



## Introduction: What if I told you you've been misled?

We live in an age where the word “*equality*” is enthroned as one of the highest moral and social ideals. Politicians, educators, influencers, and even some pastors repeat it like a mantra: *everyone is equal, equal rights, equal opportunities, gender equality*, and so on. But is equality really a Christian value? Was Christ a preacher of equality? Can an authentic Christian morality be built on that foundation?

The answer, though uncomfortable for many, is clear from a biblical, theological, and historical point of view: **equality is not a Christian value**. It wasn't in the early centuries of the Church, it wasn't for the Fathers and Doctors of the Church, and it isn't in the traditional teaching of the Catholic Church.

However, this statement does **not** mean that Christianity denies human dignity or promotes injustice. On the contrary: **Christianity goes beyond equality and proposes something far more radical and transformative—charity, justice, and communion in truth**.

In this article, we will dismantle popular myths, shed light on the truth of the Gospel, and offer a practical guide to living as true children of God in a world that has forgotten Him.

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## 1. The Origin of the Myth: Equality as a Product of Modernity

The idea of equality as a supreme value does not come from the Gospel or the Church's Tradition. It comes from Enlightenment thinking in the 18th century. Philosophers like Rousseau, Voltaire, and Marx proclaimed that man should free himself from all hierarchy—divine or human—and that all individuals should be equal in rights, conditions, and expression.

These ideas, steeped in rationalism and materialism, led to the great modern revolutions: the French Revolution, the Russian Revolution, the Cultural Revolution. All promised equality... and all ended in repression and bloodshed.

In contrast, **Christianity never promised equality of conditions, but eternal salvation and divine sonship**, which do not depend on social origin, gender, or race, but on grace.



| *“For there is no partiality with God.” (Romans 2:11)*

This phrase from St. Paul, often misunderstood, **does not mean that God considers us equal in everything, but that His love is not based on human appearances. God does not show favoritism, but He does establish legitimate differences.**

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## 2. What the Bible Really Teaches About “Equality”

Throughout Sacred Scripture we find a constant theme: **God chooses, distinguishes, arranges hierarchically, and assigns diverse roles.**

From the very beginning of Creation, we see an order willed by God:

- Man was created first, and woman as a suitable helper (Genesis 2:18-23).
- There is a hierarchy among creatures: angels, humans, animals, etc.
- The people of Israel are chosen among all the nations.
- In the Church there are apostles, disciples, faithful, bishops, laity, consecrated people...

Jesus Himself, in His Incarnation, **submits voluntarily to a hierarchical structure: He is born of a woman, submits to Mary and Joseph, and fulfills the will of the Father.**

When the apostles argue about who is the greatest, Jesus doesn't say “you're all equal.” Instead, He teaches them the path of humility:

**“If anyone wants to be first, he must be last of all and servant of all” (Mark 9:35).** This is not a denial of hierarchy but a transformation of power through charity.

Furthermore, St. Paul says clearly:

| *“There are different kinds of gifts, but the same Spirit.” (1 Corinthians 12:4)*

**Diversity of roles, unity in the Spirit.** Not a flat, ideological equality.



### 3. Christian Theology: Dignity, Not Equality

The Church firmly teaches that all human beings have **equal ontological dignity**—that is, all are created in the image and likeness of God and are called to salvation. In this fundamental sense, there is a basic equality.

But that does not mean we are equal in nature, roles, abilities, or vocation. As St. Thomas Aquinas explains:

*“Inequality was willed by God because through it the beauty of order and harmony in the universe is better manifested.”*  
(*Summa Theologica*, I q.47 a.2)

Christianity recognizes **unity in diversity**: the unity of the Mystical Body of Christ, where each member has a distinct function. To pretend that everyone is equal, uniform, interchangeable, is to disfigure God's plan.

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### 4. The Dangers of the Idolatry of Equality

When equality becomes an absolute dogma, many dangers arise:

- **Destruction of the natural family:** by denying the differences between male and female, the complementarity willed by God is destroyed.
- **Leveling downwards:** instead of pursuing excellence, mediocrity is rewarded simply because “we’re all equal.”
- **Rebellion against legitimate authority:** obedience is viewed as irrational submission.
- **Vocational confusion:** there is pressure to allow everyone to do everything, even in the Church—such as pushing for women's ordination or the elimination of celibacy.

This cultural climate, profoundly anti-Christian, **does not liberate man but confuses and**



**enslaves him.**

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## 5. What Christianity Proposes Instead

### 5.1 Charity, Not Equality

Jesus did not come to proclaim equality, but love:

*"This is my commandment: that you love one another as I have loved you." (John 15:12)*

Charity recognizes the dignity of the other—not because he or she is “equal,” but because he or she is a child of God. Charity embraces differences, serves with humility, and builds true communion.

### 5.2 Justice, Not Leveling

Christian justice gives to each his due, according to his condition, merits, and vocation. Not everyone receives the same, as shown in the Parable of the Talents (Matthew 25:14–30), but all are called to be faithful and fruitful.

### 5.3 Unity in Truth, Not in Relativism

The Church is a family, not a democratic assembly of equals. Its unity comes not from uniformity, but from shared faith, the sacraments, and obedience to the Magisterium. It is an organic, hierarchical, sacramental, and spiritual unity.

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## 6. Practical Guide to Living as Christians in an Egalitarian World



## A. Re-educate Your Perspective

- Do not fear differences—accept them as part of God's plan.
- Do not confuse dignity with functional equality.
- Value your specific vocation, your place in the Church, your state in life.

## B. Form Your Conscience

- Read the *Catechism of the Catholic Church*, especially the sections on justice, charity, vocation, and human dignity.
- Delve into the teachings of the Church Fathers and great theologians.

## C. Foster Living Communities, Not Ideological Groups

- In your parish, family, and workplace, promote unity through service and truth—not through ideological slogans.
- Bear witness to a hierarchical Church that is also deeply human.

## D. Correct with Charity but with Firmness

- When you hear someone say that equality is a Christian value, offer fraternal correction, quoting Scripture and Tradition.
- Do not be complicit in error out of fear of offending.

## E. Pray for Humility

- Accepting differences requires humility. Ask God for the grace to joyfully and faithfully live your role in the world and the Church.

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## Conclusion: The Kingdom of God Is Not an Egalitarian Republic

In the Kingdom of God there are kings, prophets, humble saints, silent martyrs, consecrated virgins, mothers of families, farmers, and popes. Each has his or her place, mission, and reward. And all are called to holiness—not to equality.

Equality as an ideology promises justice and peace, but brings division, frustration, and pride. In contrast, Christianity, faithful to its Lord, proposes something far more demanding and beautiful: **communion in truth, charity that embraces differences, and justice that**



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**honors God's order.**

| *"God resists the proud but gives grace to the humble." (1 Peter 5:5)*

It's not about being equal. It's about being holy.