persons , in virtue of a general power over the acts of others, may directly and finally annul all vows made by their subjects, or may prevent them generally from taking vows in the future.

Chapter 7 : What does vow of chastity mean?

In the end, I talked to my mom about keeping a vow of chastity, and to my surprise, she had a story of her own. She had been a "free spirit" back in the 70's, and a single mom.

Allegory of chastity by Hans Memling Chastity is one of the seven virtues and it is defined as refraining from deviant sexual conduct. Chastity is usually defined within the moral standards and guidelines of a culture, civilization or religion. The term is closely associated and can be used interchangeably with sexual abstinence , especially in the context of premarital and extramarital sex. The words entered the English language around the middle of the 13th century. At that time, they meant slightly different things. For unmarried persons, chastity is identified with sexual abstinence. Sexual acts outside or apart from marriage, such as adultery , fornication , and prostitution , are considered sinful. Christianity In many Christian traditions, chastity is synonymous with sexual purity. Chastity means not having any sexual relations before marriage. It also means fidelity to husband or wife during marriage. In Catholic morality, chastity is placed opposite the deadly sin of lust , and is classified as one of seven virtues. The moderation of sexual desires is required to be virtuous. Reason, will, and desire can harmoniously work together to do what is good. In marriage , the spouses commit to a lifelong relationship that excludes sexual intimacy with other persons. After marriage, a third form of chastity, often called "vidual chastity", is expected of a woman while she is in mourning for her late husband. For example, Anglican Bishop Jeremy Taylor defined 5 rules in Holy Living , including abstaining from marrying "so long as she is with child by her former husband" and "within the year of mourning". A stricter view is held by the Shakers , who prohibit marriage and sexual intercourse under any circumstances as a violation of chastity. The Catholic Church has set up various rules regarding clerical celibacy , while most Protestant communities allow clergy to marry. Required celibacy among the clergy is a relatively recent practice: It was not uniformly enforced among the clergy until years later. Vows of chastity can also be taken by laypersons, either as part of an organised religious life such as Roman Catholic Beguines and Beghards in the past or on an individual basis: Some protestant religious communities, such as the Bruderhof , take vows[8] of chastity as part of the church membership process. Chastity is a central and pivotal concept in Roman Catholic praxis. It is an expression of love within marriage and allows husband and wife to participate in the creation of life. God has commanded that this sacred power be expressed only between a man and a woman who are legally married. The law of chastity applies to both men and women. Jesus Christ taught, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: Islam Chastity is mandatory in Islam. Sex outside legitimacy is prohibited, for both men and women whether married or unmarried. The most famous personal example of chastity in the Quran is Virgin Mary Mariam: Then We sent to her Our Angel, and he represented himself to her as a well-proportioned man. She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah. Indeed, it is ever an immorality and is evil as a way. And whoever should do that will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated -Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful. The legal punishment for adultery is equal for men and women. Social hypocrisy in many societies over history had led to a double standard when considering sin committed by men versus sin committed by women. Society tended to be more lenient and permissive towards men forgiving men for sins not forgivable when women do them. At the root of the contemporary wave of free sex for both sexes was apparently to establish equality and remove discrimination between man and woman. Instead of calling for equal cleanliness the call was for equal dirt. Not so in Islam. And those who seek a contract [for eventual emancipation] from among whom your right hands possess - then make a contract with them if you know there is within them goodness and give them from the wealth of Allah which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, to seek [thereby] the temporary interests of worldly life. And if someone should compel them, then indeed, Allah is [to them], after their compulsion, Forgiving and Merciful. Those of you who own the means should marry for this should keep their eyes uncraving and their chastity secure. In

