

Love and Wisdom 2: Why Mercy Must Inform the Homosexual Wound

'Love Molds Wisdom' Joseph Pieper

The nearly uniform acceptance of homosexuality today cannot hide the wound at its core. No amount of societal celebration cures the wound; it masks it, thereby exploiting persons who buy the lie of 'gay goodness'.

Citing the disconnect between an age that celebrates 'gay marriage' while astronomical rates of depression, loneliness, and substance abuse continue unabated for 'gay' men, Michael Hobbes (himself 'gay'-identified) ponders without answers why the liberated are still enslaved to self-destructive behaviors. (Together Alone: The Epidemic of Gay Loneliness, Huffington Post; Mar. 2nd, '17). TO his credit he refuses to cite homophobia as the scapegoat for a recent survey of 'gay' men in New York City in which 75% defined themselves as anxious, depressed, chemically addicted and having risky sex.

Hobbes stops short of citing the homosexual condition itself as the problem. He does however give anecdotal evidence to the early wound in the gender identity development of men who later 'gay'-identify. One man wonders if the fickle cruelty of peers in San Francisco is due to 'the bullied having become the bullies. You grow up with all this baggage then realize that all the men around you share the same baggage.' Hobbes quotes a sociologist who surmises that a male-only community 'magnifies the challenges of masculinity. Masculinity is precarious. It has to be continually enacted or defended...' In other words, a group of men trying to work out their masculinity by seeking to prove themselves sexually is a high risk, no win equation.

The late Dr. Joseph Nicolosi knows why. In his excellent article, 'The Traumatic Foundation of Male Homosexuality' (Crisis Magazine, Dec. 19th, '16), he convincingly charts how adult homosexual behavior is rooted in early gender trauma and thus has an undeniable dimension of hostility. Think about it: how could a person who has rejected his gender value due to a break in early bonds, sexual abuse, or other sources of traumatic shame, find harmony with a similarly fractured person? The eroticization of the wound electrifies then burns out an already vulnerable person. 'Gay is good' defies wisdom and sound judgment.

But wisdom is not enough; it can only highlight what we need. Or rather Who we need. The only hope for the 'gay' wounded is the healing, saving love of Jesus. Persons whose fractures run deep and who fear no healing exists anyway are prone to defenses that guard their wounds. The wound then becomes the basis for an identity and a host of bad habits. Only Divine Mercy conveyed by loving, wise friends can function like 'living water'; as Jesus astonished the Samaritan woman, let us surprise the wounded with kindness that frees them to admit their suffering and open to Mercy Himself.