

CONVENCION DE IGLESIAS BAUTISTAS HISPANAS AND THE PROPOSALS TO LEGITIMIZE HOMOSEXUAL UNIONS

INDISPUTABLE ASPECTS OF MARRIAGE

1. The Christian teaching concerning marriage and the complementary nature of genders in human sexuality proposes a truth, evident to reason, and recognized by the great cultures of the world. Marriage is not just any union. God, the Creator, instituted it and gave it its unique nature and purpose.

No ideology can eradicate from the human heart the truth that marriage exists only between two members of the opposite sex and that by means of their mutual and exclusive surrender; they perfect themselves mutually to collaborate with God in the generation and education of their children.

2. The truth about marriage is revealed and affirmed in the biblical narratives of the creation. According to the Bible, the Creator gave marriage three fundamental designs:

First. Humanity, which bears the image of God, was created as “male and female” (Genesis 1:27). Man and woman are equal as persons and complementary in their physiology (man and woman). Their sexuality makes them part of the biological sphere. The dignity of their mutual and exclusive surrender elevates them in their spiritual condition in such a way that when they join they do so not only in body but also in spirit.

Second. God has blessed man and woman telling them, “Be fruitful and multiply” (Genesis 1:28). In God’s design, both the complementary physiology of the genders and the generation of life belong to the intrinsic nature of the institution of marriage.

Third. The Marriage union between a man and a woman has been elevated by Christ to the dignity of the symbol of his own union with the Church (Ephesians 5:32). The Christian meaning of marriage, instead of diminishing the profoundly human value of the matrimonial union between a man and a woman, it confirms it and reinforces it (Matthew 19:3-12; Mark 10:6-9).

3. There is no other foundation to assimilate or to establish analogies, even remote ones, between God’s design for marriage and the family with those of homosexual unions. Marriage is holy while the homosexual relations are in contrast with the moral and natural law. Homosexual acts do not engender life and do not proceed from true affection and physiological complementarities.

CIVIL AUTHORITIES AND THE PROBLEM OF HOMOSEXUAL UNIONS

4. Civil authorities assume different attitudes toward the current phenomenon of homosexual unions. Sometimes, they limit themselves to tolerate the phenomenon. In other occasions, they promote legal recognition of such unions with the pretext of respecting human rights. In other times, they favor giving them the same legal rights enjoyed by married men and women.

Where the State assumes a de-facto tolerant attitude, without the benefit of legislation that gives legal recognition to such life styles, it is necessary to correctly discern the varied aspects of the problem. Thus, it is useful to intervene in ways that are discreet and prudent. For example,

- a. Expose the instrumental and ideological use of such tolerance.
- b. Clearly affirm the immoral character of such kind of unions.
- c. Remind the State not to expose new generations to an erroneous conception of sexuality and marriage.

It is necessary to remind our legislators' intent on legitimizing specific rights to cohabiting homosexuals, that to tolerate a wrong is different from its approval or affirming legislation.

Facing the legal recognition of homosexual unions or giving them the legal equality of the marriage between a man and woman, it is necessary to express our clear and incisive opposition. We must abstain ourselves from cooperating with any type of effort to enact such unjust laws. In this matter, everyone has the right to object by virtue of conscience.

The respect of homosexual persons, in no way, can take us neither to approve homosexual conduct nor to affirm the legalization of homosexual unions. The common well being demands that laws recognize, favor and protect the marriage union between a man and a woman as the base of the family and society. To legally recognize homosexual unions or to make them equal to marriage would approve a deviant conduct giving it the status of a model for society. It would also obfuscate the fundamental values common to the patrimony of humanity. Churches cannot stand by idly but defend those values for the good of the society.