Islam it is both a personal and a social value. A Muslim society should not condone relations entailing or conducive to sexual license. Social patterns and practices bent on flaring up the sexual desire are frowned upon by Islam by the means permissive ideologies, pruritic art or neglect of moral upbringing. The concept of chastity is extended to include avoidance of alcohol and mind-altering drugs, profanity, and gaudy or immoderate attire. The first of these stages, known as Brahmacharya, roughly translates as chastity. Celibacy and chastity are considered the appropriate behavior for both male and female students during this stage, which precedes the stage of the married householder Grihastha. Sanyasis and Hindu monks or Sadhus are also celibate as part of their ascetic discipline. Sikhism In Sikhism, premarital or extra-marital sex is strictly forbidden. However, it is encouraged to marry and live as a family unit to provide and nurture children for the perpetual benefit of creation as opposed to sannyasa or living as a monk, which was, and remains, a common spiritual practice in India. A Sikh is encouraged not to live as a recluse, beggar, monk, nun, celibate, or in any similar vein. Jainism Celibacy is a must for all Jain monks and nuns. Chastity Bhramacharya is one of the five major vows of Jainism. The general Jain code of ethics requires that one do no harm to any living being in thought, action, or word. Buddhism The teachings of Buddhism include the Noble Eightfold Path, comprising a division called right action. Daoism The Five Precepts of the Daoist religion include No Sexual Misconduct, which is interpreted as prohibiting extramarital sex for lay practitioners and marriage or sexual intercourse for monks and nuns.

Chapter 8 : Chastity | Revolv

The vow of chastity, of virginity, of celibacy is not intended simply to be a restrictive vow, but a truly liberating vow. The fully liberated woman is the woman who lives to the hilt her vow of chastity in the consecrated life.

Glad I found your blog – looking forward to following your journey! Ranjit Rajane I want to be a Buddhist monk. Do you have a specific tradition in mind? Keep up the good work! I hope all is well John Thank you for making this blog! Did you learn the language of your adopted home, and how much did language affect your studies? I am most interested in Tibetan Buddhism and would like to know how to go about selecting a monastery and starting the path of a monk. Your comment lead me to think that I need to write more on this topic, I will post another article on the monastic path this week. I needed to learn Tibetan because I decided to be close to a Tibetan master. In general it should only be a requirement if: I quit when I realized that: I hope it helps you make the right choices. Regarding the concrete steps to take, I recommend you start studying Buddhism in a local center close to your place. Try a few tradition if need be Zen, Tibetan, Theravada see how you like it and if you do, start asking about monasteries related to the tradition you feel most comfortable with. Where are you located? James I am located in St. Still, I found a center in Moncton not too close [http: Cara Hi](http://CaraHi.com) – my question is – can a woman be a monk? I thought women had to be nuns and could not do so unless they are virgins? BB Hi, thanks for your sharing. I have been thinking of becoming a nun and have identified a Chinese monastery. However, I have no idea how to go about with the investigation. Could you guide me the right questions to ask? Who should be asked? What observations should I pay special attention to? As a general advice: First, google the name of the organization and its leaders as well. Wikipedia might have information that the monastery would never share. See how it feels, discuss with the people, take your time. Next step can be: If after investigating you come to the conclusion that everything looks good, listen to your inspiration and go ahead: Did I answer your questions? BB Thank you, Gael. Thanks for your great advice. You have triggered me to start thinking in areas which have never crossed my mind. Where do you currently live? I live in Tennessee. Would it be possible for you to please provide some input? Thank you, any advice or suggestions would be so Appreciated. Thanks for leaving a comment: Are you looking for a Buddhist master? Do you need a guide in Tennessee specifically or other parts of the US could do? Peter I am interested in a Buddhist sect in Japan. I am an island boy coming from Guam and I am considered a sansei or third generation Japanese as my grandfather originated in Tochigi-ken prefecture, Mamada City. I have some challenges that need to be answered before I can seek the possibility of a monastic life. These are the following: I am 60 years old, married before and divorced with children and grandchildren. Will this be a problem? I am also an insulin dependent diabetic and have been for thirty years now. What would I need to do and know before seeking the opportunity for this aspect of my future in the Buddhist faith as a monk? Ask questions and observe people in that Monastery: If not, consider another place. The only challenge for me was to accept that a change was necessary. What Buddhist sect are you considering to join?

Chapter 9 : Chastity ~ Love Without Limits - Sisters of Life : Sisters of Life

Much is made of the vow of chastity that priests and nuns must take to join the cloth in the Catholic Church, but the focus on abstinence isn't exactly the point, at least for these sisters.