



The battle over the definition of marriage is part of the worldwide Culture War pitting social conservatives against the coalition of radical feminists, sexual liberationists, population-control zealots, abortion advocates, and gay-rights activists that I call the “Sexual Left.” Its members envision a society where everyone can engage in the free pursuit of sexual pleasure, without ever having to bear the burden of shame, heartbreak, unwanted children, or sexually transmitted diseases. The Sexual Left believes in an unrestricted right to abortion, virtually absolute sexual freedom, and the abolition of all social distinctions between same-sex and other-sex relationships; indeed, between men and women, period. Since massive public re-education is critical to these goals, they also support early, explicit, and compulsory sex education for children, without parental consent or notification.<sup>9</sup>

Some have traced the rise of the Sexual Left to sexologist Alfred Kinsey and his Institute for Sex Research, founded in 1947. Others point to Margaret Sanger and her founding in 1921 of what would later become Planned Parenthood. Whatever its exact origins, the Sexual Left undoubtedly vaulted into prominence

<sup>9</sup> Those who doubt the Sexual Left’s commitment to sex for children should read the popular children’s sex manual *It’s Perfectly Normal*, by Robie Harris, with its child-friendly drawings of nude adults and children.

## One Man, One Woman

in the 1960s, capitalizing on the decade's social upheaval and aligning itself with the political left. It has also found powerful ideological sympathizers in the universities, in the news media, and in the entertainment industry.

The Sexual Left characteristically makes use of deception and euphemism in its propaganda, hiding the more radical elements of its agenda behind carefully crafted public-relations strategies and programs ostensibly designed to foster health, “tolerance,” “diversity,” or “non-judgmental” attitudes. To promote their explicit sex-education programs, for example, they don't tell parents that they believe children should engage in guilt-free “sex play” in elementary schools. Instead they focus on parents' fears, telling them that without sex-education programs, children will get AIDS.<sup>10</sup>

Parents trust that such programs work, and when they fail — when, for example, sexually transmitted diseases (STDs) spread rather than diminish — it simply allows the Sexual Left to argue for even more explicit sex education, starting at an earlier age; as though more of the disease were the only cure. The relatively few parents who object are told that their “puritanical” attitudes are in fact part of the problem; that children are going to have sex anyway and parents must simply accept it.

The failures of sex education don't bother its promoters, or the philanthropists and politicians who underwrite and empower them. They know that such measures are risk-reduction strategies at best, not prevention programs. What matters to them isn't a short-term reduction in STDs or teen pregnancy, but achieving the Sexual Left's long-term ideological goal: namely, to re-order the younger generation's attitudes toward sex.

<sup>10</sup> Similarly, the Sexual Left has capitalized on the real problem of bullying to push programs that promote the gay agenda under the guise of teaching tolerance and acceptance of diversity.

## The Ideology of the Sexual Left



A number of years ago, I responded to a column in the *New York Times* that promoted condoms for high-schoolers, arguing instead in favor of abstinence for the same students. The then-head of the Sex Information and Education Council of the U.S. (SIECUS), an advocacy arm of the Sexual Left, responded with disarming frankness that “having sexual relations is normative behavior for teenagers fifteen to nineteen years old.”<sup>11</sup>

At the Cairo conference, I attended a SIECUS presentation in which the presenters tried to encourage young Egyptian students to engage in masturbation and other sexual practices. The students were confused, because their limited English vocabulary did not include the explicit terms the SIECUS people were using, and it made for an ugly scene — a corrupted Western sexual ideology being forced on innocents. I objected rather strongly, and the presenters told me to sit down, but I couldn’t bear to hear more lies and stormed out, taking half the audience with me. Those Egyptian students were able that day to reject the Sexual Left’s seduction, but in the United States, Canada, and Europe, it has infiltrated all too easily — and brought the gay agenda with it.

