



REDEEMING THE RAINBOW

A Christian Response to the “Gay” Agenda

By Dr. Scott Lively

A comprehensive but easy-to-understand textbook for Christians and other defenders of God’s design for family and society which explains in detail 1) the nature, causes and characteristics of homosexual dysfunction and militancy, 2) the history, philosophy, goals, methods and strategies of the global “gay” movement, 3) the urgent, escalating and imminent danger this movement represents to all aspects of Christian civilization throughout the world, and 4) specific, practical principles for responding to each of the many areas of “gay” aggression -- all firmly grounded in and supported by both Scripture and non-religious logical analysis, documentation and terminology.

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As the culmination of twenty years of study and practical experience by one of the world's leading pro-family activists, this manuscript is uniquely valuable. However, the author, acutely aware of the increasing urgent nature of the subject, intends that this book have the widest possible circulation in the shortest period of time, and he has therefore decided to forgo the pursuit of financial compensation in order to remove all constraints to its immediate, broad distribution. You, the reader, are thus encouraged to make the fullest use of this entirely free resource. If you appreciate the value of this book, and the author's liberality in offering it freely to the world, please consider making a voluntary donation at his website, www.defendthefamily.com, where you may also find additional helpful resources.

*In Christ's Service,
The Publisher*

Unless otherwise noted, Scripture references are from the King James Version.
Biblical citations may be rephrased in modern language, despite appearing in quotes.

The reader will notice that the word "gay" always appears in quotes unless it is part of a larger quotation from a source that does not follow this convention. For efficiency, the author appreciates the option of using a one-syllable word in place of the five-syllable word "homosexual," but is unwilling to grant that homosexuality is gay (i.e. happy and carefree).

First Edition, Version 1.1

Dedication:

This book is dedicated to Pastor Lon Mabon, in recognition of his selfless perseverance in standing for the lifesaving principles of Biblical truth, often at great personal cost.

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Foreword

A Word About Sin

I believe that the purpose of life is to be conformed to the character of Jesus Christ, through a life-long series of challenges uniquely designed for each person by God Himself.

How we face our challenges defines us eternally, and in the end is the only thing that matters. A thousand years from now, the earthly impact of the choices we have made and the work we have done will be virtually meaningless. Yet the Bible tells us that each of us will still exist as an individual person in the presence of God or in hell. The person we will be is the product of our choices here on earth.

The challenges we face in life are not punishments sent by God. They are tests. They are our opportunities to choose between good and evil, between spiritual life and death.

Challenges come in many forms but each one is tailored to meet our specific strengths and weaknesses as individuals.

Same-sex attraction is a challenge faced by many. It is no more or less immoral than the temptation to steal or to commit adultery. It is just one of many forms of testing that human beings can encounter. As with any other temptation, one must choose whether to indulge in it or struggle to overcome it.

What distinguishes homosexuality (the indulgence of same-sex attraction) from other sins is that some of those who practice it have created a social and political movement to normalize and legitimize it. They deny that homosexuality is a sin and insist (militantly) that society embrace homosexual relationships as equivalent to marriage and the natural family.

That is the reason for this book. It is not written to define homosexuality per se as a greater sin than

others that plague our society (although we will address the relative gravity of homosexual sin in these pages). Neither is it written to single out homosexuals for condemnation. Indeed, there but for the grace of God goes any of us.

Nor does this book intend to imply that the author in any way esteems himself personally above any of those who define themselves by their homosexual inclinations. I too am a sinner, saved only by my acceptance of the sacrifice of Jesus Christ on the cross for my sins (John 3:16-18). From the eternal perspective, the only difference between them and me is that I admit that my sin is sin, while they claim that their choice to give in to same-sex attraction is an act of righteousness (or is morally neutral).

However, this book does condemn, in the strongest possible terms, the homosexual *movement* and its destructive agenda for social change. As the Scripture warns: “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!” (Isaiah 5:20-21).

How should we respond to a movement whose fruit, the Bible warns, is a society “filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness...envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable [and] unmerciful”? (Romans 1:26-32) How can we love these “enemies” (Mathew 5:44) while at the same time “overcoming evil with good”? (Romans 12:21).

The rise of this “gay” movement represents one of the toughest moral (and political) challenges the church has ever faced, and we cannot confuse our duty to love the sinner with tolerance for the evil institution that movement has created. The Christian response to its agenda must be one of uncompromising opposition. Our duty to be salt and light to society, and to love our neighbors as ourselves, compels us.

This book is written to equip believers for this work.

Introduction

Why the Homosexual Agenda Should Concern Every Christian

In 1992, while I was serving as the chief spokesman for a high-profile anti-homosexuality ballot measure in Oregon, my family took in an ex-homosexual man who was dying of AIDS. I was somewhat fearful of the disease (I never really trusted the assurances of the public health services) yet I felt very strongly that God wanted us to care for Sonny. My feelings were confirmed when God miraculously provided a uniquely suitable house for us all to live in (the only rental we could afford in the only school district we had chosen), complete with a separate daylight basement apartment for him. Sonny lived with our family for the last year of his life.

Sonny had suffered the ravages, both spiritual and physical, of the homosexual life, beginning when he was raped at the age of seven in the men's room of a YMCA. He confessed to me his involvement in twenty years of activities too defiling and sordid to describe here. Yet when faced with his own imminent death, Sonny invited Jesus Christ into his life, renounced homosexuality, and was born again. God blessed his decision by providing him, during the final months of his life, with friends, a Christian family, and the love he had never previously known.

I was privileged to share Sonny's last moments of consciousness in the hospital on the night that he died. Four of his closest Christian friends, two former satanists, an ex-lesbian and myself (a recovered alcoholic and drug addict) showed up unexpectedly in his hospital room (one had even brought her guitar) and sang Sonny's favorite worship songs with him. Then the four of us laid hands upon him and asked the Lord in His mercy to take him home. It was one of the sweetest experiences of my Christian life. Sonny drifted off to sleep and died later that night. He was unafraid and at peace.

This book begins with this personal testimony because I want the reader to understand how deeply I personally care about the men and women who struggle with a homosexual "orientation." I normally decline to affirm my compassion for homosexuals in my talks on this topic precisely to avoid the appearance that a "disclaimer" is necessary to prove that one is not a hater or "homophobe." I discovered early in my career as a defender of family values that "gay" activists and their allies use the accusation of hatred as a weapon, not because they believe it is true (they know that most of their opponents do not hate them), but because it is a very effective tool of psychological manipulation --

especially when used against Christians.

How does the accusation of “hate” manipulate Christians? Being called hateful or “mean-spirited” makes Christians feel that we have failed to be a good witness of Christ. We know that our Christian duty is to show the love of God through the example of our lives and the way we treat others. We also know that to hate one’s fellow man is to break the second great commandment.

“Gay” political strategists know this about us as well. (Indeed, many homosexual activists were raised in supposedly Christian homes where parental hypocrisy or misguided legalism helped to alienate them from the church.) However, within these strategists’ end-justifies-the-means political philosophy, Christian compassion is seen not as a virtue to emulate but as a weakness to exploit for political advantage. They accuse us of hating homosexuals simply because they know it puts us on the defensive, which gives them a psychological advantage in fighting us for control of the culture. It is a calculated and cynical tactic, designed to turn Christians’ greatest strength into our greatest weakness.

I know this from personal experience. During the Oregon ballot measure campaign -- throughout the very same weeks and months that my family was helping Sonny battle the horrible complications of slow death by AIDS -- I was being continually attacked in the public media as a “gay-basher” and “hate-monger” by the Oregon “gay” community.

While Sonny was living with us, I assiduously avoided any appearance of exploiting him for political or public relations benefit and rarely if ever mentioned him in my many public debates and media interviews. However, many “gay” political leaders and their allies knew that we were caring for Sonny in our home. Nevertheless, they coolly conducted a long, ruthless and very personal campaign of character assassination, in order to discredit my representation of the homosexual issue to the public.

The lesson here for the church is that accusations of hatred from the “gay” community and its allies will never be silenced by evidence that Christians have genuine compassion towards homosexuals. The “gay” activists will be satisfied by nothing less than the total capitulation of the culture to their agenda. In facing this challenge, Christians must be prepared to do good works, to love and minister to homosexuals, without receiving public credit.

We must also resist the temptation to compromise our Biblical values to “earn the respect” of our accusers or silence their criticism. Such a response is not only personally self-destructive, it also doesn’t work. Their implied promise to respect our compromise is a trap laid to ensnare the gullible and the weak-of-faith.

Christians have a reputation for being among the most gullible members of society because our desire to see the good in others makes us more vulnerable to exploitation by deceivers. The Lord, knowing that we are like sheep among wolves, specifically warns us to be “wise as serpents but innocent as doves” when we try to have an impact on the world (Matthew 10:16). Scripture also warns us that unrepentant homosexuals, being the very epitome of “reprobate” thinkers, are “filled” with deceit. (Romans 1:26-32).

As much as we care for individual “gays” and lesbians we may know as family members, neighbors or co-workers, and as much as we want all homosexuals to be saved and delivered from their bondage to sin, we cannot ignore that our “gay” activist adversaries are some of the “wolves” we were warned about. They are cunning and relentless pursuers of their own selfish interests, which they cannot achieve without first defeating us.

Why should the “gay” agenda concern every Christian? Because it is rooted in a philosophy that is the antithesis of everything we stand for, a philosophy that is even now supplanting our values in the hearts and minds of our neighbors throughout Western Civilization.

The “gay” goal for society is to replace Judeo-Christian sexual morality (monogamous heterosexual marriage and the natural family) with an alternative moral system that embraces “sexual freedom.” They know they can have no real acceptance in a society which restricts sex to authentic marriage, so “gay” activists have worked, literally for generations, to destroy marriage-based culture -- by aggressively promoting *heterosexual* promiscuity and fostering hostility against the chief opponent of promiscuity, the Christian church. As respect for family values and Christianity has declined, their own political power, as champions of “sexual freedom,” has increased proportionally.

We have watched the destructive consequences of “sexual freedom” unfold in Western Civilization for many years now without recognizing the “gay” movement as its driving force. Now the church must wake up to the reality that the so-called “culture war” is, more than anything else, a contest between the opposing and contradictory philosophies of activist homosexuals and Christians. And we must act accordingly, despite the fact that they, and those they have duped, will call us “haters.”



Section One:

The Homosexual Agenda

CHAPTER 1: PRO-FAMILY ANSWERS TO Common QUESTIONS ABOUT HOMOSEXUALITY AND THE “GAY” AGENDA

Following are relatively short and simple answers to some of the most common questions that Christians are likely to face in dealing with the homosexual issue. Most of the issues are addressed in greater depth in later chapters. Those readers who dislike the Q&A format (I myself am usually among them), may skip this section without missing any important facts. However, it provides concise summaries of most of the key arguments so those with limited study time are urged to start here.

Q1. What is the “gay agenda”?

A1. An agenda is simply a list of things to accomplish. Every political movement has one.

Gay activists say their goal is social acceptance. However, in all of the Bible-based religions (Judaism, Christianity and, indirectly, Islam), sexual conduct is forbidden outside of monogamous heterosexual marriage. So logically, to achieve acceptance, “gays” *must* promote an anti-Biblical morality. Thus, their *necessary* goal is the replacement of Biblical sexual morality with some other moral system that allows “sexual freedom.” In other words, especially in “Christian” America, the agenda of the “gay” movement is to defeat Christianity.

For an actual list of specific action items in the “gay” agenda see their published *List of Demands* from 1972 and 1993 in Section 4.

Q2. What is the Christian agenda?

A2. The Christian agenda is summarized by Jesus in His command to “Go forth into to all the world, make disciples of every nation, teaching them to obey my commandments” (Matthew 28:19-20).

The commandments of God are given for our protection and success in life (Deuteronomy 10:12-13), because “the wages of sin is death” (Romans 6:23). So, in the plain logic of the Bible, the Christian agenda is to promote life, by teaching and encouraging people to obey God. In contrast, the “gay” agenda is to promote death, by teaching and encouraging people to disobey God.

Q3. What does God command about homosexuality?

A3. God commands that sexual behavior is to be limited to heterosexual marriage. *All* sex outside of marriage -- adultery, fornication, homosexuality -- is forbidden because of the destructive consequences of these sins. Special warnings against homosexuality are given many places in Scripture, including Genesis 19, Leviticus 18:22 and 20:13, Romans 1:24-32, and I Corinthians 6:9-11. For a more thorough treatment of this topic see Chapter 2.

Q3. Does God make some people “gay?”

A3. God does not cause a person to sin (James 1:13), but he allows each of us to face the temptation to sin (1 Corinthians 10:13). “Being gay” means that one is tempted by same-gender sexual attraction. Homosexual attraction is just one of many forms of temptation that can affect human beings. Does God make people greedy? Lustful? Proud? Does He make them thieves? Gossips? Idolaters? The answer is the same for all: *no*.

Q4. Is homosexuality a choice?

A4. People don’t usually choose their area of weakness, but we each choose whether or not to give in to the temptations that beset us. Homosexual temptation does not justify sexual self-indulgence any more than anger justifies murder. God does not cause people to have no choice in behavior that He condemns.

Q5. Is homosexuality “normal” for “gays?”

A5. “Gays” are not created differently from everyone else. They have heterosexual bodies, with reproductive organs which are designed to make babies. Their sexual urges originate in the same chemical processes in their reproductive systems as everyone else. But for various reasons their sexual “orientation” gets focused in the wrong direction. Orientation is a state of mind, not a biological imperative.

Some people are born as hermaphrodites or “intersexuals,” whose bodies are not distinctly male or female due to a birth defect (they have both sets of genitalia). However, the argument for “gay” normalcy is not bolstered by the existence of these unfortunates, but is in fact weakened, since the “intersex” condition is unarguably a physical deformity whose degree of severity is measured by comparison to the normal heterosexual template. In other words, the exception proves the rule.

Q6. What causes homosexuality?

A6. In my research I have seen three causes of homosexuality: childhood sexual molestation, gender-identity confusion in infancy (in which a child identifies with the wrong gender due to emotional trauma), and the deliberate choice of “gay” sex as an act of rebellion against authority. For more on this topic see Chapter 4.

Q7. What is sexual orientation?

A7. Orientation means perspective. It describes the relationship between the perceiver and the thing being perceived. A person’s sexual orientation is defined by the focus of his or her sexual interest. Thus, there are as many sexual orientations as there are objects of sexual interest: people of the opposite sex (heterosexuality), people of the same sex (homosexuality), children (pedophilia), animals (bestiality), even inanimate objects such as shoes (various “fetishes”). A list of 30 sexual orientations, from the *Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition* is provided in Section 4.

Q8. What is the difference between homosexual behavior and homosexual orientation?

A8. Homosexual behavior is a deliberate, voluntary, willful act. Orientation is a state of mind like attitude.

Q9. Can sexual orientation be changed?

A9. Any state of mind, no matter how deeply rooted, is subject to change based on the strength of the desire to do so. Biblically we know that “nothing is impossible with God” (Proverbs 23:7) and that ex-“gays” have been a part of the church from the beginning (I Corinthians 6:9-11). Homosexuals can change both their behavior and their orientation. Ex-“gay” organizations and health-care professionals have helped many thousands of people all over the world to restore themselves to a normal heterosexual orientation. In fact, the majority of those who develop same-sex attraction in adolescence experience a spontaneous realignment to a heterosexual orientation over time (see *Fact Sheet on Same Sex Attraction and Immutability* in Section 4).

Q10. What percentage of the population is homosexual?

A10. The National Health and Social Life Survey, done by the National Opinion Research Center of the University of Chicago in 1994 established a trustworthy baseline. It found that 1% of US females and 1-3% of U.S. males were homosexual (Laumann, Edward O., Gagnon, John H., Michael, Robert T., and Michaels, Stuart. *The Social Organization of Sexuality: Sexual Practices in the United States*, The University of Chicago Press, Chicago, 2000 edition, p. 293). However, because homosexuality is an acquired condition one would expect to see a rise in homosexual self-identification and behavior

in a society that legitimizes it, especially among the youth. In fact, in 2005, the National Center for Health Statistics showed a dramatic increase in reported homosexual experience among young women and men: "Among adults ages 15 to 44, almost 3 percent of men and 4 percent of women reported having a sexual experience with a member of the same sex within the past year, and over their lifetimes, 6 percent of men and 11 percent of women had such experiences" Lewin, Tamar, "Nationwide Survey Includes Data on Teenage Sex Habits," *The New York Times*, September 16, 2005.

Q11. Is homosexual behavior healthy?

A11. Homosexual behavior is associated with numerous mental and physical health problems. Scripturally, we are told in Romans 1:26-27 that both male and female homosexuals, "receive in themselves the penalty of their error which is due" meaning, in part, that they experience the natural consequences of using their bodies to do things they were not designed for. Secular science confirms this Biblical truth. Resources regarding the severe health consequences of "gay" sex are provided in Section 4. Some mental health problems associated with homosexuality are also addressed in Chapter 4.

Q12. What is homophobia?

A12. Homophobia is an obscure psychiatric term originally coined to define "a person's fear of his or her own same-sex attraction." It has been redefined and popularized by the political strategists of the "gay" movement to characterize *all* disapproval of homosexuality as a form of hatred and fear akin to mental illness (a phobia is an anxiety disorder). The word "homophobia" is today not a scientific term, but a propaganda tool for psychological manipulation. (For more on this topic see Chapter 8).

Q13. Is it hateful to say that homosexuality is wrong?

A13. It is never hateful to state the truth about sin, since sin kills and the truth can set one free from sin and its horrific consequences (John 8:34-36). In fact, the book of Ezekiel instructs us that we have a positive duty to warn people about sin, and that we will be held accountable by God if we fail to do so (Ezekiel 3:18-19, 33:7-9).

Q14. Is homosexuality truly a sin?

A 14. Homosexuality is condemned in Scripture in the harshest possible language. The original Hebrew word *toeva*, (translated "abomination") is literally the strongest term of condemnation in the Bible. For a more thorough discussion of homosexuality in the Bible see Chapter 2.

Q15. What is discrimination?

A15. Discrimination is the act of choosing among options. In the context of civil rights, discrimination means accepting or rejecting people based on criteria such as race or skin color. The Bible

specifically prohibits such discrimination by and among Christians. It states in Galatians 3:18 for example, “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.”

Q16. Is it wrong to discriminate against homosexuality?

A16. Discrimination based on race or skin color is morally wrong because there is no legitimate reason for it -- the criteria are both morally neutral and immutable. Such discrimination springs from irrational prejudice. However, homosexuality involves voluntary sexual conduct that has negative personal and social consequences. It is perfectly reasonable and responsible to discriminate against homosexuality on religious, moral, sociological and public health grounds. As the Scripture states in Ephesians 5:11, “[H]ave no fellowship with the unfruitful works of darkness, but rather expose them.”

Q17. What is tolerance?

A17. For most people, “tolerance” means putting up with something we don’t like in order to serve the greater good of public civility. “Gay” activists, however, use the term to mean total and unconditional acceptance of homosexuality in all of its aspects.

Q 18. Should Christians tolerate homosexuality?

A18. It depends. We should show a high degree of tolerance for the right of people to define themselves in their own minds as “gay” or lesbian (freedom of thought). We should have low tolerance for sodomy and other conduct that damages the body and spreads disease. We must always weigh the good or harm of the thing we are being asked to tolerate against the consequences of tolerating it. See our graph titled “Triangle of Tolerance” in Chapter 8.

Q19. What is Heterosexism?

A19. Heterosexism is another word invented by “gay” political strategists. It is designed to derogate the belief that heterosexual marriage and the natural family should be accepted as the norm by society, and that this norm should be upheld in social institutions -- for example, public schools should assume that children come from natural families and use words such as “wife,” “husband,” “father” and “mother” when mentioning family life. “Gay” activists insist that such words are discriminatory and should not be taught to children.

Q20. Is it wrong to be “heterosexist?”

A20. No one should ever apologize for asserting the superiority of the natural family over its unnatural alternatives.

Q21. Does acceptance of homosexuality harm society?

A21. Acceptance of sexual promiscuity in any form threatens society because it undermines the ideal of fidelity in marriage. Marriage is an institution designed by God and embraced by most civilizations in history. It serves to protect the integrity and cohesiveness of the natural family from the disintegrative pressure of behaviors such as promiscuity, which threaten its survival. Simply, the philosophy of “sexual freedom,” on which the “gay” agenda is based, promotes self-gratification over self-restraint, causing both men and women to put their sexual desires ahead of the needs of their spouses and children. The result is an increase in adultery, divorce, abandonment and dysfunctional child-raising practices. This perhaps helps to explain why the Scripture warns that homosexuality and adultery are linked together as sins which cause the land itself “to vomit out its inhabitants” (Leviticus 18:2-28).

Q22. Can children become homosexual?

A22. Young people copy the behaviors that they see around them, and the more homosexuality is practiced openly and promoted as a normal and healthy behavioral option, the more young people will experiment with it. *Any* form of conduct will increase when it is legitimized in popular culture (consider the bizarre phenomenon of tongue-piercing). This simple fact alone debunks the “gay” theory that “homosexual orientation” is an innate, biologically predetermined condition. And this is an enormously important observation, because if “homosexual orientation” is not innate (and “gays” have never even remotely succeeded in proving that it is), then it is somehow acquired -- meaning that a great many children in the current generation are at risk of becoming homosexual. For more on this question see Chapter 8.

Q23. Isn't homosexuality OK if “gays” really love each other?

A23. The attempt to legitimize homosexuality by recasting it as form of romantic attraction ignores the fact that romance is a part of *most* illicit relationships. Is it acceptable for men or women to abandon their spouses and children because they've fallen in love with someone else? Hollywood may consider “true love” as a justification for adultery and other non-marital sexual unions, but God doesn't. For more on this issue see Chapter 2.

Q24. Why do we condemn homosexuals' behavior, when some heterosexuals engage in the same acts?

A24. God restricts sex exclusively to marriage, and His focus is not on sexual acts but sexual relationships. Biblically speaking, the question is not so much what you do, but with whom you do it (Hebrews 13:4). For more on this issue see Chapter 2.

Q25. How does the “gay” movement advance its agenda?

A25. First, it promotes “sexual freedom” in society and culture, both directly and through supposedly objective allies (e.g. Alfred Kinsey, the man who launched the so-called “sexual revolution” was an in-the-closet “gay” activist). In promoting “sexual freedom,” the homosexual movement purposefully corrupts public morality and undermines Christian efforts to promote personal self-restraint and marital faithfulness.

Second, they “divide and conquer” the enemy (Christians) by infiltrating and subverting pro-family organizations, including churches and religious institutions. These organizations, especially those that operate by democratic principles, are very vulnerable to manipulation by organized groups of activists. This has been true, for example, in the more liberal “mainstream” church denominations, whose declining membership and top-down organization has helped to maximize the power of homosexuals in their policy-making bodies.

Q26. Why would “gays” promote *heterosexual* immorality?

A26. Every act of sexual sin by heterosexuals serves the “gay” interest by lessening the public will to uphold public morality (no one wants to be called a hypocrite). The best example of “gay” promotion of heterosexual immorality is seen in their aggressive defense of the abortion industry. Obviously, homosexuals cannot have an “unwanted pregnancy,” yet in my extensive experience, the *majority* of “pro-choice” street activists at abortion clinics are homosexuals. This is so because they know that preserving the *heterosexual’s* option to destroy unborn life is essential to maintaining “sexual freedom” as a social norm. If heterosexual women lost their choice to legally kill their unborn offspring, the resulting inevitable shift of emphasis from self-gratification to family responsibility in such a large section of the population would change the entire culture.

“Gays” are also notoriously prevalent in the pornography industry.

Q27. Aren’t “gays” just one small part of the problem?

A27. Of course, the “gay” movement has many allies in its campaign to promote sexual immorality, but it is the only social movement in the history of the world whose primary purpose is to eliminate social restraints on sexual conduct. It is heavily funded, highly organized and strategically positioned to maximize its ability to change societies and cultures.

Q28. What about “gay” Christians?

A28. “Gay” apologists say that God approves of their active indulgence in homosexual sin. Yet can one be in Christ Jesus and actively oppose His teaching? Simply invoking His name does not legitimize false acts or beliefs: “Did we not cast out demons in your name?” asked one group of heretics to Jesus. “Go away from me, I never knew you,” He replied (Matthew 7:21-23).

That having been said, I believe that there are actually many “gay” Christians, meaning genuine believers who struggle with unwanted same-sex attraction. By my definition a “gay” Christian is a person who confesses the truth that homosexual conduct is wrong and takes active steps to overcome the temptation to indulge in it, even if he or she is not always successful.

In this way, the “gay” Christian is not different from Christian people who struggle with various other sins. The Scripture tells us that “all have sinned and fallen short of the glory of God” (Romans 3:23). “If we say we have no sin, we are a liar and the truth is not in us” (1 John 1:18). And, importantly, “if we are guilty in any sin, we are guilty of all” (James 2:10). There is therefore no place for self-righteous judgment of the homosexual struggler by other believers, and thankfully for us all, “there is no condemnation for those who are in Christ Jesus” (Romans 8:1).

Q29. How can we stop the homosexual movement and restore a family-centered society?

A29. To reverse the current trend toward sexual anarchy, society will need to establish new public policies that actively discourage sex outside of marriage, including homosexuality. Such policies should be strong enough to prevent government from facilitating, endorsing or condoning sexual activity outside of marriage, but only as restrictive on personal liberties as necessary to maintain a family-centered culture. One model for such policy might be current laws in some states that criminalize marijuana usage but provide minimal sanctions for violations. People in these states may indulge themselves privately in this harmful conduct but cannot openly recruit others into their lifestyle or use the organs of government to advance their philosophy as normal and healthy.

CHAPTER 2 UNDERSTANDING HOMOSEXUALITY BIBLICALLY

The “Gay” Agenda from the Christian World View

The first chapter of Paul’s epistle to the Romans teaches about self-evident truths, the most important truth being that God’s existence is proved by the creation itself (v. 19). Those who fail to recognize God in creation have no excuse (v. 20). The chapter also teaches that those who consistently reject self-evident truth are eventually “given over to a reprobate mind,” (v. 28) meaning that their thinking gets so filled with false beliefs that they can no longer understand the truth. Paul cites homosexual sin as the prime example of reprobate thinking (v. 26-27). Homosexuals reject the unmistakable heterosexual design of their own bodies, and as a result, “receive in themselves the penalty of their error which is appropriate” (v. 27).

Reprobate thinkers “suppress the truth in unrighteousness” by rejecting the simple and the obvious, and turning to alternative explanations (e.g. “worshipping the creation rather than the Creator”) that allow them to justify their sins. One needs no special knowledge or training to understand homosexual dysfunction and one shouldn’t feel intimidated by sophisticated arguments from science, psychology or sociology which are offered to justify homosexual sin. (This is not to say that science supports the homosexual position. The great preponderance of scientific studies refute “gay” claims, as we will show.)

Neither should any believer expect to persuade pro-“gay” opponents. Self-evident truth is its own proof, but at the same time is so foreign to the reprobate mind that there is no common ground possible in a debate between truth-loving and reprobate thinkers. We speak completely different languages. As the Scripture teaches, Christ, who *is* Truth (John 14:6), and is the designer “through whom all things were made” (John 1:3), is “foolishness to those that are perishing,” (1 Corinthians 1:18).

Paul contrasts the Jews with the Greeks as types of people with opposing world views (1 Corinthians 1:23, Romans 1:16-17). Christ is only a *stumbling block* to the Jews because they are our spiritual cousins who agree that God created this world by His own design and that a Messiah was prophesied. They just don’t recognize that Jesus is the Messiah.

But to the ancient Greeks (the original evolutionists) Christ and all of the Bible are *foolishness* because they represent a different set of presuppositions (foundational beliefs) about the origin and purpose of life. Importantly, people with a reprobate mind aren't necessarily unintelligent, it's just that their fundamental beliefs are wrong and thus their conclusions about things are not sound.

A Review of Homosexuality in the Bible

The first lesson of Scripture regarding sexuality is that we are all created with male and female gender and that this complimentary heterosexual duality reflects the very image of God (Genesis 1:27). God designed us as two halves of one whole and our sexuality is unalterably rooted in this heterosexual design. Jesus restated this precept in Matthew 19:4-6 and Mark 10:6-8: "But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they two shall be one flesh."

The first mention of homosexuality (according to one school of interpretation) is Genesis 9:22-24, when Ham "saw [or uncovered] the nakedness of his father" and was then cursed by his father when "Noah woke from his wine and knew what his younger son had done to him." To "uncover nakedness" is a Jewish idiom meaning to have sexual relations (see Leviticus 18-20). In *Call of the Torah*, Rabbi Elie Munk cites Hebrew scholars who also interpret Ham's violation as "an act of pederasty" (p. 220). Thus Ham becomes "Canaan," for whom the land of Canaan is named.

One school of Jewish tradition holds that the "last straw" of human wickedness which caused God to bring the flood upon the earth, was the advent of "homosexual marriage" (*ibid.*), implying that Ham had been corrupted by homosexual sin in the pre-flood society, and carried the vice like a virus into the new world. Significantly, it was Ham's near descendants who founded and populated the Canaanite cities of Sodom and Gomorrah.

Sodom, is, of course, the site of the most infamous homosexual scandal of history. Genesis 19 records the incident. "Gay" theologians have claimed that the sin of Sodom which caused God to destroy it was "inhospitality." However Jude 1:7 states that "Sodom and Gomorrah, and the cities about them in like manner...are set forth for an example, suffering the vengeance of eternal fire," for "giving themselves over to fornication, and going after strange flesh." (We will address "gay theology" at length below.)

The Book of Leviticus, stating the law as it was given to Moses by God, contains the harshest language against homosexuality in Scripture. It is designated in Leviticus 18:22 and 20:13 as an "abomination," which is a translation of *toeva*, the strongest possible condemnation in the Hebrew language. Leviticus teaches that homosexuality is so evil and defiling that it is listed along with adultery, incest, child sacrifice and bestiality as sins which cause the land itself to "vomit out" its inhabitants (Leviticus 18:25).

Judges 19 tells of another homosexual scandal reminiscent of Sodom and Gomorrah. In this story, however, the men of the city (of the Tribe of Benjamin), ravaged and killed the concubine of their intended victim in place of the man himself. The Benjamites' unwillingness to repent then led to civil war among the tribes.

Homosexuality is condemned continually throughout the Old Testament, where it is most often mentioned in conjunction with pagan ritual prostitution. For example Deuteronomy 23:17-18

states, “There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog [homosexual prostitute], into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.” Homosexual perversion was an integral part of pagan idolatry, and its practice continually evoked God’s anger against the Israelite kings. One king who “did what was right in the sight of the Lord” is Josiah, who was commended by the Lord for his proactive repentance for the sins of Judah and told that he would be spared the coming judgment (2 Kings 23:24). He is honored in Scripture for breaking down the high places (of pagan ritual), and destroying “the houses of the sodomites” (23:7).

We emphasize here that the condemnation of homosexuality is not limited to the letter of the Mosaic law. This is important, because “gay” apologists now compare the ban on homosexuality to other “repealed” sections of the law, such as the ban on eating oysters, to claim that “gay” relationships are no longer against God’s law. While it is true that those who abide in Christ are not subject to the letter of the Mosaic law as it was understood in the Old Testament (John 1:17, 4:23, Romans 6:14; 7:6-7), the *principles* of the law are constant and perpetually binding (Psalm 119:44-45, Matthew 5:17-18). This is especially clear in the matter of the law banning homosexuality, which both pre-dates the Mosaic law, and is repeatedly affirmed in the New Testament.

The New Testament scriptures most useful in this study include Romans 1:18-32 and 1 Corinthians 6:9-11. As noted above, the Romans passage explains that homosexuality is a punishment for those who deliberately reject God’s truth as manifested in the self-evident heterosexual design of their bodies and are thus given over to a reprobate mind. They then suffer the natural consequences of their conduct in themselves (v. 27), while at the same time exhibiting a range of destructive anti-social behaviors (v. 28-32). I Corinthians 6:9-11, the “ex-gay passage” offers the good news that people can be and have been delivered from homosexuality. Importantly, this passage tells us that “ex-gays” were a recognized part of the early church.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, *nor effeminate, nor abusers of themselves with mankind*, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such *were* some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. (Emphasis added.)

Early Church Authorities

The following series of quotes, is part of a larger set which was compiled by the Christian writer and researcher Allan Dobras and published online at the Culture and Family Institute of Concerned Women for America (www.cultureandfamily.org). It was published to refute

postmodernists and homosexual activists [who] have made a serious effort to remold public opinion regarding homosexual behavior. In a basic sense, these efforts are intended to show that the Biblical texts — from which Western culture has derived

its concepts of homosexuality — have been misunderstood. They attribute these “misunderstandings” to inaccurate translations and the confusion of modern commentators on the substance of what the writers of the Bible actually meant when they discussed homosexual behavior, or what the Bible calls “sodomy.” Fortunately, a significant number of writings by patriarchs of the faith and other early commentators express — in forthright and unambiguous terms — personal views of same-sex sexual behavior. The following commentaries reflect these views:

Philo of Alexandria (c. 20 B.C. to A.D. 50), Jewish philosopher, theologian and contemporary of Jesus and Paul, writing on the life of Abraham:

The land of the Sodomites, a part of Canaan afterwards called Palestinian Syria, was brimful of innumerable iniquities, particularly such as arise from gluttony and lewdness, and multiplied and enlarged every other possible pleasure with so formidable a menace that it had at last been condemned by the Judge of All...Incapable of bearing such satiety, plunging like cattle, they threw off from their necks the law of nature and applied themselves to ... forbidden forms of intercourse. Not only in their mad lust for women did they violate the marriages of their neighbors, but also men mounted males without respect for the sex nature which the active partner shares with the passive; and so when they tried to beget children they were discovered to be incapable of any but a sterile seed. Yet the discovery availed them not, so much stronger was the force of the lust which mastered them. Then, as little by little they accustomed those who were by nature men to submit to play the part of women, they saddled them with the formidable curse of a female disease. For not only did they emasculate their bodies by luxury and voluptuousness but they worked a further degeneration in their souls and, as far as in them lay, were corrupting the whole of mankind.

Flavius Josephus, Jewish historian (c. A.D. 37-100), commentary on the history of the Jews:

As for adultery, Moses forbade it entirely, as esteeming it a happy thing that men should be wise in the affairs of wedlock; and that it was profitable both to cities and families that children should be known to be genuine. He also abhorred men's lying with their mothers, as one of the greatest crimes; and the like for lying with the father's wife, and with aunts, and sisters, and sons' wives, as all instances of abominable wickedness. He also forbade a man to lie with his wife when she was defiled by her natural purgation: and not to come near brute beasts; nor to approve of the lying with a male, which was to hunt after unlawful pleasures on account of beauty. To those who were guilty of such insolent behavior, he ordained death for their punishment.

Methodius, bishop of Olympus and Patara (A.D. 260-312), commentary on the sin of Sodom:

But we do not say so of that mixture that is contrary to nature, or of any unlawful practice; for such are enmity to God. For the sin of Sodom is contrary to nature, as is also that with brute beasts. But adultery and fornication are against the law; the one whereof is impiety, the other injustice, and, in a word, no other than a great sin. But neither sort of them is without its punishment in its own proper nature. For the practicers of one sort attempt the dissolution of the world, and endeavor to make the natural course of things to change for one that is unnatural; but those of the second sort — the adulterers — are unjust by corrupting others' marriages, and dividing into two what God hath made one, rendering the children suspected, and exposing the true husband to the snares of others. And fornication is the destruction of one's own flesh, not being made use of for the procreation of children, but entirely for the sake of pleasure, which is a mark of incontinency, and not a sign of virtue. All these things are forbidden by the laws; for thus say the oracles: *Thou shalt not lie with mankind as with womankind. For such a one is accursed, and ye shall stone them with stones: they have wrought abomination.*

St. Basil, archbishop of Caesarea in Cappadocia (c. A.D. 330-379), the first canonical epistle:

They who have committed sodomy with men or brutes, murderers, wizards, adulterers, and idolaters, have been thought worthy of the same punishment; therefore observe the same method with these which you do with others. We ought not to make any doubt of receiving those who have repented 30 years for the uncleanness which they committed through ignorance; for their ignorance pleads their pardon, and their willingness in confessing it; therefore command them to be forthwith received, especially if they have tears to prevail on your tenderness, and have [since their lapse] led such a life as to deserve your compassion.

St. John Chrysostom, Archbishop of Constantinople (A.D. 347-407), on Romans 1:26-27:

ALL these affections then were vile, but chiefly the mad lust after males; for the soul is more the sufferer in sins, and more dishonored, than the body in diseases. But behold how here, too, as in the case of the doctrines, he deprives them of excuse, by saying of the women, that "they changed the natural use." For no one, he means, can say that it was by being hindered of legitimate intercourse that they came to this pass, or that it was from having no means to fulfill their desire that they were driven into this monstrous insaneness. For the changing implies possession. Which also when discoursing upon the doctrines he said, "They changed the truth of God for a lie." And with regard to the men again, he shows the same thing by saying, "Leaving

the natural use of the woman.” . . . For genuine pleasure is that which is according to nature. But when God hath left one, then all things are turned upside down. And thus not only was their doctrine Satanical, but their life, too, was diabolical.

St. Augustine of Hippo (A.D. 354–430), *Confessions*, commenting on Genesis 19:

Can it ever, at any time or place, be unrighteous for a man to love God with all his heart, with all his soul, and with all his mind; and his neighbor as himself? Similarly, offenses against nature are everywhere and at all times to be held in detestation and should be punished. Such offenses, for example, were those of the Sodomites; and, even if all nations should commit them, they would all be judged guilty of the same crime by the divine law, which has not made men so that they should ever abuse one another in that way. For the fellowship that should be between God and us is violated whenever that nature of which he is the author is polluted by perverted lust.

John Calvin, Protestant reformer and theologian (1509-1564), commentary on Genesis 19 and Romans 1:

Moses sets before our eyes a lively picture of Sodom. For it is hence obvious, how diabolical was their consent in all wickedness, since they all so readily conspired to perpetrate the most abominable crime. The greatness of their iniquity and wantonness, is apparent from the fact, that, in a collected troop, they approach, as enemies, to lay siege to the house of Lot. How blind and impetuous is their lust; since, without shame, they rush together like brute animals! How great their ferocity and cruelty; since they reproachfully threaten the holy man, and proceed to all extremities! Hence also we infer, that they were not contaminated with one vice only, but were given up to all audacity in crime, so that no sense of shame was left them. . . . What Paul says, also refers to the same point: that God punished the impiety of men, when he cast them into such a state of blindness, that they gave themselves up to abominable lusts, and dishonored their own bodies (Romans 1:18.). But when the sense of shame is overcome, and the reins are given to lust, a vile and outrageous barbarism necessarily succeeds, and many kinds of sin are blended together, so that a most confused chaos is the result. But if this severe vengeance of God so fell upon the men of Sodom, that they became blind with rage, and prostituted themselves to all kinds of crime, certainly we shall scarcely be more mildly treated, whose iniquity is the less excusable, because the truth of God has been more clearly revealed unto us.”

Neither may homosexuals appeal to Jewish authorities for Biblical support. Jewish researcher Kevin E. Abrams offers the following quote of Rabbis Marc Angel, Hillel Goldberg and Pinchas Stopler from their joint article in the Winter, 1992-93 edition of *Jewish Action Magazine*:

There is not a single source in all of the disciplines of Jewish sacred literature — halachah, aggadah, philosophy, muscar, mysticism — that tolerates homosexual acts or a homosexual ‘orientation.’ Jews who sanction homosexuality must do so wholly without reference to Jewish sacred literature, in which case their justification has no Jewish standing; or without reference to Jewish sources, in which case they act with ignorance or intellectual dishonesty. The idea, set forth by some of the non-Orthodox leadership, that the Torah prohibited only coercive and non-loving same-sex relationships, thus allowing for a contemporary, voluntary and loving same-sex relationship, is wholly without basis in a single piece of Jewish sacred literature written in the last 3,000 years.

Biblical Law vs. Civil Law Regarding “Sodomy”

In his 1778 restatement of the common law regarding sodomy, Thomas Jefferson, third President of the United States, affirmed the classical definition of “sodomy” as sexual relations between two people of the same gender or between a person and an animal. The source of this ancient law is Leviticus 18:22-23: “You shall not lie with mankind, as with womankind: it is abomination. Neither shall you lie with any beast to defile yourself therewith: neither shall any woman stand before a beast to lie down thereto: it is perversion.” As Jefferson noted, the greater perversion was not bestiality, but homosexuality, because “[b]estiality can never make any progress; it cannot therefore be injurious to society in any great degree, which is the true measure of criminality.” In other words, homosexuality was considered a worse crime than bestiality because it can spread from person to person. (Montesq. Peterson, Merrill D. “Crimes and Punishments” Thomas Jefferson: Writings Public Papers, Literary Classics of the United States, Inc. 1984, pp. 355, 356.)

Jefferson’s observation helps to illuminate a much-misunderstood principle of Biblical law regarding sexual conduct. The principle is that God’s focus is not on forms of sexual conduct, but on types of sexual relationships. God condemns all sex outside of marriage, but does so because of the destructive nature of non-marital relations in all different forms (See Leviticus, chapters 18-22).

This is far different from the modern civil laws regarding sodomy. These vary by jurisdiction but typically define sodomy as anal and/or oral copulation between any two people. However, nowhere in Scripture is sodomy defined in this way. Neither does the Bible specifically forbid such conduct within marriage.

This is not to suggest that it is good, normal or healthy for married couples to participate in these things (anal sex is particularly hazardous to health), but they are not expressly forbidden by God. In marriage, the overarching principle of sexuality can be inferred from the design of the natural family, which argues for sexual relations which are procreative. Still, the Bible is no stranger or opponent to the concept of “recreational sex” between husbands and wives (e.g. Proverbs 5:15-19; Song of Solomon 7). However, as with any conduct that falls under the law of grace, or liberty, we remember with Paul that what is lawful is not always beneficial (1 Corinthians 6:12). Discretion, exercised with prudence, would seem to be the rule for non-procreative sexual conduct

in marriage.

The Biblical/civil distinction is very important, however, from a public policy standpoint. The author, in his capacity as Founding President of the Pro-Family Law Center, had the privilege of co-authoring a petition to the United States Supreme Court in the case of *Lawrence v. Texas* (the sodomy case) asking the justices in advance to reject the *Lawrence* case for review. Unfortunately, the court granted a writ of certiorari (agreed to undertake a review) in the *Lawrence* case and in its ruling sided with the “gay” movement, stripping states of the right to regulate sodomy.

The Texas law under attack in *Lawrence* defined sodomy as oral and/or anal sex between people of the same gender. The case was brought by two homosexual men who had been arrested for committing anal intercourse in a private home. They attacked the law as unconstitutional for singling out same-sex couples for prosecution, while not criminalizing opposite-sex sodomy. In truth, these laws were not being actively enforced in Texas, but the *Lawrence* plaintiffs, it is alleged, staged the incident for the purpose of being arrested to gain legal standing to sue for repeal of the law. The point, however, is that a truly Biblically-informed Supreme Court might never have overturned the Texas law on the grounds of unequal treatment between same-sex and opposite sex-couples because it reflected (perhaps accidentally) the authentic Biblical distinction. In short, Biblically there is no such thing as “heterosexual sodomy.”

A correct understanding of the Biblical principle also helps us overcome two of the most persuasive (if sophomoric) arguments of “gay” activists: first, that it is wrong and unfair to forbid “gays” to have a relationship “with the person whom they love.” This characterization of homosexuality as just another kind of romantic attraction seems quite compelling to the current generation, especially young women. But when we recognize that God regulates sex because it is only safe and sanctified within marriage, then we know that romance can never legitimize *any* non-marital sexual relationships. (This should be a warning to the church about its increasing willingness to condone “cohabitation.”) Romantic attraction can be a factor in nearly every type of illicit sexual relationship: between family members (incest), between people married to others (adultery), between unmarried people (fornication) and so on. It does not justify any of these sexual unions.

The second argument defeated by understanding the Biblical principle is that “heterosexuals engage in the same sexual acts, so it is hypocritical for them to single out ‘gays’ for condemnation.” From a purely spiritual standpoint, the issue is not sexual acts but sexual relationships, so the question is not what you do, but with whom you do it. If it is a consensual act with your husband or wife, you’re not under condemnation. If it is with anyone else, you are. As a practical matter, society has an interest in preserving public health, and it is arguably reasonable for government to criminalize certain acts, such as anal intercourse, which is the primary means of transmission for certain diseases such as AIDS. However, even in this situation, no one who obeys the Biblical instruction to be abstinent before marriage and faithful within it will be at risk of catching or transmitting these diseases through sex. In contrast, most non-marital heterosexual relationships tend by nature to be promiscuous and “adventurous” (some would say “reckless”) and thus highly risky; all the more so homosexual relationships, since normal intercourse is not even an option in them.

An excellent source of additional information on homosexuality from a Biblical perspective is the website of Dr. Robert Gagnon of Pittsburgh Theological Seminary: www.robagnon.net.

Chapter 3: The Homosexual War Against the American Church

Subversion of the Church

That homosexual activists have developed sophisticated tactics for politically neutralizing Christians is a fact lost on most of the church. Indeed, few Christians are even aware that the implicit goal of the “gay” movement is the replacement of our society’s Judeo-Christian sexual ethic (i.e. marriage and the natural family) with an anything-goes sexual morality -- or that homosexual political activism has been the main driving force behind the anti-family movement (including the abortion and porn industries) since before in-the-closet “gay” activist Alfred Kinsey launched the sexual revolution in America in 1948.

As simplistic as it may sound, the culture war in America is, at its core, a battle between Christians and homosexuals. It is a winner-take-all fight to determine whose presuppositions about sexual morality will form the foundation of all of our laws and policies. Frankly, the homosexuals have been winning this fight for many decades because the church has been asleep. Church leaders must educate themselves about the homosexual strategy to control or discredit the church and the extent to which it has already succeeded.

In 1987, two homosexual political strategists, Marshall K. Kirk & Erastes Pill, published a now infamous article in *Guide Magazine* under the title, “The Overhauling of Straight America” (see Section Four for more quotations from this article). In it they summarized their strategy.

While public opinion is one primary source of mainstream values, religious authority is the other. When conservative churches condemn gays, there are only two things we can do to confound the homophobia of true believers. First, we can use talk to muddy the moral waters. This means publicizing support for gays by more moderate churches, raising theological objections of our own about conservative interpretations of biblical teachings, and exposing hatred and inconsistency. Second,

we can undermine the moral authority of homophobic churches by portraying them as antiquated backwaters, badly out of step with the times and with the latest findings of psychology. Against the mighty pull of institutional Religion one must set the mightier draw of Science and Public Opinion (the shield and word of that accursed “secular humanism”). Such an unholy alliance has worked well against churches before, on such topics as divorce and abortion. With enough open talk about the prevalence and acceptability of homosexuality, that alliance can work again here.

