Why does the Church care about whether someone is gay or not? It’s a private matter.

Society today fails to make the distinction between public and private interest. Society and the public authorities must protect and encourage what is in the best interest of the public. In issues of public interest, public law intervenes. Marriage and the family are of public interest; they are the fundamental nucleus of society and should be recognized and protected as such. De facto unions are the result of private behavior and should remain on the private level. (See the Pontifical Council for the Family, Family, Marriage and “De Facto” Unions, no. 11).

There are all kinds of families today. Same-sex couples are just another way to be a family.

The redefinition of marriage negates the necessity of mothers and fathers, and reduces parenting to a cliché: all you need is love. “[Children] would be deprived of the experience of either fatherhood or motherhood. Allowing children to be adopted by persons living in [homosexual] unions would actually mean … that their condition of dependency would be used to place them in an environment that is not conducive to their full human development” (Congregation for the Doctrine of the Faith, Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons, no. 7).

Many families do not have a mother and a father raising their children together (as in the case of death or divorce, for example). These situations, however, are a matter of circumstance, not design. “The fact that some married couples do not have children either because of infertility or personal decision does not determine the purpose of marriage. Exceptions do not invalidate but prove the rule; individual practices do not invalidate the objectives of an institution; variations do not nullify a norm. The inherent biological fact remains that marriage between a man and a woman will usually result in children which is an inherent biological fact remains that marriage between a man and a woman will usually result in children which in their best interest. “Marriage itself constitutes the most human and humanizing context for welcoming children, the context which most readily provides emotional security and guarantees greater unity and continuity in the process of social integration and education” (Pontifical Council for the Family, Family, Marriage and “De Facto” Unions, no. 26).

The Church doesn’t have the right to impose its morality on homosexuals and tell them whom they can or can’t love.

The Church does not impose morality on anyone. She proposes principles rooted in objective truth and natural law oriented toward the good of all society. The Church’s teachings are not based on popular opinion.

“Exclusive attention to the […] individual, his intentions and choices, without referring to the social and objective dimension, oriented to the common good, is the result of an arbitrary and unacceptable individualism that is blind to objective values, against the dignity of the person, and harmful to the social order. “Therefore, it is necessary to promote a reflection that will help not only believers but all men of good will to rediscover the value of marriage and the family. In the Catechism of the Catholic Church, we can read: “The family is the original cell of social life. It is the natural society in which husband and wife are called to give themselves in love and in the gift of life. Authority, stability and a life of relationships within the family constitute the foundations for freedom, security and fraternity within society”” (Pontifical Council for the Family, Family, Marriage and “De Facto” Unions, no. 12. Also see the Catechism of the Catholic Church, nos. 2207 and 2332ff).

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The Church, in accord with her social teaching, recognizes the innate tension inherent in loving the sinner and hating the sin and, like Mary at the wedding in Cana, directs us to her Son, Who suffered and died for our sins. Homosexuals must be loved, respected, and encouraged to participate in Christ’s Paschal Mystery by uniting the cross of same-sex attraction to the suffering Christ (cf. Col 1:24) and by cooperating with God’s will by living chastely.

But God made me this way. Why can’t the Church accept that?

As [Jesus] passed by, he saw a man blind from his birth. And his disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. […] As he said this, he spat on the ground and made clay of the spittle and anointed the man’s eyes with the clay, saying to him, ‘Go wash in the pool of Siloam’ (which means Sent). So he went and washed and came back seeing” (John 9:1–3, 6–7).

The man whom Jesus healed was born blind, yet Jesus did not say to him, “Sorry, I can’t help you. You were born blind, which is the way my Father in Heaven made you.” The man was “born that way” due to a defect of nature. His blindness was not his fault, just as someone born with fetal alcohol syndrome, trisomy 13, or spina bifida cannot be blamed for his or her condition.

Through Jesus Christ’s passion, death and resurrection, and in cooperation with the grace of the Holy Spirit, God heals, elevates, and perfects our human nature (cf. Jn 10:10), sometimes in extraordinary ways. Men and women are, by nature, supposed to see, hear, walk, etc. We are not naturally homosexual. Even if scientists found a genetic propensity toward homosexuality, what would this prove? Mere genes don’t prove that a condition is good or desirable. When Jesus healed the man born blind, He restored the man to the nature that God had originally intended from the beginning.

Abortion and euthanasia, legal in some states, are clear violations of the natural law. Abortion takes the life of innocent, preborn children in the womb, and euthanasia violates the principle of justice, its core tenet being that some individuals have more value and worth than others based on their utility and efficacy. Even though these gravely sinful actions are legal, it doesn’t follow that they are right. They clearly violate the rights and dignity of persons. Christians have an obligation not to follow them.

Many countries in the world have eliminated slavery and apartheid laws. These laws are wrong because all people are intrinsically valuable and not by nature property. Slavery and apartheid were about racial segregation, selective discrimination, and brutal oppression based on skin color. Laws that are in the best interest of the public are not based on individual rights or preferences. The redefinition of marriage attempts to change the true nature of a covenant relationship between one man and one woman by reducing it to an individualized lifestyle choice.

Furthermore, “equality before the law must respect the principle of justice which means treating equals equally