### *The Sexual Left and the Gay Agenda*

Gay activists are a key constituency in the Sexual Left coalition, and the Sexual Left totally embraces the gay agenda — although, due to public resistance, this support was at first covert. The 1987 book *After the Ball: How America Will Conquer Its Fear and Hatred of Gays in the 90’s*, by Marshall Kirk and Hunter Madsen, laid out a strategy for gays to overcome public opposition. They constructed a comprehensive plan for legitimizing homosexuality

<sup>11</sup> Debra Hafner, letter to the editor, *New York Times*, October 30, 1991.

## One Man, One Woman

by “overhauling straight America,”<sup>12</sup> the first step of which, Kirk and Madsen warned, was to avoid exposing the movement’s Achilles’ heel: the sordid and shocking realities of the gay lifestyle:

[T]he masses should not be shocked and repelled by premature exposure to homosexual behavior itself. Instead, the imagery of sex should be downplayed and gay rights should be reduced to an abstract social question as much as possible. First let the camel get his nose inside the tent — only later his unsightly derriere!<sup>13</sup>

Kirk and Madsen encouraged gays and lesbians to portray themselves as “conventional young people, middle-age women, and older folks of all races . . . victims of circumstance and depression.” Gay activists were told to portray same-sex attraction as a naturally occurring phenomenon, and gays and lesbians as oppressed victims:

[T]he mainstream should be told that gays are *victims of fate*, in the sense that most never had a choice to accept or reject their sexual preference. The message must read: “As far as gays can tell, they were born gay.”<sup>14</sup>

This simple strategy — create a non-threatening public picture of homosexuality, and then charge anyone who disagrees with intolerance and hate — has been extremely successful. Gay activists craft sound-bite slogans that test well in surveys. They smile and make specious claims. They create myths that serve their

<sup>12</sup> Marshall Kirk and Hunter Madsen, *After the Ball: How America Will Conquer Its Fear and Hatred of Gays in the 90’s* (New York: Plume, 1989).

<sup>13</sup> Marshall Kirk and Estes Pill (pseudonym for Madsen), “Overhauling Straight America,” *Guide Magazine* (November 1987): 8.

<sup>14</sup> *Ibid.*

## The Ideology of the Sexual Left

public-relations objectives and, with the aid of cooperative media, feed them to the public.

### *Language, Imagery, and Propaganda*

In public-policy debates, language is crucial. This is particularly true in the same-sex marriage debate, and gay activists have been no less crafty in their language than the Sexual Left as a whole. For example, although there is no universal agreement about the definition of *homosexual* (does it refer to certain desires, or behaviors, or convictions, or some combination thereof?), gay activists act as if it were a scientifically designated category of human beings. They have taken further advantage of this ambiguity, always seeking to influence public opinion, by carefully choosing words that frame the issue in their favor. They have eschewed the nineteenth-century term *homosexual*, for instance, and insisted on using *gay* and *lesbian* to refer respectively to men and women who a) identify themselves with their sexual attraction;<sup>15</sup> and b) identify with the gay political agenda.

The language of sexual orientation and “sexual minorities” has also expanded to include bisexuals, transsexuals, transgenders, and transvestites. And thus, the entire constituency is today summed up in the acronym GLBT (Gay, Lesbian, Bisexual, and Transgender) or, alternatively, LGBT. Some also like to refer to themselves as “queer,” although others find this term insulting when used by non-members of their community.

However, none of these categories adequately describes all persons with same-sex attraction (SSA): for example, those who have never acted on it. Neither do these categories include those

<sup>15</sup> It should be noted that some women identify themselves as lesbian for political reasons, even though they do not engage in sexual intimacy with other women and are sexually attracted to men.

## One Man, One Woman

with SSA who don't identify with the gay agenda. For this reason, I find "persons with SSA" to be the broadest and most accurate term, if a somewhat cumbersome one. I try to avoid using the word *homosexual* as a noun, or for that matter *heterosexual*, because these terms create the impression that human beings can be neatly divided into categories based on their patterns of sexual desire. People are either male or female. Patterns of sexual attraction are not their identity and, in fact, can be quite fluid over time. Some gay activists refer to those who are sexually attracted to the other sex as "straight," or derisively as "breeders." I prefer to refer to them simply as men and women.

