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GAY MARRIAGE

NO

Bill Muehlenberg

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**WHY
SAME-SEX
COUPLES
SHOULD NOT
BE ALLOWED
TO MARRY**

BY BILL MUEHLENBERG

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Why same-sex couples
SHOULD NOT be allowed to marry
By **Bill Muehlenberg**

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where you will find both authors' citations and sources.

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To read the other side of this debate
by Rodney Croome
please flip over the book



NO

Introduction

It was the British novelist George Orwell who said: “We have now sunk to a depth at which the restatement of the obvious is the first duty of intelligent men.” That is certainly how I feel about this assignment. It is extremely odd that a book such as this should even be required. After all, for perhaps the first 99.99 per cent of human history, homosexual marriage was not even a matter for discussion, let alone debate. The very idea would have been viewed as an oxymoron.

Only in the past few decades has homosexual marriage become an issue. The proponents of same-sex marriage see this as a sign of progress. Its opponents regard it as a clear sign of regression.

The truth is all cultures have recognised marriage, but only of the heterosexual variety, and marriage has always been associated with procreation.¹ To free marriage of its traditional moorings is effectively to destroy it.

The law has an important function in defining community standards and educating people about those standards. Legalising an activity sends a signal to society that it is acceptable and even preferable. Legalising same-sex marriage would make a major social statement, and take a major step in social engineering. Even American Judge Richard Posner, who in general favours sexual liberation, is concerned about homosexual marriage. He writes: “To permit persons of the same sex to marry is to declare, or more precisely, to be understood by many people to be declaring, that homosexual marriage is a desirable, even a noble, condition in which to live.”²

Anthropologists who have studied the historical record have observed previous experiments in redefining sexual norms. They do not always like what they see. For example, former Boston University professor Peter Wood remarks that anthropology “guards a treasure house of examples of what happens when a society institutionalises *other* arrangements.” He argues that if a society normalises male homosexuality through homosexual marriage, “heterosexual marriage will be weakened; the birth rate will decline; [the] status of women as mothers will further erode; and young boys will be a much greater target of erotic attention by older males.”³

As Canadian theologian Douglas Farrow of McGill University puts it, legal attempts to redefine marriage would eradicate a tried and tested good in favour of a risky social experiment. But the new hybrid will not be marriage at all: “Marriage is not merely a union of two persons. It is a gendered union with specific social

goods attached. The state – which did not invent marriage and has no authority to re-invent it – rightly takes an interest in marriage on account of these goods: stability of community and property, of human reproduction and the care of children, of cross-gender and cross-generational bonding, etc.”⁴

Former US Secretary of Education William Bennett concurs: “Marriage is not an arbitrary construct; it is an ‘honourable estate’ based on the different, complementary nature of men and women – and how they refine, support, encourage and complete one another. To insist that we maintain this traditional understanding of marriage is not an attempt to put others down. It is simply an acknowledgement and celebration of our most precious and important social act. Nor is this view arbitrary or idiosyncratic. It mirrors the accumulated wisdom of millennia and the teaching of every major religion.”⁵

The words of the Australian writer Simon Leys offer a fitting summary: “The family has stood as the most enduring and successful experiment in the entire cultural history of mankind ... In the history of the civilised world, no substitute has ever been found for the family. Any society that allows it to disintegrate, or endeavours actively to destroy it (as we are now doing here) does it at its own horrific risks and costs ... That such a matter of common sense could become now a subject for challenge and debate is a telling sign of the times. [The British writer G. K.] Chesterton said it well: when common sense ceases to be common, a society is in terminal decay.”⁶

Given the overwhelming importance of this issue, I offer 7 reasons why same-sex couples *SHOULD NOT* be allowed to marry:

- 1. Because it negates what marriage is, and what it is for**
- 2. Because there is little actual demand for it**
- 3. Because there is another agenda at work here**
- 4. Because not all relationships are alike**
- 5. Because claims of discrimination and denial of equal rights are spurious**
- 6. Because this is the thin edge of the wedge**
- 7. Because it is not good for children**

For both authors' citations and sources,
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