Since the publication of “The Overhauling of Straight America,” the “gay” movement has enjoyed success in the religious sphere far beyond what its writers envisioned. The following are just a few examples of their victories in the past few of years:

- The California Council of Churches, representing 21 member denominations, elected as its president the “Reverend” Gwynne Guibord, an open Lesbian (“Homosexual denomination’s exec elected president of Calif. church council,” *Baptist Press*, February 13, 2001).
- In Dallas, Texas, a \$35 million dollar “church” facility, called the Cathedral of Hope, was dedicated as the world’s “gay and lesbian mecca:” a symbol of “gay Christianity” equivalent in the eyes of its creators to Vatican City for Catholics and Salt Lake City for Mormons (*Wikipedia*).
- The “Reverend” Troy Perry, founder of the 300- “church” -strong homosexual denomination called the Metropolitan Community Church, was appointed to the Board of Trustees of Chicago Theological Seminary and invited to lead Chapel Service at Yale Divinity School (Metropolitan Community Church news release, August 1, 2002).
- Soulforce, the “gay Christian” pressure group, now with chapters in many states, gained national publicity for its campaign against “spiritual violence” (i.e. failure to affirm homosexuality as normal) by physically invading the Southern Baptist Convention on June 11, 2002. Anti-Baptist “civil disobedience” tactics have continued, including a March 26, 2007 incident in which a dozen homosexual activists were arrested for staging a sit-in at the office of Albert Mohler, President of the Southern Baptist Theological Seminary (equalityridewhosoever. blogspot.com, March 27, 2007).
- In 2008, the Bishops of the Episcopal Church in California actively campaigned against Proposition 8, which defined marriage as only between one man and one woman in the California constitution (“Episcopal bishops join effort against Prop. 8,” *One News Now*, September 10, 2008).

What these examples reveal is that the homosexual movement is now using several different tactics to defeat the church. The first is pitting “liberal” churches against Biblically conservative ones

in an effort to divide and conquer. The second is direct competition with the church for moral authority in the culture through the legitimization of “gay” congregations which preach an alternative “gay” theology. The third tactic, not prescribed in Kirk and Pill’s blueprint, is the covert infiltration of conservative churches by “gay” activist saboteurs and change-agents.

Church Neutralization Tactic #1: Divide and Conquer

The “Gay Christian” arm of the homosexual political movement was started in 1968 by a former Pentecostal minister named Troy Perry. Perry founded the Universal Fellowship of Metropolitan Community Churches (UFMCC) in that year.

Perry’s organization would eventually spawn the stand-alone “gay” religious community we recognize today, but at first it served more as a staging ground for introducing pro-homosexual doctrine into “mainline” Christian denominations. “By 1980,” writes author Joe Dallas, “...Gay caucuses flourished in [some] traditional churches, while...independent gay churches continued their expansion.” Dallas, a former homosexual and erstwhile member of the Metropolitan Community Church (MCC), has written one of the most important books in print on this topic. In *A Strong Delusion: Confronting the “Gay Christian” Movement*, he describes how the first barriers to “gay theology” were overcome by Perry and his followers.

Armed with a stronger theological base, the gay Christian movement sought to mainstream itself within the larger Christian community....On September 9, 1981, the UFMCC applied for membership in the ecumenical National Council of Churches of Christ USA. The amount of controversy raised by a pro-gay denomination joining the NCC can be measured by the NCC’s public response upon hearing, through the media, of the UFMCC’s intentions. Before the UFMCC even filed, the NCC sent them word, also via the media, that any attempt to join their organization would be “impertinent foolishness.”

Undeterred, the UFMCC officially submitted its application, [strategically characterizing] their alignment with other denominations as “part of the healing process.”For two years, representatives of the Metropolitan Community Church participated in extended discussions with the NCC...and...even conducted an ecumenical service for NCC members in the spring of 1983. [Nevertheless, that Fall NCC] decided to table indefinitely, any further plans to accept the UFMCC into membership.

Here is a lesson to the church, for while others might have given up, the homosexual activists did not. Characteristically, they relentlessly pressured the NCC to accommodate them and eventually prevailed. As noted above, an open lesbian came to preside over one of its largest state chapters, and the “gay” cause (i.e. opposing the Bible-believing church), has become a political priority of the organization. Meanwhile, it is now conservative churches who are being challenged to join “the healing process.”

The PFLAG Phenomenon

The homosexuals' key to success is psychological manipulation, which is why they succeeded first with the "liberal" churches. Only a knowledge of and strong commitment to scriptural truth can protect a believer from the manipulation that takes place in "the healing process." As Perry himself acknowledged, "I knew I would have few if any problems with the so-called liberal churches. Liberal churches do not usually deeply involve themselves with Scripture" (Dallas, *A Strong Delusion*, 1996, p.82).

Here lies the greatest danger to the conservative churches, because Perry's observation about liberal churches in general is also true of many "conservative" Christians individually. Far too many "conservative" Christians do not deeply involve themselves with Scripture, especially passages that address uncomfortable topics such as divorce and homosexuality. Why would they, when these topics are seldom if ever addressed by their pastors? (The phenomenon of "seeker sensitivity" -- i.e. the deliberate avoidance of socially controversial doctrine in growth-oriented congregations -- deserves much blame here.) Lack of Biblical knowledge has created a favorable climate for pro-homosexual activism in the church. Homosexual defenders are even now winning the hearts and minds of the more nominal members of "Bible-believing" denominations.

In the privacy of their ministerial associations or board rooms, today's conservative pastors probably dismiss any such pro-homosexual efforts as "impertinent foolishness," but in the end, their smugness will turn to embarrassment if they underestimate their adversary.

An incident at the Baptist William Jewell College in Nashville, Tennessee, is instructive. A December 11, 2002 article in the Baptist Press highlighted a debate in the student senate about whether to add "sexual orientation" to the school's student bill of rights. In response, Department of Psychology Chairperson Patricia Schoenrade went public with a warning that she had witnessed a trend toward affirmation of the homosexuality lifestyle at the school. An outspoken advocate of "gay rights" until accepting Christ in 1998, Schoenrade showed the courage of the converted in speaking out against the pro-"gay" trend at William Jewell. According to her, other faculty at this supposedly conservative institution in the heart of the Bible Belt were afraid to confront the problem for fear of being judged intolerant.

Importantly, the process of converting "conservative" Christians to a pro-homosexual mindset is not blatant, but very subtle. Consider, for example, the tactical accusation by "gay" activists that Christians hate them.

The less confident of the truth of God's word a Christian is, the more easily he or she will be manipulated by being called a hateful (or intolerant) person. Biblically-grounded Christians know that true love never condones sin. Even Jesus' most generous acts of mercy are always tempered with an admonition to "go and sin no more" (John 5:14, 8:1-11). Yet those who are weak in faith or knowledge can be led to believe that compassion for homosexuals requires acceptance of homosexuality. Even worse, some can be persuaded that God created homosexuality and that it is a positive good to be celebrated, and not a challenge to be overcome.

Manipulation of nominal Christians in this way is the stock in trade of a group called Parents and Friends of Lesbians and Gays (PFLAG). PFLAG purports to be a support group for relatives of homosexuals, but in reality it is another political arm of the "gay" movement. Its membership is made

up primarily of two types of people, 1) politically sophisticated homosexual activists, and 2) naive parents and other close relatives of homosexuals, who through guilt and coercion have been induced to support the homosexual agenda. The arm-twisting tactics most often used by their “gay” activist relatives often takes this form: “If you really loved me, you’d accept me as I am and not try to change me.”

Importantly, acceptance in this context does not mean love for the homosexual struggler, but full endorsement of the “gay” person’s decision to embrace a dangerous lifestyle defined by voluntary behavior. Already deeply troubled by the thought that their own parenting mistakes might have caused their children’s homosexual problem, PFLAG parents are anxious to appease and prone to overcompensate. By joining PFLAG, they not only assuage their parental guilt, they avoid being called haters. Indeed, instead of being targets of name-calling, these parents receive praise by the “gay” movement and its allies for being models of “genuine Christian compassion.” This attitude of acceptance without discernment has been called “Nicer than Jesus” Christianity.

The PFLAG phenomenon extends far beyond the membership of the group itself. Many church fellowships and even whole denominations have been emotionally manipulated to reject Biblical truth in favor of the PFLAG position.

Within a denomination the transition usually occurs church-by-church in stages. A church congregation will transition from nominally Bible-believing to pro-gay by first becoming a “welcoming” congregation, in which open homosexuals are welcomed to join in worship even though the church continues to define homosexuality as sin. Almost inevitably the congregation yields to pressure and changes its status to an “affirming” one, in which homosexuality is deemed morally neutral or a positive good. The following, quoted from a regional Episcopalian newsletter, reveals this move away from Scripture:

In June, all parishes received a diocesan letter inquiring as to which parishes wished to be listed in an intra-diocesan directory of parishes that welcome and affirm lesbian, gay, bisexual and transgendered (LGBT) Christians. After receiving input from parishioners at two parish meetings and prayerfully considering the matter at four vestry meetings. . .we stated that we could not reach a consensus with respect to “affirming.” Some parishioners were prepared to include this term in our response, but for others, their understanding of the term “affirming” was in conflict with their views of God’s teaching as manifested in scripture. However, we made it clear that ours is a parish that welcomes, values and supports all of God’s children. . .Given the strong feelings that were stirred by this matter, the vestry formed a committee to continue the dialogue.

Several denominations have been specifically targeted by the “gays” with varying success. In the Episcopal church, certain “progressive” bishops have been ordaining homosexuals as ministers since as early as 1977, a number of such clergy having signed a statement in 1994 declaring homosexuality and heterosexuality to be “morally neutral” (Ibid., p.19). Openly homosexual and pro-homosexual contingents have been active nearly as long in the Presbyterian USA, United Methodist, Lutheran (ELCA, not Missouri Synod), American Baptist, United Church of Christ, and Congregational denominations.

Rhetoric from the pro-homosexual activists is nearly always couched in terms of victims and oppressors. Too often, however, these defenders of homosexuality have not acted as victims' advocates, but as radical self-indulgent militants. At a May 5, 2000 Methodist convention, for example, hundreds of Methodist clergy pledged to disobey the just-reaffirmed policy against ordaining homosexuals, and two Bishops were arrested as part of a human blockade organized for the purpose of closing down the convention ("Anti-gay votes split Methodist conclave," *Sacramento Bee*, May 5, 2000). Following their defeat in the 2008 passage of California's Proposition 8, homosexual activists began a campaign to punish Christians and churches. "Burn their f---ing churches to the ground, and then tax the charred timbers," wrote one activist. "I'm going to give them something to be f---ing scared of. ... I'm a radical who is now on a mission to make them all pay for what they've done," promised another one ("Gay' threats target Christians over same-sex 'marriage' ban," *WorldNetDaily*, November 5, 2008).

We are all-too-painfully aware of the homosexual problems in the Catholic church. Despite the liberal media's attempt to paint the continuing sex-abuse scandals as pedophilia, the age of the victims -- 12-17 years -- belies this characterization. Pedophilia involves prepubescent children. The offense of the accused Catholic clergy is in fact pederasty, the same form of adult/teen male homosexuality practiced by the ancient Greeks.

Psychotherapist Richard Sipe, a laicized Catholic priest and acknowledged expert on sex abuse in the church says that at least 20% of priests are homosexuals; of those, many are organized in a powerful secret network he calls the "lavender mafia" (Dreher, Rod, "The Gay Question," *National Review*, April 22, 2002), Sipe is not alone in this assessment. In his book *Goodbye! Good Men*, Michael S. Rose describes a highly organized and militant homo-fascist network of active Catholic "gays" who punish anyone who opposes them. (Rose, Michael S., *Goodbye! Good Men*, 2002, Regnery Press). Perhaps the most succinct summary of the perspective of conservative Catholics is the title of a document prepared by the lay organization Roman Catholic Faithful (RCF). It reads "The Homosexual Network's Death-Grip on the Roman Catholic Church." RCF was the first group to expose St. Sebastian's Angels, an international coalition of in-the-closet active homosexual priests. Open advocacy of the homosexual lifestyle is carried out in the Catholic church by a group called Dignity.

Even Judaism, whose anti-homosexual traditions run very deep, has not been immune to the persuasive power of "gay" activists. On March 29, 2000, the most liberal branch of Judaism, the Reform faction, voted to allow rabbis to bless same-sex unions in Jewish marriage rituals. Openly homosexual Reform rabbis have been allowed since 1990 ("Presbyterian leaders keep ordination ban on noncelibate gays," *The Orange County Register*, June 26, 1999). Conservative Judaism resisted longer but a 2003 article in the *Jewish Telegraphic Agency* stated that the president of the 800-congregation-strong United Synagogue of Conservative Judaism intends to ask the Rabbinical Assembly (the legislative body of Conservative Jewish congregations) to reconsider whether homosexuality can be accepted under Jewish religious law. The article was titled "Conservatives may rethink stance on gays, but change won't be quick." But change *was* quick. The Jewish Theological Seminary, called the intellectual and spiritual center of Conservative Judaism by *The New York Times*, announced on March 26, 2007 that it would begin accepting openly gay and lesbian candidates into its rabbinical and cantorial schools ("Conservative Jewish Seminary Will Accept Gay Students," *The New York Times*, March 27, 2007).

On a hopeful note, a conservative backlash known as the Confessing Church Movement has been

building in the “mainline” religious community. A collection of articles on this topic was published in the April/May 2002 issue of *The American Enterprise* under the title “Back Toward Orthodoxy.” In these articles, the “Good News” movement of the United Methodist church (which led the counter-attack against “gay marriage” proponents) was credited with reversing a 30-year decline in church membership. Similarly, a strong stand against homosexuality was associated with recent resurgence of the Southern Baptists. In the Presbyterian Church USA, Confessing Church affiliation had grown to 1,000 congregations by June of 2001 (“Talk of Presbyterian Split Grows,” *Christianity Today*, December 3, 2001), a trend which helped that denomination stop a homosexual ordination amendment that year, and again in 2002 by an even larger margin.

Even the Episcopal church has seen an anti-homosexuality backlash, with a small but growing number of churches forming chapters of a pro-family organization called Episcopalians United. And the church’s international once-in-a-decade Lambeth Conference in July of 2008 was boycotted by 200 bishops (“Anglicans meet as schism threat looms,” Associated Press, July 16, 2008).

The Catholic backlash may be more pronounced over time, given the degree to which the church has suffered for tolerating homosexuality. In May of 2002, a spokesman for Pope John Paul II responded to the homosexual scandals by saying that “gays” should not be ordained (“Catholic Church openly debates gay-priest issue,” *Associated Press*, May 24, 2002. Philadelphia Cardinal Anthony Bevilacqua has declared that he tries to screen out “gay” clergy, calling homosexuality “a moral evil” (ibid.). The natural consequences of homosexual conduct may speed the process of change, since a high percentage of homosexual priests have AIDS; so many that Catholic priests as a group are dying of the disease at four times the rate of the general population (Thomas, Judy L., “A Church’s Challenge, Catholic priests are dying of AIDS, often in silence,” *The Kansas City Star*, January 30, 2000). The church has since instituted measures to screen out homosexual seminary candidates (“Vatican Encourages Psychological Testing to Prevent Homosexual Priesthood,” *Life Site News*, October 30, 2008).

Still, the pro-family response may be too little, too late for some denominations. While the conservative Presbyterians seem to have regained control of their national assembly, a sizable liberal minority threatens to bolt from the denomination. (“Talk of Presbyterian Split Grows,” *Christianity Today*, December, 3 2001). In 2006 a Presbyterian pastor faced disciplinary action for blessing a lesbian union (“Presbyterian Minister Faces Trial Over Same-Sex Unions,” Faithstreams.com, September 15, 2006); by 2008, however, delegates at a Presbyterian Church (USA) conference “voted 54 percent to 46 percent to remove a clause in their constitution that requires clergy to be either married and faithful or single and chaste” (“Presbyterians move to allow gay clergy, but fight remains,” Religion News, July 1, 2008).

And while opposition is rising in the Episcopal church, the highly organized homosexual faction called Integrity noted in its publication of the same name that recent resolutions authorizing the blessing of same-sex unions were only narrowly defeated: “Deputations that were divided in 2000, and bishops who abstained, especially need to be nudged...You may want to arrange a ‘listening session’ between Integrity members...and bishops in your diocese” (“Talk to Your Deputies and Bishops About Same-Sex Blessings!” *Voice of Integrity*, Summer/Fall 2002). In 2007, the church “reaffirmed its position that homosexual members are an ‘integral part’ of the American church body” (“Episcopal Council Reaffirms Homosexual Stance,” *The Christian Post*, March 5, 2007).

Members of conservative denominations (those affirming the inerrancy and integrity of the

Bible) might be tempted to shrug off the homosexual infiltration of mainline churches as “their problem,” but that would be a grave mistake. We must keep in mind Kirk and Pill’s political blueprint. Homosexuals seek power within the liberal churches to exploit the resources and credibility of those institutions in the ongoing campaign against the Bible-believing churches and other Judeo-Christian institutions. A typical example of this was an October, 2000 threat by the General Board of the Church and Society of the United Methodists to the Boy Scouts of America. The Methodists told BSA that its policy against homosexual scoutmasters could cause the youth organization to be denied the use of church property (*Family Research Institute Newsletter*, December, 2000).

More serious has been the emergence of a multi-denominational pro-homosexual movement that directly challenges the Bible-believing church. The author has personally witnessed numerous instances in which groups of pro-homosexual clergy have banded together in ad hoc groups to help advance the homosexual agenda. Typically, this takes the form of mass-endorsement of the homosexual position in newspaper advertisements or giving pro-homosexual testimony at meetings of local government bodies. Increasingly, pro-homosexual clergy outnumber conservative clergy in these contests.

Clergy United for the Equality of Homosexuals (CUEH) is one organization that has taken an aggressively proactive approach to promoting homosexuality both in the church and the larger society. The following description is drawn from CUEH’s own materials:

[CUEH] calls the Christian churches and their clergy to recognize the plight of the victims of the last remaining respectable bigotry in America, homophobia, and challenges them to redress this wrong for which Christians are largely responsible. By thorough biblical examination, sharing the most current research on homosexuality, and encouraging clergy and congregations to engage in and address the issues of homophobia, CUEH will provide support and successful strategies to pastors, lay leaders, judicatory officers and the public.

Homophobia is, of course, the pejorative term invented by the “gay” movement to define *all* disapproval of homosexuality as a form of mental illness rooted in irrational fear and hatred of homosexuals.

To further its agenda, CUEH director Rev. Steven Kindle held a seminar at the First Congregational Church in Santa Barbara, California in November of 2002. The seminar was titled, ironically, “Beyond the Bible and Homosexuality.” Kindle’s explicit goal was to “help stop spiritual and physical violence against gay, lesbian, bisexual and transgendered people.”

Here we see just how far the “divide and conquer” tactic has evolved: ostensibly non-homosexual Christian clergymen have moved well beyond the mere affirmation of the “gay” lifestyle and have assumed a posture of moral outrage against those who dare to assert the plain Biblical truth about homosexual sin. Moreover, they expressly blame Christian teaching for violence against homosexuals in society.

While Kindle’s position by no means constitutes the majority one in the American church, it would be foolish to ignore it in light of the trend we have exposed in this article. We are likely to see an increase in activism of this type, with an increasing impact on conservative churches. We find

one example in the Evangelical Lutheran Church in America, whose St. Paul, Minnesota Bishop, Mark Hanson, censured but did not expel a local congregation that ordained an openly lesbian woman as pastor in 2001 (See www.religoustolerance.org/hom_elca.htm).

An entire once-conservative denomination has already succumbed to “gay” seduction. The following quotation is taken from the 2000-2002 Biennial Report of the Brethren Mennonite Council (BMC), based in Minnesota. The writer is BMC President, Al Hoffman.

In the past two years, BMC has witnessed an unprecedented number of events in the Mennonite and Brethren worlds where glbt [“gay,” lesbian, bisexual and transgendered] people, supporters and supportive congregations have claimed their place as full citizens in God’s reign. The Student Government Association of Eastern Mennonite University passed a motion to grant official club status to “A Safe Place,” an organization with a mission to create a space for discussion on sexuality issues. The Association of Brethren Caregivers, an agency of the Church of the Brethren, hired Former BMC Board President, Ralph McFadden. Brave in the face of retributions, Germantown Mennonite Church joyfully ordained our gay brother, David Weaver, to chaplaincy ministry. One of our SCN Publicly Affirming congregations, Manchester Church of the Brethren, provided prophetic, visible leadership within the church of the Brethren by voting to offer same-sex commitment ceremonies. A Canadian pastor has come out as lesbian and is receiving strong support. The Michigan district of the Church of the Brethren has ordained Matt Smucker, a former BMC board member. Peace Church of the Brethren in Portland, Oregon called Kirby Lauderdale, an out gay man, as their pastor. Illinois Mennonite Conference apologized to Oak Park Mennonite church and Maple Avenue Mennonite church for its earlier censure of them for their inclusive ministry. BMC is connecting with more and more young people who are coming out at our denominational schools and in congregations. There is an unstoppable movement of the Spirit happening across BMC’s midst.

Finally, lest anyone think that peaceful co-existence with pro-homosexual Christian factions is possible, consider the fate of Mrs. Fisher, an 83-year-old member of Immanuel United Church of Christ in West Bend, Wisconsin. Mrs. Fisher, along with an 88-year-old co-conspirator and twelve other long-time members of this “progressive” congregation, were legally expelled from membership for opposing the pastor’s efforts to make the church more pro-homosexual. To exacerbate the insult, the expulsion notices were delivered shortly before Christmas. In its own defense, the church issued a glib statement that while most church members understand that times have changed, “there is another group that would like to identify this as 1952” (“Church becomes a house divided,” *JOnline, Milwaukee Journal Sentinel*, January 19, 2003).

How can the rest of the church escape being poisoned by “gay” activism? The only antidote is clear teaching from the pulpit on the subject of homosexuality.

Church Neutralization Tactic #2: Directly Compete for Moral Authority

The “gay Christian” movement started by Perry in 1968 has come of age. An Internet search using this term produced about 10,000 hits in 2003, but over 230,000 in 2008. In addition to the 250 congregation MCC, there are several other homosexual denominations: the Alliance of Christian Churches, The Evangelical Network Churches, the National Gay Pentecostal Alliance and Agape Churches of America.

At the root of all of these is the package of twisted rationalizations called gay theology, invented for the purpose of challenging the moral and doctrinal authority of the Bible-believing church. Dallas writes,

To convince conservative Christians that God condones homosexuality, the gay Christian movement needed a rebuttal, *in conservative terms*, to the traditional biblical view. Ignoring the bible would hardly be acceptable; attacking its authority would be even worse. For the gay Christian movement to convince its toughest critics, it needed to affirm the bible as the ultimate authority *and* prove that the ultimate authority did not condemn homosexuality (Dallas, p.86, emphasis in original).

The landmark effort to justify homosexuality Biblically was the award-winning 1981 book *Christianity, Social Tolerance, and Homosexuality* by John Boswell. Tellingly, Boswell was himself homosexual and died of AIDS in 1994 (Pennington, Sylvia, *Ex-Gays? There are None!*, 1989, Hawthorne, p. 161). His ideas have been amplified by others, but the two persistent central arguments of “gay theology” are both contained in Boswell’s work. These are 1) that most scriptural passages addressing homosexuality have been misinterpreted to condemn behavior that is not condemned by God, and 2) that the few actual proscriptions against homosexuality were merely elements of the Old Testament Jewish ritual cleansing and purity laws that are no longer in effect.

To those lacking a reasonably close familiarity with the Bible (a group that includes most non-Christians and a sizable percentage of church-goers), the pro-homosexual arguments have proven highly persuasive. People are quick to agree with the proposition that much of the Bible is subject to broadly different interpretations. It is a small step from there to entertaining “gay theology” as a possibly valid alternative perspective to traditional views. Add to this an emotional suspicion of “fundamentalism” born of years of anti-Christian rhetoric in the media and popular culture, and it is easy to see why “gay theology” has attracted its adherents. Only those willing to challenge the pro-“gay” arguments themselves will understand just how specious they are.

Fortunately, that work has been done by some highly qualified Bible scholars. Dr. James De Young is a professor of New Testament Language and Literature at Western Seminary in Portland, Oregon. In 2000, he published *Homosexuality: Contemporary Claims Examined in Light of the Bible and Other Ancient Literature and Law*. All of the numerous and complicated elements of gay theology are addressed in this nearly-400-page volume.

De Young’s scholarship is impeccable, but truth has never been a deterrent to the “gay” movement. Indeed, Boswell’s fatally flawed arguments are still adopted practically verbatim by activists like Kindle. For example, Kindle parrots Boswell’s assertion that the sin for which Sodom and Gomorrah were destroyed was not homosexuality but “inhospitality.” He claims that the early

rabbis never associated homosexuality with the sin of Sodom and that the entire story is better explained by studying the Middle Eastern cultural value of hospitality. He places the greatest emphasis on supposed problems of interpretation from the original Hebrew, resting his case on the fact the Hebrew word for “to know” (i.e. when the Sodomites demanded that Lot “send out the men that we may know them”) only implies sexual activity 10 of the 943 times that it is used in Scripture. That word, *yada*, is most often used to mean (roughly) “discover what they’re here for.” This appears to be a plausible alternative to the traditional view, and one that is difficult for the untrained layperson to dispute.

That argument is quickly dispatched by De Young.

What Boswell and others neglect to discern is that each of those ten instances is identified as sexual knowledge by context. When a word can have more than one meaning, context, not frequency, is the crucial factor. Word frequency only enables one to weigh the likelihood of meaning or to consider the range of possible meaning when the context is unclear.... [In context] a sexual sense in [this verse] is virtually certain (De Young, James B., *Homosexuality: Contemporary Claims Examined in Light of the Bible and Other Ancient Literature and Law*, 2000, Kregel Publications, p. 33f).

De Young elsewhere summarizes his refutation of several other of Boswell’s points.

Homosexuality violates the creation order and patterns for male and female roles and for marriage (Genesis 1-2). It arises from the same internal rebellion as did the fall recorded in Genesis 3....Jewish tradition expressed in the Apocrypha and Pseudepigrapha, the LXX, the Mishnah, and the writings of Philo and Josephus condemns homosexuality, Jewish sources do not distinguish between homosexual acts that are ritually impure and homosexual acts that are morally wrong...(*ibid.* p. 61).

Throughout Scripture, condemnation of homosexuality is consistent, universal and absolute. The text never suggests that it condemns some specific form of homosexuality while it tolerates or accepts other forms. For example, it was not for homosexual rape alone that Sodom was judged; the attempt on the angels confirmed God’s decision to deal with the larger pattern of degradation....Nor does any other text restrict the condemnation. The prohibition of Deuteronomy 23 applies beyond male cult prostitution (as does Leviticus 18 and 20; 1 Kings 14:24; 15:20; 22:46; 2 Kings 23:7; 1 Cor. 6:9; and 1 Tim. 1:8-10). New Testament teaching in Romans 1:26-27 cannot be made to fit only pederasty or any other specific perverse act, such as the abandonment of one’s “natural” sexual orientation. In Paul’s thinking, both the passive (*malakoi*) and active (*arsenokoitai*) homosexual partners are outside the kingdom of God (1 Cor. 6:9) (*ibid.*, p. 154).

The revisionists’ claim that homosexuality was condoned or approved by early rabbinical authorities is strongly refuted by modern Jewish scholars. Rabbis Marc Angel, Hillel Goldberg and

Pinchas Stopler addressed this question in their joint article in the Winter, 1992-93 edition of *Jewish Action Magazine* (quoted at greater length in the previous chapter). Their summation serves also as a rebuke to pro-homosexual advocates in the Jewish Reform and Conservative movements:

The idea, set forth by some of the non-Orthodox leadership, that the Torah prohibited only coercive and non-loving same-sex relationships, thus allowing for a contemporary, voluntary and loving same-sex relationship, is wholly without basis in a single piece of Jewish sacred literature written in the last 3,000 years.

A premise of “gay theology” that also underlies nearly all other forms of pro-homosexual argument is the idea that homosexuality is innate and unchangeable. Kindle’s seminar materials, for example, include a document entitled *GLBT Realities*. Among these “realities” are the assertions “One’s sexuality is not a choice or preference: It is a given,” and “Virtually all psychologists, psychiatrists, and psychoanalysts view sexual orientation as unchangeable.” A thorough Christian rebuttal to these assertions may be found in Chapter 8.

It is not enough to point out that God did not create people to have no control over conduct which he condemns. The church must educate itself on the nature and causes of homosexuality because these matters go to the heart of the issue in the minds of those who accept “gay” theology. Generally, these people are pro-“gay” because they believe homosexuals are “born that way” and therefore that it is simply unfair to force them to conform to the heterosexual norm.

It is also helpful to recognize the role of childhood sexual abuse in the lives of those who, as adults, claim an innate homosexual orientation. For example, UFMCC founder Troy Perry was, like my friend Sonny, raped as a child by an adult man. The act was arranged by his violently abusive stepfather to punish 13-year-old Troy for having come to his mother’s defense. Ironically, he includes this incident in his defense of “gay Christianity,” *The Lord is My Shepherd and He Knows I’m Gay* (Nash Publishing, 1972).

Ignoring “gay” theology is not an option, especially if we wish to obey the Lord’s commandment to love our neighbor. Joe Dallas writes

The body of Christ will suffer immeasurably because sound doctrine – and even the Bible itself – will have to be taken less seriously if pro-gay theology is widely accepted. You simply cannot tamper with one part of Scripture...without dismantling its authority in general....Gay author and minister Mel White (formerly of Fuller Theological Seminary), for example, describes his first homosexual encounter (which he engaged in while he was still married) as “inevitable.” He describes his partner in adultery/homosexuality as “one of God’s gifts.” Troy Perry...takes a similar view of a similar experience. Recounting a tryst he had with another man (while his own wife was in the next room), he recalls: Eventually, I came to realize that what we were doing seemed right for me. It stopped short of being love, but was a marvelous education.” Adultery described as “right” and as “a marvelous education”?Can such low moral standards among people naming the name of Christ reflect anything but a diminished view of Scripture?

If “gay” theology fosters moral degeneracy in individuals, can it avoid having this effect on the church as a whole? An ex-“gay” friend told me he had participated in hot-tub and cocaine orgies with high-ranking “gay Christian” leaders. Sado-masochism is also practiced in “gay” churches. The following is an excerpt from an August 14, 2002 article at www.cwfa.org titled *Veterans Administration Approves Chaplains from Homosexual ‘Church’* by Allyson Smith.

Some MCC congregations regularly sponsor sadomasochistic workshops. For at least three years, the MCC in San Diego has hosted S&M discussions and demonstrations for sexual deviants, including the Gay Leathermen Only and Club X groups...In 1999, MCC San Diego hosted a “Fisting for Beginners” workshop for gay leathermen...In 2000, the church again lent its meeting hall to the gay leathermen for a “Whipping 101” workshop...Another Club X workshop held at MCC San Diego was “S&M 101”The church also sponsored a “Leather Swap Meet” where participants were advised to “Bring your Leather, or toys, cleaned & ready to sell, trade, swap, or give to that someone special. This will be happening inside the meeting hall, the MCC has asked us NOT TO speak to [sic] loudly, or display or show off things out in the patio area, or anywhere in public view.... Please remember that there are other events that happen at MCC while we are there, & that this is a church.”

In Chicago, the February 2000 newsletter of the Catholic Communications Ministry Inc. (a group of homosexual priests, nuns and religious laypersons) advertised a “retreat and workshop...for men seeking skills and experience in giving and receiving anal touch for healing and/or pleasure.”

There is also the question of the church’s moral leadership in society. Dr. De Young writes.

If religion has a direct effect on morality, and morality, in turn, has a direct effect on law or legislation, then the new interpretations of Scripture have serious consequences for society, and we must answer them. Religious grounds derived from Scripture have influenced sexual behavior in the West more fully than has any other influence. Christians cannot abandon the implications that their theology has for public morality and legislation. They must speak to the legitimacy of homosexuality and its effects on morality and law within and without the church.

Church Neutralization Tactic # 3: Infiltrate and Sabotage

A final area of focus is the infiltration of the Bible-believing church by militant activists. Those who have never experienced political conflict with the “gay” movement may not appreciate the seriousness of this problem. Having devoted nearly twenty years to the defense of the natural family, the writer can attest to both the determination and the guile of “gay” activists -- for whom the end truly justifies any means. During my years with Oregon Citizens Alliance I was subjected to a continuous barrage of “dirty tricks” that included bomb threats, theft and defacement of petitions, death threats, mail and phone tampering, lawsuits, vandalism, and more (the attacks stopped when I became a lawyer). The tactics of church infiltrators are more subtle, but no less desperate.

The leading figure in the effort to overthrow the Bible-believing church is Mel White, former

ghostwriter for both Jerry Falwell and Billy Graham. After coming out of the closet into open homosexual status in 1994, White founded the organization of militant "gay Christians" called Soulforce as a vehicle to attack the church. "Mel White's two primary messages," writes Joe Dallas, "are...The Religious Right is homophobic and must be stopped, and anyone promoting the idea that homosexuality can be overcome must be silenced" (Dallas, p. 94).

That effort to stop and/or silence the church includes both overt and covert means. "We have gone underground and we have people in every one of the Religious Right's organizations" [including churches]," brags White on his website, www.soulforce.org. He further boasts

For decades we have played their organs, led their choirs, taught their classes, and filled their pews. We are their pastors and priests, their deacons, trustees, Sunday School teachers and superintendents....[Now we are taking action to end] our own oppression [and] reclaim our dignity [through] carefully planned acts of nonviolent dissent (*ibid.*).

What actions are these in-the-closet homosexual activists taking in the church? We can only guess. Yet, considering the lengths to which their out-of-the-closet comrades will go, we know we should be concerned.

In 1996 I was a guest speaker at Pastor Ron Greer's church in Madison, Wisconsin. Pastor Greer is the African-American fireman who made national news when he was kicked off the city fire department for speaking negatively about homosexuality on the job. My visit occurred while he was still struggling to keep his job. When we arrived at his small church for our evening program, the building was already surrounded by more than 400 "gay" radicals. When the door was unlocked by Pastor Greer, a large contingent of homosexual activists (mostly lesbians) shoved to the head of the line and pushed their way into the church. Within minutes they had taken control of the sanctuary and refused to allow the meeting to proceed. For over an hour these "gay" militants staged a profanity-laced demonstration inside the church while others ringing the building pounded on the walls and windows with rocks and trash can lids, chanting, "Crush the Christians! Bring Back the Lions!" In the end, police intervention was obtained to stop the demonstration and I was allowed to make my presentation.

In a similar manner, Soulforce specializes in pressuring the church with acts of civil disobedience. On June 11, 2002 a group of 200 Soulforce activists invaded the Southern Baptist Convention.

As the denomination's president, the Rev. James Merritt, began his annual address, demonstrators rose from their seats one or two at a time and walked the aisles, yelling to the more than 8,700 Southern Baptists seated on the bleachers and the floor...over and over: 'Jesus loves your Gay children', 'Stop the suffering', 'Stop killing us', and 'God loves all of us.'...the demonstrations continued during his speech ("Gay rights protesters arrested at Southern Baptist convention," *St. Louis Post Dispatch*, 6-11-02).

A protest by "gay" activists at the United Methodist Convention in 2000 achieved similar success in temporarily shutting down legislative proceedings ("Holding the Middle Ground," *Christi-*

anity Today, June 12, 2000).

The pressure to abandon Biblical integrity is also being applied to individual churches. In September of 2002, White and his partner Gary Nixon leased a house across the street from the late Jerry Falwell's Thomas Road Baptist Church in Lynchburg, Virginia. "Their quest," wrote Rev. Falwell, "is to compel our church members and me to alter our biblical stance that homosexuality is a sinful lifestyle. These men accuse me of endorsing 'spiritual violence' [even though] our church routinely ministers to homosexuals in the same manner we reach out to all sinners ("An unfolding tragedy," *WorldNetDaily.com*, 9/21/2002). White ignored a call to repentance and responded with "[p]lans for...a march for equality around Lynchburg; a display of untruths uttered by Falwell answered by truths from mental health professionals, scientists, and Bible scholars; and trainings in non-violent civil disobedience" (see www.soulforce.org).

The new militancy of the "gay Christian" movement is likely to increase, following a trend that began in the late 1960s. Dallas identifies three stages of development of this trend in the changing message of the "gay church": "1) 'God loves us too' (1969-1976), 2) 'Not only does God love us, but He also approves of our being gay' (1976-1979), [and] 3) 'Anyone saying we can't be gay and Christian must be stopped.'" (Dallas, p.95).

Wherever homosexuals have gained sufficient power, Christians are indeed being stopped, primarily through "hate crime" laws. The following examples are drawn from an article by Robert Knight in *Family Voice*.

* When Rev. Kristopher Okwedy of Staten Island, New York, purchased space on two billboards to post a Biblical verse about homosexuality, he thought he was conveying the Word of God. But public officials forced the billboard company to remove the verses. Reason: they conveyed "an atmosphere of intolerance."

* In Saskatchewan, Canada, a newspaper owner was hauled before the province's Human Rights Commission for running an ad that contained Bible verses dealing with homosexuality. Two mayors in Ontario have faced personal fines for failing to declare "gay pride" events in their cities. Their refusal to celebrate homosexuality showed "bigotry" toward homosexuals, the human rights commissions concluded.

* Canadian authorities warned Dr. James Dobson's Focus on the Family, Dr. Jerry Falwell's Old Time Gospel Hour, and the Dr. Laura (Schlessinger) Show that they cannot broadcast unless they cut any portions dealing with homosexuality. The Canadian broadcasting board cites Canada's "hate crime" law, in which it is illegal to speak of any group derogatorily. This also means that pastors cannot read Bible verses on air regarding homosexuality, or they endanger the licenses of stations that carry them.

* In San Francisco, city supervisors passed a resolution denouncing a Truth in Love ad campaign by Concerned Women for America and other pro-family groups. It also urged local media not to run the ads. The message—that Jesus can save homosexuals and help them leave homosexuality—was said to be "full of lies" and causing "a marked increase in anti-gay violence." One supervisor even wrote a letter directly blaming pro-family groups for the beating death of Wyoming college student

Matthew Sheppard (Knight, Robert H., "The Hate Crimes Agenda: An Attack on Faith," *Family Voice*, July/August 2001).

* As this book is being readied for publication the United States Senate is debating a new "hate crimes" bill which would criminalizes speech that "induces" another person to commit a "hate crime." This would include pastors preaching about homosexuality from the Bible. (Scarborough, Rick, "Senate letter calls for filibuster of 'hate crimes' bill," *WorldNetDaily*, May 23, 2009.)

The greater the level of homosexual power, the more severe the punishment of Christians. In Sweden, which has led the global march toward "gay" legitimization, an evangelical pastor served a four-week jail sentence in 1998 for violating a Swedish anti-hate statute against "verbal violence" toward homosexuals. His act of violence? He had preached a sermon about Sodom and Gomorrah ("Hate Literature Laws Sweep the U.S. and Other Western Democracies," *The Christian World Report*, April, 1989, pg.1).

Responding Appropriately

Christians, especially pastors, must awake to the reality of "gay" politics and its implications for the church.

1. The "gay" agenda is real. It is an evolving set of political objectives whose ultimate goal is the *supremacy* of homosexuality and related sexual lifestyles in our society and culture. Sexual orientation policies, domestic partnerships, hate crime laws, "gay" marriage, "gay" adoption, "gay" theology are only steps toward a future homosexual-dominated social order.
2. Gay activists define their personal identity by their homosexual actions and desires, which causes them to believe that advancing the "gay" agenda is a fight for their very lives.
3. The "gays'" emotional urgency about their agenda, combined with the sense (fostered by their own propaganda) of being victims of severe injustice, allows them to justify virtually any political tactic against those whom they perceive as their enemies and oppressors.
4. The most hated enemy of the "gay" movement is the Bible-believing Christian church, because the Christian commitment to preserving God's design for the family, and to opposing sexual sin, stands as the final barrier to the legitimization of homosexuality.
5. Over the past 60 years in the United States the "gay" movement has achieved most of its political objectives and has now set its sights on the church – the only major social institution that still stands in its path to power.
6. "Peaceful coexistence" between the church and "gay" activists is not possible, since their respective

logical presuppositions about sexual morality in society are contradictory and mutually-exclusive. The cultural influence of one side must prevail; that of the other must diminish.

7. Failure of Bible-believing Christians to actively oppose the legitimization of homosexuality in the church -- and to actively compete for influence in the larger society -- will result in the defeat and plunder of the church by militant “gays.”

Students of history will recognize that the warning in item #7 is not mere hyperbole. The church has suffered defeat and plunder in the past, most recently under the Nazis. (Not coincidentally, the Nazi political machine was dominated by homosexuals, a little-known fact that is well documented in my first book, *The Pink Swastika: Homosexuality in the Nazi Party*)

The appropriate response to the homosexual seduction of the church is simply for genuine Christians to speak the truth in love, in the pulpit and the public square. We must not shrink from declaring open, unrepentant homosexuals to be non-Christians, despite the fact that we will be called “haters.” We must assert and defend the Christian presupposition that God’s natural order for mankind is heterosexual, monogamous marriage. In regard to the social controversies of the day (e.g. “gay” adoption), we must inform ourselves of the facts and integrate the facts into our recommendations to decision-makers. In the face of religious pluralism we must affirm the truth of Christ and His unchanging Word. In short we must take leadership and we must do it now.

Every Bible-believing fellowship in America needs to confront the issue of homosexuality in a manner that will empower believers to defend the faith against “gay theology.” This will also protect each church fellowship from any “gay” political intrigues that might otherwise harm or split the congregation. Yet this must be done in wisdom, realizing the importance of distinguishing “gay” militants from non-activist homosexuals who may be genuine truth-seekers in the church.

Optimally, the message of the church to homosexuals should be one of hope and healing through the love of Christ, manifested through the lives and ministry of church members. As noted in a September 4, 2000 editorial in *Christianity Today*, this is an unrealized ideal in much of the church today:

Churches have much work ahead to become places of hospitality and pastoral care for homosexual Christians. Something is deeply wrong if a Christian suffers ostracism after admitting to struggles with same-sex attraction. A willful refusal to repent of sin is one matter; confessing to temptation is entirely another.

Frankly, the churches most protected from “gay” activism are *not* those which preach an “us versus them” doctrine, but those which actively minister to recovering homosexuals. Indeed, the ex-“gays” in these congregations tend to serve as “spiritual antibodies” against the invasion of unrecovered “gays” who would seek to harm the church. Their presence is also a shining witness to the redemptive power of Jesus Christ.

We can all learn from the experience of my ex-“gay” friend Sonny. When his partner died of AIDS, Sonny was left alone to face the world and his own worsening physical condition. It was then that he remembered a time early in his adolescence when he had been introduced to Jesus at a Christian summer camp. The memory of that hopeful experience caused him to go back to church.

Unfortunately, Sonny picked a lukewarm church, thinking it would be soft on homosexuality. After a while he opened up to some members of the church and told them about his situation. Shortly thereafter a major donor in the congregation, fearful of catching AIDS from Sonny's presence in the church, went to the pastor and told him that either Sonny was to be asked to leave or he himself would leave the church. The pastor asked Sonny to leave.

At that time I was attending a "fundamentalist" church in Portland, Oregon which the homosexuals hated for its devotion to Scripture, including that on homosexuality. Somehow Sonny found his way there. I heard the story about Sonny and the lukewarm church from my own pastor. He told it from the pulpit one Sunday morning to the entire congregation (without identifying Sonny by name) and announced that he had invited Sonny to join our church and that anyone who had fears about AIDS could meet with him and a health worker to receive information and resources. The pastor received a spontaneous outpouring of applause and as I sat there clapping I determined that I would seek out this man and befriend him.

Little did I know that Sonny had been sitting directly behind me every Sunday for several weeks, silently hating me because I was the spokesman for the Christian pro-family organization Oregon Citizens Alliance. I was a man whom he believed hated him out of bigotry, because that is what he had been told by Oregon's "gay" leaders.

Some weeks later I bumped into Sonny in the courtyard of the church and instantly realized that he was the man whom the pastor had described. Within the first ten minutes of our conversation he told me that he was about to lose both his home and his job. He was being fired from his post as the manager of a "gay" apartment complex because he had become a Christian and renounced homosexuality. I remember hearing myself invite him to live with my family if we could find a house that would accommodate us both. Even then I knew it must have been the Holy Spirit speaking through me because I was so surprised to hear myself say it. However, the Lord miraculously provided the living arrangements, clearly confirming that we were in His will.

Sonny's story embodies the three primary ways that churches respond to the "gay" agenda. The homosexuals who turned Sonny out of his house and job because he renounced homosexuality are like the "pro-gay church," which will always act to silence genuine Christians, no matter how much harm results. The lukewarm church which seemed soft on homosexuality (because it failed to teach sound doctrine on the issue) is like the majority of mainline and conservative churches in America today. They help neither the hurting homosexual nor the misguided Christians in their pews. The fellowship that both Sonny and I attended is representative of the healthy church in America today: compassionate toward same-sex strugglers like Sonny, yet fully committed to the active teaching of Biblical truth about homosexuality.

To which type of church do you give your allegiance?



SECTION TWO:
THE CHRISTIAN RESPONSE

And God said: "This is the sign of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations: I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth.

Genesis 9:12-13

Introduction to Section Two

As difficult as it might be for some of us to accept, America has become a *post*-Judeo-Christian society. Our culture and most of the people around us are no longer guided by Biblical presuppositions.

This means, for those of us who still share “traditional values,” that our vision for the future should look very different from that of our humanist neighbors. But what *is* our vision for the future? The alarming fact is that we haven’t really articulated one.

This is understandable given that American culture was dominated by our own value system from its beginnings until very recently. We have simply taken for granted that our values would always prevail. Operating from this assumption, we would naturally think in terms of preserving the status quo rather than envisioning a better future for our society. We have thus come to identify ourselves by what we oppose in the agenda of our adversaries and to accept by default every other social change that they introduce. It is a recipe for certain failure.

The Problem of “Conservatism”

Someone once said that conservatism and liberalism are just two speeds on the same gearbox: conservatism is the slow speed, while liberalism is the fast speed — society continues in the same direction in either gear.

The problem of conservatism is that its goal is to “conserve” and to preserve the status quo. That is a laudable goal when society is strong and healthy, but not when it has become weak and sickly. In contrast, the goal of liberalism (in theory) is to improve society through progressive change. Never mind that the actual changes brought by liberals have in many cases wrought terrible harm to our society, the point is that liberals succeed because they follow a pro-active vision for the future in a way that conservatives do not.

What do we conservatives do? We “draw lines in the sand” when confronted with each new anti-family initiative, and fight to stop the change that is envisioned by the liberals. Usually we win the first few times, but liberals (because of their pro-active vision) are very persistent. Eventually we

always lose, step backward a few paces, and draw a new line in the sand.

In between battles, we go home, seeing our duty as limited to “putting out fires,” as it were, rather than fire prevention. This is the fatal flaw of conservatism. It never takes new ground; at best, it holds what it has. Occasionally conservatives reclaim some of the ground that they have lost, but never the whole amount, and never for very long.

