

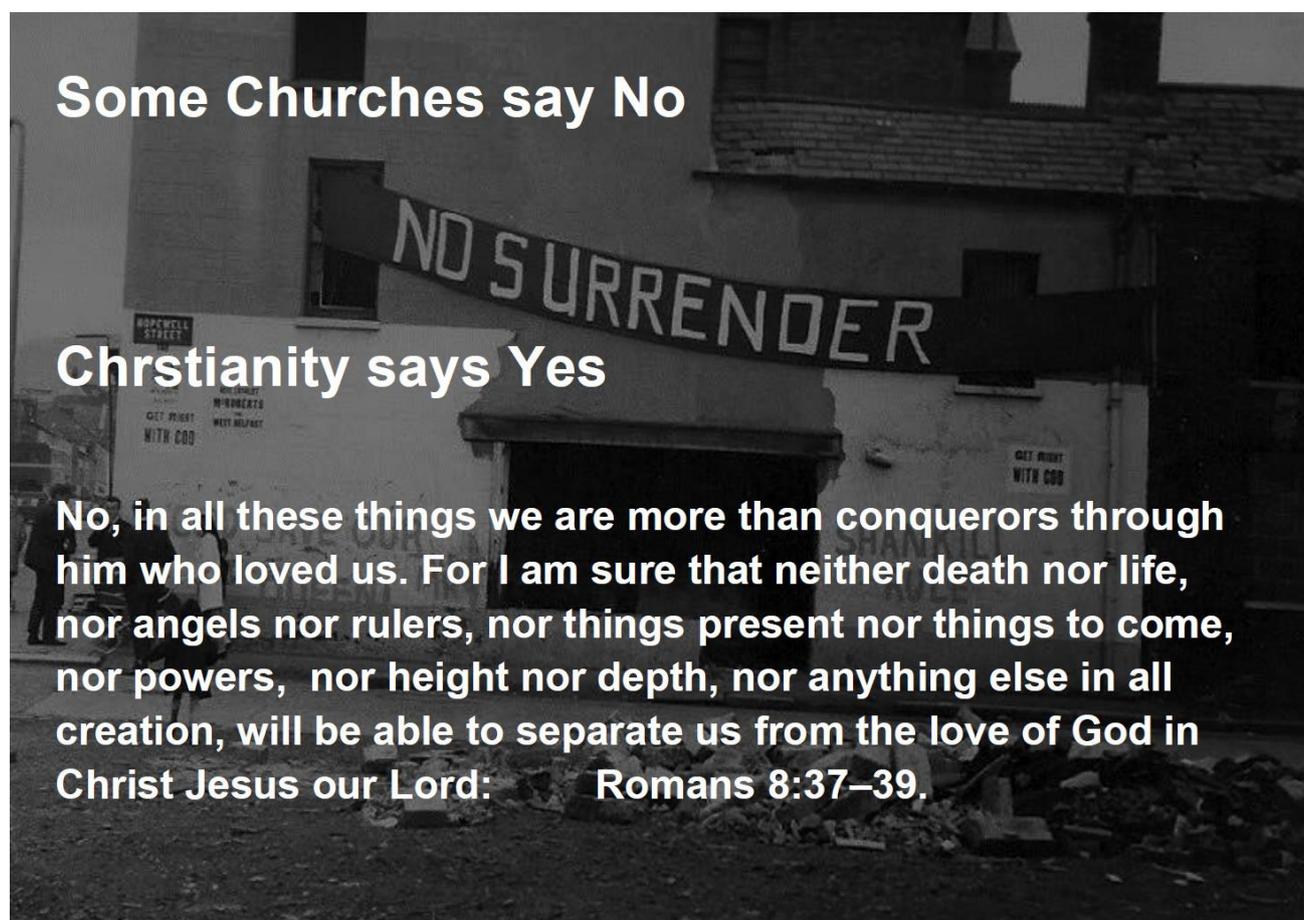
# Secular Scapegoating and the Christian Church

Susan Gilchrist<sup>1</sup>

SuK0107d<sup>2</sup>

23 November 2017

From Gilchrist, S. (2017): "What Science and History Says about the Traditional Teaching on Gender and Sexual Variation in the Christian Church": <http://www.tgdr.co.uk/documents/239P-WhatScienceAndHistorySays.pdf>



A major feature of gender complementarity comes from the way it separates the male from the female roles. Any form of gender and sexually variant behaviour which departs from the normal expectations of that society, for any purpose, challenges this distinction. The need to seek respectability and acceptance in Roman society was considered essential if Christianity was to continue to survive and bring its Gospel message to the world. However the compromises which this demanded swapped the most radical teaching of Jesus on gender and sexuality for the respectability of the Church. These transformations have brought the Church to collude with the secular demands of society rather than to challenge them. Not only has this collusion reinforced the secular prejudices of such discriminatory societies; it gave and it still gives religious legitimacy to

<sup>1</sup> <http://www.tgdr.co.uk/documents/SusanBiographyPapers.pdf>

<sup>2</sup> Gilchrist, S. (2017): "Secular Scapegoating and the Christian Church": <http://www.tgdr.co.uk/documents/239P-SecularScapegoatingSummary.pdf>

them: one only needs to look today at the behaviour of Daesh and Boko Haram to see how extreme this can become. The persecution and slaughter of gender and sexually variant people, not just in Christianity but in Islam, Judaism and all other religions, states and cultures which have drawn their teachings from it has been enormous. In many African countries extreme penalties against homosexual behaviour are being advocated or applied.

There is no doubt that there was a great deal of sexual abuse in first century society, where the blatant abuses of power gave permission for extreme abuses of sex. However to condemn all gender and sexually variant behaviour for the abuses of some, is akin to saying today that all members of a minority community are terrorists because some engage in terrorist acts. In the United States at the present time, senior members of the Catholic Church have been using its traditional teaching to collude with the conservative Christian right when they condemn all transgender people as invariably being in pursuit of illicit or depraved sex. In the United States, the legalisation of same-sex marriage by the Federal Government has resulted in a rash of mainly Southern states seeking to scapegoat transsexual people by legally enforcing them only to use toilets and bathroom facilities which correspond to the genitalia they were born with. This is irrespective of their gender identities and the transformations that they make. These concerns are compounded by the political changes that have recently taken place.

For both social and theological reasons there is now an urgent need to reconsider the traditional teaching of the Church.

In societies where gender discrimination and division is practiced these prohibitions and this scapegoating can have considerable force. In societies where gender equality is promoted or practiced, the failure to address or to resolve these contradictions is destroying the credibility of Christianity and the Church.

Those groups who are seeking to change the traditional doctrines are not just arguing for the full inclusion of gender and sexually variant people; or to prevent the persecution, scapegoating and medical misdiagnoses which these doctrines have created, they are arguing for a return to the teaching of Jesus and the Gospel Church