

Reoriented

What Would Jesus Say to the Gay Guy?



A while back I received several strong responses from homosexual people to an article I had written about same-sex "marriage."

One respondent I will call "Steve" was typical. Steve was living with a male lover, and described himself as a deeply spiritual person with a "respect for faith and the importance of family." What follows are highlights from our ensuing exchange.

Regis, as a gay man raised in the Catholic tradition, I admire Jesus and his teachings. Yet I've come to understand that marriage isn't simply a heterosexual institution for the purpose of raising children. If it were, my aunt wouldn't have re-married long after her reproductive years.

Steve, in light of your admiration of Jesus, I'm curious how you came to your beliefs about marriage. I'm sure you recall what he said about the matter: "But at the beginning of creation God 'made them male and female . . . and the two will become one flesh' . . . what God has joined together, let man not separate." In the words of Jesus, marriage is (1) a divine institution, (2) between one man and one woman, (3) unitive, and (4) lifelong. While the marriage of your aunt satisfies all of those conditions, same-sex marriage fails to satisfy any of them.

Regis, while I believe that Jesus

taught valuable lessons about living, our beliefs should not be grounded in subjective interpretations of Scripture.

If Jesus' teachings are valuable, then your rejection of those related to marriage must be based on a subjective interpretation of your own.

Marriage is a man-made institution that existed long before Christianity. Jesus' overriding message of equal worth and dignity means that marriage should be inclusive, irrespective of sexuality.

If marriage is a man-made institution, how do you know that "equality" is not a similar human invention? In fact, folks like Ayn Rand argue that it is a contrivance by the "have nots" to take from the "haves" what they would otherwise be unable to gain on their own merits. And given the prevalence of homosexuality in the first-century Greco-Roman world, don't you think it odd that Jesus didn't use inclusive language in his teaching on marriage?

Look, Regis, any teaching that excludes an entire group of citizens because of sexuality is nothing but bigotry borne out of the ignorant notion that homosexuality is a choice. It is not! My sexual orientation simply chose me.

Sexual orientation may indeed have a genetic link. But even if such a link were discovered, it wouldn't create a new class of citizen to be afforded "protection status" any more than would a genetic predisposition to alcoholism, anger, or adultery.

Regis, there is a class of citizens whose only choice is to act in ac-

The Gay Monogamy Myth ☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

One way in which gay activists have attempted to normalize homosexuality is by claiming that most same-sex relationships are monogamous and thus little different from heterosexual relationships. But an entire decade of sociological and psychological studies would suggest otherwise. What am I talking about? Well, the 1990s saw an unprecedented amount of research into the subject of homosexual promiscuity—no doubt inspired by the AIDS epidemic—all of which indicates that gay monogamy is largely a myth, and none of which would see mainstream publication in today's politically correct society. But we are more interested in the truth than in political correctness, so here are just a few of the many findings, listed with their source publication name and date.

Gay monogamous relationships are rarely faithful. "Monogamous" seems to imply some primary emotional commitment, while casual sex continues on the side.

Australian and New Zealand Journal of Sociology, 1990

In Spain, the average number of homosexual encounters for men was 42 per year in 1989.

Genitourin Med, 1990

Few gay relationships last longer than two years, with many homosexual

men reporting hundreds of lifetime partners.

Western Sexuality: Practice and Precept in Past and Present Times, 1991

A three-year study in Boston found that 77% of 481 male subjects had had more than ten partners in the previous five years.

American Journal of Epidemiology, 1992

Homosexuals still have 3 to 4 times as many partners as heterosexuals.

The Social Organization of Sexuality, 1994

Of 600 gay and bisexual male Milwaukeeans, 73% said they've had sex in the past six months with someone they never saw again.

The Advocate, 1994

Although 71% of homosexual men claim that they prefer long-term "monogamous" relationships, only 33% live with a partner, only 11% have a "primary male partner," and only 8% are dating one particular person, with 87% involved in multiple dating.

The Advocate, 1994

Gleaned from The Evangelical Outpost

cordance with their natures. I've been in a committed relationship with the same man for nine months now. We both value monogamy and lifelong commitment.

If people have no choice but to obey "their natures," they are no better than brute animals fatalistically controlled by instinct. As to your commitment to monogamy, quite frankly, nine months isn't a very long time. What confidence do you have that it will last—especially since lifetime fidelity among male gays is about 4 percent (compared with 80 percent for heterosexuals), with the average live-in arrangement lasting less than three years.

I resent your suggestion that infidelity is inevitable because of my sexual orientation. Your comment is a hateful cheap shot, all too common from the so-called religious.

Steve, I didn't mean to offend.

I only wondered: what if one morning you wake up and feel that your partner no longer meets your needs, or that you're just plain bored with the relationship—why shouldn't you indulge in the delights of an affair?

I don't doubt that promiscuity is a problem in the gay community. All the same, my partner and I intend to live in complete faithfulness to one another. Your prejudice is based on your homophobic beliefs.

(At this point I was tempted to tell Steve that he was sounding a bit heterophobic. Instead, I steered the discussion back to the rational arguments, and we ended on a cordial note, agreeing to disagree.)

Our dialogue was similar to others I've had with gays and gay sympathizers, where reasoned discussion devolves into emotional reaction and name-calling. But every now and then, there is

a response like this:

Regis, thank you for your article. . . . I'm a same-sex-attracted 40-year-old male Christian, who has managed to remain celibate. . . . This force in my life is very powerful and resistant to change, despite much effort. Still, it is possible to remain sexually pure. Sadly, this world makes fun of 40-year-old virgins. It's a hard, lonely place to be, and the freak factor is very high, but still I desire to seek the will of the Lord and reach for obedience. Thanks again for your writing.

Such responses are a bracing reminder that shaping culture means more than using logic to win arguments; it means investing oneself in others, with compassion, encouragement, and companionship, to win hearts and change lives. It is a reminder I much need. ☺