In the area of protecting the institution of the family, we have seen this sad retreat continue, year after year, for more than half a century.

The Supreme Court is an institution which glaringly displays the weakness of conservatism. When the liberal Warren Court held sway, its hallmark was “judicial activism.” Many of the worst anti-family policy decisions were handed down during this period, decisions which reflected not the weight of legal and historical precedent, but the whims of the justices themselves. In more recent years when the court became more conservative, the justices, instead of overturning the bad laws of their predecessors, began to view these cases as settled law. Their conservatism worked to “conserve” judicial conclusions that they themselves would never have entertained.

We see the same phenomenon in other cultural institutions as well, including the church, which tends to accept and adopt each new anti-family cultural change, only more slowly than the rest of society.

Adherents to the “gay” ethic have a vision for a future in which sexual license reigns and Judeo-Christian values are entirely discredited and rejected. As history shows, their vision is a utopian fantasy: such an ethic cannot sustain an orderly society. Yet, because they have a common vision, they are unified in a way that we are not, and it is therefore their agenda — destructive as it is — that guides the course of social change in America. They prevail, not because they are right, but because they have a plan!

The solution to our problem is to reorient our pro-family movement to embrace a pro-active vision and a plan for positive change.

Fortunately, while it is true that pro-family conservatives haven’t yet articulated a comprehensive pro-active vision, we can readily piece one together from the various priorities and projects within the pro-family movement. Simply stated, our vision is to produce a nation of genuinely family-friendly communities. This is the larger goal within which all of our more focused pursuits fall.

But what does the model family-friendly community look like? Having always taken Judeo-Christian society for granted, we never before had to consider the question. Now we must.

If our vision were to become reality we know that we would see the institution of marriage restored to primacy, parental rights reinvigorated, and a renewed emphasis (in public planning) on considering how every law and policy might affect the family. The business community would design its marketing with families in mind, not catering, as it does now, to destructive forms of self-indulgence and hedonism.

The arts and the entertainment industry would seek to uplift and refine culture rather than to coarsen and degrade it. The government would, whenever possible, defer to the faith community in finding active solutions to moral and social problems. Divorce, fornication, adultery, abortion, homosexuality, sexual diseases, drug and alcohol addiction, mental illness and criminal behavior would all be greatly reduced. Chastity, modesty, fidelity, temperance, helpfulness, generosity, selflessness and compassion would all be greatly increased.

Adopting a pro-active vision changes the entire complexion of the “culture war.” We no

longer approach each issue as a separate battle, but as part of a much larger conflict with many specific goals. Our strategies, tactics and allocations of resources are weighed according to the requirements of the larger conflict. Our workers and warriors do not automatically leave the field and go home at the end of each skirmish, believing that their part is done; they stay on and simply reposition themselves for the next campaign. Our leaders and activists gain the emotional and intellectual benefit of a long-range view of the cultural war, and the advantage of being able to think and plan several moves ahead.

The “evangelists” and motivators among us have an exciting picture of the future that they can use to recruit new activists and to persuade others to our cause, while our strategists and organizers have tangible movement-wide goals by which to coordinate and synchronize the many, varied projects of independent groups. Every pro-family person has the opportunity to make lifestyle, career and consumer choices in conformity with the larger pro-family vision, rather than feeling like an insignificant dissenter, alone in the secular-humanist system.

These are all positive results of adopting a pro-active vision, but the best result is the actual transformation of a community. That will take some work.

Wise as Serpents, Harmless as Doves

As we shift from studying the homosexual agenda to fashioning a Christian response to it, we must make a basic change in our perspective. Our task in the first section was to understand our cultural and spiritual opponent, the “gay” movement, by looking at its history, goals and activities through “Christian glasses.” We needed to ground ourselves firmly in the truth of God to have confidence that our opposition to homosexuality is both Biblical and well reasoned. We therefore focused heavily on Scripture and discussed every issue in a thoroughly Christian context.

In this section, however, we must learn how to promote the Christian, pro-family agenda in our society, which means we must advocate Biblical ideas to non-believers, so we must learn how to speak in their language. We are certainly not ashamed of our Christian message, for the gospel of Christ is “salvation to all who believe, for the Jew first and also the Greek” (Romans 1:16). However, most Americans (including many nominal Christians) have been conditioned to disregard scriptural authority. We must therefore establish personal credibility with them before they will listen to our Bible quotes. Fortunately, God’s truth about family and sexuality is very logical and easy to teach in “secular” language -- especially for the “Jew.”

In the Apostle Paul’s letters, the labels “Jew” and “Greek” are used metaphorically to denote intellectual/spiritual types. He states in 1 Corinthians 1:23 for example that “we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness.” Since Jews (then and now) share many of the same presuppositions as Christians (e.g. the existence of God, His creation of the world, our duty to obey Him) the idea of Christ as *the* messiah is only a stumbling block. But to the “Greeks,” the original evolutionists whose presuppositions were far different than those of Christians and Jews, the idea of *any* messiah was foolishness. Applying the metaphor in our context, “Jews” are those who can recognize design in nature, and “Greeks” are those who can’t. It all comes down to how we see the world.

Our task then, in a sense, is to help “Greeks” become “Jews” (i.e. to help secular humanists

and other wrong-thinking pagans to recognize the design in creation). Thus it is very helpful that the most “Jewish-minded” Greek of all was Aristotle, the ancient philosopher who laid the intellectual foundation for what would later be called Natural Law. This preeminent secular thinker, whose whole philosophy rested on the premise of a natural order, is our bridge to the “Greeks” of the modern world.

This is the same approach as the Intelligent Design movement takes in the scientific community to avoid theological arguments about creation vs. evolution as it seeks to restore respect for true science. Once again Aristotle is an essential ally, because his observations about the natural order underlie what we now call the scientific method.

This section then, emphasizes how to advocate Biblical ideas in non-religious terms, starting with the foundational presuppositions of the Christian world view.

Some Christians may oppose the idea of making secular arguments, on the grounds that such an approach is not sufficiently “evangelistic.” However, the fact is that the truth of God is revealed in creation (Romans 1:18-19), and if we can help people recognize it, they will be a giant step closer to accepting Jesus (by and through Whom all things were made -- John 1:2-3). And in the meantime, if they begin to live in conformity with their design, their lives and our whole society will be improved.

Chapter 4: The Causes and Types of Homosexual Disorder

At the outset of this chapter let me say that I am neither a doctor of medicine nor a psychologist. I am not legally qualified to treat homosexual dysfunction. However, as a Christian pastor and theologian who has researched homosexuality and the “gay” movement for over 20 years and personally interviewed and/or observed many active and recovering homosexuals, I believe I am competent to speak on this subject. Moreover, as an attorney and a scholar, I am fully qualified to review and analyze scientific data related to homosexuality, a chore which my research has continually required over the years.

This chapter will be particularly subject to attack by homosexuals (proponents of the homosexual lifestyle), because the claim that homosexuality is not disordered is a necessary prerequisite to the social acceptance of the “gay” lifestyle and because many of the staunchest advocates of the “gay” movement are prominent members of the mental health associations which have declared that homosexuality is not a disorder. Therefore, let us first address the question of homosexual normalcy.

Disordered or Not?: The Science in Brief

“Normalcy,” wrote Dr. Charles King “is that which functions according to its design” (King, C.D. (1945) "The Meaning of Normal." *Yale J. of Biology and Medicine*, 18, 493-501). King’s eminently logical observation parallels the Christian perspective of homosexuality which is perhaps best summed up by Pope John Paul II, who called it an “intrinsically disordered” condition (because it deviates from the self-evident heterosexual design of the human body). In this sense, the words “disordered” and “abnormal” are synonymous so we will use them interchangeably here.

Further, anyone who believes that God’s design is good would naturally predict that functioning according to one’s design tends to produce good results, while functioning in contradiction to one’s design tends to produce bad results. Thus, the Christian assumption is that normal is

healthy and abnormal is unhealthy. The truth of this assumption would seem obvious, based on simple observation. Indeed, advocates of the “gay” lifestyle reveal that they implicitly agree with the assumption by arguing that homosexuality is innate and unchangeable. This is in fact their primary argument.

You don’t need much scientific support to confirm the obvious (a small sample is offered below), but if you’re trying to contradict the obvious, you need a lot. Unfortunately for the advocates of the “gay is normal” perspective, and contrary to common belief, there is very little for them to rely upon, and that which exists is unreliable.

Dr. Jeffrey Satinover is one of the leading scholars in America on the subject of homosexuality, and a prominent member of the National Association for the Research and Therapy of Homosexuality (NARTH). A true renaissance man, Dr. Satinover (a medical doctor) wrote an article titled *The Trojan Couch: How the Mental Health Associations Misrepresent Science*, while simultaneously teaching constitutional law at Princeton and physics at Yale! (A summary of the article is published as a resource in Section Four of this book under the title *The Falsification of Evidence Regarding Homosexuality by Mental Health Associations*.) Satinover’s article is an analysis of the scientific claims which advocates of the “gay” community used to win two critical pro-homosexual rulings at the United States Supreme Court: *Lawrence v. Texas* and *Romer v. Evans*. He demonstrates quite conclusively that the most important pro-“gay” studies used to support the proposition that homosexuality is not disordered are fraudulent.

Importantly, much of the data used to mislead the court is the same data that has been used to mislead the public for decades. For example, he shows that Evelyn Hooker’s 1957 study, *The Adjustment of the Overt Male Homosexual* (the *only* paper cited in detail on the main website of the American Psychological Association regarding homosexual issues), was unscientifically designed to prove the point that homosexual men did not differ from heterosexual men in psychopathology. She used only 30 subjects from each group, eliminated any subjects who were in psychiatric therapy, administered (without professional expertise) three standardized diagnostic tests and discarded the results of two of them (because she didn’t like the results), and in the remaining test used her own personal criteria to evaluate results rather than the reliable standardized test norms. Hooker was also an ideologue, a lifelong champion of “gay” causes. *Yet this study is the foundation-stone of the “science” supporting the “gay is normal” argument*, and is still the primary study used to justify the 1973 decision of the APA to remove homosexuality from the list of mental disorders in its Diagnostic and Statistical Manual (DSM IV) (*ibid.*).

Additional, heavily-cited “proof” of “gay” normalcy is drawn from the work of Dr. Alfred Kinsey. However, Kinsey is widely recognized today as a scientific fraud (due primarily to the tireless efforts of Dr. Judith Reisman, who has made the exposure of Kinsey’s duplicity to the public -- and its destructive social consequences -- a major part of her life’s work). Satinover notes that Kinsey has been discredited because of his unscientific selection of sample groups (he used prison inmates and sex offenders for subjects), his badgering and bribing of subjects, and above all because of his mission to socially legitimize aberrant sexual practices: homosexuality, pedophilia, incest and bestiality. Kinsey had homosexual relationships with several of his associates and may also have practiced pedophilia (certainly his experiments on children amounted to child molestation). His surviving associates have continued to campaign for the normalization of these practices (*ibid.*).

Satinover shows that the rest of the scientific support for “gay normalcy” used to mislead the

court is at best outdated, minimal and not supported by more recent data. Even worse for “gay” apologists is the fact that several studies which they cite prove the pro-family case, not their own.

One study cited to support the claim that homosexuality is normal (Saghir and Robbins) suffers from grave sampling flaws: homosexual subjects were selected from gay-activist groups and screened to eliminate past psychiatric hospitalization, while heterosexuals were drawn from the general population. Prior to this elimination, 14% of the male and 7% of the female homosexuals, but none of the heterosexuals, had had such hospitalizations. Thus the sampling technique itself reveals that the homosexual population had a much higher rate of psychopathology than the heterosexual one. The same researchers have published other studies in which they have found homosexuality to be associated with both alcoholism and a high rate of suicide.

Another body of research, the Cochran and May studies, found that homosexuals had higher rates of suicidal symptoms and a slightly greater risk of recurring depression; they also found a tendency to “psychiatric morbidity” which could not be explained as being caused by social discrimination alone. Susan Cochran sat on the committee which prepared one of the guild briefs for the court, which *does not mention* these findings from her own published work. In combination with other researchers, she has also done studies showing elevated rates of anxiety, mood and substance use disorders among homosexuals and high rates of various mental health problems among lesbians and bisexuals (ibid).

An extensive archive of scientific data may be accessed at www.narth.com, the website of the National Association for Research and Therapy of Homosexuality. Additional material may be found at www.familyresearchinst.org, the website of Dr. Paul Cameron. While Cameron has been the subject of intense, unrelenting criticism (and mockery) by “gay” activists and their allies, he has produced an impressive body of work related to the homosexual issue, much of it published in peer-reviewed journals, and I do not believe the criticism of his work is merited on scientific grounds.

Space does not permit even a simple list of the studies and articles which support the pro-family position, as voluminous as it is. However, I will include here a summary of one representative study (published with citations in Section Four under the title *Fact Sheet on Homosexuality and Mental Health*). A government-sponsored study of 5,998 Dutch adults ages 18 to 64 was featured in the January, 2001 issue of the *Journal of the American Medical Association*. Specifically, the study found that -

Compared to heterosexual men, males who engage in homosexual behavior are

- 727 percent more likely to have suffered bipolar disorders at some point in their lives, and 502 percent more likely to have done so in the last twelve months
- 718 percent more likely to have suffered obsessive-compulsive disorder in the last twelve months, and 620 percent more likely at some point in their lives
- 632 percent more likely to have suffered agoraphobia (fear of leaving home or being in public) in the last twelve months, and 454 percent more likely at some point in their lives
- 421 percent more likely to have suffered panic disorder, and 229 percent more likely to have suffered social phobia at some point in their lives
- 375 percent more likely to have suffered simple phobia in the last twelve months, and 361

percent more likely at some point in their lives

- 311 percent more likely to have suffered mood disorders at some point in their lives, and 293 percent more likely in the last twelve months
- 261 percent more likely to have suffered anxiety disorders in the last twelve months, and 267 percent more likely over the course of their lifetimes
- 270 percent more likely to have suffered two or more psychiatric disorders during their lifetime
- 235 percent more likely to have suffered major depression at some point in their lives

Compared to heterosexual women, females who engage in homosexual behavior are

- 405 percent more likely to have suffered a substance use disorder
- 241 percent more likely to have suffered mood disorders during their lifetimes
- 209 percent more likely to have suffered two or more mental disorders during their lifetimes

As summarized by the researchers, “[t]he findings support the assumption that people with same-sex behavior are at greater risk for psychiatric disorders.” Lest the reader assume that the mental health problems identified here result from general societal disapproval and/or stigmatization of homosexual behavior, it must be noted the country from whose population the participants were drawn, the Netherlands, is generally considered the most tolerant and homosexual-affirming in the world.

Disordered, But Changeable

One of the most interesting aspects of the public debate on homosexuality is the position that the “gays” have taken on the question of whether homosexuals can change. They ridicule the very notion of recovery, and they do this so consistently and so aggressively that the idea of homosexual immutability has become a sort of untouchable dogma of the “gay” movement and its allies. However, their insistence flies in the face of reality.

First, the existence of many thousands of self-identified *former* homosexuals in society today, some of them organized into advocacy groups to lobby for ex-“gay” rights, by itself demolishes the “gay” immutability argument. Exodus International (www.exodus-international.org), and PFOX (Parents and Friends of Ex-Gays and Gays - www.pfox.org) are two of the better known ex-“gay” organizations among dozens.

Instead of conceding the point, however, the “gay” movement insists that these men and women are still homosexuals living under a delusion of being straight (despite the fact that many ex-“gays” are now married with children). They have even created an “Ex-Gay Watch” organization which monitors recovering homosexuals for signs of wavering, and exults whenever one of them falls back into homosexuality (like the old crowd at the pub cheering when one of their former pals “falls off the wagon” and returns to alcoholism). It is a bizarre aspect of a movement which itself demands

and depends on public tolerance for alternative lifestyles.

Second, as we have noted above, homosexuality is the condition of being sexually attracted to persons of the same gender, in *contradiction* to the self-evident heterosexual design of the body. Even if the homosexual orientation were to be shown to have a biological cause (which is not the case), how could it ever be considered abnormal or impossible for “homosexual” people to be reoriented back to conformity with their physical design?

Advocates for “gay rights” might reasonably argue that homosexuality is a disorder very difficult to treat, and therefore tolerance for its sufferers is simply the humane position of an enlightened society. (We might then be able to have a civilized dialogue about the meaning of tolerance in such a situation.) But to claim (against the evidence) that homosexuality is a permanent and untreatable condition, when its defining characteristic is a form of voluntary sexual behavior which any person at any time could choose to embrace, is an insult to intelligence.

This brings our focus again to the definition of “homosexuality” as same-sex attraction (SSA). In Section Four we have published a *Fact Sheet on Same Sex Attraction and Immutability* (with citations) which addresses the scientific questions we have addressed in this chapter. To be fair, “gay” activists have references to support their claims that homosexuality is innate, but the majority of their “research” suffers from serious methodological errors, and the rest actually contradict the gay activists’ claims. In contrast, numerous trustworthy studies have found that SSA is not a stable condition. The majority of those who experience SSA during adolescence find the problem has disappeared by the time they reach 25 without any intervention. Importantly, research has also documented the benefits of therapy and in fact, a study specifically designed to document the damage done by therapy to treat SSA found that a number of subjects reported being *helped* by the therapy.

Causes of Homosexual Self-Identification

If same-sex attraction is so demonstrably overcome by some people, why do others define themselves as “homosexuals” and insist that they cannot change?

Importantly, no one is or has ever been “homosexual” in the way that “gay” activists use the term. They portray homosexuality and heterosexuality to be two separate, independent and mutually-exclusive states of being: that a person is either one or the other (they ignore bi-sexuality in this context because it doesn’t fit their model). In reality, all human beings (with the exception of hermaphrodites, born with both sets of genitals as the result of a genetic abnormality) are heterosexual people capable of indulging in any one or more of the various forms of sexual deviance, including homosexuality. A “homosexual” is just a heterosexual person who experiences same-sex attraction and chooses to embrace this condition as the defining aspect of his or her life.

In my experience, there are three reasons that people “become homosexual” -- childhood sexual abuse, gender identity confusion and rebellion against authority.

Sexual Abuse

Childhood sexual abuse is probably the most common cause of homosexual self-identification. Children are deeply traumatized by sexual abuse and this trauma often results in the adoption

of a homosexual lifestyle as an adult. Though unscientific, a review of the autobiographies of “gay” leaders is enough to confirm this assertion. A large number of them report homosexual molestation by an adult during their childhood or early adolescence, from the German “grandfather of the ‘gay’ movement,” Karl Heinrich Ulrichs, to the father of the American “gay” movement, Harry Hay, and many of the leading activists of the past half-century. Significantly, however, in the case of many of those who do later adopt a homosexual identity, these early sexual encounters are not characterized as abuse or molestation, but more often as “consensual” sex.

While abuse is a common factor in male homosexuality, the correlation of childhood sexual molestation with adult lesbianism is almost universal, in my opinion and that of many people who have ministered to or professionally observed women who identify themselves as lesbians. In their cases, however, the molestations are far more often perpetrated by men than by women and are almost never later characterized as consensual. Virtually every lesbian I have ever known personally was sexually molested by a man when she was a child or early adolescent. In fact, it is not unreasonable to define these women’s later adult lesbianism as a retreat from the company of men. The Greek legend of the Island of Lesbos lends credence to this conclusion: Lesbos was a female sanctuary where men were not allowed. Such sanctuary communities are not uncommon even today.

Of course, childhood sexual abuse does not always result in homosexual self-identification as an adult. There are many adult survivors of such attacks who never adopt a homosexual lifestyle. However, the percentages of those who have is quite high. Social commentator Clayton Cramer cites a few studies in a blog entry of February 20, 2008 (www.claytoncramer.com) under the title “Sexual Abuse and Adult Homosexuality”:

There's a surprising number of journal articles about this subject. The abstracts alone are pretty telling. Lynda S. Doll, "Self-Reported Childhood and Adolescent Sexual Abuse among Adult Homosexual and Bisexual Men," Child Abuse and Neglect: The International Journal, v16 n6 p855-64 Nov-Dec 1992:

This study of 1,001 adult homosexual and bisexual men found that 37% reported they had been encouraged or forced to have sexual contact with an older or more powerful partner before age 19. Median age at first contact was 10. Ninety-three percent of participants reporting early sexual contact were classified as sexually abused...

Beitchman JH, Zucker KJ, Hood JE, daCosta GA, Akman D, Cassavia E., "A review of the long-term effects of child sexual abuse," Child Abuse Negl. 1992;16(1):101-18:

Adult women with a history of childhood sexual abuse show greater evidence of sexual disturbance or dysfunction, homosexual experiences in adolescence or adulthood, depression, and are more likely than nonabused women to be revictimized. By the same authors: "A review of the short-term effects of child sexual abuse," Child Abuse Negl. 1991;15(4):537-56:

This is the first of a two-part report that critically evaluates empirical studies on the short- and long-term effects of child sexual abuse. With the exception of sexualized

behavior, the majority of short-term effects noted in the literature are symptoms that characterize child clinical samples in general. Among adolescents, commonly reported sequelae include sexual dissatisfaction, promiscuity, homosexuality, and an increased risk for revictimization.

Gender Identity Confusion

The second most common cause of homosexuality which I have observed is gender identity confusion. The scientists and therapists of NARTH have pioneered studies into this phenomenon and have published a number of informative articles on the subject on their website. My layman's summary of the phenomenon is as follows:

A newborn child only slowly becomes aware of its identity as a person separate from its mother, but eventually understands that he or she and Mom are separate people. Only later, somewhere around the age of 18 months, the child discovers that there are two kinds of people: Mommies and Daddies, females and males. He or she then moves to the question, "Which am I?" Normally, the child quickly and correctly identifies its own gender and begins to model itself on the parent of the same sex. But some children draw the wrong conclusion and begin to model themselves on the opposite-sex parent. It is theorized that this is caused by emotional insecurity about the same-sex parent, as would be the case with a boy whose father is an alcoholic who beats the mother, or when the mother is extremely dominating and the father is very passive. The child then says to himself, in essence, "I can't be like him. I must be like Mommy." Then, instead of modeling himself on the masculine gender -- learning to walk, talk and act like Daddy -- he copies the feminine example of Mommy.

There's nothing sexual about gender identity confusion in its early stages, but in later years, as boys and girls begin to approach puberty and change the way in which they interact with each other, those with this disorder view sexuality with a disoriented perspective. The incorrect gender identity causes the boy (for example) to approach sex as if he were a girl, orienting himself toward males as the objects of his sexual interest. In this way the identity disorder becomes sexualized, though at first it was not.

Rebellion Against Authority

The third and least common cause of homosexuality is rebellion against "authority," or what philosopher Herbert Marcuse once characterized as "the repressive order of procreative sexuality." In this country, the rebellion commonly directed at parents by teenagers can take the form of "coming out," simply because it gets the biggest reaction (and because the child can usually count on outside support -- from pro-"gay" school personnel, for example). It is also an attention-getting statement to peers and for some children, it gives them a coveted social persona as daringly different and iconoclastic. However, once the statement is made, the behavior, the "reputation" and the powerful small-group support and acceptance close in to lock the child into the new identity.

It is a simple fact that some homosexuals admit that homosexuality, however and whenever

entered into, is a choice made by them, and this is also logically true for everyone who identifies as “bisexual.”

Types of Sexual Disorientation

The “gay” movement promotes itself as a coalition of “sexual minorities:” Lesbian, “Gay,” Bisexual and Transgendered (LGBT). “Transgendered” is a category that includes all people who seek to change their physical appearance to that of the opposite gender from which they were born. It includes both transvestites, who limit their gender alteration to clothing and cosmetic changes, and transsexuals, who have their bodies surgically altered to resemble those of the opposite sex.

One day, while pondering the relationship between homosexuality and transgenderism, I was reminded of Genesis 1:27, in which God explains that He created all human beings in His image as male and female (i.e.. “His image” is both halves taken together). I have often sermonized on this topic: that He created us not just as two genders, man and woman, but that each of us, regardless of physical gender, is intended to have a balance of masculine and feminine qualities. Jesus Himself exhibited this principle in His earthly ministry: on one hand comparing himself to a “mother hen” wanting to protect Jerusalem under her wings (Matthew 23:37) and on the other forcefully driving the money changers from the temple with a whip that he made with His own hands (John 2:15).

Naturally, men tend to have more masculine qualities -- task orientation, aggression, risk-taking, for example -- and women tend to have more feminine qualities, such as relationship orientation, nurturing and security-mindedness, but each of us has some of both. It’s what allows men and women to understand and appreciate each other and to cooperate in family life and the raising of children.

Society’s failure to understand and respect this principle has been the source of many problems, such as when men scorn their own moderating feminine qualities in favor of a destructive ultra-masculine “machismo” or other devaluation of females and femininity. Consider modern China, where the customary killing of girl babies has created a gender imbalance of 30 million extra boys who will be without wives. Contempt for the feminine is clearly not the Biblical view, though many professing Christians over the centuries have held it.

In the United States, the blame for the rise of militant secular feminism can be laid squarely at the feet of an earlier generation of American men who abused their masculine authority to mistreat women, on the theory that they were inferior. The secular feminism that has arisen in response to men’s failures is equally destructive to social health (but that’s a topic for another book).

The Biblical view is that men and women are equal in value, different in function (e.g. Galatians 3:28, Ephesians 5). This principle is the essence of heterosexuality: a balance of the complimentary forms and qualities inherent in our male/female duality. The principle sounds almost Taoist (perhaps an indication of its universality), but is solidly Biblical. Men and women are made to fit together, in every sense of the word.

From this starting point, it struck me that a whole new understanding of homosexual and transgender disorientation becomes possible. They are both the result of gender imbalance and can be plotted on a scale that measures the degree of imbalance.

The Scale of Gender Balance

Let us envision a seven point scale in which the center represents gender normalcy and the ends represent extremes of masculine and feminine imbalance. Gender normalcy (GN) is the state of having a close to even balance of masculinity and femininity -- not a perfectly even balance, which would amount to androgyny, but just enough of an imbalance to cause the average man to be more masculine than the average woman and vice versa.

Extreme Masculinity------(GN)-----Extreme Femininity

Gender normalcy itself encompasses a range of slight gender imbalance. We all know men and women who are more masculine or feminine than the average. What makes them normal, despite their greater than average imbalance is that they function according to their heterosexual design. They are attracted to the opposite sex and in fact often choose a spouse whose own degree of imbalance is the reverse of theirs (e.g. a very feminine woman marrying a very masculine man).

For various reasons, including those listed in the prior segment, a person can suffer gender imbalance severe enough to harm their sense of gender identity. The more pronounced the imbalance, the more psychologically affected the person will be. This range of unhealthy gender imbalance encompasses all of the various so-called sexual minorities, which can be plotted on the scale based on the degree of gender imbalance they represent.

For example, the most severe gender imbalance in men to the effeminate side is represented in the category we call transsexuals.

Male Transsexuals: Men Imbalanced to the Feminine Extreme

Extreme Masculinity------(GN)-----Extreme Femininity
Male to Female Transsexual (MTS)

What defines a male-to-female transsexual? A complete rejection of masculine identity. The identification with the feminine side is so complete that the man will hire a surgeon to remove his penis, replace it with an artificial vagina, and fit him with breast implants: this is a male to female transsexual (MTS). This person (who will always remain genetically male) is at the furthest feminine extreme of the gender imbalance scale. He has completely rejected masculinity and all that it represents.

Female Transsexuals: Women Imbalanced to the Masculine Extreme:

Extreme Masculinity------(GN)-----Extreme Femininity
Female to Male Transsexual (FTS)

What defines a female-to-male transsexual? Exactly the reverse process to the male transsex-

ual. The woman so completely rejects her feminine nature that she wants to “become a man.” Since this is genetically impossible, she pursues the next best thing: cosmetic surgery to make her body look like that of a man.

Transvestites

What is a transvestite? A transvestite is a person whose gender imbalance is severe enough to cause him or her to want to be perceived by others as the opposite gender. A Male Transvestite (MTV) will dress as a woman, and a Female Transvestite (FTV) will dress as a man. The imbalance is not so extreme that the person will seek cosmetic surgery, and he or she may actually spend most of their time clothed appropriately for their sex, but their sense of gender identity is disordered and manifests in an attempt to masquerade as the opposite sex on a part-time or full-time basis.

Extreme Masculinity----- (GN)----- Extreme Femininity
 (FTS) Female Transvestite (FTV) Male Transvestite(MTV) (MTS)

Effeminate Male Homosexuals and Masculine Female Homosexuals

The next, less severe form of gender disorder in men is Effeminate Male Homosexuality (EMH). A man in this category acts much like a woman. He doesn’t dress in women’s clothing or change himself with surgery, but there is no mistaking that his sense of gender identity leans strongly to the feminine. This is the “classic” male homosexual type, in many ways a caricature of womanhood; this is the type of homosexual most likely to come to mind when one hears the term “gay man.” Some of this is due to media stereotyping, but it is also self-evident that a homosexual man acting like a woman will stand out more than a homosexual man with more masculine leanings.

The parallel form of gender disorder in women is Masculine Female Homosexuality (MFH). A woman of this type acts like a man. She doesn’t necessarily dress in men’s clothing, although she might. The social taboo regarding women dressing like men is much less pronounced than for men dressing like women, so it is difficult to draw a line between the outward manifestation of female transvestites and lesbians in the same way it can be drawn between that of effeminate homosexual men and male transvestites. In addition, female gender identity disorder is much more based on fear and rejection of one’s own gender than on attraction to and identification with one’s opposite gender. A woman in this category fits most people’s idea of a lesbian, a slightly masculine-acting woman whose gender disorder manifests itself in same-sex attraction but not in a complete rejection of her femininity.

Our scale is getting a little crowded, so we will divide it by gender, but it remains the same scale for both females and males.

WOMEN

Extreme Masculinity------(GN)-----Extreme Femininity
(FTS) (FTV) (MFH) Lesbian Fems (LF)

MEN

Extreme Masculinity------(GN)-----Extreme Femininity
"Gay" Bullies (EMH) (MTV) (MTS)

The Hidden Sexual "Minorities"

So far on our scale of gender imbalance we have plotted the "sexual minorities" that are most visible in our society, but there is another full side to the spectrum that is not as obvious to the casual observer. This side includes the categories of gender disorder in which the individuals are afflicted with an *absence* of the gender qualities associated with the opposite sex: men with too little of the feminine, and women with too little of the masculine.

"GAY" BULLIES AND LESBIAN SISSIES

Masculine Homosexual Men, AKA "Gay" Bullies.

Moving toward the opposite extreme of the scale, the male categories are measured by their degree of rejection of females and femininity. These are masculine-oriented homosexual men. The existence of this type of homosexual comes as a shock to some people. When they think of homosexuals, they think of effeminate men who act like women, but, in my observation, there are at least as many masculine-leaning homosexuals as there are effeminate ones.

But these are not simply masculine men, they are anti-feminine men. Importantly, they are less against women per se than against effeminacy -- especially in other men. The further one tends to the masculine extreme, the greater his rejection of and hostility towards effeminacy. (In my observation, *effeminate* homosexuality and transgenderism seems to be a product of childhood gender identity disorder as described above, while *masculine*-oriented homosexuality in men seems to be a product of childhood or adolescent sexual abuse.)

The first category therefore is the classic "gay" bully, and his victims are often effeminate homosexuals. It is very common to hear "gay" activists refer to these "gay bashers" as "latent

homosexuals, “and I believe they are correct, though I suspect that many of these men are not latent, but active (though often self-loathing) homosexuals.

Lesbian Fems, AKA “Lipstick Lesbians”

Gender imbalance, when it crosses the line from gender normalcy, is not just an overabundance of the qualities of one gender. As we observed above, it is also a rejection of the complimentary qualities of the opposite gender. This results in an unhealthy manifestation of the remaining gender qualities. In men it is most obvious in the level of aggression. In women, it is most obvious in the approach to interpersonal relationships. The greater the imbalance toward the feminine extreme, the greater the degree of emotional dependence on other people, especially the romantic partner or partners. This is often reflected in intense jealousy and possessiveness among lesbian partners, leading frequently to domestic violence.

“Lipstick lesbians” are lesbians who want to appear feminine, but who don’t want to be romantically or sexually involved with men. As with the men who occupy a parallel position on the male scale, the “gay” bullies, they tend to blend into society. No one really notices a lesbian who is dressing and acting like a woman, or a “gay” man who is dressing and acting like a man. These are the “invisible” homosexuals who, if they are activist-minded, often can play the part of secret agents in the pursuit of “gay” political goals. No one knows they are homosexual unless they intentionally reveal themselves. These women commonly enter “heterosexual mimicking” relationships with “butch” lesbians, who take the role of the man.

SUPER-MACHOS AND MONSTERS, DOORMATS AND SLAVES

Super-Machos

Along with a rejection of effeminacy, comes a loss of the feminine-associated qualities that serve to moderate male behavior. The less influenced a man is by these moderating qualities, the more aggressive, even brutal he becomes. This is not to say that gender normal men cannot be “ultra-masculine.” Some are, but usually their attraction to women creates an incentive for these men to moderate their behavior to be more acceptable to women (the characters often played by the actor John Wayne come to mind here).

In contrast, Super-Machos are both ultra-masculine and anti-feminine to the point of misogyny. They actively reject the moderating influences of the feminine as weakness and cultivate a persona of brutal forcefulness. The best examples of this type were the male homosexuals of the Nazi *Sturmabteilung*, also known as the Brownshirts. Many people wonder how the Nazis could have been homosexual, when homosexuals were among the targets of their brutal social engineering policies. The secret is that many of the Nazi leaders were masculine-oriented homosexuals, while many of their political enemies in the German Communist Party were effeminate homosexuals.

A brief summary of the homosexual movement in Germany is in order. Karl Heinrich Ulrichs, the German “grandfather of gay rights,” was an effeminate homosexual who invented the “third sex” theory of homosexuality in the 1860’s. This theory, which held that all homosexual men were really women trapped inside men’s bodies, provided the philosophical foundation for the

now-global “gay rights” movement (by casting homosexuality as a psychological condition deserving sympathy rather than a moral weakness). His organization, the Scientific-Humanitarian Committee, eventually spawned the Berlin Institute of Sexology, which served as the international center of the effeminate faction of the homosexual movement until it was closed down by Hitler shortly after he came to power. (Its records, including documentation of the perversions of many Nazi leaders, provided much of the fuel for the first Nazi “book-burning” party, May 10, 1933, the film of which is so often included in documentaries about the period.)

The masculine-oriented homosexuals were deeply insulted by Ulrichs’ theory and created their own counter-faction of the German “gay” movement in 1902, called the *Gemeinschaft der Eigene* (Community of the Elite). This movement was the birthplace of many of the philosophies and practices that would later be associated with Nazism, and it was from this movement that many of the early Nazi leaders and foot soldiers sprang. (See Lively, Scott and Abrams, Kevin *The Pink Swastika: Homosexuality in the Nazi Party*, 4th Edition, published online at www.defendthefamily.com.)

In the present day, as they have historically, Super-Machos tend to seek out what the Nazis called the *mannerbund* (all-male society): motorcycle gangs, military units (another good reason to oppose “gays” in the military), mercenary forces, prisons, monastic orders (one of the reasons for the Catholic pederasty scandals -- though for obvious reasons priests usually try to mask rather than flaunt their masculinity), and terrorist organizations (which are notoriously rife with pederasty -- which is adult/young teen homosexuality).

Monsters

At the furthest extreme of the scale are men whose gender imbalance has left them without any hint of feminine restraint. Fortunately there are few of them, because they are capable of the worst atrocities. Many of the guards of the Nazi extermination camps were of this type. In our society, such men have often been responsible for mass murders, serial killings, torture slayings, and the like. They seem less like men than like animals to us, since we recognize that a fully human nature is made up of complementary, balancing and mutually restraining male and female components.

Doormats & Slaves

The final categories in the scale represent escalating degrees of the dependency phenomenon in women. These are women who are deeply emotionally dependent on their (usually) lesbian partners or male partners, to the point of neurosis. Lacking all but a trace of the masculine in their personality, they are virtually unable to assert themselves. In the most extreme examples, they live as the literal slaves of their partners. These partnerships often include or are based upon sexual bondage and domination and/or sadism and masochism (BDSM). Significantly, due to the super-submissive nature of these women, they are frequently bi-sexual, since it is extremely difficult for them to withhold consent from anyone, male or female, who gains a position of authority over them in the context of a romantic or sexual relationship.

WOMEN

Extreme Masculinity------(GN)-----Extreme Femininity
(FTS) (FTV) (MFH) Lesbian Fems (LF) Doormats Slaves

MEN

Extreme Masculinity------(GN)-----Extreme Femininity
Monsters Super-Machos "Gay" Bullies (EMH) (MTV) (MTS)

Conclusion

Allow me to reiterate at this point that this scale of gender imbalance is my own invention, based solely upon my observations and analysis. It is not the product of controlled scientific studies, nor has it been reviewed or endorsed by medical or psychiatric professionals. I wouldn't be surprised to find something similar in the scientific literature, because I believe these observations are not only intuitive but objectively accurate, but I have not yet found such a source, nor am I searching for one. I believe this scale stands on its own as a reasonable and logical model of homosexual/transgender dysfunction.

In terms of the Biblical support for these ideas, we find them in two areas. First, in the recognition of multiple categories of homosexual dysfunction. This includes 1 Corinthians 6:9-10, "...[b]e not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind [sodomites], nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Note that Paul differentiates "sodomites" from "effeminate" which may be taken either as a reference to masculine and feminine-oriented male homosexuals, or to homosexual and transgendered men, or both. It also includes Old Testament passages addressing "dogs" (male, probably effeminate, homosexual prostitutes; see Deuteronomy 23:18). Masculine oriented homosexuality (recognized by its predatory nature) is seen in Genesis 19 (the story of Sodom and Gomorrah) and Judges 19 (the homosexuality-related incident that sparked the Benjamite civil war).

Second, we find a firm Biblical opposition to the confusion of gender, beyond what is implied by Genesis 1:27. Deuteronomy 22:5 reads "The woman shall not wear that which pertains to a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God." As always when dealing with statutory Biblical law, we note that while the *letter* of the law may not always be applicable in a modern context (see Romans 7:6), the *principle* of the law is constant and binding, in this case reflecting the fact that gender distinctions matter to God. This principle is specifically reaffirmed throughout the New Testament as well (e.g. 1 Corinthians 11:14-15 as to physical appearance, Matthew 19:4 as to gender identity).

Chapter Five: The History, Goals & Strategy of the Homosexual Movement

At the heart of our cultural war over morality is the conflict between two irreconcilable views of sexuality. On one side stands the natural law perspective, embodied for most people in America by what we would call the Judeo-Christian sexual ethic: monogamous heterosexual marriage and the natural family. This is not to disregard those natural law adherents who are neither Jewish nor Christian, because the natural law perspective is common to every right-thinking person. For the purposes of our discussion these, too, share the Judeo-Christian sexual ethic.

On the other stands the “gay” ethic of sexual license. Sexual license in the simplest sense is merely the social acceptance of sex outside of marriage, but in its fullest sense it includes all forms of sexual deviance.

These opposing views are entirely incompatible and contradictory. It is easy to see that the institution of marriage cannot thrive in a society where sexual indulgence has become a fundamental value. Men in such a society will have small incentive to assume the burdens associated with lifelong, faithful marriage and fatherhood, since they are surrounded by sexually promiscuous and available women. Nor will they do the hard work to make their marriage and family relationships successful and deeply fulfilling to themselves, since they are distracted by a pervasive cultural message that fulfillment lies in sexual gratification alone.

Thus there is a relatively simple explanation for how we have arrived at this point of moral crisis in American society and why a disproportionate share of the blame must be ascribed to the “gay” movement. Though many Americans now espouse, to a greater or lesser extent, the principle of sexual license, they are still easily able to co-exist with the Judeo-Christian marriage-and-family norm. It is primarily the activists of the “gay” movement who *require* the elimination of Biblical morality and of the primacy of the natural family to achieve social legitimacy for themselves. Therefore they have been the most aggressive and highly motivated instigators of change to the norm.

For example, it was Alfred Kinsey, the in-the-closet “gay” activist, who launched the sexual revolution in 1948 with his statistically fraudulent *Sexual Behavior in the Human Male* and its promotion of “outlet” or recreational sex. As former Kinsey co-worker, Gershon Legman, acknowledged,

“Kinsey’s not-very-secret intention was to ‘respectablize’ homosexuality and certain sexual perversions” (Marrota, Toby, *The Politics of Homosexuality*, Houghton Mifflin C., 1981, p. 340. But it was also to de-normalize the Judeo-Christian sexual ethic, which Kinsey audaciously accused of having a detrimental effect on society. (For an excellent treatise on Kinsey and the destructive consequences of his work see *Kinsey: Crimes and Consequences*, The Institute for Media Education, 2000, by Dr. Judith Reisman).

However, Kinsey was not the founder or even the instigator of the “gay” movement.

A Brief History of the “Gay” Movement

This section is drawn in large part from *The Pink Swastika* (*op. cit.*) which extensively chronicles both the early years of the German “gay” movement and the rise of the American “gay” movement through the early 1990s. The assertions made here are extensively documented in that publication, which may be accessed online at www.defendthefamily.com.

The German Roots

The modern homosexual movement began in Germany in the 1860’s when German lawyer Karl Heinrich Ulrichs (the “Grandfather of Gay Rights”) began to organize homosexuals into a political network to work for the repeal of Paragraph 175 of the German legal code, which criminalized sodomy. Ulrichs, having been molested at the age of fourteen by his riding instructor, adopted a homosexual identity as an adult, and worked tirelessly to legitimize his lifestyle through every available means. He invented the “third sex” theory of homosexuality, rooted in occultism, which held that male homosexuals (Urnings) were women trapped in men’s bodies, and that lesbians (Dailings) were men trapped in women’s bodies. He labeled the community of all homosexuals (both Urnings and Dailings) Uranians, a term he borrowed from Plato’s *Symposium*, in which homosexual activity was said to fall under the protection of Urania, the ninth muse in the Greek Pantheon.

Ulrichs also created the first homosexual political organization, the Scientific-Humanitarian Committee (SHC). The term “homosexual” was coined by Ulrich’s associate, Karl Maria Kertbenny in 1869. The SHC became an extremely powerful organization over the following decades, especially after Ulrich’s successor Magnus Hirschfeld launched the Berlin Institute of Sexology. The Institute became the national authority on sexual deviance (despite being run by deviants), and many persons convicted of sexual crimes (including a large number of Nazi Party members and leaders) were sent there for treatment. Hirschfeld himself coined the term “transvestite.”

As noted in the prior chapter, the German “gay” movement, dominated almost entirely by men, was divided between the effeminate homosexuals, led by Hirschfeld, and masculine homosexuals led at first by Adolf Brand of the *Gemeinschaft der Eigenen* (“Community of the Elite”) and later by early leaders of the Nazi Party.

Both factions of the movement, while violently opposed to each other, campaigned aggressively for the rejection of Judeo-Christian morality, and by the 1920’s German society, especially in the larger cities, experienced a wave of widespread sexual perversion. Ironically, Adolf Hitler

benefited from a cultural backlash to this phenomenon by posing as a moralist strongly opposed to homosexuality. He did in fact opportunistically condemn “homosexuality,” a term which at that time was almost exclusively associated with the effeminate type of same-sex relationships. The masculine faction (to which Hitler and many of the Nazi leaders and foot soldiers belonged) referred to its form of same-sex relations as “the love of friends.” This is not to suggest that Hitler was ever open about his lifestyle; he took great pains to hide it from the people, including the elimination of nearly every living person who had knowledge of his proclivities, which he accomplished through the bloody purge known as The Night of the Long Knives in 1934.

During the years in which the Nazi Party was rising to power, Germany’s largest “gay” rights organization was the Society for Human Rights, which boasted Nazi SA Chief (and Hitler’s close friend) Ernst Roehm as one of its most prominent members. Roehm was killed during the Night of the Long Knives, when Hitler pretended to eliminate all homosexuality from his party. The actual purpose of the purge was not to eliminate homosexuality but to eliminate evidence of its existence in the party and to appease a powerful anti-Roehm political faction; in reality, the purge was conducted largely *by* homosexuals. Nevertheless, this incident was a major setback for the public “gay rights” movement, which then went mostly, but not entirely, underground in Germany until after the war.

The American Branch

The first openly homosexual organization in the United States was a chapter of the Society for Human Rights. It was launched in Chicago in 1924 by a German-American soldier named Henry Gerber who had served in Germany after World War I. The organization was disbanded after Gerber and two other leaders were arrested on charges of sexually molesting boys. Gerber escaped jail by bribing the judge, and went underground but remained active both as a pederast and a political activist. He passed his dream of an American homosexual movement to one of his young conquests, Champ Simmons, who in turn, as an adult homosexual, passed it on to one of his own sexual “partners,” a boy named Harry Hay.

Hay is today known as the “father” of the American homosexual movement. On August 10, 1948, at the tail end of an eighteen-year stint as a Communist Party leader, Hay began to organize a group that would be called the Mattachine Society (*ibid*:132). Not until the spring of 1951 did it receive its name, but from the beginning it was seen as a vehicle to destroy social restraints against homosexuality in American culture (J. Katz:412f). The name Mattachine was taken from “medieval Renaissance French...secret fraternities of unmarried townsmen” (*ibid.* 4120). The organization’s stated agenda was to preserve the “right to privacy.” Like most of the early leaders of the American “gay” movement, Hay was an advocate of homosexual pedophilia and pederasty (adult/teen sex).

It is likely that Hay secretly collaborated with Alfred Kinsey, but we have no proof of this connection. However, the advisory board of Hay’s Mattachine Society at one time included influential Kinsey co-worker, Wardell Pomeroy (infamous for his book *Boys and Sex*, which in part legitimizes sex with animals, and which I myself unfortunately read at the age of 12).

Harry Hay and the Mattachine Society spawned large-scale political and social activism among homosexuals. Highly motivated activists began to operate in groups patterned after communist cells, each a “secret fraternity” whose members were bound by their common vice. As Hay stated in a later

interview, “[we wanted to] keep them underground and separated so that no one group could ever know who all the other members were” (J. Katz, *Gay American History*, 410). Slowly at first, from innumerable obscure sources, came theories, public statements and actions in support of the social acceptance of homosexuality.

Unfortunately, the nature of secret societies makes research on their activities difficult. However, we know two things for certain: first that the goal of the “gay” movement was to legitimize homosexuality in society, and second, that a growing network of political cell groups was working to achieve that goal. The following events thus assume greater significance when taken together in chronological order than when viewed alone.