I do use the word *homosexual* as an adjective, when referring to the various intimate acts that two persons of the same sex can engage in.<sup>16</sup> This allows discussion of the behavior or acts without having to describe them in detail. I choose to avoid such explicit language wherever possible, although occasionally I think it is necessary to name precisely what we are talking about — lest we play right into gay activists' strategy of euphemizing their behaviors.

And we know that there are numerous terms of derision for persons with SSA. All of them reflect badly on those who use them; they demonstrate a lack of charity and should be scrupulously avoided, even if some persons with SSA use such terms in reference to themselves. Persons with SSA are human beings, and they are entitled to all the rights that belong to every human being. This does not include the right to change the definition of marriage.

<sup>16</sup> Technically, of course, the acts that two persons of the same sex engage in are not "sexual acts," because the sexual organs of both persons are not engaged in the same act — that is, sexual intercourse. So, while we may use the term *having sex* to describe homosexual behavior, it isn't really sexual intercourse.

## The Ideology of the Sexual Left

### *The Strategy of Victimhood*

Americans are a compassionate and pragmatic people, who tend to focus on the immediate problem with zeal and sincerity. Unfortunately, this means that they don't always see the long-term consequences of giving in to quick fixes. Members of the Sexual Left, like all proponents of radical social change, have recognized that one way to achieve their objectives is to offer a simple solution based on an appeal to emotion: "Feel sorry for us, we have suffered, give us what we ask for." For their marriage propaganda, they carefully choose sympathetic "victims," loving couples portrayed as struggling heroically against the harm caused by laws, traditions, and institutions that unfairly discriminate against them. The victims — their numbers dramatically exaggerated — must be attractive to look at and listen to, and if possible, surrounded by their sweet, photogenic children. These couples claim to be representative of millions of other victims, and they always position their demands in rights-language; for who can be against "rights"? Why, only mean-spirited, narrow-minded bigots bound to outdated ideas.

Abortion advocates have mastered this strategy. When lobbying for legalized abortion in the 1960s, they claimed that thousands of women were dying every year due to complications from illegal abortions. Women stood before crowds and on TV to tell terrifying tales of "back-alley butchers." Yet the mortality statistics for the period reveal that in the years before abortion was made legal, very few deaths (fewer than fifty a year) could be attributed to illegal abortions. Bernard Nathanson, the era's most famous abortionist (who would later become a pro-life crusader), admitted that they knew their illegal-abortion claims were false, but counted on friendly media not to challenge their appeals to "hard cases."

Today, gay activists have skillfully employed the same strategy to increase public sympathy for their cause while diverting

## One Man, One Woman

attention from the facts, from the philosophical principles at stake, and from the negative consequences that will follow if their agenda succeeds.

### *Claims Versus Facts*

The gay activists understand how the media works. They know that a false claim can become part of the “accepted wisdom” if repeated often enough — particularly if the claim sounds reasonable or if refuting it takes more than thirty seconds.

Here are some examples of unfounded claims by gay activists that, by sheer repetition, have achieved the status of popular “fact”:

CLAIM: *“Ten percent of the population is gay.”*

A key initial strategy of gay activists was to inflate public perception of the number of people with SSA. Basing their claim on the results of a 1949 Kinsey study that has long since been discredited, and spreading it with the willing help of the media and schools, they put forward what would become the widely accepted “ten percent” figure.

FACT: No study has ever found that ten percent of the population was actively engaging in same-sex intimacy or self-identifying as “gay.” Far from it: several recent population-based studies suggest instead that around two percent of the population falls into this category.<sup>17</sup> The evidence has become so overwhelming that most gay activists have backed away from this myth; unfortunately, it received so much play early on that it still lingers in the popular mind.

