



A theological, pastoral, and spiritual reflection for the times we live in

Introduction: Between the Cross and the Sword of Political Correctness

In many Western countries, so-called “anti-discrimination” laws are currently being promoted, which in theory aim to protect the rights and dignity of all people. It sounds noble, even Christian. However, the reality is more complex: in practice, these laws are being used in multiple cases to silence the moral and anthropological doctrine of the Catholic Church, labeling it as “hate speech” or as contrary to public order. Thus, a crucial question arises: is authentic tolerance being confused with a new form of ideological tyranny?

This article aims to offer a theological, pastoral, and spiritual guide on this phenomenon. Throughout the text, we will address its history, its present impact, its meaning from the Catholic faith, and how the Christian can and must respond with charity, truth, and firmness.

I. Historical Context: From Christian Tolerance to Secular Intolerance

From its beginnings, Christianity has been a profoundly tolerant religion. Jesus Christ never imposed His message through violence or manipulation, but invited: *“If anyone wants to follow me...”* (Mt 16:24). The early Church coexisted with pagan cultures and faced persecutions but never ceased to proclaim the truth with love.

Over time, Western societies inherited from Christendom a fundamental respect for the dignity of the human person. However, since the 20th century, especially with the rise of moral relativism and secularism, a different vision began to emerge: truth was no longer something objective, but subjective; therefore, to affirm a universal moral truth—as the Church does—went from being a service to being considered an aggression.

Modern “anti-discrimination” laws, although they were legitimately born to protect minorities, have dangerously evolved into tools that penalize religious freedom, especially when it is expressed publicly or comes into conflict with dominant ideologies (gender, abortion, euthanasia, etc.).



II. What Is Happening Today? Real and Concerning Cases

Today, in various countries around the world, there are already priests, Catholic doctors, teachers, catechists, and even ordinary parents who are being fined, silenced, or fired for faithfully expressing their faith.

Real Examples:

- In **Canada**, a priest was sanctioned for preaching the Catholic teaching on family.
- In the **United Kingdom**, a nurse was fired for refusing to participate in abortions, citing her Catholic faith.
- In **Spain**, several Catholic associations have been excluded from public funding for not adopting inclusive language or gender ideology in their statutes.
- In the **United States**, Christian teachers are pressured not to teach the Christian view of marriage and sexuality.

In many cases, these situations are justified with the excuse of “avoiding discrimination.” But what kind of society are we building if stating that “God created man and woman” (cf. Gen 1:27) is considered discriminatory?

III. Theological Relevance: Why the Church Cannot Remain Silent

The Church does not preach human norms, but the **truth revealed by God**. Her moral doctrine is not a collection of opinions, but a proposal for a full life that flows from the Creator and Redeemer’s love.

The Christian faith cannot be confined to the private sphere, nor can it adapt to the whims of ideological trends. As St. Paul says:

“Preach the word; be persistent whether it is convenient or



inconvenient; convince, reprimand, encourage through all patience and teaching” (2 Tim 4:2).

If the Church stops proclaiming the truth about man, about life, about love, she betrays her mission. And if she does so out of fear, she is yielding to a modern form of persecution: the soft but effective persecution of moral censorship.

IV. Tolerance or Tyranny? The Necessary Discernment

The term “tolerance” has been manipulated. In its Christian sense, tolerance means loving the other even if they think differently, dialoguing without renouncing the truth, and never using force to impose the faith.

But today’s “tolerance” demands not only coexisting with error, but **affirming it, celebrating it, and promoting it**, and whoever does not do so will be canceled.

This is not tolerance. This is **ideological tyranny**.

Benedict XVI prophetically warned:

“A dictatorship of relativism is being formed, one that does not recognize anything as definitive and whose ultimate goal consists solely of one’s own ego and desires” (Homily, 2005).

V. Theological and Pastoral Guide: How Should Catholics Respond?

The Christian’s response cannot be fear or anger. It must be a combination of firmness, serenity, charity, and hope. Here we offer a concrete guide:



1. Be Formed in Catholic Doctrine

You cannot defend what you do not know. Studying the **Catechism**, the encyclicals (especially *Veritatis Splendor* and *Evangelium Vitae*), and documents like *Dignitatis Humanae* from Vatican II is essential.

| “You will know the truth, and the truth will set you free” (Jn 8:32).

2. Speak with Charity, but with Clarity

Truth without love is cruelty. But love without truth is a lie. It is not enough to remain silent to avoid conflict. To silence the truth is to abandon a brother in error.

3. Support the Persecuted

Many of our brothers and sisters in the faith are suffering for remaining firm. We must pray for them, defend them publicly, and create support networks, especially among Christian professionals.

4. Avoid Self-Censorship

Freedom of religious expression is a basic human right. We must not yield to the pressure to adopt the dominant language if it means renouncing evangelical truth.

5. Seek Legal and Pastoral Advice

In hostile contexts, it is wise to be well advised by Catholic lawyers and well-formed pastors. Prudence is not cowardice, but virtue.

6. Form Strong and Courageous Communities

Families, parishes, apostolic movements: all must reinforce their Catholic identity, live in community, support one another, pray together, and avoid isolation.



VI. Living the Truth in Daily Life: A Courageous Spirituality

Being Catholic today means swimming against the tide. But we are not alone. Christ has already overcome the world (cf. Jn 16:33). Our fidelity, even when it brings rejection, is a source of holiness.

The key is to live the faith with **joy, serenity, and firmness**, remembering that “we must obey God rather than men” (Acts 5:29).

White martyrdom—that is, social marginalization, loss of opportunities or reputation for being faithful to the Gospel—is part of Christian discipleship in the 21st century. But there is no greater glory than to bear witness to Christ in a world that denies Him.

Conclusion: Between Fear and Fidelity

This is not about rejecting the world, but about **loving it as Christ loved it**, who neither remained silent nor retreated before injustice. The Church cannot renounce her prophetic mission: to proclaim the truth that saves.

This is not a dilemma between discrimination and acceptance, but between truth and lies. And the Christian must always choose truth, no matter the cost, because in it lies authentic freedom.

May the Virgin Mary, who was also persecuted for the sake of her Son, help us to remain firm, gentle, and luminous in the darkness of these times. And may the Holy Spirit grant us the courage of the martyrs and the tenderness of the saints.

Final Prayer:

*Lord Jesus,
teach us to live your truth with joy,*



*to speak with firmness and without hatred,
to neither remain silent out of fear nor attack out of frustration.
May your Spirit sustain us
in this hour of trial,
and may your Church continue to be
a light in the midst of darkness.
Amen.*