On the heels of Kinsey and Hay came Hugh Hefner, who in 1953 launched *Playboy* magazine, and with it the modern pornography industry. Hefner’s initial target audience was the very generation of young men to whom Kinsey had been speaking on his college lecture circuit. “Hefner himself has been quoted as saying that if Kinsey were the researcher of the sexual revolution, he (Hefner) was Kinsey’s pamphleteer” wrote Dr. Judith Reisman (private letter to the author, May 1, 2009). She adds,

I think it’s important to...make it clear that Hefner was himself a typically sexually restrained, virginal, 1950s American college male until he READ Kinsey. Kinsey revolutionarized Hefner who then wrote his college paper on Kinsey, calling for a gutting of our sex laws, bringing Joe College into the sexual change agent role for the first time in history...That Hefner set himself the mission of being Kinsey’s pamphleteer is vital since this launched the sexual revolution, with the funding and credibility of the Rockefeller Foundation behind Kinsey. Remember, Hefner promoted sex with children...as well as male impotence and homosexuality (via lesbian images) from the very beginning. EVERYTHING Kinsey/Rockefeller aimed for has been advocated, funded, supported by Hefner’s *Playboy* and all of those that followed. All is based on rendering male society impotent (without power) in its own civilized masculinity. Just as Hitler pushed the super, macho man in order to control him, so too did Hefner, Kinsey. All males are made impotent when they cannot function in families with wives, women and children to defend and protect. (For more on Kinsey, visit Dr. Reisman’s website at www.drjudithreisman.com).

One wouldn’t automatically recognize *Playboy* as a tool of “gay” social engineering, but it was and is precisely that. Indeed, Dr. Reisman argues that all pornography is essentially homosexual because it is in fact created by men for the sexual gratification of other men. On a more practical level, the existence of a thriving pornography industry serves the “gay” cause by morally corrupting the men who use it, making them less likely to oppose homosexuality on moral grounds and more likely to support public policies which legitimize sexual hedonism. Exposure to pornography, especially at a young age, can also be a gateway into the “gay” lifestyle itself.

In the same manner, the cause of sexual license is advanced by a successful abortion industry. The choice to kill their unborn children morally compromises both men and women (making them unwilling to criticize choices to engage in other forms of immoral behavior), and ensures that the outcome of an unwanted child will not be a lasting deterrent to those who have chosen sexual

“freedom” over family. This explains why homosexuals, who by definition cannot conceive children together, are among the most militant advocates of abortion on demand.

We can see, then, that at least in a conceptual sense, what seem like separate and independent battlefronts of the culture war are really a single one. The “gay” ethic is a Hydra whose many heads are “gay” rights, serial marriages, abortion, pornography and other sex-related social iniquities. Our task, as people who seek to restore the primacy of the family, is to slay this ideological serpent of sexual libertinism, even as we continue to battle each of its lethal heads.

Why have we identified sexual license as the “gay” ethic, when its most destructive aspects seem to be associated with heterosexual behavior? It is because the culpability of “gays” relative to the spreading effects of sexual license in society is akin to that which we assign to drug pushers, even though it is the addicts themselves who destroy their own communities through criminal behavior.

The Downward Spiral

The introduction of sexual indulgence as a social norm inevitably initiates a downward moral spiral in a culture. In our own society, the selling of the idea of guiltless recreational sex to young college-age men in the 1950s created a “market” for immodest and sexually adventurous young women, which in turn helped to legitimize the idea of female promiscuity. In the 1960s, once immodesty and promiscuity had become acceptable for some women, the pressure increased for all women to adopt these behaviors in competing for the attentions of men. This was especially true of the youngest of marriage-age women of that generation, whose personal morals and values had been influenced by a decade of sex-saturated pop culture.

The wholesale entrance of women into the world of sexual “freedom” created a number of societal demands: the “liberation” of women from social expectations about marriage and child-rearing through a feminist political movement (National Organization for Women, formed 1966); contraception on demand (*Griswold v. Connecticut*, 1966); abortion on demand (*Roe. V. Wade*, 1973); and finally “no fault” divorce (state-by-state liberalization of divorce laws, beginning in the early 1970s).

The result of these policies has been the achievement of the “gay” goal as embodied by Kinsey’s teachings: the progressive denormalization of marriage and the unabated normalization of sexual license. Census data published in 1998 showed a fourfold increase in divorce from 1970 to 1996, while the population of cohabiting couples who had never married had more than doubled.

Among the side-effects of these dramatic changes in the life of a people, side-effects which have increased steadily since the 1960s, are the escalation of crime (especially violent crime), the proliferation of sexually-transmitted and other diseases, and the escalation of mental illness and chronic substance abuse. These are all results which one would expect to find in a generation of citizens raised in unstable homes.

Today we are faced with even more advanced social degeneration as we watch the morally-confused grandchildren of the 60s sexual revolutionaries arguing that marriage can legitimately include homosexual unions, and broadening their vision of acceptable sexual conduct to include sex between children and perhaps between adults and children.

There are other consequences to a free people when internal moral restraint is devalued and self-gratification is exalted. In other similar ages of license, the state has grown proportionately

stronger and more intrusive to compensate for the decreased will (and ability) of the people to control themselves. Such downward spirals, involving the moral, political and spiritual life of a nation, have usually ended in some form of violent social catastrophe unless their progress is checked by the emergence of moral leadership and popular reform within the nation.

Modern “Gay” Organizations

The “gay” movement operates with an impressive degree of coordination today. Unlike activist Christians, who have many national and state multi-issue groups, often in competition with one another, the “gays” have developed a tight coalition of major, national groups, all focused on the same general goal, but each with a different job. This list includes, but is not limited to the following organizations:

Human Rights Campaign (HRC). Washington D.C. based Political Action Committee, focused on lobbying and public relations.

Lambda Legal (LL). Litigation and legal advocacy.

Parents and Friends of Lesbians and Gays (PFLAG). Works to turn friends and family members of homosexuals into political activists under the guise of offering “support groups.”

Gay Lesbian Straight Education Network (GLSEN). Network of homosexual teachers, school officials and education bureaucrats who work to homosexualize public schools.

Gay Straight Alliance (GSA). National network of “gay and lesbian” student clubs on public school campuses.

Gay and Lesbian Alliance Against Defamation (GLADD). Association of homosexual activists in the media that works to manipulate public opinion in favor of its agenda and to suppress pro-family advocacy.

International Gay and Lesbian Human Rights Commission (IGLHRC). Works to advance the “gay” agenda internationally.

Additionally, several very prominent organizations which originally were created to serve other purposes have now been co-opted by the “gays,” including Amnesty International, the American Civil Liberties Union, and the Southern Poverty Law Center. Pro-family advocates are encouraged to investigate each of the above-listed organizations for themselves.

“Gay” Goals, Strategies & Tactics

A strategy is a long-term plan of action designed to achieve a particular goal or goals. Tactics

are specific details or parts of a strategy which can be used to implement it. We have addressed the “gay” strategy as it relates to churches in Chapter 3. Here we will look at how the homosexual movement works to change society as a whole.

The “Gay” Goal

The homosexual goal has evolved over time as the movement has gained power: from tolerance, to acceptance, to favored status, to supremacy.

In the beginning the goal was tolerance. From the recipients’ perspective, tolerance is “the right to be left alone.” This was the implicit original goal of Karl Heinrich Ulrichs when he set out to decriminalize homosexual sodomy in Germany. This was also explicitly the goal of the early Mattachine Society under Harry Hay. Tolerance is relational. From the giver’s perspective, tolerance means putting up with something we don’t like in the interest of preserving a climate of civility. The degree of tolerance varies depending on what we’re being asked to tolerate. For example, we extend high tolerance for freedom of thought and low tolerance for harmful public behavior. (See Triangle of Tolerance graphic in Chapter 8. In my view, a Christian society could tolerate a discrete homosexual subculture of people who, though they reject therapy, keep their lifestyle private and make no attempt to recruit others, as in the “don’t ask, don’t tell” policy of the U.S. military). This is what the “gays” said they wanted at first; however, it is no longer their goal.

After it gained tolerance, the “gay” movement began to demand social acceptance. Acceptance is something more than tolerance. It is an integration into society, not necessarily on an equal basis in every respect, but without overt disapproval. The demand for acceptance began after the “gays” successfully orchestrated the removal of homosexuality from the official list of mental disorders in the American Psychiatric Association (see Dr. Jeffrey Satinover’s article in Section 4 on how this was done). Prior to this political coup, society had a failsafe justification for denying social approval to homosexuality because we officially acknowledged its harmfulness. Homosexuality was no less harmful to society after the coup, but once the behavior had been deemed “normal” by the APA, homosexuals were able to use existing civil rights law to prohibit “discrimination” against them.

For “gays,” acceptance means the right to demand equal treatment in every sphere of public life. Openly homosexual activists have entered into all of the influential professions such as teaching, politics and media and now work to conform them to their own anti-family ideology. Equality, in this context, means eliminating all real or perceived preferences for “heterosexuals.” Thus, for example, “heterosexist” words and phrases such as “Mom and Dad,” “husband and wife” are replaced by “Parent (or Partner) A” and “Parent (or Partner) B,” and homosexual partners are allowed to adopt children. Of course, public acceptance of homosexuality varies widely from place to place, and the “gay” movement continues to face varying levels of resistance to different items in its agenda. However, in virtually every place that the homosexual movement has deployed its activists, the social trend is pro-“gay.”

Where “gays” have, through their own political power, achieved the greatest amount of acceptance, their goal has shifted to a demand for favored status. This stage involves the active government promotion of homosexuality as a social good, equal or superior to heterosexuality, and public funding of projects and groups organized to advance the “gay” agenda. Massachusetts and California, for example, are two states where the state public school systems now legitimize

homosexuality to schoolchildren through official taxpayer-funded programs. Mere acceptance of homosexuals gives way to celebration of the homosexual lifestyle, represented by such things as government sponsorship of “Gay Pride” parades and (voluntary) participation in the parades by openly identified government officials, and by official proclamations honoring “Gay and Lesbian History Month.” Increasing amounts of money flow to “gay” organizations from governments, private corporations and non-profit entities (which are increasingly under the control of “gay” activists and their allies).

Homo-Fascism: When the Homosexual Movement Achieves Power

In a few countries and cities in the world, the goal of the “gay” movement has advanced beyond favored status to supremacy. Of course, homosexual activists in these places don’t use the terms “favored status” or “supremacy,” but continue to pretend their goal is “tolerance” or “acceptance.” Supremacy is the stage in which “gay” activists and their allies take effective control of most or all of the centers of power of a government or other organization. Wherever they have achieved this level of control they use their power to suppress and/or punish those who openly disapprove of the “gay” lifestyle or agenda. Pro-family activists have coined the term “homo-fascism” to describe this. One of the first to use the term is Pastor Ralph Ovadal of Wisconsin, who defines the term as follows:

Fascism is a political system whereby all opposition to and dissent from the government is disallowed and crushed. Fascism is a philosophy which tolerates no deviation from an established norm, that being the dictates of a powerful elite. Fascism is opposed to the eternal, unchanging, objective law of God and is based on the subjective desires and goals of those who have the power to crush their opposition. In many Western nations, a form of fascism has taken root and presents a clear, present, and growing danger to Christian liberty and the Church of Jesus Christ. This force for evil may justly be referred to as “homo-fascism” due to the fact that those espousing and driving it have as their goal to demonize, marginalize, and silence any criticism of or opposition to homosexual acts and the sodomite agenda. Already Christians in many countries are being arrested for preaching what the Bible teaches concerning homosexual acts. The machinery of tyranny is being put into place (“The Looming Specter of Homo-Fascism,” message given at Wisconsin Christians United’s International Conference on Homo-Fascism, 10/10/2003, <http://www.sermonaudio.com>).

In Canada, where homosexual activists have achieved enormous power, there are now so-called Human Rights Commissions which have the mission and power to de-Christianize society. In a recent case in Ontario “the Ontario Human Rights Commission ordered *Christian Horizons*, a large Christian-evangelical service organization for the disabled (1,400 persons in 180 homes with 2,500 employees) to abandon its religious mission by dropping its Christian moral code and accepting new training for all its employees ‘to bring its employment practices into line with the human rights code’ (i.e., accept state indoctrination that the homosexual lifestyle is normal and to be honoured)”

(“Fascism Has Come to Canada,” *The Catholic Insight*, June 2008).

Those who fail to comply are punished. Under the law, any person who is “offended” by someone’s public comment critical of homosexuality may file a complaint against the “offender” with the Commission. The Commission will then investigate to determine if the charges are true, and if so, a monetary fine is assessed against the person who made the comment. The money is then given to the person who filed the complaint. One incident from 2007 involved a Catholic member of the City Council of Kamloops, British Columbia (“Canadian City Councilor Fined \$1000 for Saying Homosexuality ‘not Normal or Natural’,” *Life Site News*, January 18, 2007).

Many Canadian citizens have been hauled before these Human Rights Commissions for “homophobia” and, to our knowledge, not a single one of them has ever been found not guilty. Freedom of speech, as it relates to sexual morality, no longer exists in Canada. The following summary of cases written by *Interim* editor Paul Tuns was published under the title “Human rights tribunals – curb ‘em or close ‘em” on March 7, 2008 at www.canadianhumanrightscommission.blogspot.com. Importantly, this is not a complete summary of all such cases, but is only representative of the larger problem.

Canada is indeed already well down the road to totalitarianism with human rights commissions and their tribunals and boards of inquiry, running roughshod over Christians and conservatives who have not toed the line on complete acceptance of the gay agenda.

In 1997, London, Ont. mayor Dianne Haskett refused to proclaim a Gay Pride Day or to fly the rainbow flag on city property. A complaint was filed with the Ontario Human Rights Commission, which later ruled she had to proclaim such a day. Adjudicator Mary Anne McKellar dismissed the legal argument of Haskett and the city that requiring they proclaim a Gay Pride Day violated their prerogative to make political decisions and infringed on their freedom of political speech. Haskett said proclaiming such a day would be seen as an official endorsement of the organizer’s agenda. The city was fined \$10,000 and ordered to proclaim Gay Pride Day. (Notably, Haskett was re-elected mere weeks after the decision was rendered.)

That same year, the city of Kelowna, B.C., issued a proclamation for Gay and Lesbian Day, while omitting the word “pride.” A complaint was lodged against mayor Walter Gray and three years later, the British Columbia Human Rights Tribunal found Gray violated the province’s human rights code, because the exclusion of the word pride was “tantamount to a public insult, one which is mean-spirited, short-sighted, and damaging to positive, respectful relations between all people.” Gray responded by refusing to declare city proclamations, period. He was later re-elected with over 95 per cent of the vote.

In Ontario, Mississauga printer Scott Brockie was hauled before the Ontario Human Rights Commission in 1998 for refusing to print promotional material for the Gay and Lesbian Archives. He had done business with homosexual clients before, but never for jobs that promoted their political causes, which would violate his Christian belief that homosexual actions are morally wrong. By politely declining

the GLA's job, he set into motion a series of events that cost him time and treasure – more than \$100,000 and a half-decade defending himself first before the tribunal and then in the courts. In the end, he lost, had to pay a \$5,000 fine and pledge to never refuse work from the GLA or another gay activist group again. Brockie refused to abide by the decision and challenged it in court – where he lost.

In 1997, the Hugh Owens saga began when he purchased an advertisement in the Saskatoon *StarPhoenix* newspaper that depicted two men holding hands in a circle with a diagonal bar through them, along with references to several biblical passages condemning homosexuality (but not the actual texts). Three complainants claimed the ad exposed or could have exposed homosexuals to hatred, ridicule or belittlement.

Owens said he had the right to express his religious convictions, while the paper argued that, considering that homosexual rights are a public issue, “We have a responsibility to provide a forum to the public for public discussion.” The Saskatchewan Human Rights Tribunal sided with the complainants, so Owens and the paper were both required to pay each complainant \$2,000. The *StarPhoenix* capitulated on the principle of freedom of the press, agreed to pay the fine and promised not to run “anti-gay” advertisements, while Owens appealed the decision to the courts.

In 2002, Bill Whatcott of the Christian Truth Activists organization was found guilty by the Saskatchewan Human Rights Tribunal of offending homosexuals after he distributed pamphlets that stated facts about topics such as the prevalence of AIDS among homosexuals and whether homosexuals are born gay. He presented supporting evidence of his claims, but as Rory Leishman noted in his book *Against Judicial Activism*, most human rights codes do “not make any provision for truth as a defence against a charge of expressing an idea” deemed politically incorrect and likely to offend protected classes of people. Whatcott was fined \$17,500 and ordered not to distribute flyers critical of homosexuals. He refused to pay the fine and several weeks after the decision was rendered, he was handing out leaflets entitled, “Sodomites and the Saskatchewan Human Rights Commission.”

In 2005, the British Columbia Human Rights Tribunal ruled against the Knights of Columbus council in Port Coquitlam, after it had refused in 2003 to rent its hall to a lesbian couple who were getting “married.” The tribunal said that, as a religious group, the Knights had the right to refuse the lesbian couple, but were nonetheless fined for the “undue hardship” of canceling the event. The couple found a hall the day after the cancellation, but the tribunal nonetheless said the Knights should have worked with the couple to locate another space for their reception and reimburse them for any costs incurred.

In 2005, Alberta gay activists filed complaints against Calgary Bishop Fred Henry in the province's HRC. He had denounced the federal government's bill on same-sex “marriage” in a pastoral letter and a *Calgary Sun* newspaper column. Lesbian Carol Johnson claimed the words of the Catholic bishop were “likely to expose homosexuals to hatred or contempt.” The case was eventually dropped by the complainants, but the Alberta Human Rights Commission should have – and could have

– summarily dismissed it as being without merit, because Bishop Henry has a right to express his religious views on marriage.

Last year, the Alberta Human Rights Tribunal found a youth pastor, Stephen Boissoin, guilty of writing a letter to the editor of the *Red Deer Advocate* that the tribunal deemed was likely to expose gays to hatred and contempt. The case stemmed from a 2002 letter in which Boissoin had said homosexuality was immoral, physically dangerous and should not be promoted in schools.

Several weeks later, a homosexual was physically beaten by a thug. Lori Andreachuk, who led the tribunal’s inquisition against Boissoin, said: “I find that there is a circumstantial connection between the hate speech of Mr. Boissoin and the CCC and the beating of a gay teenager in Red Deer less than two weeks following the publication of Mr. Boissoin’s letter.” The problem is, the tribunal never heard evidence connecting Boissoin’s letter to the actions of the violent criminal. But in a human rights tribunal, proof is in the eye of the offende and circumstantial evidence is enough to convict..

In recent years the United Kingdom has also trended into homo-fascism, formally adopting aggressive anti-Christian laws titled Sexual Orientation Regulations (SRO) in 2006, which were expanded in 2007. Pro-family Catholic news source Life Site News (www.lifesitenews.com) has closely followed developments there. A short list of their articles on the subject tells the story:

November 28, 2006. “Christian Magistrate Forced To Resign For Refusing to Place Children In Gay Homes.”

January 29, 2007. “British PM ~ No Religious Exemption to Law Forcing Provision of Goods and Services to Gays.”

March 6, 2007. “UK Tribunal: Christian Judges Must Award Homosexual Couples Adoptive Children or Resign.”

March 16, 2007. “UK Government Program Teaching Four-Year-Olds about Homosexuality.”

March 22, 2007. “UK Regulations Barring Religious Schools from Teaching Against Homosexuality Approved.”

April 4, 2007. “UK Secularists and Gays Demand Marginalization of Christians.”

May 5, 2007. “UK: Religious Schools May Not Teach Christian Sexual Morals “As if They Were Objectively True.”

May 31, 2007. “British Catholic Schools Targeted For Refusing to Implement School ‘anti-homophobic’ Bullying Policies.”

October 26, 2007. "UK Christian Couple who Refuse to Promote Homosexuality Forced out of Child Foster Care."

January 30, 2008. "UK Government Education Guidelines: Don't use terms 'Mom' and 'Dad'."

April 23, 2008. "More British Catholic Adoption Agencies to Close Doors instead of Bowing to Sexual Orientation Regulations."

May 22, 2008. "British Foreign Office to Promote Gay Agenda in Other Countries."

May 26, 2008. "Mandated Homosexual Adoptions Forces Catholic Church to Quit Adoption Agencies in England."

In Sweden, Pastor Ake Green was sentenced to one month in jail on June 29, 2004, for showing "disrespect" for homosexuals in a sermon he delivered to his own congregation in his own church in Borgholm. The title of his sermon was "Are people born with homosexual orientation or is it the result of influence by evil powers?" Pastor Green was eventually exonerated by the Swedish Supreme Court, but only over the vigorous objection of the "gay" activists in that nation who demanded a substantially harsher sentence than what he had received. As explained on a website supportive of Pastor Green:

"The whole thing actually started in 2002 when the Swedish Parliament enacted a new novel law that criminalized expressions of *disrespect* (Swedish: "missaktning") against homosexuals. The sentence for violation is up to 2 years in prison for such expressions. If the expression is "*especially offensive*" (Swedish: "särskilt kränkande") the sentencing is up to four years in prison. The same law actually also covers groups based on race, color, nationality and ethnic origin and faith. However, expressions of disrespect and offense against such groups are never an issue for people of faith. The Bible does not condemn anyone based on race, color etc. But the Bible does condemn people engaging in homosexuality and other perversions. So when homosexuals were included in the definition of "people groups" the stage was set for confrontation with people who believe the Bible. This was made very clear by the Swedish Prime Minister himself. Just before the law was enacted, he stated publicly, as an example, that under the new law it would be criminal to refer to the homosexual lifestyle as something "unnatural".

The new criminal law (BRB 16:6 para.8) reads as follows (key words underlined for emphasis): "8 para: *Anyone who, through expression or other form of communication that is spread, threatens or expresses disrespect for a group of people or other such groups of persons with reference to race, color, national or ethnic origin, confession of faith or sexual orientation, is sentenced for instigation against a group of people to prison up to two years or, if the crime is minor, to fines.*

If the crime is major is sentenced to at least six months and up to four years in jail. In the determination of whether the crime is major, consideration shall be given to whether the message

has had an especially threatening or offensive contents and whether the message has been spread to a great number of people in a way that is meant to generate considerable attention."

In “gay” controlled jurisdictions, dissenters may also be forced to participate in “gay” events. This occurred in Scotland in 2006. A group of nine firemen were punished for refusing to man a booth at a “gay pride” parade. A senior officer was demoted and eight of his colleagues were handed official warnings. The men were told to attend the June 24 event in uniform and hand out leaflets on fire safety (“Nine firemen rapped for refusal to give out leaflets at gay march,” *News.Scotsman.com*, September 1, 2006). A similar incident involving fire fighters occurred in San Diego, California. Four of them sued the city of San Diego “for being forced by their superiors to attend the annual ‘Gay Pride’ parade where they endured a barrage of sexual taunts and lewd gestures” (Tough-guy firefighters forced into ‘Gay Pride’ parade,” *World Net Daily*, August 7, 2007). However, after this incident generated national outrage through coverage in the conservative media, the city backed down and changed its policy.

“Gay” Strategy: The Curse of Baalam

While the homosexual movement’s goal has evolved over time, its strategy has remained constant: to replace the Judeo-Christian moral foundation of Western civilization (which protects the natural family by normatively restricting sex to marriage), with an alternative morality that places no restrictions on sexual conduct.

Homosexuals can have no acceptance in a society that restricts sex to authentic marriage, and so they must replace the marriage-based society with something else. The more sincere among them imagine that open homosexuals and normal heterosexual families can coexist peacefully in a society that is “sexually free” but otherwise unchanged. But this is an impossible fantasy. When a society embraces sexual “freedom” it severely weakens its natural-family infrastructure because many men and women who are easily tempted by nature are unable to remain faithful to their spouse and children in the absence of strong social pressure to get and stay married. The resulting disintegration of social and emotional stability increases with each generation (as we have proven by experience here in America).

The most important problem isn’t that “gays” want homosexuality to be accepted, but that they seek acceptance by promoting a culture of sexual freedom for all. Frankly, if only homosexuality and no other form of sexual deviance were added to the list of “acceptable” social choices, there wouldn’t be much of an impact on society because (absent active recruitment) relatively few people find same-sex relationships appealing. But all of the arguments used by “gays” to demand their own sexual freedom apply equally (and logically) to every other type of sexual deviance. Thus, the consequence of “gay” victory is not a sexually free but otherwise orderly society, it is sexual anarchy and social chaos.

However, it is not the sincere, but the cynical who run the “gay” movement. Michael Signorelli’s “Gay Manifesto” (see Section 4), a self-styled satire on “how the oppressed dream of becoming the oppressors,” is not really a satire at all, but a glimpse into the true “gay” mind. You will “[t]remble, hetero swine, when we appear before you without our masks” he predicts. These leaders

don't want co-existence, they want control, and to achieve it they have set out to deliberately and systematically destroy the family foundations of civilization.

In short, the "gay" strategy is to corrupt the morality of the heterosexual majority through the promotion of "sexual freedom," while fostering hostility toward the advocates of the natural family and marriage (the church) as "sexual oppressors."

This is the lesson of Balaam. Balak, a Prince of Moab, hired Balaam the soothsayer to curse his enemies, the Israelite refugees from Egypt, who lived in the land near his kingdom (Numbers 22:5-12). God supernaturally prevented Balaam from cursing the Israelites. Instead, Balaam advised Balak that he could achieve the same result by promoting sexual immorality among the Israelites, which would cause God to remove His favor from them, and bring His wrath on them instead (Numbers 31:16, Revelation 2:14). The strategy was successful.

The "gay" sponsorship of "sexual freedom" is the modern equivalent to "the curse of Balaam" on America, and we face the same national consequences if we continue to embrace it.

Tactics

When the subject of "gay" political tactics is raised in pro-family circles, the conversation often turns to the book *After the Ball* by Marshall Kirk and Hunter Madsen, which has been the "gay" movement's marketing blueprint since it was first published in 1989. The book is based on a 1987 magazine article titled "The Overhauling of Straight America," which was intended for "gay" activist eyes only, and is a remarkably frank summary of the book's thesis. Relevant portions of the article are included among our resources in Section 4. It is a must-read for anyone who wants to understand the "gay" agenda.

This segment, however, will address lesser known yet common tactics and policies of the movement.

Recruiting Their Activists

Homosexuals cast themselves as a united coalition of sexual minorities (GLBT "gay," lesbian, bisexual, transgendered) who must band together against a common oppressor or be killed or harmed. The "oppressor" is the "homophobic" majority, which they separate in two groups: (1) hate-filled religious fanatics and other bigots, and (2) those who go along with "homophobic" attitudes out of ignorance (a group which includes children, which justifies their manipulation of public and private educational systems).

The reason for accusing opponents of hating them is first, to put the opponents on the defensive, second to create sympathy and gain allies among non-homosexuals (especially young people), and third to preserve their own political unity by perpetrating a climate of fear among their members.

Homosexual activist organizations seek to recruit all young people to be their allies by styling themselves as victims needing protection. They take advantage of the humanitarian idealism of teenagers and young adults who are too immature to recognize that they are being manipulated. So central is this tactic to their strategy that the homosexual program for promoting "gay" activism in public schools is known as the "Gay"/Straight Alliance.

However, this tactic also serves to recruit young people into the “gay” lifestyle. It is fairly common for young people to experience same-sex attraction during their teenage years (studies show as many as 25% experience this). For most, such feelings go away naturally with maturity. But if a young person with these feelings happens to fall in with a GLBT activist group, he or she can easily begin to identify with the “gay” lifestyle and enter into a homosexual relationship. Unpopular or troubled young people are particularly susceptible to this, since they find in the “gay” community a place where they finally feel welcome and loved. These are the very young people who most need a good church fellowship to give them loving support and healthy guidance, but instead they find a “place to belong” in a community built on self-delusion and perversion.

Once there, however, the third purpose of “gay” fear-mongering (member retention) works to keep them there. Getting out of the “gay” lifestyle is not so easy when you believe the whole world is divided into “us” vs. “them” and shun everyone who could help to guide you back to health and wholeness, believing them to be hate-filled bigots.

Organizing Their Activists

Homosexuals have created their own alternate “community,” which serves as a network of potential available sexual partners for everyone with “gay“, lesbian, bisexual or transgender inclinations or addictions. It offers alternative versions of all the amenities of the outside world (bars, social clubs, bowling leagues, cruises....even AA meetings!) so that members of the community can limit their interaction with outsiders.

It is also different from normal society in that it operates like one large political party. Virtually all “gay” social events are first about sex and second about politics. To be active in the “gay community” is to be a political operative at some level.

Members of the “gay” community (especially men) want more than anything else to expand their universe of potential sexual partners, so naturally they are easily recruited into the grand scheme to “make the whole world gay” through social and political change.

The huge “Gay Pride” parades seen in major cities around the world are a good example. Every “Pride” parade accomplishes two things. First, it provides an opportunity for sexual promiscuity with a large new pool of potential partners. Homosexual activists from around the world use the “Pride” events as vacation opportunities. Second, “Gay Pride” parades achieve a major political objective by using economic leverage (tourism dollars) to break down resistance to pro-homosexual policy in business and government circles, and by generating considerable publicity for an event that showcases the “gays” power and the public’s acceptance of it.

Deploying Their Activists

The homosexual aim is to take effective control of the seats of power and influence in the society. The key spheres of influence include mass media (news and entertainment), government, schools and colleges, businesses, churches and community organizations.

Having a relatively small number of activists, and a large number of targets, the “gays” seek to maximize their influence by taking and holding *key* positions in each sphere.

For example, in media, schools and business, the most important position to control is the one that decides who is hired. Since homosexuals can easily hide their “gay” identity, it is relatively easy, once the hiring position is in the hands of a “gay” activist, to hire mostly fellow “gays” as new positions become available. They will all stay “in the closet” until they have enough people to form a “gay” and lesbian employee association or similar pressure group, and then use their collective power to force policy changes within the organization.

The takeover process usually involves a combination of pressure and propaganda, often involving forced “sensitivity training” to compel members of the organization to adopt the “gay” perspective on “sexual orientation,” “diversity,” and “tolerance.” Sensitivity training employs sophisticated psychological manipulation tactics to establish a common belief and behavioral system in a subject group. Those who resist indoctrination during such training are easily spotted and are eventually forced out of the organization if they do not change.

In government, the key positions are not necessarily the elected political leaders, but the powerful *assistants* of decision-makers, for example, legislators’ aides or law clerks in the higher courts.

In churches and community organizations, the goal is usually to gain a majority among the voting members. This has been easily accomplished in many small non-profit organizations and church congregations of the declining denominations of the US.

Exploitation of community organizations often involves a public relations ploy I call “bundling.” Bundling is the “gay” activists’ tactic of wrapping themselves in the cloak of civil rights by sponsoring coalitions of minorities and including themselves as a member minority. Having far greater financial resources than most of the legitimate minorities, they ensure their inclusion because they are the underwriters and organizers.

Their purpose, however, is to advance the idea that “sexual orientation” is a genuine basis for minority status by bundling it together with race, ethnicity, gender, etc. Importantly, the “gays” almost always place racial minorities as the figureheads of these coalitions to create the impression that their primary interest is the advancement of the legitimate minorities. This is not a difficult proposition, since there are many homosexuals who are also racial minorities. The optimum scenario for the “gays” is a coalition headed by an in-the-closet “gay” of a minority race who can pretend neutrality when promoting a homosexual goal.

Most important to homosexual strategy in all of these tactics is to hold the key positions and then to directly or indirectly use the power of those positions to change the society, by marketing the homosexual message to the public while also attacking and marginalizing the pro-family leaders and organizations.

Conclusion

For the first time in American history, people who believe *strongly* in our Judeo-Christian values are in the minority. We wish that this were not true, but we must not pretend or deny that it is. Indeed, if we embrace this reality we can turn it to our political and social advantage.

It is a simple fact of history that most orchestrated social change (as opposed to change

influenced by such things as advancements in technology) is driven by small groups of highly motivated people. Such people are usually very much aware that they represent a numerical minority in the society and therefore they rely very heavily on strategic planning and careful implementation.

Our problem as pro-family activists is not one of energy or motivation: it is a lack of strategic planning, a failure that I believe results from clinging to the notion that we activists are just the more vocal members of a “silent majority.” If we were to recognize that in practical terms the majority is no longer with us, we would realize that our strategy and tactics must be focused more narrowly on influencing (or becoming) the decision-makers and less on influencing the general public.

Instead, our focus has been very broad, based upon the unrealistic assumption that if we were to fully inform the public about family-related issues, the public itself would rise up and fix the problems. This is an unrealistic assumption because even if there were a “silent majority” on our side, we know that most public information systems are dominated by our adversaries and we have no effective means of overcoming their propagandistic framing of the issue. Day by day, the information media, the public schools and universities and the entertainment industry are steadily shifting public opinion to the pro-homosexual stance.

Consider the strategy of the “gay” activists, however. They never had any illusions about leading a “silent majority” in support of their agenda. They have never (until recently) relied upon public opinion to advance their agenda. In fact, public opinion has been against them in nearly every political victory they have won.

Very frequently, “gay” advances have been quickly reversed through referenda and other populist repeal mechanisms. Nevertheless, the “gay” agenda is now nearly fully implemented in many parts of the nation. “Gay” organizations are now presenting themselves as normal components of mainstream America. Simultaneously, groups which advocate our viewpoint have been increasingly marginalized.

How did the homosexual movement achieve this remarkable feat?

It did so by gaining control of strategic decision-making positions in the policy-shaping institutions of our society. “Gay” leaders focused their relatively small army of activists on first one and then another strategic goal in a slow incremental process of taking power.

While our side has been complacent in our presumed majority position, “gay” activists have focused their attention on taking control of school boards, city councils, state and federal agencies, professional and community organizations, unions, religious denominations and public corporations. They know that elections for key offices in democratically-run organizations are almost always decided by a small minority of active participants and they have educated and organized their people accordingly. I believe the average American would be literally stunned if every in-the-closet homosexual in an elected position were to suddenly reveal himself or herself to the public. Of course, there are many non-homosexuals who support the homosexual agenda as well, often for the purely pragmatic reason that the “gays” have proven that they can deliver money, workers and votes to their allies.

In the less-democratic worlds of corporations and administrative agencies, “gay” activists (as we have noted above) have used the invisibility of their “in-the-closet” members to the maximum advantage.

My purpose in describing these strategies and tactics is to show that there is no magic behind homosexual political gains. Rather, it is just simple, but highly organized grassroots activism. As

pro-family advocates begin to think and work as a numerical minority, we can gain for the pro-family movement some of the same benefits which have been achieved by “gays.” Our tactics needn’t mirror those of the “gay” activists, but our strategy should be very similar.

Our objective, then, must be to take control away from our adversaries and to place it back in the hands of pro-family people. We must plan and implement change, not as outsiders trying to influence policy by rallying public opinion, but as decision-making insiders leading the way to a family-friendly future.

Chapter Six: The Natural Family and the Culture of Life

“I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live” (Deuteronomy 30:19).

As we have seen, the “gay” vision of a society with no restrictions on sexual conduct is an immature and self-centered fantasy. It promotes behavior that is non-procreative and associated with disease, addictions, psychopathology, abortion and shortened life span, in short, a “culture of death.”

In contrast, the Christian vision for a family-centered society creates a “culture of life“ by promoting responsible procreation and raising of children, caring for family members, and financial responsibility. Such a society offers health, longevity, stability, security and prosperity to its members. But only persuasive advocacy and perseverance will make our vision a reality. Christians must compete effectively with our opponents so that our vision and not theirs will prevail. But our focus must be on achieving our vision, not defeating theirs. It’s an important difference. We could stop “gay” marriage, for example, and still have a disintegrating society full of broken families and perversion. We must therefore be aggressively and pro-actively pro-family.

What does it mean to be pro-family?

- Pro-family is not defined by what it is against, though pro-family people are very much against movements and institutions that undermine the security of family life..
- Pro-family means championing the natural family as God designed it: a man and a woman and their children, secured and sanctified by the covenant of marriage.
- Pro-family means not just acknowledging the importance of the family as an institution, but committing to ensure, by every honorable means, its cultural primacy.
- Pro-family means promoting abstinence until marriage, faithfulness within marriage, and parents’ devotion to their children.

Following is a brief summary of the Christian perspective on family and human sexuality, stated in secular terms. These are the presuppositions of the pro-family movement.

1. The natural family, consisting of one man and one woman and their children by birth or adoption, is the foundation of civilization. This truth is acknowledged either expressly or implicitly by most nations, cultures and major religions throughout recorded history.
2. Heterosexuality is the common design of all physically normal human beings. We are each either male or female with a reproductive system that is perfectly complimentary to that of the opposite sex. There is no “third gender.”
3. Human sexual desire originates in and derives from one’s reproductive physiology and thus all human sexuality is innately based in heterosexuality.
4. The sexual impulse is one of the most powerful forces in human life. It can be either powerfully creative or destructive. The institution of marriage constructively contains and directs this power.
5. Marriage is the social and religious institution designed to harness the power of the sex drive for procreation and enrichment of life and to prevent its potential harm to individuals, families and societies. Without marriage, natural families are prone to instability and breakdown because men and women are more easily lured away from their families into other sexual relationships. Sexual infidelity and promiscuity lead to broken families, the spread of sexual diseases, greater poverty for women and children, and emotional trauma among family members leading in some cases to violence and even murder and/or suicide.
6. Broken or single-parent families are more likely to produce emotionally damaged children, who in turn are less successful in forming their own families and more likely to fall into pathological or anti-social behavior patterns: violence, drug and alcohol addiction, criminal behavior, failure to succeed in school, suicide and mental health problems.
7. A marriage-based society that encourages its people to abstain from sex until marriage and to stay faithful to their spouses within marriage reaps the benefit of greater family stability and fewer social problems. Experience and research confirm that respecting the design of the natural family produces positive results while rejection of the design produces negative results.

What is the Natural Family?

The natural family starts with the core relationship of one man and one woman. This relationship is “natural” because it is based on the *natural design* of human beings.

The relationship is also “supernatural” because it was created and sanctified (set apart) by God. In Genesis 1:27, we are told that “God created man in His own image, in the image of God He created him; male and female He created them.”

The image of God imprinted upon us is intimately linked to the dual-gender composition of our species. In addition, the institution of marriage itself is also given directly by God. After each

segment of the creation, starting with the third day, God observes that it is “good,” and finally after the sixth day, that it is “very good.” However, in the detailed account of the creation of Adam, God states that “it is *not good* for the man to be alone [emphasis ours],” after which he immediately says, “I will make him a helper suitable for him,” and goes on to create Eve from Adam’s own body. The division of one into two is closely followed by the re-joining of the two into one: For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. (Gen.2:24)

Adam calls Eve a “wife” in his very first reference to her, and God calls her a wife at her creation (Gen. 2:22), acknowledging the preexistence of the marriage relationship. In at least one sense, this relationship is the manifestation of the *image of God* mentioned in verse 1:27; God the Three-in-One is a relationship within Himself. It is also true that the Christian marriage, a covenant with God, is really a 3-person relationship, with God as its sanctifying and central person. There are also social dimensions to God’s sanctification of marriage; by setting marriage apart for His own jurisdiction, God makes the sexual relationship safe and permanent for both partners. Thus, human sexuality, the powerful force that causes much human misery outside marriage (unwed pregnancy, STDs, rape, child molestation, prostitution, porn addiction, etc.), is tamed and given a highly beneficial role (the blessing of children, lifelong mutual pleasure and nurture for the husband and wife, etc.) within the marriage covenant.

1. Men and women are physically different.

This truth is so blatantly self-evident that it is not stated in this way in the Bible. Yet it is an underlying assumption for all the cases in which God deals differently with men and women. For example, Peter’s instructions to men in the marriage relationship stresses that for all areas of their marriage that might have physical dimensions (shared tasks, anger, physical cycles or sickness, etc.), men must “...live with your wives in an understanding way, as with someone weaker, since she is a woman” (1 Peter 3: 7).

This difference is inborn and clearly seen in their genetic makeup (DNA), and is obviously connected to reproducing the species. In addition to the external sexual difference, a woman’s organs and systems are specially designed for pregnancy, birth and nursing. While not directly related to reproduction, the physical strength and size of the man allow him to provide the needed life support and protection for the members of his family while the woman undergoes pregnancy and birth, and later while she nurses and physically cares for babies and small children.

The “curse” which God pronounces for Eve centers upon her child-bearing role: “To the woman He said, ‘I will greatly multiply your pain in childbirth, in pain you will bring forth children...’” (Genesis 3:16). But the “curse” which God pronounces for Adam centers upon his role as laborer/provider: “Cursed is the ground because of you; in toil you will eat of it all the days of your life. Both thorns and thistles it shall grow for you; and you will eat the plants of the field; by the sweat of your face you will eat bread...” (Genesis 3: 16-19). Thus God acknowledges the dual roles of mankind in its two complementary forms, tailoring the curse to their different physical natures and the functions which arise from them.

2. Men and women are psychologically different.

The psychological differences between men and women are (and always have been) generally acknowledged by people of all cultures. These differences tend to be *complementary*, that is, they allow a man and a woman to contribute, equally but differently, to the accomplishment of family tasks such as child training.

Though the psychological differences between men and women are nowhere described by God, we can see them in the creation. Adam is placed in the garden of Eden right after he becomes a living soul (Genesis 2:7-8), and is appointed to “cultivate it and to keep it” (Genesis 2:15). His role is an active, goal-directed one and he performs it alone. Yet God makes him aware of his incomplete condition so that he will be prepared for relationship to another human being. “The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him” (Genesis 2:20).

When Eve is created, she is created *in relationship*: in addition to emerging from Adam’s physical being, she is called the Hebrew word commonly used for “wife” (*ishshah*), and is instantly recognized by Adam as being intimately identified with him and being the chosen “other” of his permanent relationship (Genesis 2:24). In this scene the Bible portrays two of the important psychological specializations of the different genders: the relational skills of women and the goal/action-pursuing skills of men.

Parent/Child: The Natural Extension of the Core Relationship

This grouping is “natural” because children are the natural result of the social/sexual joining of a man and a woman (marriage). God promotes the reproductive function of the entire creation, and of humans specifically, throughout the Bible, beginning with His first blessing/command, “Be fruitful and multiply” (Genesis 1:22, 28). In addition, He frequently refers to children as a blessing:

Behold, children are a gift of the LORD, the fruit of the womb is a reward. Like arrows in the hand of a warrior, so are the children of one's youth. How blessed is the man whose quiver is full of them...(Psalm 127:3-5).

Your wife shall be like a fruitful vine within your house, your children like olive plants around your table. Behold, for thus shall the man be blessed who fears the LORD (Psalm 128:3-4).

The ability to produce and care for children is part of the physical/psychological design of the man and the woman. God acknowledges the natural ability and inclination of a parent to take care of her/his own biological child:

Can a woman forget her nursing child and have no compassion on the son of her womb? Even these may forget, but I will not forget you (Isaiah 49:15).

Or what man is there among you who, when his son asks for a loaf, will give him a stone? Or if he asks for a fish, he will not give him a snake, will he? (Matthew 7:9-10).

While drawing attention to the different kinds of care which mothers and fathers often provide, God also recognizes the equal status and importance of each parent. In both the Old and New Testaments, He refers to parents as “father and mother” much more often than He calls them by the more generic term “parents.”

Human babies are born very helpless compared to other species: it takes a minimum of 3 years for the human child to become mature enough to be at all independent of his parents. Thus human parents have a long time to train and influence their children. God identifies this helpless state of human offspring in his use of the term “fatherless,” a general reference to the imperiled state of children deprived of a parent/protector/provider. Old Testament law specified the means of caring for such children and made this care a moral duty for the members of a Jewish community. God also identifies Himself as the ultimate and faithful source of their care: “A father to the fatherless, a defender of widows, is God in His holy dwelling” (Psalm 68:5).

Many social and survival skills must be learned by a dependent child if he/she is to function as a member of a human community. The child is taught by parents, but even more importantly, learns by watching *two very different* parents interact in complex ways. Some of the most important skills a child learns from watching mother and father interact (using their different attitudes and abilities) are:

- Task sharing
- Reliance on each other
- Unselfishness
- Resource sharing
- Responsibility
- Commitment
- Self-control
- Nurturing

What the Natural Family Teaches

Task sharing

Children have many opportunities to watch their mothers and fathers cooperating on tasks that require their differing skills and perspectives. One of the most clear-cut examples is infant care. While many tasks (diapering, dressing, comforting) can be performed equally by either parent, mothers are indispensable for breast-feeding (!) and often play the main part in teaching language. Dads are often the teachers of play and risk-taking. Even among the tasks that can be performed by either parent, a man and woman often “specialize,” choosing some tasks and relinquishing others.

Task sharing is seen by the child as an outgrowth of the 2 different parents' shared commitment to their child and each other, and their willingness to bring their unique talents and interests to bear in doing the best job possible of raising their child.

The Christian principle which underlies the concept of task sharing is unity, both the one-flesh unity of the marriage bond and the unity of the body of Christ. God gives us an excellent picture of this principle of diversity of function and unity of purpose at work in the church: "For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ" (I Corinthians 12:2). There is also the nature of God Himself to consider: in the Trinity, the three separate Persons function differently, even though they are One.

Mutual reliance

When the child observes task sharing, he/she also sees that each parent relies on the other to do their part. The child also witnesses mutual reliance in times of stress, such as emergencies or times of grief or sickness. The child sees that each parent is willing to rely on the other, and also to be relied on, even though neither parent has any real *control* of the other (as, for example, an employer would have over an employee). The child learns that it is possible to place trust in a person because of that person's free-will commitment to be relied upon.

Unselfishness

Children constantly see examples of one parent giving up personal claims, interests or wishes in favor of the other parent. Often, for example, one parent will volunteer to take over the other's child care responsibilities so that the other parent can participate in a special event. The child sees that each parent understands and empathizes with the needs of the other, even though those needs may be quite different. The child also sees both parents denying themselves various things in order to care for their children.

The Bible gives us a perfect pattern for unselfishness in the sacrifice of Jesus Christ: "This is how we know what love is: Jesus Christ laid down His life for us. And we ought to lay down our lives for our brothers" (I John 3:16).

Resource sharing

In every family there are resources (money, time, use of car, etc.) that have to be shared. Parents both encourage a child to share and, together, model sharing for him/her. The parents demonstrate an especially profound kind of sharing -- sharing of their feelings, plans, dreams, trials and successes -- in short, sharing a life together, even though the child sees that they are two very different kinds of person.

The Christian teaching of sharing extends from the family to the community, as in this famous example from the first community of believers in Jerusalem:

For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales and lay them at the apos-

les' feet, and they would be distributed to each as any had need (Acts 4:34-35).

Responsibility

Responsibility is the “flip side” of mutual reliance; when one parent has taken on a task or role in the family, he/she performs it faithfully and does the best job possible. Parents teach and expect a child to be responsible in things like chores and homework, and they also teach a child to use personal talents and skills on a task, and to take personal pride in its accomplishment.

Commitment

Commitment is a person’s determination to stick with something or someone despite unfavorable circumstances or temptations to defect. The foundation of the natural family is the marriage contract – a lifetime commitment between a man and a woman, having legal, social and spiritual status. This commitment is willingly entered into without any knowledge of what the future will bring. From the parents’ commitment to each other flows their commitment to their children. Children, in turn, learn to commit to their family (and later to other people, projects, groups, etc.) as the source of their security and nurture and the object of their affection and loyalty.

The Biblical concept of commitment in marriage is contained within the prophetic exclamation of Adam on seeing Eve for the first time, “For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh” (Genesis 2:25). The idea is one of permanent attachment, perhaps even better expressed by the King James translation “cleave unto” instead of “be joined to.”