<sup>17</sup> David Fergusson, John Horwood, and Annette Beautrais, “Is Sexual Orientation Related to Mental Health Problems and Suicidality in Young People?” *Archives of General Psychiatry* 56, no. 10 (1999): 876-888.

## The Ideology of the Sexual Left

CLAIM: *Gay people are “born that way”; there is a “gay gene.”*

This is perhaps the most powerful myth, for it appeals to the compassion of all decent people, and it fits their perception that there is something really “different” about persons with SSA and that no one would freely choose it. It also seems reasonable to persons with SSA, most of whom sincerely believe that they were “born that way” because they have always felt “different.”

FACT: Feelings are not facts. There is still no replicated scientific evidence for a genetic cause for SSA. The low rate of concordance of SSA in identical-twin pairs makes it virtually impossible for a genetic or pre-natal biological cause of SSA to be discovered in the future.

CLAIM: *People can’t change their pattern of sexual attraction.*

Gay activists use the myth of the “gay gene” to support their claim that change of sexual orientation is impossible. Since they’re “born that way,” they can’t change, because deep down they simply *are* gay.

FACT: First, there are many genetic disorders that nonetheless respond to treatment. Even if SSA were genetically predetermined (which it isn’t), it doesn’t follow that it therefore can’t be treated. As for SSA, there are numerous well-documented reports of change of sexual attraction from same-sex to other-sex.<sup>18</sup> Therapists engaged in such work provide real help to people with SSA daily.

CLAIM: *Homosexuals are as psychologically healthy as heterosexuals.*

Gay activists know that it will be much harder to consider SSA a “disorder” if they can foster the perception that persons with SSA are as happy, stable, and healthy as anyone else.

<sup>18</sup> Robert Spitzer, “Can Some Gay Men and Lesbians Change Their Sexual Orientation? 200 Participants Reporting a Change from Homosexual to Heterosexual Orientation,” *Archives of Sexual Behavior* 32, no. 5 (October 2003): 403-417.

## One Man, One Woman

FACT: If same-sex attraction were a neutral condition, we'd expect studies to show no differences in psychological health between persons with SSA and those without. Yet numerous studies show that persons with SSA have significantly higher rates of a number of psychological disorders.<sup>19</sup> Persons with SSA are more likely to suffer from depression, substance-abuse problems, suicidal ideation, sexual addiction, and a number of psychological disorders.

CLAIM: *The problems homosexuals suffer from are caused by the oppression they experience.*

When they fail to convince people of the previous myth (and, in light of their own research, contradict it), activists resort to blaming "homophobic" society for the problems experienced by persons with SSA.

<sup>19</sup> Fergusson et al., "Is Sexual Orientation Related to Mental Health Problems?"; Richard Herrell et al., "Sexual Orientation and Suicidality: A Co-Twin Control Study in Adult Men," *Archives of General Psychiatry* 56, no. 10 (October 1999): 867-874; Theo Sandfort et al., "Same-Sex Sexual Behavior and Psychiatric Disorders: Findings from the Netherlands Mental Health Survey and Incidence Study (NEMESIS)," *Archives of General Psychiatry* 58, no. 1 (January 2001): 85-91; Susan Cochran, J. Greer Sullivan, Vickie Mays, "Prevalence of Mental Health Disorders, Psychological Distress, and Mental Health Services Use Among Lesbian, Gay, and Bisexual Adults in the United States," *Journal of Consulting and Clinical Psychology* 73, no. 1 (2003): 53-61. "These studies [Fergusson and Herrell] contain arguably the best published data on the association between homosexuality and psychopathology; both converge on the same unhappy conclusion: homosexual people are at a substantially higher risk for some forms of emotional problems, including suicidality, major depression, and anxiety disorder. Preliminary results from a large, equally well-conducted Dutch study [Sandfort] generally corroborate these findings" (J. Michael Bailey, "Homosexuality and Mental Illness," *Archives of General Psychiatry* 56, no. 10 [October 1999]: 883).

