

The Hypocrisy of Catholic Charities

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Abstract

Boston Catholic Charities decision to close it's adoption services rather than comply with state guidelines that require them to consider all good people as equal when placing children is yet another reminder of the remorseless attitude of this Pope and his Curia toward the Lesbian and Gay community. It is not the old "love the [...]"

Article

Boston Catholic Charities decision to close it's adoption services rather than comply with state guidelines that require them to consider all good people as equal when placing children is yet another reminder of the remorseless attitude of this Pope and his Curia toward the Lesbian and Gay community. It is not the old "love the sinner" sort of thing that they parroted in the past, it is an insistence that we be marginalized, considered disordered and unfit. The Church's specious argument that it must adhere to it's teachings could be considered valid if they actually did strictly adhere. They will place children with couples who are divorced and remarried, a union that the Church does not recognize and in their eyes constitutes an adulterous relationship. "Adultery," by the Church's definition, in the Church's curious vision, is a less sinful and less harmful thing to be exposed to than to a same-sex couple that is loving and stable.

Both, according to the Catechism, are grave moral offences in the minds of the hierarchy. Divorced and remarried Catholics can be and on occasion have been denied Church burials. When I was studying Catholicism a "grave offence" was a "grave offence." One was not better or worse than another.

However, the denial of children to divorced and remarried individuals would create a loud howl of protest from 50% of the people in the United States, who are divorced or divorced and remarried. It would cut off contributions; it would cost them money. Gays and Lesbians, a minority, number too few to generate the kind of effect that would frighten the Bishops with the spectre of lighter purses.

The rationale will be raised that exposing the children to the "gay lifestyle" is harmful. I have yet to see a "gay lifestyle" defined. I am

a single Lesbian parent; two of my daughters were at or near the top of their high school classes when they graduated and now find their names on the Dean's List(Honours List) of their Universities. My son, a bright young man possessed of a high degree of civic duty and love for his country, is preparing to serve in the Army. I raised them, their talents, skills, and beliefs, while their own, are partly shaped by the experience of living with me. My "gay lifestyle" was running children to drama practice at school, helping with homework, being a marching band mom, being hostess and favourite "aunt" to many of the kids in the school district, contributing funds to school activities, picking up my eldest at her University and bringing her home to do laundry for herself. My "gay lifestyle" was discussing current issues, politics, religion, music, arts and sports sitting with my kids. My "gay lifestyle" was standing at soccer practices watching my eldest daughter. My "gay lifestyle" was holding my middle daughter's and my son's hands while they cried when relationships ended or agonized over friends they were arguing with.

What "violence," to use Pope Benedict's term when discussing the effects of gay parents on children, was done to my children? How was my being a Lesbian deleterious to my children, except to make them opponents of the Church's policy of exclusion of those like me? My son intends to use his pay from the Army to resume his studies and to go into public health as a physician, obviously his desire to serve others is a pathology since it was shaped by the "violence" of being raised by a Lesbian. My daughters, straight like my son, excel in their studies and are popular at their schools with professors and students.

In the end, as any gay or Lesbian could tell you, there is no "gay lifestyle." There are only gays and Lesbians, living lives as richly varied as you would find among straight couples.

The argument will be raised that being in an environment where homosexuality is accepted as normal will leave the children predisposed to accept that as a choice for themselves. The lie is given to this position by the fact that the children of gays and Lesbians have a lower rate of homosexuality than do the children of straight couples. Most gays and Lesbians living now, nearly all, in fact, are the children of straight couples.

So, statistics indicate that gays and Lesbians do not raise their children to be homosexual. It just happens, as any of us could have told you.

Same -sex couples do not make children gay, they do not live some kind of mythical "homosexual lifestyle," they do not have an adverse effect upon children. Why is it that the Church, then, will permit children to be

placed with couples living in, according to their moral beliefs, adulterous relationships and yet insist upon denying them to gay or Lesbian couples and lobby governments to do the same?

Money. The decision is based upon pragmatic practicalities rather than morality. It is in, the end, hypocrisy at it's most rank. If the Church states that it actually intends to enforce it's morality when placing children, then let it do so uniformly, not based upon which groups might have the largest financial and political impact upon it if angered. They cannot claim the "moral highground" when they do not follow their own morality. In the end, it is all about scapegoating and prejudice. Let the Bishops truly be bound by their teachings and I will at least respect them as opponents. But, for now, they are no different than any homophobic group, marginalizing us just as Catholics themselves were marginalized for "moral" reasons in many countries.

One wonders what the Bishops would feel if faced with Hannah Arendt's observation: "The hypocrite's crime is that he bears false witness against himself. What makes it so plausible to assume that hypocrisy is the vice of vices is that integrity can indeed exist under the cover of all other vices except this one. Only crime and the criminal, it is true, confront us with the perplexity of radical evil; but only the hypocrite is really rotten to the core." Sadly, they would probably not recognize it as applying to them....

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