The idea has its main embodiment, however, in the character of the Deity. God is the covenant maker who will never turn from His commitment to us: “Never will I leave you; never will I forsake you” (Hebrews 13:5). “If we are faithless, He remains faithful, for He cannot deny Himself” (II Timothy 2:13).

Self-control

In order for a family to thrive, the marriage partners must use self-control in dealing with the inevitable conflicts that arise between men and women with their differing physical needs, relationship styles, life cycles, etc. Because children are very sensitive to conflict, they easily see that their sense of security depends on their parents’ ability to manage conflict with self-control. Paul illustrates the crucial role of this character quality by describing what a future society would be like without it:

“For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, treacherous, reckless, conceited, lovers of pleasure rather than lovers of God” (II Timothy 3:2-4).

We are beginning to see the devastation wrought by family violence and its society-wide

counterpart as self-control is increasingly devalued in our culture.

Nurture

A child learns this important skill from being nurtured in different ways by father and mother. He/she also sees them nurturing each other in ways that are shaped by each other's different needs. Practically all of a person's nurturing skills are learned in childhood, and these form a vital part of that person's later ability to nurture children, spouse and aging parents. These skills are also the ones required for helping people outside the family who require nurture, for example, elderly neighbors, emergency victims, children without families or clients in professions which require care giving. Paul talks about this model in his own ministry to the Thessalonians: "But we proved to be gentle among you, as a nursing mother tenderly cares for her own children" (I Thessalonians 2:7).

In one of Isaiah's prophecies about His ministry on earth, Jesus provides the model of the nurturing pastor, a model which serves as the ideological foundation of many of our own society's social services: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isaiah 40:11).

What Does the Non-Natural "Family" Teach?

Having explored the logic of God's design for monogamous heterosexual marriage as the foundation of the natural family and the vehicle for developing essential character qualities in its members, we will turn briefly to the other intimate social groupings that have been styled as "families" by those who challenge the Biblical model. These are, to name only the most commonly recognized, cohabiting heterosexual couples without children and those with children from previous relationships, same-sex couples without children and those with children by adoption or from previous relationships, and single persons (usually women) who have borne or adopted children without intending to or being able to raise them with any co-parent. Statistics show that these groupings have one thing in common: brevity. In comparison to marriage-based families, even in a society with a high divorce rate, such groupings are short-term (1, 2, see footnotes below).

Homosexual couples, in addition to having the shortest relationship duration (a number of studies in different "gay-affirming" societies show about two years for men, several months less for women) also are not usually monogamous. Members of these "alternative families" learn the lessons of non-commitment: broken promises, failed relationships and low expectations. Though there is often a high degree of commitment between parent and child in single-parent families, the psychological "hole" left by the missing parent, and the child's identification with the abandoned or abandoning parent, still speak volumes about the elements of trust and commitment in relationships, particularly those with the opposite sex. Widowed families are generally the exception to this rule, since the commitment of the missing parent is not called into question, and the positive feelings of the remaining members serve to give that parent a continuing presence in the family.

Self-control is another element often missing from "alternative family" groupings. Research shows that cohabiting heterosexual and homosexual couples have a much higher rate of domestic violence than married couples (3, 4) and that homosexuals have a higher rate of inter-partner

violence than heterosexuals (4,5,6,7). Statistics also show that children of violent relationships tend to repeat the violent behavior as adults (8).

Selfishness is an integral element of non-committed relationships, and especially of homosexual relationships, which tend to be non-monogamous and also based on each partner's need to exploit the other to "complete" his or her deficient gender identity: Dr. Joseph Nicolosi, a therapist for men seeking to escape homosexuality, describes this attempt at need-fulfillment: "Same-sex attractions will then substitute for the lost masculine within" (9).

As for the remaining character qualities, it is apparent that they are better modeled by two committed individuals of opposite genders, since this is the configuration that allows each partner to apply the greatest amount of effort and inner resources to cooperate with the other partner, whose different gender poses problems in understanding, sharing of perspective and coordinating of gender-specific roles and abilities. The commitment element is especially important here, since it allows all the family members to observe how problems and challenges are worked through, and adjustments fine-tuned, over a long period of time.

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CHAPTER SEVEN: THE PRO-FAMILY ARGUMENT IN NON-RELIGIOUS TERMS

Introduction

In my experience, pro-“gay” atheists are, ironically, some of the most aggressive and militant moralists in our society. In literally hundreds of public and private debates, I’ve found that they tend to be absolutely convinced of their moral superiority in defense of homosexuality and seemingly unpersuadable by pro-family arguments. Then one day as I was speaking to a group of mostly high-school students in Santa Rosa, California, I was suddenly inspired to try something new. I analogized the pro-family position to environmentalism to show that both philosophies rest on “natural law” presuppositions, and I defined the natural family as the human eco-system. Before my eyes I saw purple-haired and tattoo-covered teens literally scratching their heads, visibly pondering the ideas I had introduced to them for the very first time. It was a major breakthrough. A couple of years later at a debate on same-sex marriage at U. C. Berkeley, I used the same arguments, somewhat more refined, and saw the same effect on these “elite” Leftists.

What I learned from these experiences is that pro-“gay” atheists automatically reject any line of reasoning that is rooted in Christianity or the Bible, no matter how thoughtfully you present it. However, if you can explain pro-family reasoning in non-religious terms, they will consider it. This chapter, therefore, is written to show how to restate pro-family arguments in non-religious terms and how this approach benefits the pro-family movement in multiple ways.

For example, to the extent that pro-family conclusions are assumed to be exclusively religious, they can be (and are routinely) rejected as a basis for public policy. Like it or not the U.S. Supreme Court has interpreted the First Amendment to require government neutrality toward religions – prohibiting favoritism toward the one that is actually true and sensible.

However, differentiated from its religious parallel, the pro-family philosophy articulated in this chapter cannot be excluded on legal grounds. This means that teachers, school officials and all other government agents can openly and vigorously promote the pro-family viewpoint stated here-

in — and base public policy upon it -- without violating the law or being silenced by liberal opponents.

It is neither necessary nor desirable to silence anti-family voices, so long as the pro-family ones are allowed to compete equally in the marketplace of ideas. We believe that pro-family ideas, reasonably and clearly expressed, will win the day.

What follows is a reasoned argument for the pro-family position in entirely nonreligious terms to help you explain the logic of pro-family thinking to non-believers.

Religious or Secular?

Too often the “conservative” or pro-family position on issues such as homosexuality and abortion is assumed to be entirely religious in nature, while the “liberal” or pro-choice position is assumed to be non-religious. This misunderstanding leads some to believe that the pro-family viewpoint cannot be advocated by school teachers and other public officials without violating the Establishment Clause of the First Amendment (the so-called “separation of church and state”). This is a false conclusion.

While it is true that most world religions are doctrinally pro-family, and that many of the most vocal advocates of the pro-family position are strongly religious people, the belief in the natural family, marriage and family values is not inherently religious. Indeed, the “father” of pro-family argumentation is the ancient Greek philosopher, Aristotle, an entirely secular figure in world history.

The essence of the pro-family perspective is a belief in empirical observation and logical deduction. Aristotle gave the name “teleology” to this approach to understanding the world. Teleology assumes that all things have a purpose and that the purpose of each thing can be discerned from its design and function.

For example, we can determine that the purpose of the eye is to see, since it is obviously designed to do so and that is how it functions.

Another name for Aristotle’s philosophy is natural law, although his definition of this term is different from that of some later philosophers. One group of natural law thinkers of whom Aristotle would likely have approved is America’s founding fathers. Their Declaration of Independence from British rule claims its authority from “inalienable rights” deduced from “self-evident truths” emanating from “Nature and Nature’s God.”

Another important natural law document is the Universal Declaration of Human Rights, adopted by the United Nations 1948. Its reaffirmation of “the inherent dignity and of the equal and inalienable rights of all members of the human family” is the legal and moral inspiration for nearly every human rights treaty provision in international law.

The common denominator in these examples of natural law thinking is an adherence to the belief that observations about what is can guide us as to what ought to be.

In like manner, activists in today’s pro-family movement believe that the optimal approach to dealing with social problems, particularly those associated with sexual behavior, can be deduced from observations of and respect for the self-evident nature of things. Simply, we choose to assume that following the design of things will produce good results while ignoring the design will produce

bad results.

Surprisingly, the other American interest group most closely associated with this way of thinking is the environmentalist movement. Environmentalist concepts such as bio-diversity, interdependence of species, and the science of eco-systems are essentially expressions of Aristotelian natural law philosophy. Environmentalists draw conclusions about what is best for wildlife and natural systems based upon empirical observations about existing designs.

This common paradigm shared by environmentalists and pro-family advocates is the key to explaining the pro-family perspective to students.

Most young people today, especially public school students, are thoroughly familiar with environmentalist theories. It is a simple matter to open a discussion about the observable design of nature in eco-systems and then expand the scope of the discussion to consider the place of humanity in that design.

The core concept to introduce is that we human beings have our own “eco-system,” the natural family – one man and one woman and their children by birth or adoption, or the surviving remnant thereof.

Importantly, the human eco-system is no less fragile than that of the rain forest or tide pool. If you cut down half the trees in the rain forest, bad things will happen. Wildlife will suffer and the entire eco-system will be adversely affected. Similarly, breaking apart the natural family, as when a father or mother abandons spouse and children, has predictable negative effects on the survivors and on the surrounding “ecology” (the society they live in).

Pouring toxins into a tide pool can seriously upset its ecological balance. Poisoning the family environment through the influence of such things as drug use or pornography produces similarly destructive results.

Central to this lesson is the process of logical deduction that leads from observation about the design of our human eco-system to conclusions about how we should act and what policies are best for ourselves and society (i.e. deciding *what ought to be* based on *what is*).

The most important observations in this process are simple enough for virtually anyone to interpret, beginning with the self-evident reality that all humans are either male or female and designed to be complementary to the opposite sex. (The only exceptions to this rule are hermaphrodites, whose dual genitalia results from genetic aberrations or problems during gestation, rather than from the standard genetic design).

Starting from this observation, pro-family people conclude that human beings are heterosexual by nature, and that same-gender sexual conduct is dysfunctional. In other words, to quote Dr. C.D. King, they believe that normality is “that which functions according to its design.”

In support of this conclusion they point out that sexual desire in humans is primarily a function of their heterosexual reproductive systems. If homosexuality were normal in the sense that heterosexuality is normal, “gays” and lesbians would display a distinctly homosexual physiology. Instead, their sexuality originates like everyone else’s in heterosexually procreative chemical and hormonal processes, but in their case it is inappropriately oriented toward a reproductively incompatible partner.

This is not to suggest that all sex must produce babies to be socially acceptable, but that sexuality has a self-evident norm against which all “deviance” is measured.

If conformity to the observable purpose of a design produces the best results, it stands to

reason that greater deviance from the sexual norm causes greater problems for people and society.

The concept of deviance is readily understood in the context of manufacturing. Any given product has been manufactured according to a design, yet no individual product item perfectly exemplifies the design. All items are flawed to some degree. Those only slightly flawed are acceptable for service, while at some point the degree of deviance from the design makes an item unacceptable.

Applying similar logic, pro-family people make decisions about the acceptability of various types of sexual behavior. For example, they conclude that sexual conduct that departs only slightly from the procreative purpose of sexuality, such as the use of contraception by married persons who wish to delay pregnancy or limit family size, is acceptable.

Opinions differ widely among pro-family people as to the point at which deviance from the sexual norm becomes unacceptable, and religious beliefs factor heavily in the public debate on this question. For example, devout Catholics reject all artificial methods of birth control, while Protestants generally allow birth control of various types prior to the point of actual conception. (Some birth control methods such as “the pill” are not true “preventive” contraceptives but in some percentage of cases act as post-conception abortifacients.)

On the other hand, genuinely pro-family people universally reject abortion, because it artificially ends the life of an unborn human being, who, left unmolested, would continue to mature through all the stages of human life: birth, infancy, childhood, etc. Terminating the development of a healthy fetus deviates so radically from the sexual norm that no rational person could conclude that an abortion respects the design of life.

The nemesis of both environmental and pro-family advocates is the human tendency toward contrivance or artificiality: the attempt to redesign the world without regard for the natural order. Environmentalists bemoan mankind’s failure to preserve wildlife habitats in the face of continually expanding human settlement. Pro-family advocates criticize the increasing dehumanization of reproductive practices, such as the popularization of artificial insemination and the creation of embryos for scientific research. The interests of both environmentalists and pro-family advocates merge in their general opposition to genetic manipulation of living things.

In summary, the way to make the pro-family viewpoint understandable to students who do not have a religious background is to first explain natural law principles as they were taught by Aristotle and to then analogize pro-family reasoning to the logic of environmentalism.

The fact that pro-family conclusions about sexual behavior are virtually identical to those of many religions does not make them religious. This is an important fact, since by law government (and its agents such as teachers) may not base public policies on religion; however, nothing in the Constitution prohibits government from basing policy on nonreligious pro-family logic.

The close parallels between religious and nonreligious pro-family arguments remain relatively consistent as we look beyond personal conduct to society as a whole.

We will now reexamine some of the material presented in the prior chapter in the light of this approach, restating the Biblical perspective of family in non-religious terms, and augmenting it with additional helpful information.

The Natural Family, Marriage and Family Values

The natural family is nearly as obvious an example of design as that of the heterosexual physiology of the human body. As stated above, the natural family is one man and one woman and their children, by birth or adoption, or the surviving remnant thereof. The following is an explanation of the natural family and its importance.

WHAT IS THE NATURAL FAMILY?

It all starts with...

The Core Relationship one man + one woman

This relationship is “natural” because it is based on the *natural design* of human beings.

Men and women are physically different.

This difference is inborn and clearly seen in their genetic makeup and physiology.

The physical difference is obviously connected to reproducing the species.

In addition to the external sexual difference, a woman’s internal organs and systems are specially designed for pregnancy, birth and nursing.

While not directly related to reproduction, the physical strength and size of the man allow him to provide the needed life support and protection for the members of his family while the woman undergoes pregnancy and birth, and later while she nurses and physically cares for babies and small children.

Men and women are psychologically different

The psychological differences between men and women are (and always have been) generally acknowledged by people of all cultures.

These differences tend to be *complementary*, that is, they allow a man and a woman to contribute, equally but differently, to the accomplishment of family tasks such as child training.

Parent/Child: The Natural Extension of the Core Relationship

**one man + one woman +
their children by birth or adoption**

This grouping is “natural” because:

Children are the natural result of the social/sexual joining of a man and a woman (marriage).

The ability to produce and care for children is part of the physical/psychological design of the man and the woman.

Human babies are born very helpless compared to other species: it takes a minimum of three years for the human child to become mature enough to be at all independent of their parents. Thus human parents have a long time to train and influence their children.

Many social and survival skills must be learned by a dependent child if he/she is to function as a member of a human community. The child is taught by parents, but even more importantly, learns by watching *two very different* parents interact in complex ways.

What Happens When the Natural Family Loses Its Place in a Society

In this section, we return to the list of behaviors and character qualities promoted in the natural family, this time with a view to the social consequences of *not* promoting them.

Task sharing
Reliance on each other
Unselfishness
Resource sharing
Responsibility
Commitment
Self-control
Nurturing

Historically, a few human societies have lost their sense of the importance of the natural family. These societies have suffered grave consequences in the form of social problems such as crime, addictive behaviors, economic woes, and increasing disorganization. In some modern societies where the natural family has been de-valued, we are now seeing rapidly decreasing population, accompanied by all of the problems above, with the addition of government ineffectiveness and political chaos and strife.

In the United States, where 75% of all children still live with both parents, the natural family enjoys continued favor. Yet there are many attacks on the idea of natural family, and the statistics which show that it is in peril have not changed in many years: the high rates of divorce, of illegitimate

births, of single-parent households, and of never-married couples living with their respective children, have all remained high or increased over the last 3 or 4 decades.

If, then, the natural family does lose its important value to Americans (as many have urged that it should), what changes can we expect for our society's future?

Task sharing

Task sharing is called "division of labor" in a large group. Complex economies are built on this function, which can easily be seen in any small or large business, government bureau, educational institution, etc. It is a function which any child can observe in a mother and father, who, simply by their physical differences, tend to break the work into parts best suited to their bodies and life cycles. The ability to break down work and parcel it out is passed on to children in the form of assigned chores, and acted out by them in playing house. Without early and constant exposure to task sharing, children do not function well in a society that has a complex division of labor. In practically every walk of life, people must have the skill of dividing work among themselves fairly and efficiently, or large tasks cannot get done. In a society where task sharing skills are on the decline, we would expect to find a low level of cooperation and initiative among employees, fewer and less effective community organizations and more of a "survivalist" mentality, in which people separate themselves from the group rather than pooling their skills.

Mutual reliance

The best school of mutual reliance is the ability to watch people of opposite genders and different physical abilities count on each other and combine their efforts to get routine work done or meet special needs, or simply to "be there" for each other. From this early school, a child learns to be prepared to expect reliable help from others and to be available to give help on both a regular and a temporary basis. Without the practice of mutual reliance, schedules cannot be kept, personal or group crises are not easily dealt with, and as with task sharing, large complex tasks and organization are out of the question. People go without the sense of personal security that comes from being able to place their confidence in others. In such a society, we would expect a low level of trust and a high level of personal stress arising from not being able to count on others for necessary help.

Unselfishness

The natural family provides the very best opportunity to learn to put aside your own desires in favor of someone else's needs, or in deference to a valued relationship. When a man turns off the game on TV to listen to his wife's story of the day's events, he models unselfishness to his children, just as he also requires it of them when he asks them to share their toys with friends or siblings. In this way, children learn that they should not expect to always be "Number One," and that many things in life are better and more enjoyable when you put someone else first. In a society where many people grow up without this important understanding, we would find widespread rudeness, much theft, unnecessary competition and conflict, poor relationship skills, and high levels of domestic

violence, especially child abuse and neglect. Personal unhappiness would increase as the ability to unselfishly care about others decreased.

Resource sharing

The model of marriage as a *shared life* entered into by two distinctly different individuals with different needs is the first and most important one that prepares a child to share resources (things that are also needed by others). Life in a democracy requires the sharing of many resources from material things like water to non-material things like the power to choose representatives and policies in our government. In any society, the absence of the ingrained habit of sharing necessary things would cause many conflicts over needed resources, and the weaker claimants would usually lose; hoarding, monopolizing and power-grabbing would be the norm. Power would tend to fall into the hands of strong but unscrupulous people who would hang on to it at the expense of others.

Responsibility

Once again, the notion of responsibility is both observed and practiced by the child living in a natural family. Parents who demonstrate responsibility towards each other and their children give a child a sense that responsibility is a natural and essential part of daily life. This enables the child to go on to accept responsibilities in school, or on committees or sports teams. A society with large numbers of people who have not become used to taking responsibility would obviously be a difficult place to live in. People would not be able to delegate tasks, find reliable people to care for their children, trust the professionals who provide necessary, specialized services like medical care, or find dependable employees. There would be increased neglect of children, non-payment of debts, reckless behavior, and the breakdown of virtually every institution which depends on the responsible behavior of the people who run it.

Commitment

Commitment is the “glue” of a successful long-term relationship, and is perfectly illustrated by the relationship between husband and wife. In a stable family, children have the opportunity to see the evolution of this committed relationship over the duration of their parents’ lives. They can see the level of commitment remaining fairly constant through a number of life stages and many life challenges. It is easy to see what happens to a child’s sense of security when the commitment between parents is shattered by divorce: the child is forced to question whether the parents’ commitment to him/her is permanent. Furthermore, the model of commitment (which, by definition, must be practiced over a long period of time), is cut off, and the child often observes, in its place, scenes of distrust, conflict and animosity. In a society with low levels of commitment, we would naturally see high levels of divorce and infidelity, difficulty in making and maintaining friendships, and widespread anxiety and loneliness. We would expect the degraded levels of mental and physical health that accompany lack of supportive relationships and unconditional affection. Most people would choose sequential or multiple non-committed relationships rather than marriage, and

children born from these relationships would fail to acquire the other social skills taught in a stable natural family.

Self-control

Physical self-control is a mandate in a successful marriage relationship, simply because of the usually unequal size and strength of the husband and wife. Emotional self-control is a skill which is continually learned by husbands and wives, but one which rewards their efforts with peace and safety in their home. It is a sad fact that parents who have poor self-control virtually ensure that their children will lack it as well. Lack of self-control in other social contexts encourages a war-zone mentality where people expect fights and intimidation and develop self-protection skills rather than cooperative ones. A society in which self-control is absent is one which cannot even support the institution of family, let alone the other institutions which are built on family-taught skills and attitudes. Such a society would soon crumble, torn apart by violence, crime and personal and group conflict.

Nurture

The lack of opportunity to learn nurture from a caring mother and father (who also nurture each other) seriously handicaps the child when she/he grows up to be a parent. Inadequate nurture is also similar to abuse in its effect on a person's psychology: depression, a feeling of un-fulfillment, lack of self-esteem, and relationship problems are some of the consequences. The society without nurturers would be unable to care for those who could not care for themselves. Relationship ties would be weak and the anxiety level would undoubtedly be high. Neighborhoods would lack cohesion and there would be many indigent people with unmet needs. The institution of family would be weakened over many generations, and would fail to perform its necessary functions in socializing children and stabilizing adults.

Marriage

From the pro-family perspective, marriage is not a mere legal contract invented by government as a means to create and regulate family units. Instead, marriage is recognized as a naturally emerging social institution designed to protect the natural family from forces (such as the lure of promiscuity) that would otherwise threaten it. Stated simply, marriage serves to help men and women resist the inclination to abandon each other and/or their children during times of trial or temptation. Marriage is thus seen as a logical extension and component of the natural family structure.

As American society has forgotten the purpose of marriage, it has adopted policies such as "no fault" divorce that have largely stripped marriage of its cohesive power. Nevertheless, marriage continues to serve its purpose for those who understand and respect it.

Some couples share the essence of marriage (enduring commitment) without social or

religious formalization (legal marriage). In the view of some pro-family thinkers, these couples have a place within the definition of a family-friendly society. But the statistics on cohabiting couples in general are gloomy – compared to married couples, cohabiting partners exhibit more unfaithfulness, more domestic violence, lower income, higher depression rates, and a higher rate of divorce when they do marry: children in cohabiting-couple households are more prone to emotional and behavioral problems, less involved in school activities, more at risk for physical and sexual abuse, and financially worse off than children in married two-parent households (See Section Four).

Even in the Bible, where no particular ceremony or certificate is prescribed, men and women who live together are recognized by each other and the community as married in every sense. Even in the creation scene in Genesis, Adam’s first reference to Eve is as “wife.”

Both the Biblical and the secular pro-family picture of marriage do, however, conflict with the notion of “gay” marriage, since such a union denies the premise of marriage. “Homosexual family” is an entirely artificial concept and a contradiction of terms. Homosexuality is itself a form of promiscuity; marriage, by contrast, exists to protect natural families from disintegration through promiscuous behavior.

Family Values

Family values is a broad term but is used here to describe those values which affirm the natural family and which are imparted by it: the heterosexual norm, faithful marriage, devotion to children, respect for the design of life. These are defined throughout this document. What remains is to contrast family values with their antithesis: the acceptance of promiscuity.

In the non-religious pro-family lexicon, promiscuity is the choice of sexual “freedom” over commitment to family, and includes every form of sexual deviance. Fornication (sexual relations among uncommitted sexual partners), adultery (sexual relations in violation of a committed union) and other types of sexual conduct, including but not limited to homosexuality, incest and pedophilia are all forms of promiscuity.

Promiscuity in any of its forms carries serious risk of harm to oneself and others, whereas in a faithful marriage the partners enjoy enhanced health and satisfaction, and greater security and happiness for themselves and their children. Once again, following the design produces good results, while violating the design produces bad results.

The cumulative effects of rampant promiscuity in a society include epidemic levels of sexually transmitted diseases, troubled serial relationships among adults, increased criminality, substance abuse and mental health problems among the youth, an ever-expanding yet ultimately ineffectual social welfare system, and many other problems.

Truly family-centered communities do not suffer these types of problems to the same degree. Family values are an antidote to the poison of promiscuity.

Conclusion

The preceding argument can be summarized as a set of five assertions.

- 1) Because the pro-family position is not inherently religious in nature, it may be taught in the classroom and adopted as a guiding philosophy by public officials without violating the constitution.
- 2) The heart of pro-family thinking is empirical observation and logical deduction in the tradition of Aristotle and of America's Founding Fathers.
- 3) The key to explaining pro-family logic to young people is to analogize pro-family reasoning to that of environmentalism and to define the natural family as the most important element in the human eco-system.
- 4) The self-evident heterosexual norm, together with the needs of the natural family which develops from the core of a heterosexual relationship, clarifies both the purpose of marriage and the danger of promiscuity.
- 5) The assumption that human social success or failure hinges on rational conformity to the design of life is vindicated by an honest appraisal of modern American culture.

Each of these assertions offers a departure point for discussion and extensive further study, yet the concepts articulated are simple and reasonable. It remains for the pro-family advocate to use these concepts and this material as tools to bring balance to the cultural debate.

CHAPTER EIGHT: UNDERSTANDING “GAYSPEAK”

There is no shame in believing a lie...until you learn the truth.

The Homosexual Message

The disordered nature of homosexuality is self-evident; therefore any effort to normalize or legitimize homosexuality must use lies and deception to gain public support. The homosexual appeal for public support includes several standard falsehoods that are repeated constantly by its spokespersons and presented to the public as proven facts:

- “Homosexuality is innate and normal” (often called the “born that way” argument).
- “Homosexuality cannot be changed.”
- “Heterosexual children cannot become homosexual.”
- “Homosexuals and heterosexuals are separate but equal sexual types.”
- “All disapproval of homosexuality is motivated by hate and fear.”
- “Homosexuality is equivalent to race, and disapproval of homosexuality is like racism.”
- “Homosexuals are helpless victims who need special legal protection.”
- “Toleration of homosexuals requires approval of homosexual conduct.”
- “Homosexual suicides and mental health problems are caused by social disapproval.”

An essential task of pro-family advocates is to expose the falsehood of these assertions. People, especially social and political leaders, need to know the truth, and it is our job to inform them. Fortunately, there is a wealth of authoritative documentation to support the pro-family position on these topics; many useful resources are provided in Section Four.

Another factor that helps us articulate the pro-family position is that most of the pro-homosexual arguments are patently illogical. They so completely fail the test of honest scrutiny that the resort to scientific evidence is unnecessary to prove the arguments false.

Agenda? What “Gay” Agenda?

One example of the “gay” movement’s reliance on deception is its audacious insistence that it has no agenda. Homosexual activists and their best-trained allies ritually challenge any reference to the “gay” agenda with an affected tone of incredulity. “What agenda?,” they exclaim, as if the entire homosexual movement, with its hundreds of organizations and thousands of activists, all working to achieve specific political goals, were invisible. What is most interesting about this is not that they want to deceive people into believing that they have no agenda, but that they would insist this is true in the face of reality.

What does it tell you about a group of people obviously organized and working to change society, who not only pretend to have no agenda, but who also make the promotion of this self-evident falsehood a leading tactic in their campaign? They must either be very stupid (which is clearly not the case), or very confident that they can make the public accept the lie. They seem convinced, just like the Nazi propagandists who advocated this tactic, that if they tell the lie long enough and loudly enough, it will supplant the truth. Perhaps it will. Is it really any more of a lie than the assertion (now accepted by a great many otherwise intelligent people) that homosexuality is perfectly normal behavior equivalent to normal sexual relations between husbands and wives?

Unfortunately, most of the deceptive rhetoric used by the “gay” movement is more subtle. If Christians are to restore respect for the truth, they must learn how to recognize and expose these lies.

The Illogic of Pro-“Gay” Arguments

The success of the campaign to propagandize so-called “gay rights” is an amazing triumph of rhetorical manipulation. He who defines the terms controls the debate -- and by extension, public opinion. On this issue the terms have been defined (in many cases invented) by the talented sophists of the “gay” movement.

Sophistry, it must be noted, is the ancient Greek art of persuasion by subtly false reasoning. The key to overcoming sophistry is to simplify and clarify what the sophists have intentionally made complex and vague. That process begins by defining the terms and concepts being used in the arguments. One quickly discovers that most arguments advocating “gay rights” depend upon hidden false assumptions and deliberately ambiguous terms. It’s all smoke and mirrors.

Among the most common terms and concepts in the “gay rights” arsenal are: *homosexuality*, *sexual orientation*, *heterosexism*, *diversity*, *multi-culturalism*, *inclusiveness*, *discrimination*, *homophobia* and *tolerance*. These words and phrases are used by “gay” sophists to frame the question of homosexuality as a civil rights issue. It is a context chosen to favor homosexuals to the extent that they cast themselves as victims and their opponents as oppressors. Yet even within this context, “gay” arguments are easily refuted.

What is Homosexuality?

Some people might be tempted to skip past this section because they think they understand this term. That is the first mistake made by every victim of “gay” sophistry. Failure to clarify the essential terms at the beginning allows one to be trapped by his or her own assumptions. It’s like signing a contract to buy a used car without clearly identifying the car.

The definition of homosexuality is not as settled as one might think. Until 1986, homosexuality was almost universally defined as same-gender sexual conduct. By extension, a homosexual was defined as anyone who engages or desires to engage in such conduct. The “gay” movement itself embraced this definition, in which the term “homosexuality” had meaning only in relation to same-gender sexual *behavior*.

After 1986, the “gay” movement began to redefine homosexuality as a normal and immutable condition equivalent to heterosexuality, a state-of-being completely independent of conduct. Under the new definition, “straights” can choose same-gender sexual relations and “gays” can choose opposite-gender relations without any alteration of their true “sexual orientation.”

Why the change in strategy?

1986 was the year that the United States Supreme Court, in the case of Bowers v. Hardwick, upheld the right of states to criminalize homosexual conduct. The “gay” movement had argued that homosexual sodomy should be viewed by the court as a fundamental privacy right no different than marital sexual relations. The court firmly rejected that argument in 1986, though, unfortunately, the constitutional right of states to regulate homosexual conduct was overturned in Lawrence v. Texas in 2003.

Thwarted in its goal to legitimize homosexual conduct as a fundamental right, the “gay” movement turned to the only other basis on which it could claim constitutional protection: minority status as a “suspect class.” The Supreme Court recognizes minority status only for those groups which 1) have suffered a history of discrimination, 2) are powerless to help themselves and 3) are defined by *immutable characteristics*.

This is the secret to understanding why the “gay” movement now denies that homosexuality is behavior-based and instead insists that homosexuality is innate and unchangeable. It is not science. It is a legal and political strategy.

The problem is that they can’t back up the claim. There exists no truly objective means of determining whether a person is innately homosexual. One cannot take a blood test or DNA test to prove that he or she is “gay.” We must depend entirely upon a person’s claim that his or her homosexuality is innate. The taint of political self-interest alone makes such evidence wholly untrustworthy. Self-declared homosexuals can’t even prove that they sincerely believe that their homosexuality is innate. Instead, they argue that homosexuality *must* be innate because no one would *choose* to be “gay” and incur the resulting social stigma. This argument is invalid, since many people choose lifestyles that others condemn. Moreover, there are many homosexuals who freely admit that their lifestyle is a voluntary preference. This assertion is supported by a series of recent studies in Sweden, Denmark, Finland and the United States which reveal that the primary factors

associated with male and female homosexuality are environmental, not genetic, and include such conditions as a permissive social atmosphere, residence in an urban environment during one's teen years, separation from the same-sex parent, and for women, a college education (1).

Finally, to the consternation of "gay" propagandists, many people continue to leave homosexuality and become fully heterosexual. Although effective therapies have been developed by mental health professionals like Dr. Joseph Nicolosi, and have allowed many to change away from unwanted homosexuality, others change *spontaneously* over the course of their lives (2), and still others leave homosexuality behind through spiritual support and fellowship in groups like Exodus (Christian), JONAH (Jewish), and Courage (Roman Catholic). An interesting development reported on the Exodus website (www.exodus-international.org, January 2009) is the dramatic upswing in attendance at their conferences now that homosexuality is being increasingly normalized in mainstream society.

1. Hansen, Trayce, Ph.D. "Legalizing Same-Sex Marriage Will Increase Prevalence of Homosexuality: Research Provides Significant Evidence," reproduced on NARTH website, updated Oct. 14, 2008.

2. Satinover, Jeffrey, M.S., M.D., "The 'Trojan Couch:' How the Mental Health Associations Misrepresent Science," p. 11, reproduced on NARTH website, accessed Jan. 2009.

On the question of choice, it must be noted that all sex but rape is voluntary and thus every sexual act involves a conscious choice. A person's inclination toward a form of sexual conduct may not, for any number of reasons, be consciously chosen, but the mere existence of desire does not justify the act. To accept otherwise would be to validate adultery and pedophilia. Society has the right to require people to suppress harmful desires, even if it is difficult for them to do so.

In reality, the "gay" movement does not want a biological cause to be found. If science were to identify a biological cause of homosexuality, that day would begin the "race for the cure." (And a great many purportedly self-accepting homosexual men and women would secretly join that race.)

Since the "gay" movement can't prove it, the assertion that homosexuals are born that way remains nothing but a hypothesis -- one which provides no justification for abandoning long-standing, experience-tested social policies. Remember, society doesn't have to prove that homosexuality is not innate. "Gay" activists are the ones attempting to change things and the burden of proof is theirs.

Nevertheless, there is plenty of evidence that homosexuality is not innate. As mentioned above, there is a very considerable body of testimony from men and women who once lived as homosexuals. These ex-"gays" have renounced their former lifestyles and many have become heterosexual in self-identification and desire, while others have stopped at the point of comfort with their own gender and freedom from same-sex desires. The "gay" movement's challenge to former homosexuals to, in essence, prove they aren't still innately "gay" is the height of absurdity since homosexual immutability was never proven in the first place.

Why is the question of immutability so important? Because if homosexuality is not innate, it must be acquired. And if it can be acquired, we ought not allow homosexuality to be legitimized

to our children. If there remains any shadow of doubt as to the cause of homosexuality, we must err on the side of protecting our children. Indeed we must actively discourage them from viewing homosexuality as safe and normal, when in fact it is demonstrably neither safe nor normal.

It bears repeating here that normalcy is functioning according to nature or design. Normalcy is not based on popular opinion.

In summary, the true definition of homosexuality is same-gender sexual conduct. A homosexual is a person who defines himself or herself by the participation in or desire to participate in such conduct. This definition is both logically and intuitively sound.

For the sake of our children and the health of our society, we must not accept the redefinition of these terms. We must cut away the foundation of the “born that way” argument to reveal that it is not supported by science or social reality, and that since it can’t be proved, it is reasonable to assume that homosexuality may be acquired. Unfortunately, the “born that way” notion is one that predates the “gay” movement’s publicity efforts. For centuries people in western societies have assumed that their friends and relatives who exhibited effeminate homosexual traits *were* born that way, since they seemed unable to change, and since it was often too painful for families to acknowledge the circumstances (such as childhood molestation) which contributed to their homosexuality. Thus we have to fight this conceptual battle on two fronts. We must never allow a discussion to proceed forward if the immutability of homosexuality is assumed as a premise. We must challenge the premise and force the logical concessions, without allowing the subject to be changed.

Sexual Orientation

“Sexual orientation” is a highly ambiguous term loaded with hidden false assumptions.

An “orientation” describes the perspective of a subject toward an object. A sexual orientation therefore describes a person (subject) by the object toward which they are sexually attracted: a homosexual is someone oriented toward someone of the same sex, a bisexual toward both sexes, a pedophile toward children, a sado-masochist toward giving or receiving pain, etc..

By definition, there are an unlimited number of potential sexual orientations. The “gay” movement, however, officially recognizes only four orientations: heterosexual, homosexual, bisexual, and transgendered (i.e. transvestites and transsexuals). Why? Because to recognize other orientations -- pedophilia, for example -- would draw attention to the importance of distinguishing between orientation and conduct, when a major purpose of sexual orientation theory is to legitimize and protect homosexual conduct by *obscuring* this distinction.

This is most clearly seen in anti-discrimination policies that include sexual orientation. Government and corporate policy makers include sexual orientation in anti-discrimination policies in order to protect freedom of thought and speech on the basis of the claim that sexual orientation is nothing more than a state of mind. Americans rightfully cherish the First Amendment right to think and speak freely. The practical effect of such policies, however, is to legitimize and protect any sexual conduct associated with an orientation, and, ironically, to *suppress* the thought and speech of those who object to the promotion of homosexuality. For example, under such policies a landlord is expected to rent to homosexuals even if they admit they intend to commit sodomy on

the property and this is his sole reason for wanting to deny their application. Similarly, employees of an organization which embraces “gay” and lesbian clubs and activities are forbidden to organize Christian clubs on the grounds that their pro-family beliefs might create an uncomfortable environment for homosexuals who want active approval of their lifestyle.

Why is this distinction between orientation and conduct so important? Because sexual conduct has serious public health consequences which society has both a right and an obligation to regulate. In contrast, there are no public health implications to sexual orientation, properly defined. Even a pedophile’s orientation, abhorrent as it may be, is harmless to the public if he never acts upon it. Thus homosexual orientation is exonerated as far as public regulation policy goes.

Policy makers could stop this end run around public health considerations by adding one sentence to existing anti-discrimination laws: “This policy shall not be construed to legitimize or protect any sexual conduct deserving of regulation in the public interest.” The right to claim a sexual orientation should not automatically grant a license for sexual conduct.

Another purpose of sexual orientation theory is to create a context in which homosexuality and heterosexuality hold equal status. The notion of equivalency between homosexuality and heterosexuality is very important to “gay” arguments. For one thing it neutralizes health and safety arguments against the legitimization of homosexuality.

For example, it is an uncontested fact that homosexual sexual behaviors spread disease. When reminded of this, “gay” sympathizers say, “Heterosexuals do the same things.” This isn’t a logical defense of homosexuality *per se*, since two wrongs don’t make a right. However, it *is* an argument for treating homosexuality equally with heterosexuality if the two were truly equivalent. But they are not.

Unlike homosexuality, heterosexuality *is* immutable. To define heterosexuality as merely sexual conduct between people of compatible genders is to suppress a fundamental truth about what it means to be human. All human beings with the exception of hermaphrodites (people with a congenital deformity that causes them to have both male and female genitalia) are born with a reproductive system that is heterosexual by nature. We are either male or female. We have sexual feelings only because of chemical and other processes that are rooted in our procreative heterosexual design. Thus, a male sexual orientation toward a female (or vice versa) is self-evidently normal and natural. By contrast, a male-to-male or female-to-female orientation is self-evidently abnormal and unnatural. For homosexuality to be equivalent to heterosexuality, it would need to be rooted in its own homosexual physiology.

In reality, homosexuality is nothing more than same-gender conduct among people who are innately and unalterably heterosexual in form. Homosexuality is thus biologically (and to varying degrees morally) equivalent to pedophilia, sado-masochism, bestiality and many other forms of deviant behavior, or behavior that deviates from the normal design-based function of the human being.

A second reason for espousing the premise of equivalency is that it allows “gay” activists to exploit the civil rights doctrines which would not otherwise apply to them. Discrimination, in the civil rights context, means treating equal parties unequally. If homosexuals and heterosexuals are assumed to be equal, then it is unfair to deny homosexuals all of the benefits that heterosexuals

enjoy. “Gay” sophists have coined the term “heterosexism” to describe favoritism towards heterosexuals. To grasp the implications of heterosexism, simply think of it as “racism” toward homosexuals.

An anti-discrimination policy based upon sexual orientation is always the first step in a homosexual takeover of any organization because it locks in pro-“gay” assumptions. Following the adoption of this policy, the organization must accept as fact that homosexuality is immutable, equivalent to heterosexuality, and deserving of special protection without regard to moral or public health considerations. Criticism of these positions, or even failure to affirm them, can be considered violation of the policy. Where such a policy is enacted, adoption of the rest of the homosexual political agenda is virtually guaranteed. The conclusions are assured by the premises.

The Takeover Process

This varies slightly depending on the type of organization, but is predictable and easily recognized.

The takeover of local governments begins in the local media (where there is never a shortage of “gay” political activists) with a campaign to raise awareness of discrimination against legitimate minorities. A call then goes out to form a Human Rights Commission to study the “problem” and develop community-based solutions. The commission is then formed with quasi-governmental authority. The anti-discrimination policy comes next, often without mention of sexual orientation. That is usually added by amendment later. Opposition is usually minimal because no one wants to be perceived as being in favor of discrimination. This is not a baseless fear. Pro-“gay” activists in both the media and the government greet any opposition with highly-publicized accusations of racism and bigotry. Invariably, one duty of the commission is to gather, analyze and report statistics on discrimination in the community. (This is doubtless where the concept of “hate crimes” originated as a “gay” political strategy).

The use of a reporting plan assures two favorable outcomes for homosexuals. First, they gain a measure of legitimacy merely by being listed together with true civil rights minorities (without having to justify their inclusion among those whose status is based on morally neutral criteria such as skin color and ethnicity). Second, the very nature of the reporting process virtually guarantees an increase of discriminatory incidents from one reporting period to the next as people gradually become aware of the system. This appearance of a growing problem bolsters homosexuals’ demands for additional concessions to their agenda.

The takeover of a corporation begins with the placement of an activist (usually in-the-closet) homosexual in a hiring position. Other undisclosed “gays” are then hired to fill strategic positions in the company. When the ability to control the process is assured, some of the activists “come out of the closet” and form a “Gay and Lesbian Employees Association.” That group then introduces an amendment to the company anti-discrimination policy to include “sexual orientation.”

Democratically-run organizations (including political parties, labor unions and churches) are targeted based upon their vulnerability to takeover by a unified bloc of voting members. Mass infiltration by activists precedes elections, after which time organizational policy (and bylaws) can be controlled by the new activist leaders, who may or may not disclose that they are “gay.” I have heard it said that this was how the Metropolitan Community Church, an entirely homosexual-

controlled religious denomination started, beginning with the takeover of the original MCC, which was reportedly a genuine but struggling Christian church. The so-called mainstream Christian denominations have been particularly targeted, not only because many congregations have seen steeply declining membership in recent decades (so that fewer new “members” are needed to gain a voting majority), but because these denominations have vast property holdings and endowment funds which can be used for activist projects.

Every takeover is followed by consolidation of “gay” power within the organization, starting with some form of “sensitivity training.” Sensitivity training employs proven psychological coercion tactics (i.e. “brainwashing”) to indoctrinate members of the organization in pro-“gay” thinking. By the very nature of the manipulative tactics used, few dare to openly dissent. Those who do are duly noted by the control group and if they are considered a real threat, they are marginalized and may in time be forced out. Sensitivity training is usually mandatory for all members of the organization.

Once the control group has consolidated power, the organization is plundered for its available resources. These include tangible resources such as money and property, but also intangibles such as advertising and vendor contracts and even community goodwill. Charitable giving, too, is exploited, as gifts and grants are diverted away from previously-favored beneficiaries like the Boy Scouts to “gay” controlled organizations. While some resources benefit the internal control group (i.e. domestic partnership benefits and employee perks), most are focused strategically outside of the organization to further the “gay” political agenda in the community.

All the processes described above are made possible simply by the acceptance of sexual orientation as a theory of human sexuality.

In summary, sexual orientation is a term that is used by “gay” activists to deceive both policy makers and the public about the nature of homosexuality. It frames the debate about homosexuality in such a way that the average person is tricked into accepting “gay” presuppositions without challenge. This is even true of those people who continue to oppose the homosexuals’ political goals. Once the presuppositions have been accepted, especially when they become “law” in anti-discrimination policies, resistance to rest of the “gay” agenda becomes much more difficult.

The only effective strategy is to reject and refute the false assumptions of sexual orientation and re-frame the issues on a truthful foundation. Sexual orientation must be exposed for what it is: a nonsensical theory about sexuality invented by “gay” political strategists to serve their own selfish interests at the expense of the welfare of society as a whole.

Diversity

Diversity is a code word for the political doctrine of multiculturalism. By itself it means only “the variety of things,” but as used by the homosexual movement “diversity” is a moral statement about the way society ought to be: a harmonious social pluralism in which every culture is honored for its contribution to the whole. Thus feel-good emotionalism is harnessed to obscure deeply flawed reasoning.

Multiculturalism, meaning the equality of cultures in a pluralistic society, is a valid concept if culture is defined by morally neutral criteria. Society should pursue civic equality in areas such

as race, ethnic heritage and religion. But cultural *practices* are not morally neutral. Few of us would agree that the cultures of Nazi Germany, Stalinist Russia, and Taliban-ruled Afghanistan are the equals of American culture with respect to the deeds they have perpetrated. The “culture” of homosexuality – a way of life rooted in the practice of sodomy – is not equal to the inherited family-based cultures of African-Americans, Asian-Americans or Arab-Americans.

There is no comparison between a shared system of values, beliefs and traditions passed down through generations of a group of people bound by genetic and/or religious similarities, and a set of compulsive sexual/emotional behaviors practiced by a group of random individuals who define themselves as a community based on this practice alone.

The equality inherent in the concept of multiculturalism cannot be extended to such a group; it is an apples-to-oranges comparison.

The companion “gayspeak” word to diversity is *inclusiveness*. Churches and other institutions that have fallen victim to “gay” sophistry openly congratulate themselves on being *inclusive*. This is the same confusion we saw in the term “diversity,” only in a different form. In both cases there is a failure to define the standard of acceptance by which people are welcomed into the circle of inclusion. Without a standard, there can be no objectivity in the process, and any decision to include merely represents the arbitrary will of the person or persons in charge.

In summary, the doctrine of multiculturalism promotes the equality of all diverse cultures in our society under the code word “diversity.” The doctrine’s validity depends upon limiting the definition of culture to morally neutral criteria. The inclusion of morally significant sexual behavior in the definition robs multiculturalism of validity by granting legitimacy to immoral practices. Attempting to fix the problem by excluding some cultures because of their practices (for example cannibalism or slavery) contradicts the premise of equality of cultures. Failure to articulate a standard by which to determine which cultures should be included compounds the problem by vesting arbitrary authority in whomever holds power.

The effective response to a champion of “diversity” is to focus on the definition of multiculturalism and to demand to know the standard for inclusion.

Discrimination

Discrimination is a word whose political redefinition originated in the civil rights movement. In normal usage, discrimination is synonymous with discernment, but as used in a civil rights context it means irrational bias against a person. “Irrational” is the hidden qualifier in the term that distinguishes appropriate discernment from prejudice. In an enlightened society there can be no rational basis for discrimination on criteria such as race, skin color or ethnicity. However, as with multi-culturalism, the introduction of morally significant criteria changes the analysis of discrimination. Discrimination against harmful conduct is entirely rational, and in many cases necessary.

Discrimination is now synonymous with racial prejudice in the public mind. The “gay” movement has exploited this association to legitimize its own claims by adding itself to the list of minorities in anti-discrimination statutes.