## The Ideology of the Sexual Left

FACT: If these excess problems were caused entirely by lack of public acceptance of SSA, we would expect to find fewer problems in places where tolerance was high and “homophobia” low. But this isn’t the case. Studies done in the Netherlands and New Zealand, for example, where there is generally high tolerance of sexual “diversity,” found the same high rates of psychological difficulties as those done elsewhere.<sup>20</sup>

CLAIM: *Homosexuality is as normal as heterosexuality.*

Gay activists not only want to convince the public that SSA is genetically pre-determined and unchangeable, but also that it is a neutral condition, like race, eye color, or handedness. Rather than a disorder, it is just another aspect of human variety.

FACT: SSA does not fit the pattern of genetic mutations that create healthy diversity among the human population. Even if the high rates of psychological disorders found among persons with SSA could be totally attributed to cultural pressures, SSA greatly reduces the possibility of reproduction. A genetic mutation that prevents an individual from reproducing is a defect, not a neutral variance.

CLAIM: *Attempting to change a person’s sexual orientation causes emotional harm.*

Gay activists have pressured psychological associations to ban therapy designed to change sexual orientation, claiming it causes psychological distress.

FACT: The very existence of such therapy reveals that many persons with SSA wish to change. Numerous studies have documented change, and treatment for SSA has a similar success/failure rate as that for similar psychological disorders.<sup>21</sup> People who fail to

<sup>20</sup> Fergusson 1999, Sandfort 2001, op. cit.

<sup>21</sup> Glenn Wyler, “Anything But Straight: A Book Review,” *NARTH Bulletin* (April 2004): 32-45.

## One Man, One Woman

achieve their goals through therapy often feel disappointed and might blame the therapy.

CLAIM: *Thousands of gay teens commit suicide every year because of harassment and bullying.*

Gay activists use the tragedy of teen suicide and bullying to push for educational programs that promote gay myths.

FACT: The study on which this claim was based has been totally discredited.<sup>22</sup> Its author invented his results. What responsible researchers have found is that adolescents with SSA who attempt suicide resemble other adolescents with suicidal ideation. They have used drugs, engaged in sex at an early age, and/or come from troubled homes.<sup>23</sup>

CLAIM: *“Coming out” — that is, announcing you’re gay — as a teen will help prevent later problems.*

Gay activists claim they aren’t recruiting, but merely identifying and helping already “gay” teens to accept their “identities” and to act on them.

FACT: Boys who come out as “gay” during adolescence are at higher risk for a number of negative outcomes, including problems with drugs and infection with STDs.<sup>24</sup>

CLAIM: *Gay teens need condom education to prevent AIDS.*

Gay activists saw the AIDS crisis as another opportunity to push their agenda in the public schools. Only early and explicit sex education, they say, can halt the spread of the epidemic.

<sup>22</sup> See Peter LaBarbera, “The Gay Youth Suicide Myth,” <http://www.leaderu.com/jhs/labarbera.html>.

<sup>23</sup> Gary Remafedi, James Farrow, and Robert Deisher, “Risk Factors for Attempted Suicide in Gay and Bisexual Youth,” *Pediatrics* 87 (1991): 869-875.

<sup>24</sup> *Ibid.*

## The Ideology of the Sexual Left

FACT: Decades of intense condom education have not reduced the rate of AIDS infections among men who have sex with men. While condom failure does play a part, the main reason is that men who have sex with men — no matter how much condom education they have received — don't use a condom every time. No amount of education, even very early education, changes this. In fact, young men who begin this behavior before they are twenty-one are at higher risk of becoming infected with HIV.<sup>25</sup>

CLAIM: *Children raised by same-sex couples have no more problems than children raised by their married biological parents.*

Aware that a major impediment to their agenda is public concern about the welfare of children raised by same-sex couples, gay activists have encouraged research to “prove” that there are no differences between children raised by same-sex couples and those raised by their biological married parents. They then offer these to the courts in marriage cases.

FACT: The majority of these studies did not compare children raised by same-sex couples with those raised by their married biological parents, but with children with single mothers or in other problematic situations. Furthermore, a review of these studies shows many of them to be externally or internally invalid. And, in some cases, researchers simply ignored their own findings and skewed their conclusions to fit their agenda.<sup>26</sup>

<sup>25</sup> George Lemp et al., “Seroprevalence of HIV and Risk Behaviors Among Young Homosexual and Bisexual Men,” *JAMA* 272, no. 6 (August 10, 1994). Chart on page 451: 15.2 percent of the 79 young men in the study who began anal sex with men were found HIV positive, versus 3.8 percent of the 53 men who began the practice between ages 20 and 22.

<sup>26</sup> Robert Lerner and Althea Nagai, *No Basis: What The Studies Don't Tell Us About Same-Sex Parenting* (Washington: Marriage Law Project, 2001).

## One Man, One Woman

CLAIM: *Religious teaching against homosexuality leads to hate crimes.*

Gay activists have conducted a massive campaign to link disapproval of homosexual behavior with violence against persons with SSA, equating it to racism and racial violence. In every interview, press release, and op-ed, they use loaded words such as *discrimination*, *intolerance*, *bigotry*, and *hate* when referring to those who, on religious grounds, believe homosexual acts are contrary to God's law, strongly implying that their convictions are fuel for anti-gay violence.

FACT: Hooligans who commit acts of violence against persons with SSA are virtually never regular churchgoers. Most religious groups that oppose the gay agenda strongly condemn — both in word and deed — violence against persons with SSA. In fact, persons who engage in homosexual behavior are more likely to suffer violence from gays and lesbians than from others.<sup>27</sup>

CLAIM: *The Bible doesn't teach that committed homosexual relationships are wrong; its injunctions actually apply only to heterosexuals engaging in homosexual behavior.*

In addition to demonizing religious people who oppose their agenda, gay activists have sought to re-interpret religious texts and traditional moral doctrines that prohibit homosexuality, diminishing (or even reversing) the force of their meaning.

FACT: The biblical prohibition against sexual intimacy between persons of the same sex is clear and unambiguous, and further supported by centuries of Jewish and Christian tradition. It doesn't make provisions for sexual orientation or for "committed relationships."

<sup>27</sup> The prevalence of domestic violence among gay and lesbian couples is approximately 25 to 33 percent. Barnes, "It's Just a Quarrel," *American Bar Association Journal* (February 1998); reference found at [www.aardvarc.org/dv/gay.shtml](http://www.aardvarc.org/dv/gay.shtml).

Dale O'Leary

# One Man, One Woman

A Catholic's Guide to Defending Marriage

SOPHIA INSTITUTE PRESS®  
Manchester, New Hampshire

Copyright © 2007 Dale O'Leary

Printed in the United States of America

All rights reserved

Cover design by Theodore Schluenderfritz

No part of this book may be reproduced, stored in a retrieval system, or transmitted in any form, or by any means, electronic, mechanical, photocopying, or otherwise, without the prior written permission of the publisher, except by a reviewer, who may quote brief passages in a review.

Sophia Institute Press®  
Box 5284, Manchester, NH 03108  
1-800-888-9344  
www.sophiainstitute.com

**Library of Congress Cataloging-in-Publication Data**

O'Leary, Dale.

One man, one woman : a Catholic's guide to defending marriage /  
Dale O'Leary.

p. cm.

Includes bibliographical references.

ISBN 978-1-933184-29-6 (pbk. : alk. paper) 1. Same-sex marriage.  
2. Marriage — Religious aspects — Catholic Church. 3. Same-sex  
marriage — Religious aspects — Catholic Church. 4. Homosexuality —  
Religious aspects — Catholic Church. I. Title.

HQ1033.O43 2007  
261.8'35848 — dc22

2007017447