In summary, discrimination has been useful to “gay” activists because the public is deeply conditioned to associate this term only with prejudice, especially racial prejudice. The solution is

to add the qualifier “rational” or “irrational” to discrimination whenever one uses the term. At minimum this tactic causes the hearer to consider the significance of the qualifier. It also sets the stage for a discussion about the standard for determining what is rational vs. irrational discrimination.

Homophobia

This term is probably the most outrageous invention of the “gay” sophists. In a way, it shouldn’t even be considered sophistry, since it lacks any hint of subtlety. In contrast to the cleverness of most other examples listed here, the illogic of homophobia is insultingly blatant.

Originally, homophobia was psychiatric jargon invented to describe patients’ fear of their own homosexual inclinations. “Gay” activists simply stole the term and redefined it as “hate and/or fear of homosexuals.”

As a rhetorical weapon, homophobia is unequalled. It serves first to define anyone who opposes the legitimization of homosexuality as a hate-filled bigot. The universal inclusion of all opponents as homophobic is of course not emphasized. Homosexual activists publicly associate this label with violent “gay bashers” and hateful fanatics. When they use the term they want people to think about the killers of Matthew Shepard, but in conventional practice they include every man, woman and child who believes homosexuality is abnormal or wrong. The way to expose this fact is to challenge the advocates of the “gay” position to state the difference between homophobia and non-homophobic opposition to homosexuality. They will reveal that they accept *no* opposition to their agenda as legitimate. (The “gays” outrageous mistreatment of Miss California 2009, Carrie Prejean, for simply giving her opinion that marriage should be between a man and a woman is illustrative of this fact).

Secondly, the term defines opposition to homosexuality as a mental illness. “Gay” activists take special delight in this since it was scant decades ago that homosexuality was listed as a mental disorder in the Diagnostic and Statistical Manual of Psychiatry (the listing was removed by the political maneuvering of homosexual activists in a 1973 vote of the members of the American Psychiatric Association)

Thirdly, the term can be used as the semantic equivalent of “racist,” helping the “gay” movement further indoctrinate the public with the notion that opposition to homosexuality is equivalent to prejudice against racial minorities.

Collectively, these strategic applications of the word “homophobia” serve to intimidate many opponents into silence. When any expression of opposition to homosexuality draws the accusation that one is a mentally-ill bigot equivalent to a racist, few people will venture public opposition. Those who do will tend to be defensive, offering the disclaimer that they are not hateful (unintentionally but implicitly validating the lie that hatefulness is the general rule).

The use of the term is in itself religious discrimination because it implicitly disparages and declares illegitimate the religious teachings of several major world religions. Adoption of the term by government constitutes a *prima facie* violation of the Establishment Clause of the First Amendment, which prohibits the endorsement or inhibition of religion.

In summary, as it is used today, “homophobia” is a nonsense word used by “gay” sophists as

a rhetorical weapon against their opponents. It lumps together all opponents as mentally-ill “gay bashers” and in doing so declares mainstream religious doctrines to be harmful and illegitimate. The solution is to reject the term “homophobia” itself as harmful and illegitimate. Its illegitimacy can be exposed by making pro-“gay” advocates define the term and the distinction between homophobia and non-homophobic opposition to homosexuality.

Tolerance

Tolerance means putting up with someone or something you don’t like in order to serve the greater good of preserving civility. Tolerance is therefore an essential virtue in a diverse society. In the “gay” lexicon, however, tolerance means unconditional acceptance of homosexuality. Anyone who disapproves of homosexual conduct is labeled intolerant, even those who treat self-defined “gays” with the utmost courtesy and respect.

Abuse of language is a dangerous thing. The misuse of the term tolerance is a good example. For every person that gives in to political correctness to avoid being considered intolerant, there is another whose strong disapproval of homosexuality makes him or her *willing* to be considered intolerant. The latter may even begin to see intolerance as a virtue, since it appears necessary to be intolerant to stop the legitimization of sexual perversion. This fosters a climate in which intolerance against legitimate minorities can be more easily justified. As the “gays” have proved, many people just don’t think clearly enough to understand why intolerance of race and intolerance of perversion are different. This confusion serves the racists as easily as it serves the “gays.”

To reaffirm the true meaning of tolerance in the face of “gay” sophistry, point out that tolerance is relative. Some things deserve absolute tolerance and some things deserve zero tolerance but most fall somewhere in between. For example, our society should have high tolerance for freedom of speech (for example, the right to say “I’m gay”) but low tolerance for harmful behavior (e.g. sodomy). The tolerance a thing deserves is relative to the degree of benefit or harm that it may cause.

Conclusion

The heart of “gay” sophistry is the redefinition of homosexuality as a state of being and not a form of sexual behavior. This allows the “gay” movement to define homosexuals as a civil rights minority comparable to African-Americans and other groups whose minority status is based on truly immutable characteristics. In turn, this allows the “gay” movement to inherit and exploit all of the legal, political and social gains of the civil rights movement for its own ends.

Sexual orientation theory is the vehicle for “selling” the idea of homosexuality as normal and immutable. It creates a context in which sexuality can be divorced from physiology. Only by making the design and function of the human body irrelevant can “gay” strategists avoid otherwise self-evident truths about homosexuality.

All of the terms examined in this article, as applied to homosexuals, depend for their

validity upon the theory of sexual orientation, which in turn depends upon the redefinition of homosexuality.

In the end, this battle is won by affirming the obvious. The truth about homosexuality is self-evident. Self-evident truths are not taught, they are revealed. Helping people overcome “gay” sophistry does not require teaching them new facts and figures or raising their level of intellectual sophistication. On the contrary, it requires a clearing away of the misinformation that obscures the simple reality of things.

Indeed, if you find yourself dependent on studies and statistics to persuade someone of the wrongness of homosexuality and the foolhardiness of legitimizing it in society, you have already lost the debate. Consider: a person who remains unpersuaded by a reminder of the obvious truth has revealed himself to be an intellectual “reprobate” (in the Romans 1:28 sense of being lost to the truth) for whom facts are ultimately meaningless. Yet if you, by retreating to secondary evidence, grant that obvious truth is insufficient to prove your case, you voluntarily invite a debate context which favors those who are willing to cheat, lie or ignore facts to win.

This is not to suggest that the pro-family position lacks scientific support. Indeed the great preponderance of evidence, from the most respected research studies, affirms our conclusions. (See Section Four).

Defeating “gay” arguments, however, depends upon asserting the plain truth about homosexuality from the start. If you fail to challenge the presuppositions of the “gay” position, you will forever be at a disadvantage in opposing the many goals of the “gay” agenda. Stand firmly on the truth that homosexuality is an objectively disordered condition deserving of social disapproval because it spreads disease and dysfunction. You will be aggressively attacked for this position, because your opponents know that it is the only position from which you can successfully defeat all of their arguments. You would take less heat if you sought some point of compromise, but you would trade away most of your moral and persuasive authority in the process.

If you decline to stand firm on your pro-family presuppositions, the insights provided in this booklet will not be of much value to you. But if you opt for a determined pro-family stance, they will serve as potent weapons against every form of “gay” sophistry and, if you remain persistent, your courageous stand for truth will ultimately be vindicated.

TEN RULES FOR DEBATING ABOUT HOMOSEXUALITY

(As applied during a hypothetical conversation).

First. Never leave unchallenged any argument in which sexual orientation theory, homosexual immutability or the equivalency of heterosexuality and homosexuality is assumed (which is just about any argument you will ever have on this issue).

“Gay” Advocate: “Can’t you see that denying gays the right to marry is discrimination. Why shouldn’t they have the same basic rights as heterosexuals?”

You: "I'm a little confused by your argument. Are you saying that you think homosexuality is equivalent to heterosexuality?"

Second. Always make the advocates of the "gay" position define the critical terms.

"Gay" Advocate: "Of course they are equivalent. One person is no better than another just because of whom they happen to love."

You: "I still don't get it. How do you define homosexuality and heterosexuality? It's more than a question of romantic feelings isn't it?"

Third. Stay on track. Sophists will always change the subject to avoid having to admit error. The trick is to stay focused until the term in question is defined. Don't allow yourself to be baited into switching topics. Promise to address new topics after your main question has been answered. (Also, watch out for the "tag team" tactic in which a third party will interrupt your discussion to help your opponent change the subject. Make these parties address your question.)

"Gay" Advocate: "Homosexuality is just your sexual orientation. It's the way you're born. Some people are straight. Some are gay. You don't think gay people should be discriminated against just because they have a different orientation, do you?"

You: "I'd like to answer that question after we talk about what sexual orientation is, but I'm still not clear on what you mean by homosexuality. How do you know that it's just the way someone is born?"

Fourth. Don't allow your opponent to place the burden of proof upon you to disprove one of his or her assumptions. The burden of proof is on him or her.

"Gay" Advocate. "Everybody knows that. There are lots of studies. Besides, who would choose to be gay when there is so much hatred and homophobia against them?"

You: "Lots of people make choices that other people hate. That doesn't prove anything. And all the studies that I have seen have been inconclusive. Can you cite me any study that absolutely proves that gays are born that way?"

Fifth. Always address the aspect of conduct, which by nature is volitional.

"Gay" Advocate: "They're out there. But gay people don't have to prove themselves to deserve basic rights. You don't have to prove your heterosexuality to get your rights do you?"

You: “Now we’re back where we started on this question of whether homosexuality is equivalent to heterosexuality. You still haven’t defined what homosexuality is or what heterosexuality is. Isn’t it a question of behavior?”

Sixth. Keep the discussion on what can be objectively observed and measured and away from the subjective. Don’t be diverted into a discussion of abstractions.

“Gay” Advocate: “No, its not about behavior, its about orientation. I already said that. You can be gay and celibate. Being gay is when the person you fall in love with is the same sex as you. Being straight is when you fall in love with someone of the opposite sex. That’s it.”

You: “So where does sex come in. If orientation has nothing to do with sexual behavior, what stops pedophiles from claiming equality with gays and straights? If they never get physical, what does it matter if they fall in love with a child?”

Seventh. Use affirmative statements to reclaim the initiative in the discussion.

“Gay” Advocate: “Yeah, but pedophilia is illegal.”

You: “Right. The behavior is illegal, but not the thoughts and feelings. That’s why its important to be very clear on the definition of homosexuality and heterosexuality before we decide if they’re equal. If we’re only talking about thoughts and feelings, then perhaps they are equal, but then so are all the other orientations you can think of. If we compare them by the types of behavior they involve, that’s a different story.

Pedophile behavior is illegal because it harms children. Homosexual behavior is still illegal in many countries because it spreads disease and dysfunction.”

Eighth. Make the opponent face the flaws in his or her logic.

“Gay” Advocate: “Well heterosexuals engage in the same risky behaviors as homosexuals.”

You: “So would you agree that disapproval of all harmful sexual conduct is reasonable?”

Nine. Follow the flaw to its illogical conclusion.

“Gay” Advocate: “No, I don’t think its anyone’s business what two people do in the privacy of their own bedroom.”

You: “Allow me to summarize what you’re saying. Homosexuals and heterosexuals are only

different as to the choice of their partner, one is same-sex, the other opposite sex, but that they are equal in that both engage in the same types of sexual conduct. You also believe that society has no right to regulate sexual conduct even if it threatens the public health, but you would make an exception for pedophiles. Is that about right?"

Ten. Measure your success by the degree to which you have illuminated the truth for those listening in to your discussion, not by the willingness of your opponent to change his or her mind.

"Gay" Advocate: "I'm not going to let you trap me into some homophobic box. Your problem is that you're a bigot."

You: "Your problem is that you don't understand that homosexuality is very different than heterosexuality. Heterosexuality describes the way all human beings are designed to function as compatible opposite-sex partners. Homosexuality could only be equivalent if it was rooted in a comparable physiological design. Instead, even when engaging in homosexual acts, a person remains inherently and immutably heterosexual by nature. Sexual orientation is just a theoretical model that lets you pretend that sexuality is a subjective state-of-mind and not a form of voluntary physical conduct.

"That's why marriage is closed to homosexuals. It is an institution designed to protect and strengthen the natural family, which is itself rooted in the procreative heterosexual design we all share."

Analysis. The preceding hypothetical conversation is actually a composite of many real discussions between myself and various advocates of the "gay" position. It accurately and honestly portrays the typical comments and attitudes of "gay" defenders. What may be gleaned from this exchange is that one can never truly come to a common understanding with a "gay" sophist, since he or she cares only about winning and not about the truth. Yet there are many people who merely parrot "gay" rhetoric and who are really victims of sophistry, not sophists themselves. These people are persuadable.

The only value in arguing with a true sophist is to hone your debate skills. Usually, however, you will have an audience. In that case, take the opportunity to educate your audience and don't be discouraged that your opponent refuses to see reason.

When all is said and done, the only real solution to the problems created by "gay" sophistry is to restore a truthful standard in every institution where the sophists now hold sway. That means that we who have learned how to defeat "gay" sophistry must actively compete for influence in those institutions and to persuade others who share our love for the truth to do the same.

Hope for Pro-Family Advocates

I will address just three of the many factors which work in our favor in our campaign for change. *First*, the truth is on our side.

Pro-family people often lament the enormous influence which our adversaries hold over America's social, cultural and educational institutions. What they fail to recognize is that our adversaries *require* this level of control. The success of the "gay" agenda depends upon public acceptance of many easily-refuted lies. To maintain this deception, pro-"gay" media must continually reinforce certain essential falsehoods, such as the assertion that science has proved a biological cause of homosexuality. Perpetrating such deception is relatively easy if you control all the major media, but impossible if even a single major (national) media outlet tells the truth. The rise of the Internet as a new information source, and to a lesser extent the success of Fox News, bears this out.

This fact is significant for pro-family advocates: it means that our task is not as daunting as we might think. We don't need to duplicate what the left has done, we only need to ensure that some part of the major media is forced to tell the truth. The power of the truth itself will do the rest. An excellent illustration of this principle is found in the tactic of pro-lifers who carry large pictures of aborted babies in public demonstrations. Every person who sees these pictures instantly recognizes that abortion kills real babies and not just "blobs of tissue." All of the millions of dollars spent by abortion advocates to hide the humanity of the unborn can be undone by a single photograph. In like manner, a full, unbiased examination of "gay" claims, such as the claim that homosexuality is innate, would destroy their carefully constructed public image, without which the homosexual political movement would topple like a house of cards. Be encouraged by the fact that patient repetition of the truth, along with people's practical experience of reality, have begun to turn the tide on the abortion issue.

Our task is not small, but it is achievable. However, it is not enough that existing pro-family media tell the truth, it must also be presented by a mainstream source that the secular public trusts. In other words, our goal should not be to try to compete with the media industry; it should be to take control of some part of it.

Second, there are more activists on our side than there are on our adversaries' side. When you consider that homosexuals currently make up somewhere from two to five percent of the population, and that not every homosexual is politically active, the total number of "gay" activists in America must be quite small relative to their power. On the other hand, pro-family activists are relatively numerous. We just aren't organized. The goal of pro-family advocates, therefore, should not be to try to convert every member of the faith community into a political activist, but to identify the existing activists and begin to work more closely together with them. This is a much more achievable goal.

Third, the "mushy middle" of the American population will support our agenda as readily as it now supports the homosexual agenda once we have regained control of our social (and some media) institutions. We must remember that most people are simply unconcerned about issues which are not directly relevant to their own daily lives. The average person generally goes along with the prevailing social trend. This is just human nature. It was true of the colonists during the American Revolution. It was true of the German people under Hitler. It is true of our society

today. *This is bad news for traditional conservatives, but very good news for missionary-minded pro-family activists.* It means that we don't need to persuade the entire population to our way of thinking: we only need to take back control of the institutions that most influence their lives and the people will, so to speak, persuade themselves

Helpful Tips:

Recognize “Gay” Weaknesses

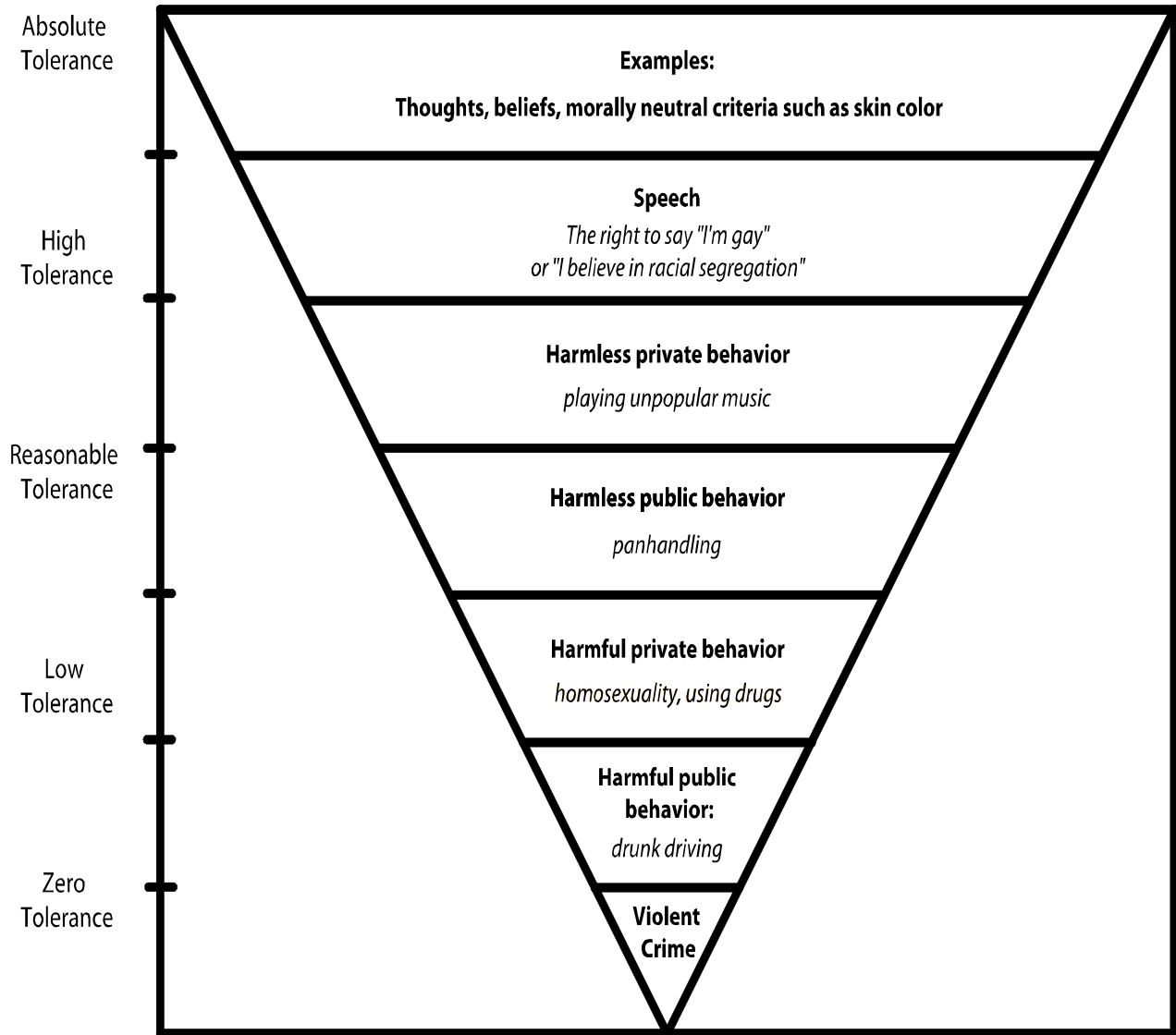
“Gay” power depends upon public sympathy for homosexuals as victims of societal prejudice. This is why the pro-“gay” media religiously suppress all information which reflects negatively on homosexuals and their behavior. This is also why the “gay” movement insists, and the media confirms, that homosexuality is innate -- because fair-minded people (i.e. most people) are reluctant to disapprove of homosexuals for engaging in behavior that they can't control. If the media told the truth about homosexuality, the “gay” movement, and the “gay” political agenda, the public would not be predisposed to accept either the movement or the agenda.

The problem is how to get the public to look at the facts when we have little or no power to change the media. The first step is to understand *why* the public is susceptible to “gay” deception.

Public sympathy for “gays” as victims is not grounded in logic, but in emotion. This is one reason why more women (who tend to be interested in emotional and relationship factors) than men embrace the “gay” cause. In fact, the some people's attempts to bring out the more graphic and disturbing facts about homosexuality have reinforced the idea in the minds of “gay” protectors that pro-family advocates hate homosexuals. Long ago I stopped trying to educate pro-“gay” sympathizers about the unpleasant particulars of “gay” behavior, because it only made them angrier. The facts must be told, but only after a person has become willing to consider that there are two sides to this issue.

An effective strategy is to emphasize the issue of homosexual recruitment of children. The protection of children trumps any argument for “gays” as societal victims. Once parents and grandparents accept that recruitment of children is possible, they become interested in seeing all the evidence against the idea of “gay” legitimacy. This strategy is becoming increasingly powerful as parents and grandparents witness the blatant promotion of homosexuality to their children in public schools (often presented by homosexual activists and accompanied by suggestions that children should experiment to determine their sexual “orientation”), and as research data from numerous countries show that homosexual behavior and self-identification can be *elicited* by one's environment (1). (SAME REFERENCE USED ABOVE) 1. Hansen, Trayce, Ph.D. “Legalizing Same-Sex Marriage Will Increase Prevalence of Homosexuality: Research Provides Significant Evidence,” reproduced on NARTH website, updated Oct. 14, 2008.

The Triangle of Tolerance



“Gay” apologists misrepresent the concept of tolerance to suggest that “being tolerant” requires unconditional acceptance of all aspects of homosexual “orientation” and conduct. However, tolerance really means “putting up with” what we don’t like in the interest of preserving civility. The amount of tolerance we extend depends on the amount of harm or benefit society receives from the thing in question. For example, as the above graph shows, we have zero tolerance for violent crime, but absolute tolerance for freedom of thought.

Applying this logic, we should extend reasonably high tolerance for people who choose to publicly disclose their homosexual “orientation,” because the social benefit we all enjoy from freedom of speech outweighs the harm of their disclosure. But conversely, the negative public health and moral ramifications of “gay” sex outweigh any supposed social benefit associated with sexual “freedom.”

SECTION THREE:

PRACTICAL ACTIONS



Chapter 9: Not A Theocracy: A Christian-Stewarded Secular Society

When President John Adams, signer of both the Declaration of Independence and the Constitution, voicing the common belief of the Founding Fathers, said, “Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other,” what did he mean?

What the Founders feared was the sort of arbitrary exercise of power shown recently by judges, first in Massachusetts and then other states, who have invented “marriage” rights for homosexuals. A handful of jurists took it upon themselves to create homosexual “marriage” in disregard of the clear will of millions-strong majorities, and in contradiction to the presumed legislative intent of the framers of their respective state constitutions. They felt entitled to do this because a few decades ago our nation abandoned the biblical moral code which had guided the Founders and many subsequent generations of Americans. And, since there is no longer any external, objective standard for interpreting the existing laws, the only basis for deciding right and wrong is the subjective opinions of the judges themselves. This is precisely the rule-by-elites that our national and state constitutions were designed to prevent.

Legislators and executive officials are still somewhat restrained by our electoral process, but the judges (at least the ones who rule as the “final courts of appeal”) have become a new class of quasi-monarchs, accountable only to themselves. The marriage cases show that we can’t even count on *stare decisis* or “settled law” (meaning the philosophy that judges are bound to follow prior case precedents), to restrain judges any more. There is no rational legal thread that could tie these marriage-killing rulings to the implicit logic of their respective state constitutions.

There is a short-term solution to this problem in the checks and balances provisions of our political system (which, incidentally, are rooted in Isaiah 33:22). Judges aren’t supposed to make laws, and when they try to do so, the other two branches of government have the power to stop them: by simply ignoring the rulings. That’s not likely to happen because most leaders in the other two branches are as lacking in sound moral reasoning as the judges. The long-term solution is thus the only true way out of this mess -- Christians, in numbers far larger than we’ve seen recently, must return to the political process and restore the biblical consensus that our Founders rightly deemed essential to our national survival. Indeed, that was the founders’ genius: the creation not of a

theocracy, but of a Christian-stewarded secular society.

The premise of pro-family activism, and our motivation to press on through ever-increasing challenges, is our belief in God and His Word. Our agenda is the Great Commission (Matthew 28:19): to Christianize the world -- not to satisfy a human desire for power and control, but because God's order brings blessing to all who embrace it and it is our duty to love our neighbors enough to *want* to bless them. Central to His order is marriage and the natural family, and the health of these institutions serves as a sort-of "canary in the mineshaft" for civilizations. Canaries were once used by miners as poison-gas detectors. If the canary died, the miners knew they were in serious danger and must take immediate action to save themselves.

Our canary is nearly dead. The once universally respected and cherished institutions of marriage and the natural family have been poisoned by the new moral order of sexual "freedom." To be sure, many individuals still hold traditional views, but society as a whole (as represented by those in government, media, education and business whom we allow to hold the seats of power) has rejected God's design. If God's Word is true, the inevitable consequence of this rejection is His wrath -- unless we turn back (repent).

Today the main point of conflict between Christians and "gay" activists is indeed marriage, and all the hopes of the pro-family movement seem to rest on preserving the official definition as the union of one man and one woman. Yet, even though this is an important goal, it is a very small part of the larger question: which of the two contradictory value systems will society embrace? To "save" marriage, yet accept homosexual relationships as normal and healthy, is to abandon God's standards for human sexuality and society, and by extension, to trade Christian civilization for humanism and/or occultism. Alarming, either from apathy or by rejection of the concept of Christian civic responsibility, much of the church seems willing to make this trade.

It's up to those of us who are not willing to abandon Christian civilization to show the way forward by devising and implementing new plans and tactics which are not oriented toward responding to the initiatives of our opponents, but focused pro-actively on re-Christianizing our society.

I will offer six suggestions in this chapter:

First: Redefine Ourselves and Our Task

What we need is a new sense of identity and purpose that frees us from the liberal/conservative political context and allows us to be pursue new and pro-active ideas. I believe our new model should be based on the missionary societies of yesteryear.

America has, realistically, become a mission field, and the strategies and tactics we should follow are those used traditionally by missionaries: identifying mission target areas, establishing missions in them, growing a movement of local believers, infiltrating and steering local centers of influence, educating the local society about the superiority of the biblical world-view, and establishing social service institutions that meet the needs of the local people while simultaneously teaching biblical values.

The sports and military metaphors we have used in the past to define ourselves as conservative and liberal contestants on a roughly even playing field no longer fit as neatly as they used to. We have lost most of the ground we started with in the 1950's and the contests are now (mostly) not between

Christian conservatives and humanistic liberals but between the Republican and Democrat political parties, both of which (relative to the standards of the past) have moved dramatically to the left and away from biblical Christianity.

Importantly, the work of a missionary is broader than that of a conservative activist, and more in keeping with the broader needs of this “post-Christian” society. The society we’re trying to save from disintegration no longer understands the biblical presuppositions that our grandparents took for granted, and which are necessary for its survival. Our primary emphasis should shift from *fighting against* social evils to *providing* social blessings. This is not to say we should abandon the fight against evil. That fight must continue. However, while we work to put out the fires raging in the community (the work of cultural arsonists), we must work even harder on a campaign of fire prevention or the rest of our work will eventually prove to have been done in vain. This issue is addressed more extensively below.

Personally, I refer to myself less and less as a conservative, and more and more as a missionary. My goals are not those of any political party, nor, necessarily, even of the big Christian pro-family ministries (though I often support their specific pro-family projects). My goal is to transform my own mission field and to encourage like-minded believers to do the same in theirs. I believe this is the most reasonable and hopeful course of action we can pursue under the circumstances.

Significantly, the “post-Christian” mission field is very different and much harder to transform than the pre-Christian one. Anyone who has ever served in a third world mission will tell you that the average person in their mission field is usually quite willing to listen to the message of the Gospel. At the very least, it is an interesting idea to them. In a post-Christian society, however, the people are often openly hostile to Christianity, and many of them have been trained in anti-Christian rhetoric.

A society is post-Christian specifically because enemies of the Gospel have worked to make it so. Meanwhile, the Christians whose responsibility it is to counter the anti-Christians in such societies have, for various reasons, allowed the de-Christianization to occur, and may therefore be defensive or hostile to those who come onto the scene with missionary intentions. Still, when Kingdom-minded Christians begin to think of themselves as missionaries, their own creative gifts and the guidance of the Holy Spirit can make them effective and successful in any context.

Second: Work Locally

Given the advanced state of moral decline in our nation, and our position of relative weakness compared to our cultural adversaries, we must face the unpleasant prospect that our efforts to restore a Judeo-Christian or natural law moral consensus in America may fail. Prudence dictates that our strategy must allow for this contingency, and provide as much protection for our own families and communities as possible in the event that we cannot return such protections to the nation as a whole.

Keeping a local focus allows us to enact our pro-family agenda in our own local communities first, which in turn helps to shield us from the effects of continuing disintegration in the larger society. It also allows us to prove by example the superiority of the family-centered community model. Others will be inspired to follow our lead once we begin to produce genuinely pro-family communities

While we focus on our local communities, however, we cannot ignore the state, national and international battlefield. It all comes down to prioritizing our battles and allocating our limited time, energy and finances accordingly.

Although many of the attacks upon the Judeo-Christian ethic come from outside our local communities, the impact of these attacks can be blunted by our efforts at the local level. For example, anti-family attitudes promoted to our children by national television and entertainment media can be countered by a strong pro-family message in schools, libraries and community-based organizations. Such institutions are largely controlled by local boards of directors elected at the local level.

Typically today, these boards are dominated by our cultural adversaries, even in relatively conservative communities, but only because pro-family people are not organized and motivated to compete for them. These and all other local political offices can and should be held by pro-family citizens.

The pro-active missionary approach of working to re-Christianize society has its greatest potential for influence at the local level. Coordinated efforts by our friends and allies to promote marriage, effective child-rearing practices, and family health and integrity can have enormous local impact. Active promotion of pro-family goals in business groups and benevolence organizations can redirect the course of change in the local community.

Once a community has become truly pro-family, it can export its local culture to surrounding communities, and advance political candidates for higher office. Obviously, when multiple local communities become pro-family, transforming the state and/or region becomes a more achievable goal. Specific plans and tactics will vary from place to place according to local circumstances and the creativity, talents and ministry emphasis of local activists.

One Specific Plan

A. Define a Local Mission Field

We can't afford to begin a project we can't finish, especially at the start of this renewal of our movement. It is therefore prudent to define a local mission field of limited size that will serve as the initial model. Establish a "Redemption Zone" (RZ) that encompasses no more territory than is reasonable to expect to transform in a five-to-ten year effort with a relatively small number of allies. It should be small enough to manage, but representative of the larger city or county in which it is located (meaning it should contain both residential and commercial sections, and basic institutions such as schools, libraries and community organizations). In more rural areas the RZ may be a whole town or small city. Set specific geographic boundaries, and mark them on a map.

B. Build a Missionary Team

Recruit a group of activists who can grasp the vision of creating a genuinely family-friendly community through missionary activity. Work together to plan a campaign to Christianize the Redemption Zone through activity in all of the community-shaping spheres of society, especially churches, business, education, media and government. For a detailed plan on how to organize and

deploy the members of your team, see Chapter 10. The “Redemption Group” can and should include members of various and diverse Christian denominations, para-church organizations and other Bible-believing, pro-family entities.

C. Promote a Missionary Campaign

Your missionary campaign should begin by educating the Bible-believing churches in the region surrounding your Redemption Zone about your project. They should receive a briefing from a member or members of your team as well as an information packet that includes, at minimum, a copy of the RZ map, the Statement of Faith (which will alleviate concerns about denominational disagreements), and a written invitation to participate in the project.

The goal is for all of the believers in the region to adopt the RZ as their own personal mission field in order to concentrate and maximize the available resources.

Possible activities to promote to allies include: evangelism, educational efforts such as literature distribution and community classes and seminars, establishment of Christian-owned and operated business ventures, sponsorship of Christian political candidates (outside of church venues), community events such as concerts and/or plays or street theater and benevolence activities: food programs, employment assistance, recovery programs, etc..

The believers/allies should be regularly exhorted to adopt the missionary mindset, and, in addition to working with your project, to independently seek to maximize their own influence for good in the RZ or the larger city by infiltrating the local media, public school, college, government agency, or influential community organization. Once there, without advertising their agenda, they should work to Christianize that entity as carefully and strategically as they can, and to work to rise to the highest position they can reach within it. The Redemption Group should, instead of “building its own empire,” encourage and facilitate the development of diverse independent ministries by its members.

D. Take Stewardship of the Redemption Zone

To the extent possible, get to know every person, church, business, school and agency in the RZ, and craft your plans to bless them through your actions in a way that glorifies God. Like Nehemiah in Jerusalem, be patient, systematic, unwavering and visionary so that the end of your efforts will be the restoration of Godly authority over the territory you have claimed for Him (see the Book of Nehemiah, especially Chapters 1-7).

Third: Focus on Fundamental Freedoms

The missionary strategy is not specifically focused on “culture war” issues, but these issues will inevitably arise as we pursue the re-Christianization of our communities because the chief opponents of authentic Christianity in society are “gay” activists and their ideological allies.

When they do arise, be prepared. Our strongest positions and arguments are those rooted in the defense of our fundamental freedoms: speech, worship, association and conscience. These are

not infallible arguments, because anti-family judges and other decision-makers are often so hostile to pro-family views that they are willing to override their own generally staunch support for these freedoms. However, these are the best arguments we have in the current cultural climate. And, frankly, if we ultimately lose these freedoms, the only options left to us will be capitulation or punishment.

As a practical matter, what does it mean to focus on fundamental freedoms? It means couching our arguments in the same civil rights language that our opponents have used so effectively for decades. For example, I'm frequently asked how to respond to the start of "gay" student clubs in public schools. Invariably, the question is how to keep the clubs out of the schools. However, my response usually surprises people. In my view, it is better not to oppose the club, but to compete with it by starting or strengthening a Christian club on campus.

Frankly, young people are inundated with pro-homosexual propaganda from many diverse sources: movies, television, music, magazines, etc., so a "gay" club at school is not such a shocking concept. However, these students almost never hear the pro-family perspective from any source (with the exception of those relative few who attend Bible-believing churches willing to address homosexuality from the pulpit). If, instead of campaigning to stop the "gay" club (with the inevitable result of being called bigots and hate-mongers), we demand equal time for the pro-family perspective, we immediately turn the tables. We become the advocates of freedom of speech, they become the advocates of censorship. We become the victims of discrimination, they become the discriminators. And, if there are Christian students bold enough to exercise their freedom of speech in cooperation with us, the rest of the students (many for the first time) will get to hear the truth.

Fortunately, the law is on our side when we follow the "equal time" strategy. The Federal Equal Access Act of 1984 was specifically passed to ensure that Christian students would have equal opportunity to express their views on campus to the same extent as any other students with any other viewpoint. On the other hand, this is the same law used by the "gay" clubs, which is why efforts to stop them have usually (though not always) failed.

The equal time theme applies in many contexts, and always provides our side the opportunity to champion rather than seeming to attack basic "civil rights." When we actually get equal time, we should use the opportunity to promote our pro-family world-view as an alternative to the "gay" message, rather than using our time to attack their message. Remember that we have the ability to frame our position in secular terms (see Chapter 8), so we should never be denied our say in a public school or other government setting on the idea that it is "religious."

We should also look for ways to promote the positive aspects of our pro-family message, irrespective of anything the "gays" are doing. For example, educational campaigns about the blessings of authentic marriage, the rewards of sticking it out through tough times, preparing oneself in youth to be a good husband or wife, the joys of enlightened parenthood, and other family-building messages can be conducted anywhere by relatively small groups of activists with a modest budget. These messages are effective in brochures, posters, radio and TV spots, billboards, public gatherings such as parades and county fairs, ads in newspapers (including school newspapers), etc. These sorts of campaigns are like antibodies in the bloodstream of society that boost its immunity to destructive influences.

Freedom of association is also a powerful right that has been upheld by the courts. In *Hurley v. Irish-American Gay, Lesbian & Bisexual Group of Boston* the U.S. Supreme Court has upheld the right of

parade organizers to exclude those who do not share their message. The hybrid right of “expressive association” was what saved the Boy Scouts from being forced to accept homosexual scoutmasters in *Dale v. Boy Scouts of America*.

The right of conscience is the right not to participate in otherwise mandatory activities. The appeal to this right will become increasingly necessary in the coming months and years as the anti-family agenda incrementally becomes the law of the land. We have already lost our power to stop various things such as “gay pride” parades, but a majority of those who accept these things still agree that people shouldn’t be forced to participate in them. That will change as the “gays” gain greater power, but for now the right of conscience is a strong argument. It should have a prominent place in our rhetoric as a movement, and we should pro-actively seek to add the right of conscience in any pro-“gay” law or policy that we can’t stop -- even if they are not yet trying to force dissenters to participate.

Freedom of the press is a right which we in the pro-family movement have never effectively utilized. A for-profit news business has probably the greatest freedom of any entity in America to promote its viewpoint in the public. There is really no excuse for leaving the news media in the hands of the enemies of Christ and the family. Of course, the effective use of such an instrument requires a wise and careful hand. If we bought *The New York Times*, for example, and started preaching the Gospel on the front page, we would destroy its usefulness as a tool of public enlightenment. The people who most need to broaden their world-view would stop reading it. However, a subtle shift of perspective in an otherwise unchanged format of factual reporting would accomplish a lot. And don’t forget that news media have the right to editorialize on their own opinions and to endorse political candidates.

Fourth: Protect the Victims and the Vulnerable

If the homosexual agenda is ever defeated in America it will likely be through the work and witness of two groups of its victims: recovered homosexuals and those who have been subjected to “gay” indoctrination as public-school children. We’ve seen this sort of social backlash once before in this nation: against the drug culture. Much of the country was persuaded in the 1960s to view mind-altering substances as relatively harmless, and the result was an explosion of drug use, and then an avalanche of social problems. What eventually turned the tide against the drug culture? It was the work and witness of former drug addicts (myself being one of them). These victims of the drug culture were immune to all of the clever rhetoric and philosophies that had duped the nation and were zealous to protect others from being harmed as they had been. They knew the truth by their own experience, and the word of their testimony was far more powerful than the lies of the adversaries.

The pro-family movement would be well served to learn from this example and devote a substantial portion of its time and resources both to advancing and growing the ex-“gay” movement and to teaching the pro-family perspective to young people. Strategically, there are other, obvious benefits to focusing on helping the victims and the vulnerable, not the least of which is relatively greater support from the modern controversy-shy church (some support is better than none).

A pro-family organization called Parents and Friends of Ex-Gays and Gays (PFOX) has

provided exemplary leadership in utilizing this approach. Their primary goal and ministry emphasis in recent years has been ending discrimination against ex-“gays.” PFOX uses all of the civil rights rhetoric and reasoning that the “gay” movement has employed over the past several decades, but to protect a group of people whom the “gays” insist cannot exist: *former* homosexuals. The very existence of ex-“gays” demolishes the “gay” doctrine that homosexuality is innate and unchangeable -- and gives real hope to all of the many homosexuals who secretly wish to be rid of their same-sex compulsions. The PFOX pursuit of equal rights for ex-“gays” in the face of intense opposition and hostility by so-called “civil rights” activists and leaders, exposes the hypocrisy of these pro-“gay” bigots to the watching public.

In like manner, pro-family activists who champion freedom of speech to, for and by young people in the supposed “marketplaces of ideas” (schools and colleges) expose the hypocrisy of the teachers and education bureaucrats who are so astonishingly repressive of speech and thought on this issue..

Importantly, while exposing the truth might not be enough to change things in the short term, it has a powerful influence on both the victims of the “gay” agenda and on all of the fair-minded witnesses now watching in uncomfortable silence. As the number of former homosexuals and former public school “brainwashes” grows, there will come a time when the scale tips against the pro-“gay” bullies, and a culture-changing backlash will ensue.

Fifth: Separate Positive from Negative Messages and Messengers.

A Byrds song from the 1960’s made a certain passage of Scripture well known throughout the secular world; it was Ecclesiastes 3:1-8: “To everything there is a season, a time for every purpose under heaven...A time to break down, and a time to build up,...A time to tear, and a time to sew,...A time to love and a time to hate...” To apply this Biblical principle in our context, there is a time for attacking the “gay” agenda and a time for promoting the pro-family agenda, but they are not necessarily the same times.

Our inclination as “conservatives” (I have expressed my reservations about using this term for pro-family activists) is to focus on the negative, meaning the true but ugly facts that contradict the benign image of homosexuality being sold to the public by “gay” propagandists and their allies. The negative message is valid and appropriate in its time. Less familiar is the positive message, meaning the active promotion (in the community outside the church walls) of God’s design for marriage and family as a superior way of life to all others.

As tactics of influencing the public, some people favor the negative and others favor the positive. Many Christians understand that each has its place, but others oppose one or the other approach for various reasons, making it very difficult to come to a consensus within the Christian community about how to deal with the homosexual issue (and other social/moral problems).

What really is needed is a dual approach. As a movement, we need to do both, but we should keep them separate. We should have independent ministry organizations which specialize in one or the other of the approaches. And we should strongly discourage criticism of either approach by proponents of the other.

Sixth: Train Youth as Missionaries

One of the most shameful results of the church's abdication of civic responsibility is the transformation of church youth groups from missionary training grounds to baby-sitting centers. The typical youth group in the modern church is focused on keeping teenagers and pre-teens entertained so they won't fall into "worldliness." Ironically, the emphasis on self-gratification is as worldly as anything happening outside the church. But worse, the cause of Christ is robbed of its most potent missionary force. The history of the church is replete with stories of young believers doing great works to advance the Kingdom of God. Today, they are its most underutilized resource.

What is needed is a new philosophy of youth ministry: one which recognizes the duty of the church to prepare its young people for the challenges of the present age. The youth program should train members in the fundamental skills of apologetics, critical thinking, debate and strategic planning, then send them out to accomplish specific tasks and projects in the world. The youth program should be a hive of excitement and energy, where young people come with eagerness to fellowship with their fellow activists, share the developments in their various mission projects, and learn more about how to effectively accomplish their goal: the re-Christianization of the post-Christian world.

What generates this sort of excitement among the youth? The chance to overcome the demeaning platitude that they are "our future," and actually live the truth that they (if they have surrendered their lives to Him) are Christ's agents *in the present*, with just as much spiritual authority and often greater potential impact on the world than most adults. Said Paul to Timothy: "Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity" (I Timothy 4:12).

Proverbs 127:5 reads: "Behold, children are a heritage from the Lord, The fruit of the womb is a reward. Like arrows in the hand of a warrior, So are the children of one's youth. Happy is the man who has his quiver full of them." The principle implicit in this teaching is that children should be aimed like arrows; not shot blindly and randomly from the bow. The latter result is the natural outcome of churches that do nothing for youth but provide them a sanctuary from the world. But the church with a missionary mindset carefully prepares its youth for leadership in the world, and directs them purposefully into strategic mission fields in their communities.

For example, every church youth group should be sponsoring, equipping and backing student Christian clubs in every public school as part of their missions program. They should have student interns in all of the spheres of influence: newspapers, radio stations, television stations, business groups, community organizations, government agencies, the offices of legislators, attorneys, college professors, and para-church organizations.

The youth group should be the place where young people come together to debrief and learn how to biblically meet the unique challenges specific to these respective mission fields. And the "adult" church should treat these missionaries with the respect they deserve, routinely acknowledging and honoring their service within the context of regular services and in special events.

Chapter 10: An Organizational Model for Pro-Family Activism

This chapter is written as a guide to help pro-family people organize themselves into an effective social and political force. It outlines a simple and practical organizational model designed to focus the talents and resources of pro-family volunteers on a single goal: the creation of a healthy family-centered society. This model will work most effectively with a group of at least 20 people, but it can be modified for use by any sized group.

Our original motivation may be to stop the homosexual political and social agenda, but our strategy must look past the “gays” current tactics to see the bigger problem: the “gay”-sponsored philosophy of sexual promiscuity that is gradually turning the whole society away from marriage and family values.

As Christians, we have our own, or rather God’s, agenda to pursue. We don’t want just to stop the “gays.” We want to make our society a better place to live in, filled with strong and healthy marriages, secure and happy children and stable, prosperous, family-oriented communities. We have a missionary vision.

This guide provides only general advice about how to fulfill our vision. The specific goals, programs and tasks must come from the volunteers themselves and the leaders who arise from among them.

In the cooperative effort, each volunteer offers personal experience, information, skills and resources to achieve the goals set by the organization. Differences of opinions and personality conflicts, if they arise, can be overcome by continually refocusing members on the vision and not on personal issues. There are so many different projects which need to be done that all volunteers can be useful and creative in their work and involved in projects that reflect their own priorities.

This model is dependent on the sacrificial attitude of those who participate. They participate because they care about the health of the society and the future of their children and grandchildren. The success of the organization they create is directly related to the members’ generosity with their time, expertise and money.

The Pro-Family Agenda

Our agenda is to create a more family-friendly world. Our strategy is to identify, train and organize pro-family activists to promote marriage and family as the most essential, important and valued elements of society.

We work to promote and defend family values in four key spheres of influence:

- Education
- Business
- Government
- Media

Our primary purpose is not to stop the homosexual political and social agenda, but to change society to make it strongly pro-family. We want every sphere of society to promote and protect marriage and family values. The homosexual movement will be rendered ineffective in proportion to our success in re-validating and re-empowering the family, since the two perspectives cannot co-exist in the mind of the public. One cannot believe that society should be based upon strong families while simultaneously believing that it should allow unlimited sexual freedom. Furthermore, homosexuality will occur much less frequently if families are healthy and well-informed about children's development and emotional needs.

Team Development

The first step in developing the model is to organize pro-family volunteers into four teams which address the four spheres of influence (education, business, government and media). Separate training seminars and regular meetings will be scheduled for each team.

Each team

- is divided into two or more project-oriented task groups, each with its own leader.
- has a director, or task coordinator, whose job is to hold team meetings, to assign volunteers to task groups, and to facilitate the work of the groups.
- follows a three-phase plan.

Three-Phase Plan

- First phase: organize the task groups to gather information and become fully informed about their team's sphere of influence.
- Second phase: develop goals and a plan of action based on the research from phase one and divide the work of implementing the plan among the task groups.
- Third phase: implement the plan through the cooperative action of the task groups, holding

regular team meetings to report progress, assess whether goals are being met, and modify the plan of action as necessary.

NOTE: Through research, investigation, consultation with specialists and information sharing, team members must become specialists in teaching others how marriage and family benefit society and how sexual promiscuity, including homosexuality, harms society. To this end, training in public speaking and presentation may be advantageous.

A. The Education Team

Primary goal: promote and defend the pro-family agenda in the field of education, with special emphasis on public schools, community colleges and state-funded universities.

The homosexuals devote a lot of their time and resources to influencing children and youths in the schools because they know that these young people will shape the future of the nation. If they can influence these children to become homosexual or pro-homosexual, the future of the nation will belong to the “gays.”

Education is controlled from four centers of power:

1. Teachers and their organizations (primarily unions).
2. Administrators, including specific political leaders and government bureaucrats.
3. Producers of educational resources such as textbooks and curricula.
4. Parents.

Each center of control must be protected from infiltration by “gay” activists and persuaded to actively promote marriage and family values to students.

Team members should gain influence with each of the four centers of control, and these should be included in each part of the three-phase plan.

Homosexual activists always seek to gain control of the most strategic positions, but they will use any base of influence as a starting point. Sometimes it is a teacher, sometimes an administrator or a member of the educational bureaucracy.

The presence of “gay” activism can be recognized by the appearance of homosexual propaganda in the school or university, specifically any teaching that homosexuals are born “gay” and cannot change. This is always the first level of propaganda.

The next level is the teaching that homosexuals are victims who must be protected and that opposition to homosexuality is the equivalent of racism. The more advanced the “gay” influence in an institution, the more aggressively hostile the will be the propaganda campaign against people who disagree. A strongly homosexual-controlled institution will forbid any open disapproval of homosexuality and punish those who speak against it.

Each member of the team should make it his or her personal mission to change the educational system to become strongly pro-family. This will not only protect children from entering into a risky and self-destructive life of homosexuality, it will give them a more secure future in a healthier society.

To reiterate, each member of the team takes specific actions to fulfill this vision, according to the team's goals and plan and the mission of the task group.

Special Considerations for the Education Team

Information Gathering

Information gathering will be an essential and ongoing part of the Education Team's function. The team will need to find the answers to the following questions, (among others):

- How does the educational system work, who controls it, how is it controlled?
- What is currently taught to students about marriage, family and sexuality at every grade level?
- What resources are used to teach these things, who produces them, and who decides what resources will be used?
- How far have the "gays" already infiltrated the school system, and who are the pro-homosexual activists?
- Which teachers, administrators and politicians are pro-family, and how dedicated are they to protecting family values?
- What are the teachers being taught about marriage, family and sexuality?
- What existing resources are available to use to teach about marriage and family?
- What social statistics on family issues are available for this locality ?

Goal Setting

The members of the Education Team should create an action plan with specific goals based on the information that is gathered in phase one. Some possible actions include

- creation of a Pro-Family Teacher's Association to help organize teachers who value marriage and family values.
- preparation and distribution of educational resources to help teachers and administrators understand why marriage and family are good for society and why homosexuality and sexual promiscuity are harmful to society.
- preparation and distribution of teaching materials for every grade level which promote marriage and family values in age-appropriate ways.
- creation of a list of key politicians and administrators who have substantial influence in the educational system and selection of emissaries from the Education Team who will work to establish relationships with these individuals and provide them with pro-family resources on an ongoing basis.
- identification of the "gay" activists in the school system and creation of a monitoring system to keep track of their activities and to expose any manipulation of the students under their authority.

- preparation of new policies and laws for adoption by the schools and controlling government agencies, causing schools to promote healthy family life and forbid teaching or condoning sexual promiscuity, including homosexuality.
- preparation and public distribution of a report or series of reports on education in the schools as it relates to marriage, family values and sexual promiscuity, including homosexuality.
- creation of a public advertising campaign about the value of teaching marriage and family life skills to young people.

Project Implementation

The Education Team should allocate individuals and task groups to work to achieve the goals set by the team. It should meet regularly to discuss the progress of the work and share new information and suggestions.

It is important to set realistic goals and to divide the work so that it is shared among the volunteers according to their skills, time and level of dedication.

Whenever any goal has been achieved, or a specific stage of a project has been completed, the persons responsible should be honored by the team.

After each task or goal is achieved, the team should move on to the next one. New tasks and goals should be added as the organization grows and matures.

B. The Business Team

Goal: To promote and defend marriage and family values in the business world and to raise money to support all of the teams.

The homosexual strategy for businesses is to force them to accept and promote the “gay” agenda. One of the first aims of pro-homosexual legislators regarding the business community is to forbid businesses to hire or fire on the basis of “sexual orientation.” Once such a law is in place, homosexual activists hunt for wealthy businesses to sue for breach of the law. Businessmen should be aware that they should not cite homosexuality as a basis for firing or not hiring someone, since that may violate anti-discrimination laws. However, if a homosexual person has exhibited poor job performance or if their resume or interviews show they are not the best candidate to hire for the job, they can be fired or not hired for those reasons just like anyone else.

In large companies “in the closet” homosexual activists work to get other activists into the hiring positions, from which they will then hire large numbers of homosexuals. When they have enough activists inside the company, they form an employee group and demand political concessions, such as special company benefits for “domestic partners.” They also insist on mandatory “sensitivity training” for all employees. This consists of classes that attempt to force employees to accept and believe the standard “gay” propaganda. Any employees who show disapproval of homosexuality in these classes may be quietly targeted for removal; it is usually possible to make sure that there is enough negative comment in someone’s employee file so that they can be plausibly fired on some work-related issue.

“Gay” employee groups work continuously and aggressively in a coordinated effort to take full control of the company, after which time they use all of the assets and power of the company to advance the homosexual agenda in the community, especially through the awarding of contracts, the placement and message of advertising, the company’s charitable donations and sponsorship of events, and company membership in and endorsement of “gay” activist organizations.

It is very important for Business Team members to develop tactics to prevent businesses within their sphere of influence from being used as tools in the “gay” strategy.

The Business Team will follow a two-track approach to influencing the business community: a positive track and a negative track.

The Positive Track

The Business Team can create a campaign to focus local firms on the theme of family-friendly business. Local business owners can be invited to join an association of pro-family businesses which will receive free advertising in a special family advertising directory which will be mass-produced and distributed to churches and public venues that cater to families. Any pro-family business is listed in the directory if it accepts a simple statement of pro-family principles and practices. Member businesses will also have the right to display a special logo in their place of business and in any advertising they may do in the community.

The directory will be funded by the sale of additional advertising space beyond the basic free advertising given to member businesses.

The Negative Track

A special task force of the Business Team will focus on anti-family businesses and try to get them to change their business practices.

This group will identify businesses that cooperate in promoting the homosexual agenda in the community, either directly through their own business activities or indirectly through donations to homosexual projects or organizations. Group members can try persuasion and information to influence the owners of these businesses. If this approach fails, the task force can organize boycotts, picketing, publicity and other legal means to try to influence these businesses to become pro-family or at least neutral.

Special Considerations for the Business Team

Information Gathering

Information gathering for the Business Team should be quite simple. It involves identifying which businesses are pro-family, which are anti-family and which are neutral.

The task force charged with changing the stance of anti-family businesses should also determine what tactics are legally allowed as regards boycotts and pickets of private firms.

Goal Setting

The Business Team's initial goal and tactics are determined by the two-track approach described above.

The positive-track group should:

- establish a Statement of Principles that defines what it means to be a pro-family business.
- create a well-designed logo for family-friendly businesses to display.
- produce a Business Directory that will:
 1. list the pro-family businesses in some logical order.
 2. be visually appealing and persuasive to the people who will use it in their shopping decisions.
 3. include a variety of attractive advertising options for purchase.
- organize a group of volunteers and/or salesmen to personally visit business owners, present them with the Statement of Principles, and invite the pro-family businesses to join the association and/or buy advertising in the directory.
- print and distribute the business directory.

The negative-track group should:

- objectively determine which businesses are anti-family.
- organize a group of volunteers (and provide them with compelling facts and figures) to visit these business owners and attempt to persuade them to become pro-family or at least neutral.
- create and distribute a boycott list of businesses that refuse to stop supporting the homosexual agenda.
- organize public demonstrations and/or pickets of businesses which are the most harmful to the cause of protecting family values -- but only after the legal right to do so has been determined.

Project Implementation

The Business Team should meet regularly to allow all the members of the team to stay current on the status of the projects and to provide a venue for members to invite prospective volunteers.

The team should develop additional projects which will help promote family values in the business community.

The team should work continually to educate the business community about the importance of marriage and family values in creating a stable and prosperous community, reducing crime, improving the quality of employees' lives, etc..

The team should solicit contributions from pro-family businesses to help to fund the work of the organization.

The Government Team

Goal: the promotion and defense of marriage and family values in and through government at every level.

Homosexual activists work diligently to gain power in government in order to change laws and policies to provide special status and benefits for themselves, to eliminate special status and benefits for married people and families, and to silence or punish people who disagree with them. Government protections for marriage and family are appropriate and necessary because of the importance of family to the overall health of society. But protections for homosexuality are destructive because they condone behavior that is harmful to the people who practice it and to society. Most people know these facts, so why have certain politicians embraced the homosexual agenda?

Most politicians respect only power. Political power in a democracy comes from four sources:

1. the will of the people.
2. individuals or groups with lots of money.
3. well-organized social/political activists.
4. mass media.

The homosexual movement has lots of money, a highly organized group of activists, and considerable favor with most news and entertainment media. They strategically focus their energy on convincing a few key political leaders that “gay” money and activism are powerful enough to protect their political allies from the anger of the pro-family majority and to help them win campaigns. Unfortunately, until pro-family citizens get organized, this “gay” strategy usually works. However, when the people who care about family values actively compete for influence in the political process they can usually win, because they still outnumber those who support the “gay” agenda. But the longer pro-family people delay entering the political arena, the more citizens will become pro-“gay” through propaganda and other social manipulation, since “gay” activists can continue their work virtually unopposed.

The Government Team is divided into five task groups:

- Lobby Group A seeks to influence the legislative branch of government.
- Lobby Group B seeks to influence the executive branch of government.
- The Elections Group works to build a database of pro-family voters and volunteers and educate them about the political process and the issues.
- The Issues Group identifies all laws and policies currently being addressed by government which stand to impact the family.
- The Victory Fund Group raises money to help elect pro-family candidates.

Special Considerations for the Government Team

Information Gathering

The Government Team needs to have a complete understanding of the political process. It must consider, at minimum, the following questions:

- What are the political offices of the area and who holds these offices?
- Which officials are pro-family, anti-family or uncommitted?
- Which are the most important political offices?
- Which are the political offices that control how money is spent?

Project Implementation

Lobby Groups. It is important to develop a file on each office and each person who holds office, so that the lobby teams can have enough information to effectively communicate with each official. The members of these groups should work to develop positive relationships with political officeholders, and should recruit volunteers who either already have such relationships or are good at forming them. The groups should continually supply pro-family information to receptive politicians and seek to help them in any way they can, including working on campaigns and serving as volunteer staff. It is especially important to provide simple, well-documented, authoritative pro-family information to officials who are being pressured to adopt anti-family policies or legislation. The parent organization should provide such information in the form of fact sheets (see Section Four).

Elections Group. This group's primary task is to identify all the pro-family voters of the area and incorporate their names and other information into a database. The database should be accessible by political district and other useful criteria. The best way to build a database is to circulate a petition that only pro-family citizens will want to sign. The group can recruit volunteers and manage the circulation of the petition.

Issues Group. This group is responsible for educating the public (and particularly those in the database created by the Elections Group) about all pro-family *and* anti-family political issues. Group members should continually monitor pro-family news and resources and immediately circulate relevant items among team members and pro-family voters, including a call to action when appropriate. Actions may take the form of calls, emails or personal visits to elected officials to ask them to take pro-family stands on issues which are currently being considered by the government. Other actions might be giving testimony at a hearing, organizing a public meeting, organizing a demonstration or picket, writing letters to the editors of major newspapers, getting out the pro-family vote or publicizing an elected official's position or voting record on an issue.

Victory Fund Group. This group has the task of raising money to put in the victory fund, to be used to fund campaigns, ballot measures, etc. It can use every legal means of raising money. Emphasizing appeals for donations from wealthy people and institutions who are known to be pro-family is generally the most productive course of action. The group must also know all the laws

regarding spending money on elections.

The Media Team

Goal: to influence and develop media outlets in the following ways

- encourage existing media to become pro-family, or at least to cover pro-family issues and events fairly.
- create various pro-family resources (literature, films, etc.) and distribute them to the public.
- create strong (secular, not religious) competitors to the anti-family media (or buy the companies which operate them) if we cannot make the existing media pro-family.

The mass media may be the most important sphere of influence in society. It has the power to shape public opinion, lionize or demonize public figures, focus public attention on specific people or issues at strategic moments, and, over time, to define reality for the people who rely upon it for information.

The homosexual activists always target the media first in their campaign to change society. It is thus essential that our organization begin immediately to compete for influence in the mass media.

The Media Team is divided into four groups:

- Group 1 is focused on print media: newspapers and magazines.
- Group 2 is focused on broadcast media: television and radio.
- Group 3 is focused on Internet media (excluding online versions of print and broadcast media outlets)
- Group 4 is focused on producing and conducting a survey to determine how pro-family or anti-family various media are.

Special Considerations for the Media Team

Information Gathering

The media team will need to do a lot of research, including:

- identifying all of the media outlets within the scope of your mission field.
- categorizing each one by numerous criteria: type of media company, market in which it operates, its target audience, audience size, and other important factors.
- identifying the decision-makers in the media companies.
- identifying the reporters in the media companies.
- determining individuals who are favorable or antagonistic to family values.

Goal Setting

The Media Team may adopt a plan to prepare a comprehensive report on the state of the local or regional media. This will involve all groups and utilize the research described above in a practical way. The report can be prepared in any of several forms (print, film, radio) or in any combination of forms. Carrying out this project will help the groups achieve their information gathering goals.

Project Implementation

After the publication of the report there are a number of projects which may help the team gain influence in the media:

- formation of a pro-family news agency to gather pro-family news from around the world and customize it for use by the local media.
- creation of an outreach program to help news reporters and editors learn the value of promoting the pro-family perspective.
- creation of a journalist training and/or employment service to help pro-family journalists get jobs in the media.
- creation of a for-profit business corporation to raise capital to start or buy and operate secular media companies.
- development of a pro-family journalists' association.
- production of pro-family products for mass media: documentary films, literature, etc..
- establishment of an awards program to honor pro-family journalists.

These are just a few possibilities. The Media Team will choose among these and other projects.

Conclusion

This chapter is not intended to be a complete guide to every aspect of starting and growing a pro-family movement. It provides some basic, logical first steps toward this goal. The key to success will be the rise of leaders from the ranks of the organization's volunteers. These motivated and creative men and women will make the vision of the organization their own, and will build upon the foundation we have described here.

All volunteers should always be encouraged to use this organization as a place to exercise their own skills and talents. The organization should always try to be a source of support for everyone who steps forward with a plan or idea that can advance the pro-family agenda. However, it is also important that no one moves forward with any project in the *name* of the organization unless that project is approved by the leadership. If the organization keeps good order and stays focused on its goals, it will be in a position to accomplish much.

Chapter 11: Christianizing the Social Spheres

Jesus is Lord of all of life, not just the parts that the frequently misguided modern church has deemed suitable for believers. The renewal of the pro-family movement according to a *missionary model* opens long-closed doors for Christians into the various spheres of social influence and activity. The following are some observations about how to conduct ourselves most effectively in these places.

Christians in Politics

Politics is simply the process of making the rules that we must live under. It's a process common to groups of people of every size and type. Families, social clubs, neighborhood associations and even churches have political systems that determine who's in charge of what, when and where activities will occur, and every other important decision in the life of the organization. The politics of civil government follows the same general process, but on a larger and more complicated scale. We shouldn't be afraid of this process, and indeed must not fail to participate in it, or we will have no say in the rules that govern every aspect of our lives.

About a hundred years ago, a new doctrine arose in Christendom that characterized political involvement as un-biblical. No such doctrine exists in the Bible, yet this belief has been incorporated into the dogma of virtually every Christian denomination. Believers who would practically fight to the death over doctrinal differences (e.g. predestination vs. free will and various versions of end times theology) will somehow find common ground on the idea that Christians must not involve themselves in the "carnal" realm of politics.

This is a new idea in Christianity, historically speaking (a fact which must be true or the church could never have grown past the boundaries of the ancient Middle East). Ironically, it was only the political success of prior Christian generations which allowed such an idea to take hold in the 20th Century. Christians once enjoyed such a level of political influence over America that nearly all of the laws had come to reflect biblical values. Assuming that this was the permanent state of their sociopolitical environment, they lost sight of the fact that it had only been achieved and advanced by the dedicated work of their predecessors.

However, as time went on, the "inertia" of the biblically-based moral climate gradually

diminished like an ocean liner drifting to a stop when the engine is shut off. And, the further we drifted from the power-source (the zeal of socially-minded Christians), the more our cultural and spiritual adversaries were able to take the helm and change the ship's course. Today, the ship is firmly in their control and it is *their* zeal for false gods and perversion that drives it forward -- toward what they fantasize to be a better world, but what in reality is a utopian mirage masking a gaping abyss.

For Christians, continuing to stay out of the political process means the loss of a healthy and stable society, not only for their fellow-citizens, but for their own children and grandchildren. The only solution is for Christians to take the helm back into our own hands again, gently but firmly, and to steer the ship back in a godly direction.

Romans 13

The passage of Scripture most often cited as justification for the doctrine of political non-involvement is Romans 13:1-5 which commands believers to be in subjection to government. But this scripture had a different meaning at the time of Christ than it does today. Then, Christians were subject to a military-backed dictatorship whose policies they had no right or power to change. So, for example, when a Roman soldier exercised his legal right to force you to carry his gear for one mile, your civic obligation was to obey, but your Christian testimony, illustrating your affiliation with a love-based moral kingdom both independent of and superior to the brutal Roman empire, was to volunteer to carry it an extra mile (Matthew 5:41). Americans, however, are blessed to live in a constitutional republic whose form and principles are actually based on that higher kingdom.

Our Constitution, as John Adams wisely observed, is "made only for a moral and religious people. It is wholly inadequate to the government of any other." Since this form of government is designed, in Lincoln's words, to be "of the people, by the people and for the people," it behooves Christians to make sure that God's perspective is the one which continually guides and informs those people. Lincoln expressed this mandate as well: "it is my constant anxiety and prayer that I and this nation should be on the Lord's side." Our form of government cannot function nor even exist without citizen involvement, nor can it succeed without the involvement of *Christian* citizens. For American Christians, "subjection" means participation, and the import of Romans 13 is to impose an affirmative duty upon Christians to be active in the political realm.

Consider also the relative weight of this directive to be involved in politics. It is not simply, as some churches would have it (in an embarrassed accommodation to the activists in their congregations), an *option* for those Christians who "feel called." It is the *duty* of everyone subject to the second greatest commandment, as it was ranked by Jesus: "Love your neighbor as yourself." How can we pretend to love our neighbors when we hold the power to establish righteousness (and the resulting favor of God) in their land, but instead allow evil to flourish -- resulting in their suffering and bondage? Add to this the familiar exhortations to be *salt and light* in the world, and, the logical implications of the Great Commission, and what we loosely call "civic responsibility" emerges as an essential biblical mandate for the Christian.

The Realm of Compromise

This is not to deny that there are spiritual dangers in the political realm. We must understand that it is by definition and necessity the realm of compromise.

The dangers are twofold. First, that we will not be grounded firmly enough in faith and doctrine and thus suffer corruption of our morals and ethics. This is the obvious, predictable trap for Christians in political offices and other positions of power.

The other, more subtle trap is that we will be so inflexible and unwavering on whatever we decide is the “most Christian” position on a given issue that we cannot build winning coalitions that can achieve the best possible result in a given set of circumstances. The political realm is made up of many competing interest groups and only those capable of exercising genuine wisdom in the “horse trading” process can ensure that salt and light have their optimal influence.

The key to moral sanity in politics is to define one’s non-negotiable points at the start and remain true to them, while exercising prudence in the remainder of the decisions. According to this logic, we would form alliances with other groups based on the requirement of a common foundational belief in the lordship of Jesus Christ; beyond that requirement, we would simply exercise prudence in our alliances. Similarly, we would choose to support and help elect candidates based on the requirement of a shared respect for the sanctity of life and marriage; beyond that requirement, we would evaluate the candidates’ other positions individually, exercising prudence. Politically active or not, Christians in the community should season their opinions and comments about Christian politicians with grace and reason, acknowledging that, in the realm of compromise, a person cannot be expected to be a “purist” on every issue.

That said, the more successful we are at salting the political realm with authentic Christians, the less they will *need* to compromise because they will have the power to win votes with fewer concessions to the competing interests. Conversely, the less political power we wield in our own right, the more concessions we will need to make to advance our non-negotiable issues. In simple terms, that means that in the early stages of building our political power, we must resist the inclination to condemn our Christian elected officials for votes on “negotiables” that we might not like. This is what the path to power looks like in a democracy; by accepting it we will learn to think in terms of continuously advancing our agenda and our position of influence over time as faithful stewards of a necessary process. We will no longer pick a single issue (usually from a defensive posture), fight for it during one election cycle, and, win or lose, go home and drop out.

CHRISTIANS IN EDUCATION

This section is an example of a plan for Christian involvement in an important arena of sociopolitical power. I will offer four alternate approaches to making the public schools family-friendly. The plan detailed here may be used, in whole or in part, as a working paper for projects undertaken by the Education Team in the model organization described in the Pro-Family Agenda section above.

1. The Community-Based Citizen-Activist Approach

2. The Church-Based Mission-to-the-Schools Approach.
3. The Campus-Based Student-Activist Approach.
4. The School District-Based “Insiders Alliance” Approach.

1. The Community-Based Citizen-Activist Approach

This approach requires the formation of a local parental-rights group in the local school district or larger community. The group may be formed by an existing pro-family organization or any motivated parents but should be an informal ad hoc group with a narrow focus. The parental-rights group will

- 1) monitor and interact with the schools and the school board.
- 2) identify, educate and organize like-minded parents and others.
- 3) convert, neutralize or replace anti-family school board members, teachers and administrators.

Action Checklist

A. Start a Parents’ Rights Group

- 1) You don’t need to incorporate or file any papers if you remain an informal association that doesn’t raise or spend much money. As you grow you can probably find a good pro-family lawyer or CPA to help your organization meet government requirements.
- 2) Limit your agenda to the single issue of making the school family-friendly. This is very important to prevent other issues from splitting your coalition and distracting you from your goal. Make sure that everyone that joins you knows up front that this group has a single purpose.
- 3) Open membership in the group to any pro-family parent or concerned member of the community. Purposefully build a broad-based coalition and to discourage factionalism. Actively recruit from every ethnic and cultural group, using a unifying theme such as “Our Bond is Family.”

B. Assess the State of the Schools

- 1) Determine how/if the subject of homosexuality is being addressed in the district.
 - a. Interview sympathetic teachers/administrators/school board members and students.
 - b. Exercise your rights under relevant education codes, which may allow parents to review all curriculum/teaching materials (depending on your school system).
 - c. Tour the school for visual clues of the “gay” agenda (pink triangles, rainbows, anti-“homophobia” signs/posters) and review the selection of books and materials in the school

library.

2) Gather documentation for any problems you find: collect relevant materials of all types and from any available source, making back-up copies.

C. Identify the Key Players in the School District

1) Make a list with a profile of each school board member, the principal and the superintendent. What are their ideological leanings; specifically regarding marriage, family and sexuality? How can they be reached by concerned citizens? If they are advocates of the “gay” agenda, is this because they are self-declared homosexuals? (Don’t be afraid to identify open “gays” or lesbians as such if they are truly out in the open about it or if you have documentation from a public source. Revealing the undue influence of a special-interest faction in public affairs is not an invasion of privacy, but an important public service).

2) Have members of your parents’ rights committee meet with school board members and other key persons individually in order to develop their profiles. Find out what they really think about the promotion of homosexuality in the schools. Many people are secretly on our side but follow the “politically correct” path because they think they will have no support or be attacked if they voice their true feelings. Some officials are truly ignorant of the “gay” agenda and may respond favorably to educational materials.

3) In any school where homosexuality is openly promoted, identify the individuals who are most responsible for the promotion, question them and create a record of their involvement and stated positions.

4) Always prefer written communication (emails or letters) over conversation when gathering information and don’t forget the value of presenting a news-gatherer in getting people to talk. A reporter for your community newspaper/newsletter or an interviewer with a video camera recording a documentary for a cable station will probably get much more information than a parent or committee of parents.

D. Educate and Organize the Community.

1) Copy and distribute to parents available pro-family literature and documentation of “gay” propaganda or incidents/situations from your local schools.

2) Circulate a petition. Draft your own language and craft it so that it will attract maximum support from pro-family people.

3) Use the petition to identify pro-family supporters in the community. Circulate it first among those you reasonably expect to support it, such as at churches and local pro-family groups. Create a database of names and contact information from the petition forms, so that you can contact these

people later for help with pro-family issues.

4) Build membership and support for your group by holding regular meetings and inviting all of those whom you have identified in the petition drive as allies. Bring in speakers from the local community with a story to tell or information about the schools. Maintain your database of supporters and keep in communication with them.

E. Transform the School District through Strength and Service

1) Establish a plan of action with short-term, mid-term and long-term goals. One of the short-term goals might be to make an initial show of strength at the school board. Send a contingent of articulate parents into a meeting after you have gathered a respectable number of signatures on your petition. Schedule a time to present it to the school board. Send notice to all of the signers. Then show up in a group and have the representatives of your group present the petition to the board. Ask for the board to schedule a time when it will vote on the action requested in the petition.

2) If you have identified one or more sympathetic school board members, coordinate your strategy with them. If the school has already taken sides with the “gay” movement, the school board members will probably not want to cooperate with you. That’s OK. If they were on your side you probably wouldn’t have a problem in the district. Your goal is not necessarily to win quickly, it is (a) to identify the anti-family board members so you know who needs to be replaced, and (b) to identify and organize all the pro-family people in your district (this will take a long time).

4) Circulate the petition throughout the larger community. Keep the petition circulating so that you identify as many allies in the community as possible.

5) Continue to hold regular meetings.

7) Identify candidates to replace anti-family members of the school board and support their candidacies (as individuals, not through your group unless you form a political action committee with the help of an experienced attorney or CPA).

2. The Church-Based Mission-to-the-Schools Approach

This approach requires the formation of a Booster Club of parents, grandparents and other church members whose purpose is to promote local schools as an essential mission field of the church, by

1) sponsoring, supporting and equipping Christian and/or pro-family student clubs in the schools.

2) changing the emphasis of the church youth group from “fun and games” to missionary training,

including apologetics, critical thinking, debate, and issues analysis (not an end to fun, but a shift in focus that will help kids discover their own importance as agents of Christ in the world).

3) honoring the achievements of youth missionaries in the church body.

4) educating the congregation about the homosexual agenda in the schools.

Action Checklist

A. Start a Booster Club

1) Form a church committee whose purpose will be to focus the church on the mission field of the schools. The goals of the club are

- a. to help the church to respond to the needs/opportunities for service in local schools
- b. to help the church recognize the largely untapped potential of the church youth as domestic missionaries and to help institute a missionary training program to prepare youths to address realistically the conditions in the schools and in the lives of their peers

2) Gather your documentation about the problem in the schools and some of the resources contained in this book, and present them to the church leadership.

3) Meet as a committee with the pastor or leadership of the church to get approval to start a Booster Club in the church.

4) Solicit involvement with the club from parents, students, teachers, school board members and other concerned members of the congregation.

5) Hold a regular meeting, at least monthly. Build relationships among the pro-family students and teachers and others involved with the school system.

B. Educate the Church About the Mission Field of the Schools

1) Host an information table well stocked with documentation of the problems. Promote the Booster Club as the answer to the problems.

2) Ask the pastor to give an occasional sermon on domestic missions and stress the schools as an example of a domestic sub-culture in need of Christian intervention. Provide him with sermon illustrations.

3). Ask teens from the youth ministry (and teachers, board members, etc) to give a report to the congregation on the state of the public schools.

C. Integrate a Missionary Training Program into the Youth Ministry

1) Have a meeting with the pastor, youth pastor and teen leaders within the youth ministry to discuss ways to better prepare youths to champion God's truth in schools and to meet the needs of their public school peers. Your goal is to introduce character and intellect-building exercises in at least four areas:

- i. Basic Christian apologetics.
- ii. Logic and critical thinking.
- iii. Communication/debate.
- iv. Issues analysis.

2). Make achievement of these skills attractive and entertaining. Successful methods include:

- i. having speakers such as lawyers, teachers, and other specialists.
- ii. splitting the group into opposing sides for issues debates.
- iii. the "Hot Seat" method of teaching kids how to think on their feet by putting one youth on the "Hot Seat" as the only proponent of a Christian value/belief and having all the rest take the opposing position (Teens 4 Life uses this method very effectively to train its members on the abortion issue).

3) Set a goal to form a Christian or pro-family student club in each high school represented in the congregation, led by the members of the youth group. Design your initial program to make starting these clubs a goal of the training. Discourage formation of clubs before the teens are prepared.

D. Sponsor and Support Student Clubs at School

1) Provide assistance and resources to help students form pro-family or Christian clubs at their schools. Be prepared to supply any material needs that may be required, such as financial help, tracts, etc..

2) Give recognition and honor to the youth as they achieve important milestones along the way to becoming missionaries to the schools, especially when they reach that critical juncture when they prepare to formally take their missionary ideals into the public schools.

3) Provide prayer backing and moral and/or legal support as needed. Schools may not voluntarily cooperate to allow students exercise of their constitutional religious and free speech rights. Be prepared to rally key members of your church to attend school board meetings and/or meet with principals and superintendents. (See Youth Advisory Project information in the resource section of Chapter 3 about free legal advice and assistance for pro-family public school students.)

E. Work to Transform the Local Schools to be Family-Friendly

- 1) Start a school-oriented prayer group and keep members up-to-date on current needs.
- 2) Promote involvement of church members as school volunteers, mentors to youths, participants in the PTA or PTO, and members of the school board.
- 3) Institute a Religious Release Time education program in your local schools. The law requires schools to release children for religious instruction.
- 4) Support Bible curriculum in the schools. It's fully legal to teach the Bible as literature and history.

3. The Campus-Based Student-Activist Approach

This approach requires an activist-minded Christian or pro-family club to be formed on the campus. The student club will promote the pro-family perspective in the student peer culture by

- 1) establishing a visible presence in the school which serves as a rallying point for all pro-family students.
- 2) articulating and advocating the pro-family position on social issues.
- 3) distributing pro-family resources and hosting events for pro-family speakers.

Action Checklist

A. Form a Christian or Pro-Family Club on Campus. Under the Equal Access Act of 1984, schools may not prohibit students from forming such clubs if any other student clubs exist on campus.

1). Decide whether to form a Christian Club or a non-religious pro-family club. A Christian Club is more likely to have support from local churches and will do more to bring Christ into the schools but it will draw from a narrower group of students in the school (Evangelicals and Catholics). It will also be limited by the Establishment Clause of the Constitution, which prohibits schools from advancing or inhibiting religion. Activities of the Christian Club will therefore be protected only to the extent that the students' free speech rights are protected and neither the school nor the teachers will be able to officially endorse the club's activities. In contrast, a secular pro-family club can attract a broader coalition of students who agree on philosophical rather than theological grounds and can be officially endorsed by teachers and schools.

b. If a Christian club already exists at your school, chances are it is used more as a sanctuary for Christian students than a vehicle for transforming the school. You must decide whether to work to reshape the Christian club or start a more activist-oriented pro-family club.

c. The following are some ideas for impacting your school.

- Invite pro-family speakers to official school events.
- Host an event in the name of your club such as a debate, speech or movie.
- Have a literature table at school and community events.
- Submit articles or letters to the school newspaper.
- Distribute literature.
- Wear club T-shirts with thought-provoking images or messages
- Introduce pro-family resolutions to the school board.

4. The School District-Based “Insiders Alliance” Approach

This approach requires the development and maintenance of an informal network of pro-family teachers, administrators and school board members. It may be self-administered or administered by the parents’ rights group, the booster club or any existing pro-family organization with the capacity to create and manage the database and facilitate communication among the allies. It may be a single state-wide alliance, multiple local alliances or some combination of the two.

The Insiders Alliance will advance the pro-family perspective on social issues as a legitimate and preferable alternative to anti-family secular humanism by

- 1) protecting and supporting the pro-family student clubs and their right to advocate the pro-family value system on campus
- 2) serving as faculty advisors to student clubs (if any members are teachers)
- 3) monitoring and opposing efforts by their anti-family counterparts to further subvert parental authority and children’s morals
- 3) channeling documentation of anti-family activism/abuses to parents’ rights groups and/or booster clubs
- 4) advocating a religious-based pro-family philosophy within the very narrow limits allowed under current interpretation of the Establishment Clause
- 5) advocating a non-religious teleological pro-family philosophy which is not subject to such restrictions

Action Checklist

A. Form an Intra-District Pro-Family Discussion Group.

1) Take leadership in the effort to form an insider alliance of school employees and board members from the various schools in your district. Insiders in the public school system are often intimidated by the atmosphere of political correctness in schools today. The most valuable service that you can perform for your pro-family allies within the school system is to prove to them that they are not alone. If you are an insider, line up some support for forming a group privately before announcing that your group is forming. If you are a local pro-family leader who is not himself or herself an insider, try to identify some key allies within the system and plan your strategy together.

2) Begin the process of identifying allies by hosting a schools-oriented social event after hours at the school or in a religiously neutral community facility. Show a film or have a speaker. Make the topic of discussion something that will draw people on our side but not unnecessarily polarize the insider community. One suggestion is to have a pro-family attorney give a talk on religious rights on the public school campus.

3) Build a data-base of supporters and facilitate communication between them. Identify a church contact person in local churches who will distribute flyers to the school employees in their congregation, inviting them to the discussion group/speakers meetings.

B. Form a Pro-family or Christian Employees Association

1) Once you have sufficient strength in numbers, follow the lead of other interest groups that have advanced their goals and values by forming an official employees association. Begin to compete for resources that may be available for such groups and for influence over school policy. These resources may include

- a. employee communications resources: bulletin boards, newsletters, mailing lists
- b. funding
- c. seats on committees

2) Assign members of your group to the task of producing a strategy for gaining influence in the public employees' unions to which your supporters belong.

C. Set a Goal to Transform Your School District

1) Being pro-active is essential. We should not adopt the attitude of being dissenters in somebody else's system. Our values are beneficial to the lives of the children and young adults in our care, while our adversaries' values destroy their lives and health.

2) It is not enough to stand up against the bad, or even to promote what is good. We must compete

for influence in the school system with the goal of restoring a family-friendly climate for schoolchildren.

D. Protect and Guide Pro-Family Students

1) Christian/pro-family students are often even more intimidated by “political correctness” than are teachers. Let students know your classroom or department is a safe place to express opinions which run counter to the liberal establishment views. Don’t allow other students to intimidate pro-family students without intervening in defense of free speech (or the unpopular truth of the matter).

2) Encourage like-minded teachers to make themselves available to be faculty advisors for student clubs.

3) Bring in special speakers who have a pro-family perspective. These may even be teachers from other schools who are part of your alliance.

E. Take Leadership in Your School

1) Educate your peers about the “gay” agenda and its influence in the schools.

2) Expose anti-family activities and personnel. Collect all documentation that comes into your hands that reveals anti-family activities in your district and the identities of the persons responsible. See that this information gets into the hands of responsible pro-family allies for use in educating the community about any problems occurring in your district.

F. Be Bold but Prudent

1) Protect yourself and your allies from retaliation. Our adversaries are some of the most vindictive people on the planet. Don’t panic. Be prepared. Keep copies of all your documentation and all communications between yourself and the school and hostile parties. Don’t allow any negative item to go into your personnel file unchallenged.

2) Use your insider-alliance allies as a support team. Provide complimentary letters to each other. Be prepared to join together as a group to approach third parties who are being influenced by opposing activists.

CHRISTIANS IN BUSINESS

This segment contains an outline for a proposed plan to build a base of financial strength to fund and advance the pro-family agenda. The plan detailed here may be used, in whole or in part, as

a working paper for projects undertaken by the Business Team in the model organization described in the Pro-Family Agenda section above.

Strategic Business Plan

The goal here is to fund ministry through commerce in the secular marketplace. The means is a for-profit corporation whose board of directors is made up of pastors and Christian businessmen, whose stockholders are Kingdom-minded believers, and whose employees (subject to the limits of anti-discrimination laws) are fellow believers.

Such a corporation could own any number of mutually beneficial profit-making businesses. Companies which could serve the public yet be most beneficial to the churches might include a rental equipment company (sound and stage equipment, convention supplies, tools, scaffolding, vehicles, etc), a printing company or office equipment company.

Companies most beneficial to the church members and stockholders might include food, furniture, automobile or clothing companies which could provide discounts to stockholders and church members but sell at normal retail prices to the public. Although having the form of a corporate business, these companies could follow some practices used by cooperatives and membership-based buying groups..

Businesses most strategically-placed for shaping the culture include news media companies (newspapers, radio stations, television stations), advertising companies, banking and finance companies.

Such a ministry-dedicated corporation would operate according to biblical principles. It would avoid debt except for major capital purchases with inherent resale value such as real estate and high-end tools and equipment. It would pay a tithe of all of its profits to ministry, perhaps creating a pool of funds to be donated by vote of the board, stockholders, employees or a combination of the three. It would use transparent accounting and bookkeeping systems, accessible to every shareholder. It would uphold the highest standards of integrity in workplace ethics and dealings with the public. It would share its success with the employees through profit-sharing, stock awards or other programs.

Implementation would require the assistance of a specialist in the laws of business formation and securities to form the corporation and conduct a stock-sales campaign in the churches to raise initial capital. This might include the creation of a team to make presentations in churches, followed by private, confidential appointments with individual prospective shareholders. The initial capital would be used to hire an executive director and to create or purchase the first business(es). The first purchase might be a commercial building to serve both as a headquarters and as a source of income through leasing.

The corporation could promote and/or sponsor a discipleship program in the participating churches to develop a pool of potential employees for the businesses, teaching them biblical work ethics and the principles of work relationships and Christian service in the workplace, the importance of good stewardship of money and talents, and conflict resolution through Christian mediation in a climate of mutual respect.

It will be important to keep commercial work separate from church work. It would not be

appropriate, for example, to impose a sacrificial model on Christian employees. “A workman is worthy of his hire” (Luke 10:7) and should expect to be compensated for service in a business setting that might be given freely in a church setting. We should also establish clear biblical guidelines for openness and accountability among board members and stockholders to counter the inevitable temptations of greed, pride and envy.

Most importantly, church members should not be seen as the primary market for the businesses (except perhaps at the beginning). This corporation should be a vehicle for earning money from the world and putting it to work expanding the Kingdom of God.

Finally, Christians should demand of ourselves the standards of excellence necessary to successfully compete in the secular marketplace. Christian work product cannot be sub-standard because it is marketed to Christians who are expected to accept it out of loyalty to fellow believers. This is bad business and must be avoided. Instead we should aim to provide a superior public image, product, workplace and quality of worker. The pursuit of excellence by Christians in their work in the world is an important way of shining our light before men in a way that gives glory to God.

SECTION FOUR:

RESOURCES



Chapter 12: Miscellaneous Articles, Essays and Draft Documents by Dr. Lively

- Is Hating “Haters” Hateful?
- Requiem for the Magna Carta
- Masculine Christianity
- Matthew Shepard: the Horst Wessel of the American “Gay” Movement
- A Letter to the Lithuanian People
- The Danger of “Safe Schools”
- Youth Suicide Used as a “Gay” Recruitment Tactic
- Riga Declaration on Religious Freedom, Family Values and Human Rights
- Model Sermon Outline on the Danger of the Homosexual Agenda
- Model “Equal Time” Policy Resolution for School Boards
- Model “Family First” Ordinance for Local Governments
- Model “Dale Clause” to Protect Pro-Family Organizations from Litigation
- Model “Anti-bullying” Curriculum: “From Diversity to Civility”
- Model Language to Modify “Sexual Orientation” in Law: “The “Don’t Ask, Don’t Tell’ for Civilians Act”
- Model Student Opt-Out Notice

Is Hating “Haters” Hateful?

Hate has a pretty bad name in the world today. No one wants to be called a hater, especially Christians, which is probably why we get accused of it all the time by our opponents. Homosexuals are especially fond of calling people haters. They even invented the word homophobia, which means hate and fear of homosexuals, envisaged as a mental illness (a phobia is an anxiety disorder).

I hate being called a homophobe. It has such an ugly connotation. Its especially unpleasant because, as a Christian, I'm supposed to have a reputation for loving people, not hating them. So I've worked really hard over the years to try to get the homosexuals to stop calling me a homophobe. I've pointed out the difference between hating people and hating their behavior (loving the sinner but hating the sin). They hated that. Then I tried “walking my talk” by taking an ex-”gay” man who was dying of AIDS into my family. My wife and I and our children loved and cared for him during the last year of his life. They hated that even more.

Then I began asking for guidance from homosexuals themselves: “Tell me, where is the line between homophobia and acceptable opposition to homosexuality?” I asked. “What if I just agree with the Bible that homosexuality is a sin no worse than any other sex outside of marriage?” “No, that's homophobic,” they replied. “Suppose I talk only about the proven medical hazards of gay sex and try to discourage people from hurting themselves?” “No, you can't do that,” they said. “How about if I say that homosexuals have the option to change if they choose?” “Ridiculous” they answered. “Maybe I could just be completely positive, say nothing about homosexuality, and focus only on promoting the natural family and traditional marriage?” “That's really hateful,” they replied.

After a while, I realized that the only way I could get them to stop calling me a homophobe was to start agreeing with them about everything. But here's my dilemma: I honestly believe the Bible, which says that homosexuality is wrong and harmful and that all sex belongs within marriage. I've also read the professional studies and know that “gay” sex hurts people because it goes against the design of their bodies. And I'm friends with a number of former homosexuals who are now married and living heterosexual lives. Do I have to give up my religion? Ignore scientific facts? Betray my friends? Is that the only way to avoid being called a hater and a homophobe?

There's no escape. A homophobe is anyone who, for any reason, disapproves of homosexuality in any way, shape, manner, form or degree. This leaves me with just two choices: agree that everything about homosexuality is natural, normal, healthy, moral and worthy to be celebrated OR be labeled as a mentally ill, hate-filled bigot.

Am I wrong? Is there any way to openly disapprove of homosexuality without being a homophobe? “Gay” leaders, please set me straight on this.

Because if I'm right, that means the "gay agenda" is to stop everyone from following the Bible regarding sexual matters. It is, after all, their stated goal to "stamp out homophobia." No more religious freedom. It's also to suppress scientific research that has reached conclusions they don't like, especially if it helps people to change their homosexual orientation back to a heterosexual one (ask the doctors and scientists at NARTH.com what they've had to endure). If it discourages homosexuality, even by implication, it's homophobic and can't be used.

There's a queer reasoning behind all of this. Homosexuals call me names like bigot and homophobe, condemn my religion, mock my rational conclusions about social issues, impugn my motives, display intense hostility toward my actions, and curse my very existence, all under the justification that I'm a "hater." But if I'm a "hater" for civilly opposing what they do, why aren't they haters for uncivilly opposing what I do? Such a double standard, in the context of a public debate on "civil rights," is not just hypocritical, it is surreal.

I admit I have some hate. I hate watching people kill themselves with preventable diseases like AIDS. I hate seeing children being steered toward unhealthy lifestyles. I hate having my pro-family views distorted by dishonest journalists, politicians and academics. And I hate seeing my God being treated like a homophobe for what He teaches in His Bible.

So if you're not going to stop calling me a "hater" for wanting homosexuals to be saved and healed, or for opposing their political agenda, let's at least see a little more of that famous "American sense of fair play" in the public debate on this issue. Hatred of "haters" is hateful too.

Requiem for the Magna Carta

One of the oldest and most venerable pillars of constitutional law has been toppled: Britain's Magna Carta. For almost 800 years, since it was first drafted in 1215, the Magna Carta Libertatum (Great Charter of Freedoms) has been a symbol of liberty throughout the world. More than just a human rights manifesto, the Magna Carta is one of the most important legal documents in the history of democracy...

On June 15, 1215, an intrepid group of English lords stood on the field of Runnymede and faced down the leviathan of arbitrary governmental power, represented at that moment by the heavy-handed King John. They called the list of concessions which they extracted from him that day the Magna Carta Libertatum, and this "Great Charter of Freedoms" has served as a mighty foundational pillar of constitutional law and human rights law for nearly 800 years.

From the Magna Carta have come such legal essentials to democracy as the right of habeas corpus (clauses 36, 38-40) and the right to due process of law (clause 29). But the clause to which the barons gave preeminence, placing it first in the list, was the one which provided that "the English Church shall be free, and shall have its rights undiminished, and its liberties unimpaired."

On March 21, 2007, another group of English lords, those seated in the upper house of the English Parliament, dealt the death blow to that great clause, which has protected not only the integrity of the English Church, but the notion that the church can stand as a moral authority independent of a nation's ever-changing social policies and political currents. Ironically, this long-standing freedom was cancelled by the approval of the Sexual Orientation Regulations of the Equality Act, a document which has all the appearance of a human rights instrument. In its implementation, however, this set of rules will have the effect of (among other things) prohibiting private Christian schools throughout the United Kingdom from teaching students the biblical position that homosexual sexual behavior is morally wrong, and that it violates the evident heterosexual design of the human body.

This prohibition is one result of the tireless campaign of dedicated homosexual agitators to curtail freedom of speech in any case where its exercise would allow the expression of disapproval of homosexual practice. This sort of rule is necessarily arbitrary, since it addresses any speech which has "the effect of violating...dignity, or creating...[an] offensive environment" in the opinion of a self-styled homosexual person, a person who defines him- or herself solely by feelings and behavior. Thus it is impossible to conceive of any speech critical of homosexual behavior, however reasonably founded on medical, psychological or experiential bases, which would not be found dignity-violating or offensive to some homosexual person. And the church, to the extent that it bases its teaching on the Bible, is not at liberty to choose its position, or even its wording when teaching from Scripture.

To the global homosexual political movement, the freedom to speak certain words from the Bible is a freedom which cannot be allowed. Wherever this movement has obtained power, it has exercised it to deny freedom of speech. In January of this year a Catholic member of the Kamloops (British Columbia) City Council was fined \$1,000 by the local Human Rights Commission for stating his opinion that homosexuality was “not normal or natural.” The Human Rights Commission, following the law in all such cases, then paid the \$1,000 directly to the homosexual complainant (this law has provided the incentive for complaints, true or false, by homosexuals all over Canada).

In 2004, in Borgholm, Sweden, Protestant pastor Åke Green was sentenced to one month in prison for reading a sermon in his church on the biblical view of homosexuality. In 2006, nine Glasgow firefighters were ordered to undergo “intense diversity training,” and one was demoted with a large reduction in salary, because they refused to put on their uniforms and distribute fire-safety fliers at “Scotia Pride,” a homosexual event in which participants publicly lampooned Christianity. Similar news items are now available everywhere in the press, the broadcast media, and on the Internet. Those who wield power in the homosexual movement have not concerned themselves with the niceties of their critics' human rights.

It is as a reversal of the larger course of human rights history that this “repeal” of the first clause of the Magna Carta has its most profound effect. Upon the philosophical foundation of the Magna Carta is built the Bill of Rights of the United States Constitution, and on that foundation rests the 1948 Universal Declaration of Human Rights, the basis of human rights provisions throughout all of contemporary international law. And it is no accident that the freedom of the church figured so importantly in that crucial early step in the development of human rights law. For the medieval church, though a flawed human institution in many ways, was the permanent repository of the concept of the value of the individual human soul, its essential dignity and worth. When selfish and arrogant kings and warlords wielded power for their own ends, there was often asylum for their victims in the church and respite in its courts.

It is within this history that the whole ideology of human rights took shape, the placing of certain individual human freedoms beyond the reach of temporal powers. These freedoms alone support the democracies which have sprung up everywhere on our planet. We should be deeply grieved that this great backward step has been taken, merely at the insistence of a determined interest group which will brook no opposition.

Masculine Christianity

Scripture teaches in Genesis that when God created man in His image, He created us male and female. The implication is that God's character spans the full spectrum of masculine and feminine qualities. This attribute is also revealed in the person of Jesus, born as a male, but manifesting both masculinity and femininity in His actions. When exhibiting feminine qualities, Jesus was more nurturing and relationship-oriented than any woman. When exhibiting masculinity, Jesus was more forceful and results-oriented than any man.

Unfortunately, the modern American church, along with the majority of its leaders, has rejected masculinity in favor of an effeminate Christianity. Too many (though by no means all) of today's pastors, priests, deacons and elders shrink timidly from the challenge of the world, more interested in decorating the interior of their church buildings than in doing cultural and political battle with the enemies of God. Ravening lions rage unchecked throughout the land, while church leaders hold potlucks and retreats.

Where is the masculine Jesus of the Bible in the life of today's church? The Jesus who threw down the tables of the moneychangers and drove them out of the temple with a whip? The Jesus who faced down and tamed the Gerasene demoniac? The Jesus who, to their faces, excoriated the cultural and political leaders of the day as a "brood of vipers," and "whitewashed sepulchers full of dead men's bones?" This masculine Jesus has been ejected from the American church. In His place is a false and emasculated Christ, as submissive and fearful of controversy as the men who now lead His flock.

Brethren, this is not an attack on femininity. If anything, the church should be commended for its appreciation for and fulfillment of the feminine aspects of its role. The vital compassion-based ministries -- feeding the hungry, clothing the naked and soothing the broken-hearted -- are prospering today. These ministries are very much a reflection of the feminine side of Christ's complete personality.

Instead, this is vigorous rebuke to both women and men within the church who reject the masculine side of Christianity and have thus abandoned those outside our "church families," leaving them to fend for themselves against the forces of evil in the world. This is a rebuke to male church leaders, who channel their masculine competitiveness into sports contests in church gymnasiums instead of contending for influence over the community outside the church walls. This is a rebuke to those pastors' wives who keep their shepherd husbands safely close to the flock when they should be sometimes out hunting the bears and wolves.

Masculine Christianity fights to champion what is right and to defeat evil. It is the applied force for good against which the gates of hell cannot prevail. It is an embodiment of the spirit of conquest in which the Great Commission was given. It is the unyielding determination to prevail against all odds and at any cost to achieve a righteous goal -- even unto death on a cross. Masculine Christianity is the engine of revival: prophetic, expansionist, uncompromising.

In biblical history, the greatest heroes of the faith exemplified masculine Christianity. Abraham did not sit idly by when his nephew Lot was captured by the four kings. He armed his servants and went out to rescue him by force. Moses faced down Pharaoh in a series of aggressive confrontations. David fearlessly challenged and defeated Goliath and then cut off his head as a trophy of battle. God blessed these righteous men and backed their righteous deeds with His power.

Josiah is honored in Scripture as one of the most righteous of all the kings for banishing the “perverted persons” from the land and destroying the foreign idols. Joshua and Caleb were the only men of their generation allowed to enter the promised land because, out of all the Israelite spies sent into Canaan, they alone called for immediate invasion of Canaan when the others backed away out of fear. John the Baptist, who boldly and publicly rebuked Herod for his sexual immorality, was praised by Jesus Himself. Jesus said that among men there was none greater than John.

Extra-biblical history is also replete with examples of masculine Christianity. The period of the American Revolution is one in which God-fearing men took up the sword to overthrow an unrighteous oppressor. The great missionary and reform movements are additional examples of masculine Christianity at work.

The defining characteristic of each of these examples is the conquest of evil by God’s people -- mostly men. Masculinity is by no means the exclusive domain of men, but it naturally has greater appeal to men in the same way that feminine ministries of the church appeal more to women. Indeed, this explains why the majority of church members today are women or married couples in which the husband attends church at the request of the wife. Where are the men of this generation? Though some are in church, they are significantly outnumbered by women, and they tend to be the least active members of the congregation. Is it any wonder in the light of the de-emphasis of masculinity by the church?

The church and this nation cry out for a revival of masculine Christianity, which is to say that we church leaders need to stop being such, for lack of a better word, sissies when it comes to social and political issues. We need to spend as much time confronting perpetrators as we do comforting victims. We need to do less fretting and more fighting for righteousness. For every motherly, feminine ministry of the church such as a Crisis Pregnancy Center or ex-gay support group, we need a battle-hardened, take-it-to-the-enemy masculine ministry like Operation Rescue (questions of civil disobedience aside). For every God-hating radical in government, academia and media we need a bold, no-nonsense, truth-telling Christian counterpart: trained, equipped and endorsed by the local church.

These are not easy words to hear for those in authority in the church today, but I offer no apology for saying them, because this is the hard truth that all of us must confront. We are on the brink of utter defeat by our cultural adversaries and the church is only now beginning to wake up to the consequences of our erstwhile passivity. We are rapidly nearing a point in time when even a strong call to action, were it to be heard from every one of America’s pulpits, would be insufficient to resolve our nation’s moral crisis. There comes a point of no return in every declining culture.

I imagine us Christians as reclusive householders in an Old Testament walled city. A few of us have stepped out onto the street, confused and dazed, to find our city overrun by enemy soldiers with more coming over the walls. Buildings are burning, the watchmen are falling back under an incredible onslaught, and most of our warriors are still sleeping soundly. We have reached that split-second of decision in which we must choose whether to rush forward into battle on the chance that we can defeat the invaders, or to surrender and look on in resignation as our children are marched off into slavery in a foreign land.

Matthew Shepard: The Horst Wessel of the American “Gay” Movement

It was 1930 and a culture war was raging between the fascists and the communists in Germany. The growing Nazi Party was strong, but the people still favored the communists. It fell to young Josef Goebbels to win hearts and minds to the Nazi cause. How could this be done? The Nazis were newcomers, trying to change the social order, and their aggressive tactics were offensive to many people. But in a move that would establish him as a master propagandist, Goebbels turned the tables by casting the Nazis as victims of the communists. The key was Horst Wessel.

Horst Wessel was just another Nazi street thug, but on February 23, 1930 he was murdered by a militant communist. Wessel wasn't killed over ideology; it was a matter of unpaid rent to his landlady. However, the timing was right for Goebbels' scheme and so Horst Wessel became the first martyr of the movement: the symbol of Nazi victimhood at the hands of the evil communists. The “Horst Wessel Song” became, literally, the anthem of the Nazi Party, and Wessel assumed mythic stature as a figure of near-religious worship.

In 1998 a culture war was waging between the homosexuals and the Christians in America. The growing “gay” movement was strong, but the people still favored the Christian values of marriage and the natural family. The leaders of the “gay” movement needed to win more of the public to their position. How could this be done? The “gays” were still relative newcomers, trying to change the social and moral order of the nation, and their aggressive tactics (“We’re Queer, We’re Here, Get Used to It!) were offensive to many people. But in a move that would confirm their reputation as master propagandists, the “gay” leaders turned the tables, casting the homosexuals as victims of Christian “homophobia.” The key was Matthew Shepard.

Matthew Shepard was just another self-identified “gay,” but on October 12, 1998, he was murdered by two men. He wasn't killed because he was a homosexual, it was a matter of robbery. And the robbers obviously weren't Christians. However, the timing was right for the “gay” scheme, and so Matthew Shepard became the new martyr of the homosexual movement: a symbol of “gay” victimhood at the hands of the evil Christians. A play about his death, “The Laramie Project” became the showpiece of the “gay” movement, and Shepard himself assumed mythic stature as a figure of near-religious worship.

Matthew Shepard is the Horst Wessel of the modern “gay” movement. He was probably a nice young man, despite his lifestyle, and his murder was certainly a deplorable act. However, his legend is a lie. Its purpose is to deceive and manipulate the public. And its proponents are fascists.

Indeed, the American “gay” movement is just as fascist as the German fascist movement was “gay,” and there are many links between the two. For example, the first U.S. homosexual organization, formed in 1924, was the Chicago Chapter of the German Society for Human Rights. The most

prominent member of the German parent organization was Hitler's closest friend, openly homosexual Ernst Roehm, head of the Nazi SA (also known as the Brown Shirts). Interestingly, Horst Wessel, as a member of the early SA under Roehm, was probably homosexual or bisexual as well. (And yes, Hitler was "gay.").

Just how closely were Nazi fascism and homosexuality linked? It was Soviet author Maxim Gorky who observed: "There is already a saying in Germany. 'Eliminate the homosexual and fascism will disappear.'" This citation and additional proof of the assertions made here may be found in my book, co-authored by Jewish researcher Kevin E. Abrams, *The Pink Swastika: Homosexuality in the Nazi Party*, published online at www.defendthefamily.com.

Several years ago Eric Pollard, a "gay" founder of the radical AIDS Coalition to Unleash Power (ACT-UP) made a startling admission in the Washington Blade, a leading homosexual newspaper: "I sincerely apologize for my involvement in and my founding of...ACT-UP DC...I have helped to create a truly fascist organization...[which uses] subversive tactics, drawn largely from the voluminous *Mein Kampf* [Hitler's autobiography], which some of us studied as a working model ("Time to give up fascist tactics," Washington Blade, January, 1992). Prominent homosexual writer Randy Shilts labeled another "gay" activist group, Queer Nation, "brown shirts" and "lavender fascists." These admissions were surprising because they directly contradict the goals of the "gay" propagandists, who campaign incessantly to define "gays" as exclusively victims of society. But such confessions are rare, and never reprinted in mainstream publications, so the public never learns the truth.

It is a testament to "gay" propaganda that much of the American public now thinks of Christians as the aggressors and homosexuals as victims. But it is the "gays," not the Christians, who are trying to overthrow the traditional, family-centered society. And it is the Christians, not the "gays" that are being silenced and marginalized for their views: in government, mass media, academia and corporate America. Adolf Hitler would be proud.

A Letter to the Lithuanian People (2007)

I am Dr. Scott Lively, an American attorney and President of Defend the Family International, a human rights NGO. I hold a Doctor of Law and a Doctor of Theology, as well as special credentials in International Human Rights. I am the author of the Riga Declaration on Religious Freedom, Family Values and Human Rights (see <http://www.defendthefamily.com/intl/>), and an international lecturer on these topics.

I came to Lithuania to warn the Lithuanian people about the threat posed to your society by the global homosexual political movement, which has begun to organize in your nation. At the outset, let me say that I advocate a high tolerance for the *people* who define themselves by their choice of a homosexual lifestyle, even while I promote a low tolerance for homosexual *conduct*. Homosexual activists would have you believe that tolerance for them requires total acceptance and approval of their lifestyle, but that is not obligatory, nor prudent. In fact, discrimination against homosexual *behavior* is necessary to protect your society from the consequences of “gay” culture, which always pushes for greater and greater liberalism in sexual attitudes, especially among young people. To see the danger of this we need look no further than Holland, where sexual liberalism promoted by the homosexual movement has led to the creation of a pedophile political party, whose right to hold seats in parliament, to advocate for the legalization of adult/child sexual relationships, has been approved by the Dutch courts.

We should not, however, discriminate against *persons* who define themselves as homosexuals. They should be free to label themselves as they choose, no less so than other groups whose beliefs or goals are disapproved by the majority. Indeed, we can compare homosexuals to their chief adversaries, the radical nationalists. Both groups hate each other, and would like to do away with the other. Neither side is embraced by the majority, but both deserve the right to freedom of their beliefs and to freedom of speech within reasonable limits. The rest of us must be willing to tolerate these difficult neighbors to preserve civility for society as a whole.

The chief danger of the homosexual movement is that it always seeks to take away the freedom of speech from anyone who disapproves of homosexuality. In Canada, where homosexual activism has enjoyed considerable success, there are now so-called Human Rights Tribunals which have the power to punish anyone who publicly opposes homosexuality by making the offender pay a monetary fine. The money is then given to the homosexual who filed the complaint. The most recent incident involved a Catholic member of the City Council of Kamloops, British Columbia. His offence was to call homosexuality “unnatural.” One wonders if Pope Benedict himself would face arrest in Canada, since he has repeatedly affirmed that homosexuality is “intrinsically disordered.”

Religious opinions are also silenced wherever homosexuals gain the power to silence them. Consider a recent case from Sweden. On June 29, 2004, Pastor Ake Green was sentenced to one month in jail for showing “disrespect” against homosexuals in the sermon he delivered in his pulpit in Borgholm. The title of his sermon was “Are people born with homosexual orientation or is it the result of influence by evil powers?” Pastor Green was eventually exonerated by the Swedish Supreme Court, but only over the vigorous objection of the “gay” activists in that nation (would the result have been the same if the judges were “gay”?).

Just this week In Britain, the House of Lords approved a bill to prohibit private Christian schools from teaching their students that homosexuality is wrong.

Could such anti-family fascism ever occur in Lithuania? It already has. On Thursday, March 21st I gave a lecture at the Kaunas Police Academy. I taught about the importance of preserving family values in society and contrasted the effects of marriage-centered sexual morality with the effects of sexual “freedom” that is promoted by the homosexual movement. During my talk a homosexual instructor from another university stood up, and in a loud and angry voice accused me of inciting hatred against homosexuals and tried to stop my lecture. Then at the end of the lecture, when I called for questions from the audience, he came forward and began to speak out against me to the students, calling me a criminal and promising to have me arrested at the airport on my way out of the country. He then went out and filed a false police report against me, claiming that I had discriminated against him. (Fortunately, my lecture had been filmed and so the police could see the truth for themselves.)

The homosexual movement has come to Lithuania. There has already been at least one “gay” strategy conference held at VDU in Kaunas. It included homosexual activists from several countries. From what I have seen, they are following the same plan they have used across the world. It begins with promoting the idea that homosexuals are “born gay” and cannot change (a fact that is proved false by the thousands of ex-homosexuals that now speak out against the “gay” movement). It advances by casting homosexuals as victims who need a special new law prohibiting discrimination based on “sexual orientation.” It is this new law that gives the homosexual activists the power to begin silencing and punishing their detractors as they work to implement the rest of their plan.

Many people will be reluctant to accept the idea that the long-held traditional values of their society are threatened by a tiny group of people who act like victims, not conquerors. I didn’t think it would happen in my country either. One helpful indicator is found in the way they use the language of victims as a weapon of aggression. The best example is the word “homophobia.” Homophobia is an American word, in which the active part, “phobia,” means intense fear at the level of mental disorder. Thus, a “homophobe” literally means person filled with such fear and hatred of homosexuals that he is mentally unbalanced. One might be able to accept this definition if it was applied only to Nazis and street thugs, but who does it really describe? It describes *everyone* who disapproves of homosexuality for any reason: me, you, Pope Benedict, anyone who opposes “gay marriage,” therapists who help homosexuals recover, ex-“gays,” and on and on.

The next time you hear a pro-homosexual person use the word “homophobia,” ask the person to define the difference between homophobia and *legitimate* opposition to homosexuality, and you will see. According to the homosexual movement, there is no legitimate basis for disapproval, and thus everyone who disagrees is a homophobe who must be silenced.

You will also see that homosexual activists are not truly victims, but aggressors. They demand tolerance, but will not give it. They insist on freedom of speech, but deny it to others. And they invent words like homophobia which appear scientific but have no purpose except the psychological manipulation of the public.

The answer to the homosexual challenge is not to censor homosexuals the way they want to silence you, it is to have an open and honest public discussion about family values vs. “gay” culture and the real meaning of words like tolerance. In the mean time, Lithuanians should remind themselves what it means to be a marriage-centered society with healthy sexual morality. If they are successful in this process, perhaps they can set an example for the rest of Europe -- instead of falling prey to the destructive homosexual plan.

Riga Declaration on Religious Freedom, Family Values and Human Rights

We, the undersigned citizens of several nations, meeting in Riga, Latvia this 9th Day of December, 2006, do hereby adopt the following resolution:

Whereas freedom of religion has been protected in human rights law from antiquity, including the Charter of Human Rights of King Cyrus the Great in 539 BC, the British Magna Carta in 1215 AD, the French Declaration of the Rights of Man in 1789 and the American Bill of Rights to the United States Constitution in 1789, and

Whereas marriage and family have been protected in human rights law from antiquity, including the Babylonian Code of Hammurabi in 1789 BC, the Jewish Torah in approximately 1400 BC, the Christian Bible in approximately 60 AD, and the United Nations Universal Declaration on Human Rights in 1948, and

Whereas human rights in Western nations have been rooted in theories of natural law, from the writings of the Greek philosopher Aristotle, to the Catholic theologian Thomas Aquinas, to the American Founding Fathers' Declaration of Independence, and

Whereas natural law recognizes a natural order in sexual and family matters, and

Whereas the natural law presuppositions of human rights were reaffirmed in the Nurnberg Trials of 1945, providing the moral authority for the 1948 Universal Declaration of Human Rights, and

Whereas none of the of the foundational human rights documents from the dawn of time until recent years have granted human rights based on homosexuality, but in several cases have expressly condemned such conduct,

Therefore, relying upon more than 4000 years of legal precedent and the moral and religious principles we share with the vast majority of the citizens of the world,

We Declare that the human rights of religious and moral people to protect family values is far superior to any claimed human right of those who practice homosexuality and other sexual deviance, and

We Call for the European Union and the international community to immediately abandon any campaign to create a human right for homosexual conduct, and to restore religious freedom and family values to their proper superior status.

Riga Declaration on Religious Freedom, Family Values and Human Rights

Supporting Documentation

The following, presented in the order in which they are cited, are excerpts from the human rights documents listed in the Riga Declaration. These excerpts are only representative selections of what, in several cases, are lengthy documents. The reader is reminded that in law, the terms in which human rights principles may be stated may be either positive (e.g. the express promise of religious freedom in King Cyrus' Charter) or negative (e.g. the threat of punishments for sexual crimes which violate family relationships in the Code of Hammurabi). This summary of supporting documentation is a work in process.

Paragraph 1:

The Charter of Human Rights of King Cyrus the Great

I am Kouros (Cyrus), King of the world, great king, mighty king, king of Babylon...I announce that I will respect the traditions, customs and religions of the nations of my empire and never let any of my governors and subordinates look down on or insult them...I [will] never let anyone oppress any others, and if it occurs, I will take his or her right back and penalize the oppressor...To day, I announce that everyone is free to choose a religion.”

The Magna Carta

KNOW THAT BEFORE GOD, for the health of our soul and those of our ancestors and heirs, to the honour of God, the exaltation of the holy Church, and the better ordering of our kingdom...FIRST, THAT WE HAVE GRANTED TO GOD, and by this present charter have confirmed for us and our heirs in perpetuity, that the English Church shall be free, and shall have its rights undiminished, and its liberties unimpaired...[and] This freedom we shall observe ourselves, and desire to be observed in good faith by our heirs in perpetuity.

The Declaration of the Rights of Man

The representatives of the French people, organized as a National Assembly, believing that the ignorance, neglect, or contempt of the rights of man are the sole cause of public calamities and of the corruption of governments, have determined to set forth in a solemn declaration the natural, unalienable, and sacred rights of man...Therefore the National Assembly recognizes and proclaims, in the presence and under the auspices of the Supreme Being, the following rights of man and of the citizen:

10. No one shall be disquieted on account of his opinions, including his religious views, provided

their manifestation does not disturb the public order established by law.

The Bill of Rights of the United States Constitution

Amendment I. Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof

Paragraph 2:

The Code of Hammurabi

[These are the] LAWS of justice which Hammurabi, the wise king, established. A righteous law, and pious statute did he teach the land. Hammurabi, the protecting king am I . . .

129. If a man's wife be surprised (in flagrante delicto) with another man, both shall be tied and thrown into the water, but the husband may pardon his wife and the king his slaves.

130. If a man violate the wife (betrothed or child-wife) of another man, who has never known a man, and still lives in her father's house, and sleep with her and be surprised, this man shall be put to death, but the wife is blameless. . . .

136. If any one leave his house, run away, and then his wife go to another house, if then he return, and wishes to take his wife back: because he fled from his home and ran away, the wife of this runaway shall not return to her husband. . . .

154. If a man be guilty of incest with his daughter, he shall be driven from the place (exiled).

155. If a man betroth a girl to his son, and his son have intercourse with her, but he (the father) afterward defile her, and be surprised, then he shall be bound and cast into the water (drowned). . . .

157. If any one be guilty of incest with his mother after his father, both shall be burned.

The Torah

Genesis 1:27 So God created man in his own image, in the image of God created he him; male and female created he them. . . .2:21 So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. 22 Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man. 23 The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man." 24 For this reason a man will leave his father and mother and cleave unto his wife, and they will become one flesh. . . .

Leviticus 18:6 "'No one is to approach any close relative to have sexual relations. I am the Lord. . . .20 "'Do not have sexual relations with your neighbor's wife and defile yourself with her. . . .22 "'Do not lie with a man as one lies with a woman; that is detestable. (NIV)

The Christian Bible

Matthew 19:4 "Haven't you read," [Jesus] replied, "that at the beginning the Creator 'made them male and female,' 5 and said, 'For this reason a man will leave his father and mother and be united to

his wife, and the two will become one flesh'? 6 So they are no longer two, but one. Therefore what God has joined together, let man not separate."

Romans 1:18 The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness...26 Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. 27 In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.

Hebrews 13:4 Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral. (NIV).

The Universal Declaration of Human Rights

Article 16. (3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Paragraph 3:

The Declaration of Independence

"[T]he Laws of Nature and of Nature's God entitle [the people of an independent nation]"... "to assume among the powers of the earth [a] separate and equal station...."

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness....We, therefore, the Representatives of the United States of America, in General Congress, Assembled, [appeal] to the Supreme Judge of the world for the rectitude of our intentions....And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor."

THE DANGER OF "SAFE SCHOOLS"

Like a page torn from George Orwell's *1984*, America's newest social experiment is called "Safe Schools." Evoking soothing images of responsible officials taking special precautions to prevent school shootings and violence, "Safe Schools" is really Orwellian newspeak for a complex scheme to legitimize homosexuality to schoolchildren.

Planned and implemented by "gay" political activists within the educational bureaucracy of numerous states, "safe schools" is one of the most devious and dangerous social engineering programs ever to be foisted on public school children and their inattentive parents. Its purpose is to indoctrinate impressionable children with pro-homosexual beliefs and values as part of a cynical scheme by the "gay" movement to gain political power. Homosexual activists hope to produce a pro-"gay" voting majority by winning a high percentage of young people to the homosexual "cause" during their formative years. This strategy appears to be working. As reported by Reuters, a recent Zogby poll of high school students nationwide found that 85 percent of seniors thought that homosexuality "should be accepted by society."¹

"Safe Schools" is the brainchild of Kevin Jennings, a "gay" political strategist who formed the Gay Lesbian Straight Teachers Network (GLSTN) in Massachusetts in the mid-1990s as a Trojan horse to get homosexual activism into the public schools (and who, at the time of publication of this book, has been nominated to the office of Assistant Deputy Secretary for the Department of Education's Office of Safe & Drug Free Schools by the Obama administration). The name was afterwards changed to Gay Lesbian Straight Education Network (GLSEN), a strategic correction designed to soften its image and obscure what it had at first advertised: that it is a group of activist homosexual teachers.

Jennings bragged in a 1995 speech to the Human Rights Campaign Fund Leadership Conference that "[T]he effective reframing of this issue was the key to...success. We immediately seized upon the opponents' calling card -- safety -- and explained how homophobia represents a threat to students' safety by creating a climate where violence, name-calling, health problems, and suicide are common. Titling our report 'Making Schools Safe for Gay and Lesbian Youth,' we automatically threw our opponents onto the defensive and stole their best line of attack. This framing short-circuited their arguments and left them back-pedaling from day one."

GLSEN's deception has been enormously successful. Literally hundreds of public high schools have been transformed, to a greater or lesser degree, into training grounds for pro-"gay" militancy.

One of GLSEN's primary recruitment vehicles is the Gay/Straight Alliance student clubs. The right of students to form non-curricular student clubs under the First Amendment was specifically affirmed in the federal Equal Access Act. Exploiting the broad language of the act, GLSEN recruits and trains self-declared "gay" teens to form student clubs on high school campuses. These clubs then serve as peer-based centers of "gay" proselytizing and propaganda. (To be fair, Christian and pro-family clubs have the same opportunities under Equal Access, but pervasive "political correctness" at schools,

combined with widespread apathy in the church today, works to limit the influence and involvement of Christian and pro-family students).

Safe Schools Sophistry

While many people in California and across the nation have stepped forward to oppose the "Safe Schools" agenda, their efforts have been complicated by some very clever sophistry on the part of "gay" strategists. What follows is an analysis and refutation of the argument that underlies the "Safe Schools" program.

The argument is simple on its face:

- 1) There are many "gay" kids in the schools.
- 2) "Gay" kids face hostility, name-calling, and sometimes violence from other kids.
- 3) The cause of the abuse is discriminatory attitudes about homosexuality, which kids learn from their parents and society. This discriminatory attitude is called "homophobia."
- 4) Schools are legally and morally responsible for protecting "gay" kids from harassment.
- 5) Schools are therefore legally and morally obligated to stamp out "homophobia" among the students (in much the same manner that they already work to stamp out racism).

Here is the problem with "Safe Schools" and the reasoning behind it. (Items 6-10)

6) "Safe Schools" relies upon many ambiguous terms and hidden false assumptions. For example, what exactly is a "gay" student and why should schools take the position that all of the other students and not the "gay" students should change?

The answer from the pro-homosexual camp is that "gay" kids cannot change since homosexuals are "born that way." But can they prove this controversial assumption? Absolutely not.

Due to selective reporting by a pro-"gay" media, many people have been led to believe that science has found a biological cause of homosexuality. However, this is simply not true. There is no scientific proof that homosexuality is biologically caused.

Neither has homosexuality been proved to be an innate or unchangeable condition. Indeed, the repeated, consistent failure of sympathetic scientists to find a biological explanation for homosexuality reinforces the traditional view held by many (if not most) parents that homosexuality is a behavioral disorder that can be acquired by anyone. Importantly, the traditional view is espoused by many former homosexuals now living normal heterosexual lives.

This is not to deny the "scientific" support for the "born-that-way" argument within the social sciences, but this support is based on the "soft" science of opinions and subjective observation (usually by ideologically pro-"gay" researchers), not the "hard" science of blood and DNA tests and other objective criteria. Much of even this "soft" science has already been discredited because of faulty sampling techniques and other invalidating factors.

The "born that way" argument, therefore, is nothing but a hypothesis, one which "gay" activists have been trying unsuccessfully to gather conclusive evidence for several decades.

Consequences for Children

Why is this so important? What does it matter if the pro-homosexual camp has not met its burden of proof on this question? Why shouldn't society, in the interest of tolerance, give homosexuals the benefit of the doubt?

Consider the consequences of legitimizing homosexuality to children if the proponents of "safe schools" are wrong.

Obviously, one consequence is that children, especially teenagers, are going to be more likely to experiment with homosexuality or to accept the homosexual advances of others. Statistically, these children's risk of AIDS and other "gay"-related STDs is dramatically increased, especially if their homosexual partners are older and more sexually experienced.

This is no small matter. The proliferation in recent years of "gay" youth centers near high school and junior high campuses vastly increases the likelihood that "gay-questioning" kids will meet and mingle with the older homosexuals who haunt such places.

Another consequence is that the young people who experiment with homosexuality will be more likely to conclude that they are in fact "gay." As the logic goes, if homosexuality is believed to be innate, who but a "gay" person would have and enjoy "gay" sex? Thus, both the young experimenter and all of his or her peers will be inclined to assume that he or she is "gay."

This begs the question, what is "gayness?" Since there are no objective criteria that one may use to prove that someone is "gay," such as a blood or DNA test, we are left with nothing but a person's self-declaration and perhaps his or her sexual conduct as evidence. "Gay" activists, however, insist that homosexual conduct is not the determinant of what makes a person "gay," and that "straight" people sometimes engage in homosexual behavior.

A "gay" identity, therefore, depends entirely upon the emotional state and the beliefs of the individual. We all know how easy it can be to manipulate a person's emotions and beliefs. If this were not true, there would be no religious cults (and no commercial advertising on TV).

This is not to deny that some people may be particularly predisposed to accepting a homosexual

identity for various reasons. But because being "gay" is a purely subjective self-identification with a sexual identity, it is within the behavioral potential of every person to become "gay" under the right circumstances.

Obviously, impressionable children are more susceptible to this possibility, especially those children who are confused about what constitutes normal gender or family relations due to their own dysfunctional home life. This is one of the most alarming aspects of "Safe Schools."

A second hidden assumption in the "born that way" argument is that a biological cause for homosexuality would automatically grant legitimacy to homosexual conduct.

This is simply absurd. Identifying a biological cause of harmful behavior neither justifies the behavior nor overrides the public interest in discouraging threats to public health and safety. One has only to consider the biologically-influenced condition of alcoholism to recognize this truth. Alcoholism is a behavioral problem which is said to have a biological cause, yet no one suggests that our laws should be changed to normalize it. Society rightly discourages the alcoholic lifestyle despite the belief that some people are biologically predisposed to alcoholism.

7) "Safe Schools" intrudes upon the most sacred domain of parents, which is their right and privilege to instill their personal moral and religious values in their children. The right of parents to direct the education of their children has been recognized by the Supreme Court as a fundamental constitutional right. This right carries even greater weight when the question involves ideas about marriage and family life, which are independently protected under the constitution.

Yet "Safe Schools" presumes to empower school officials to override parental interests.

8) "Safe Schools" disregards and marginalizes all who disagree with the "gay" position. Despite the fact that society leans to the pro-family position on most questions surrounding the homosexual controversy, the "Safe Schools" program openly sides with the smaller pro-"gay" faction while characterizing the pro-family faction as an insignificant and unreasonable minority.

Pro-family arguments, when they are not suppressed entirely, are unfairly represented to students.

9) "Safe Schools" proponents routinely equate opposition to homosexuality with racism to justify their pro-"gay" bias, but deliberately hide the fatal weaknesses in this analogy. The most glaring weakness is that ethnicity is completely morally neutral while homosexuality involves voluntary moral choices of serious consequence.

10) "Safe Schools" teaches "diversity" instead of civility. "Diversity" is a segregationist political doctrine which holds that people's rights derive from their status in a group rather than from their inherent worth as human beings. Diversity divides people into competing self-interest groups while favoring certain groups over others, and fosters hostility toward "politically incorrect" viewpoints and those who hold them.

In contrast, civility, a component of character education, is a social virtue that fosters respect for others but preserves young people's ability to separate tolerance of a person from approval of his or her beliefs or conduct.

The "Diversity" Deception

Diversity is a term that deserves greater scrutiny because it is so central to the larger homosexual strategy.

Diversity is really a code word for the doctrine of multi-culturalism. While we have characterized this doctrine as segregationist, its proponents would probably say that multi-culturalism is an approach to promoting social harmony and equality by honoring the unique qualities and contributions of diverse cultural groups in a pluralistic society.

As with many "liberal" concepts, "multi-culturalism" is long on good intentions and short on results. Importantly, the definition of culture in this system is very ambiguous, which has allowed homosexuals to claim membership (and equality) in the "diversity of cultures." Consequently, "gays" are among the foremost advocates of multiculturalism in America.

While ostensibly helpful as a tool to promote racial and religious tolerance, the premise of multiculturalism fails because it applies egalitarian principles to diverse cultural behaviors. It cannot help but fail because, while all races and religious beliefs are equal, all behaviors are not.

The result of the multiculturalists' illogic is an unworkable moral relativism in which Nazis and Stalinists deserve equality with other groups. Any attempt to "fix" this problem requires the imposition of standards for judging conduct, a requirement which in and of itself refutes the notion of cultural equality.

To preserve multiculturalism as a doctrine, therefore, advocates must hide its logical inconsistencies. They do so by employing shallow, emotion-laden rhetoric and by attacking their opponents as racists, bigots or the like. This is clearly the same strategy being employed in the "Safe Schools" program.

"Diversity" is a cornerstone of the homosexuals' campaign for schools precisely because it allows them to obscure the lines between status and conduct. (In contrast, the civility approach mentioned above tends to illuminate these lines).

We see this dynamic at work in the way that the "Safe Schools" program addresses "sexual orientation." The term "sexual orientation" is generally perceived by the public as describing a state of mind, that of being "oriented" sexually toward a person of the same gender.

This is very significant since a person's state of mind (his or her thoughts and beliefs) rightfully enjoys the very highest level of protection in our society. Naturally, there is significant public sympathy for

the right to think and believe that one is "gay" and to a somewhat lesser extent, to express one's belief that one is "gay."

However, homosexual activists define "sexual orientation" to encompass both a person's state of mind and that person's lifestyle (the sexual behavior associated with a given orientation). This is one reason why the more politically savvy elements of the "gay" movement continue to resist the identification of pedophilia as a sexual orientation. Unquestionably, pedophilia is a sexual orientation, but to admit that it is would force "gay" activists to acknowledge a fundamental distinction between "orientation" and "conduct" or else to be perceived as endorsing the legitimization of adult-child sex.

Unfortunately, it is the homosexuals' definition on which the "Safe Schools" (and every other "anti-discrimination") policy is based. Thus, under "Safe Schools," sexual orientation is interpreted to mean protection for both "gay" status and conduct, and to require the active suppression of any facts, figures and arguments which reflect negatively upon homosexuals.

In other words, by employing the diversity model, homosexual activists have been able to use the "Safe Schools" program to legitimize all sexual conduct which may be associated with a sexual orientation. They have also avoided any public discussion about the dangers of homosexual behavior.

A final word is in order regarding the importance of promoting genuine tolerance among students. Implicit in the "Safe Schools" model is the unchallenged premise that homosexuality deserves social approval, and that it is therefore inappropriate for students to hold "discriminatory attitudes" about it. Yet as we observed, homosexuality involves harmful sexual conduct and is therefore deserving of social disapproval.

Students confronted with self-declared homosexual peers should be civil to these peers, just as they should be civil to peers who embrace other unwise life-choices (racism, drug use, self-mutilation). They should not, however, be challenged or rebuked by school officials for holding negative opinions about these people's choices or their practices.

Indeed, they should be affirmed for exercising good judgment. After all, this is actual tolerance: being civil to others with whom you disagree.

In the final analysis, only where true tolerance (as opposed to political correctness) is the norm will you find genuinely "safe schools."

YOUTH SUICIDE USED AS “GAY” RECRUITMENT TACTIC

Defenders of “gay” activism in public education under the rubric of “safe schools” say that promoting homosexuality to schoolchildren is necessary to prevent suicides. They say that children who struggle with homosexuality must be affirmed as “gays” or lesbians or they may kill themselves. This is illogic with potentially fatal consequences.

First, for schools to base suicide prevention policy on the unproved hypothesis that a child can be “naturally” homosexual is an outrageous breach of their duty to children and parents. Let me repeat what even “gay” activists now admit: science has not proved that homosexuality is innate. What schools have embraced, then, is not science but a “gay” recruiting strategy. Imagine the pressure “gay questioning” kids (and their parents) must face when they are told that youths risk death if they reject their “gay” identity. How many emotionally vulnerable kids are swept into the “gay” net just because they entertain the thought of trying homosexuality. With increasing pro-“gay” messages in TV, movies and the classroom, how can kids today NOT think about trying homosexuality, even fleetingly?

Second, to suggest that suicide prevention requires affirming a patient's behavior or behavioral tendencies is simply foolish. Criminal behavior, for example, often leads to suicidal thoughts, but no one suggests that we must affirm criminal tendencies to stop suicide.

Third, the common denominator in every suicide is a feeling of hopelessness. The last thing a suicidal young person needs to hear is that there is no hope of recovery from his or her supposed “homosexual orientation.” How many teen suicides result from losing one’s hope of ever having a normal family life? Yet, schools defiantly cling to “gay” dogma on this point, even in the face of substantial evidence that homosexuals can change.

By adopting a blatantly political and biased suicide prevention policy, schools have placed pro-“gay” ideology above children’s lives and exposed themselves to enormous legal risk of wrongful death lawsuits.

Model Sermon Outline: The Danger of the Homosexual Movement

1. Know Your Opponent

The “gay” movement is the enemy of the church because its goal of sexual anarchy must reject and defeat God’s laws about sexual behavior.

The “gay” movement is like the “evil twin” of the church:

The church has one central agenda: to go into all the world, making disciples of every nation and teaching them to obey God’s commandments (Matt. 28:19-20), including the command that sex must be limited to marriage.

The “gay” movement has one central agenda: to overthrow the laws of God about sexual sin.

The church is a global network of believers who all share the same goal, and can easily accept each other as brothers and sisters when we meet each other in far away places because we have the Spirit of God within us.

The “gay” movement is a global network of people who have an intense feeling of unity because they share a “gay identity” that the rest of the world doesn’t understand and condemns them for. Their “gay identity” is a demonic spirit of bondage to sexual sin.

The church has all of the tools it needs to accomplish its mission in the talents and resources of its people.

The “gay” movement has all the tools it needs to accomplish its mission in the talent and resources of its people.

But the “gay” movement has a big advantage over the church: the members of the “gay” movement know they are in a war and act accordingly.

Most of the church does not realize it is under attack. Even worse, many church leaders discourage believers from waking up to the problem because they say such issues are “dirty” and carnal and Christians should not be involved in them.

Thus, the “gays” have been winning the war while the Christians have been asleep. It is time to wake up.

2. Learn Your Duty

The church has forgotten that it has a mission to defend and promote God's laws in the world. It has retreated into the church buildings and given all of its attention to the more feminine ministries: caring for the poor and broken hearted, healing the sick, strengthening families. These are all necessary ministries, but only part of our duty.

We also have the duty to go out into the world and fight the agents of sin. It is like the example of David, the shepherd who became King of Israel and is known in the Word as "a man after God's own heart." Much of the time, David stayed with his sheep to guide and nurture them. But when he saw an enemy of the flock prowling in the area, he went out and killed it. These were not easy battles. He fought lions and bears, who could, instead, have killed him. He was a MAN of God and he shows us the example of masculine Christianity.

Now we know the weapons of our warfare are not carnal (2 Cor. 10:3-5). I am certainly not talking about physical battle with the "gays." That would be stupid and un-Christian to do. But the weapons of our warfare *are* mighty in God for pulling down strongholds, casting down arguments and every high thing that exalts itself against the knowledge of God.

Our duty to pull down strongholds and cast down arguments is not with carnal weapons like guns and bombs, but by our prayers, our intellects and our physical service in God's work.

We are told in Ephesians 2:10 that we, each of us, are created in Christ Jesus to do good works that God has prepared in advance for us to do. The works do not give us salvation: we have that by belief in Jesus alone. The works give us purpose and a practical means to help build God's kingdom while we are on this earth.

What works are we to do? Only the Holy Spirit can tell you which works God has prepared for you to do, but I suggest that if He has brought this message to your attention, it is the work of rebuilding the Godly foundations of this society.

It is like the story of Nehemiah and the rebuilding of the walls of Jerusalem. Every family was assigned its own section of the wall near where they lived.

The need today is for believers to compete for influence: in government, in education, in media, in business, so that the rules that are made and the conclusions that are reached reflect godly values.

Proverbs 29:2 tells us that when the righteous rule the people rejoice, but when the wicked rule they mourn. We know this is true, but do we understand that it is *our obligation* to promote righteous rulership?

In Romans 13:3-7 we learn that the purpose of government is to be a terror to evil.

We also learn that Christians have a duty to be in subjection to government. Some people think this means just following the rules, but I suggest to you that for believers in today's world this means that we are to try to make the rules.

Consider this: at the time of Christ the people lived under a military dictatorship. The only way to obey Romans 13 was to obey the rules as passed down from the dictator. But today we live under representative democracies. WE the people are the rule makers. The government exists by the consent of the governed.

So, if Christians have the power in their hands to shape the government...

And at the same time we know we have a duty to pull down strongholds and cast down arguments,

And we know we have a duty to be salt and light in society (Matt. 5:13-14),

And we know we have a duty to love our neighbors as ourselves (Matt. 22:39),

Then our path is clear. How can we say that we love our neighbors when we sit by and watch them suffer under wicked rulers when we have the very power in our hands to bless them, and ourselves with righteous leadership.

It is time to take action.

3. Join The Contest

How are the "gay" activists achieving their goal to defeat Christianity?

They do it in two ways:

First, they promote immorality in society. Wherever you see the promotion of sexual sin, you can be certain that there are "gay" activists involved: the pornography industry, the abortion industry, the entertainment industry. They promote sexual anarchy because they know that when a man falls in bondage to pornography he is less willing to oppose other sexual sins in society. He doesn't want to be called a hypocrite. When a woman gives in to fear and selfishness to kill the child in her womb, she will not feel that she can criticize other sinners. When young people enjoy music or films that glorify sexual lust, they feel more sympathy to the "gay" arguments.

The "gays" have it easy pushing sexual freedom, because every person, in their flesh, wants to indulge themselves in their own choices.

This is like children being offered only candy to eat. People want to eat only sweets until they get sick. Only with maturity do they know how to eat to stay healthy.

The church has a harder job teaching self-restraint.

The second way that “gays” promote their agenda is by infiltrating the church and working from within to corrupt biblical doctrines. “Gay” theology twists the word of God to sow confusion in the minds of believers.

They follow the Father of Lies, so they are very clever at deception.

For example, the “gays” know just how to neutralize Christians who are not strong in their knowledge of the Bible. How do they do this? They accuse anyone who opposes them of hatred.

Now, everyone knows that God is Love, and wants His people to love their neighbors. The weak minded Christian doesn’t understand what love really is. True love never affirms another person’s sins. It tells the truth so that the sinner can repent and be spared the consequences of his or her sin.

In fact, in Ezekiel 3:18 we are warned that if we fail to warn the wicked of the consequences of their sin, then their blood will be upon our hands.

But liberal Christians around the world have fallen prey to the “gays” false idea about love, and even conservative Christians have become so afraid of being called haters that they stay silent in the face of growing evil.

The “gays” were so dedicated to find a way to silence the church that they invented an entirely new word to make their job easier. It is called homophobia.

Homophobia is a nonsense word that was invented solely for its tactical effect. The definition they gave it is “irrational fear and hatred of homosexuals.” It means that anyone who thinks that homosexuality is wrong is mentally ill. That includes everyone, and includes any reason that they might have for thinking homosexuality is wrong.

The next time someone uses that word, ask them what is the difference between homophobia and acceptable opposition to homosexuality. If they are honest they will say that there is NO acceptable opposition to homosexuality. You either say homosexuality is good and normal or you are mentally ill.

It is a truly satanic word that defines all believing Christians and right-thinking non-believers as sick and evil.

The “gays” also invented the myth that they are born that way. Despite decades of efforts and millions of research dollars that “gays” have never proved that homosexuality is innate. They can’t because it isn’t. God does not create people to have no choice in a behavior that He condemns.

Homosexuality is acquired, by gender-identity dysfunction in early childhood, or by sexual molesta-

tion as children, or by sexual experimentation as teens and adults.

And homosexuals recruit. They are always looking for more people to join their circle of sin.

You will hear that the idea of “gay” recruitment is ridiculous, because only people “gay” by nature would voluntarily subject themselves to the scorn of society. But think about how stupid that suggestion is. Of course people choose to adopt unpopular behaviors. Every generation of your people finds some new way to act rebelliously. In my day it was growing our hair long or smoking pot. Today it is getting your tongue pierced or acting “gay.”

All sexual conduct except rape is voluntary. Every day some people go into the homosexual lifestyle and others come out of it.

The ex-gay movement is an important ally of the church in the way against homosexuality. Their very existence shows that the born-that-way myth is a lie. In your campaign to stop the “gay” movement, be sure to feature ex-gays and lots of materials on recovery from homosexuality.

Most importantly, you must realize that you cannot beat the “gay” movement with a reactionary strategy. If you play defense only, you will eventually lose.

The “gays” have been winning across the globe because they have a pro-active agenda for the future. They have a clear goal and they are all united to achieve it at any cost. They are relentless. If they fail once, they do not quit. They study how they lost and come back again and again until they win. This is like a fight to the death for them.

We have our own agenda, rooted in the truth of God that society should be centered on holy marriage and the natural family. When we set our focus on making Latvia and the world a truly family-centered society, we will defeat the “gay” agenda without even trying.

What does this mean? It means that we focus the energy and resources of the church on making the health of marriages and families the top priority of the society. Not just a secondary issue. Think about it. If every marriage were strong and healthy there would be very few divorces, which would mean many fewer children being raised in broken homes, which means many fewer turning to drugs and crime, which means much less damage to the community and less need for tax dollars for jails and social programs. It would mean husbands and wives being faithful to each other, which would mean fewer sexually transmitted diseases, and fewer people living alone and lonely on their old age. It would mean greater emotional stability for everyone, which would make them more productive workers, with greater interest in keeping their neighborhoods safe and enjoyable places to be. It would mean children would have strong role models to pattern their own relationships upon, which would mean less promiscuity, which would mean less unwanted pregnancies, which would mean more young people would be able to finish school and stay focused on having a better career. The list can go on and on and on and on.

Europe and Russia are suffering calamitous population decline. A campaign to put families first would benefit many nations.

Lastly, defeating the “gay” agenda requires taking control of the “gate-keeping” positions of society away from the liberals. That can only be done by taking over those positions as part of our Christian duty. In a Christian nation there is no excuse for the editors of the leading newspapers to be pro-homosexual. There is no excuse for the heads of the public schools to be God-hating liberals. There is no excuse for the majority of elected officials to be non-believers. We don’t seek to forbid their involvement, but to promote our own involvement.

Regaining our due influence will take time, and every church should be starting now to prepare their young people to aspire to these positions. Youths should be constantly encouraged and trained to pursue the influential careers: journalism, teaching, politics, business. They should be trained to set these goals as a part of their duty to God. And the churches should make this training a leading ministry of the church.

In the mean time, as we raise the next generation to be the Christian leaders of tomorrow, we must ask ourselves what can we do to advance the Kingdom of God in this way.

We stand on a great battlefield. Our adversaries are arrayed on the other side. We are here. Their army is made up of the same kinds of people as ours: some are lawyers, some are politicians, but some are janitors, construction workers and nurses.

You have a counterpart on that side of the battlefield. If you are a truck driver, they have one, too. The question is this. Is your counterpart on their side of the battlefield doing more to advance the “gay” agenda than you are doing to advance the Christian agenda?

Don’t let that happen. Ask the Holy Spirit to show you the works that God has prepared in advance for you to do, and then do those works as unto the Lord.

Model “Equal Time” Policy Resolution for School Boards

Whereas the heart of American education is the free exchange of ideas, and

Whereas ideas about sexuality have an important and lasting impact upon the lives of children and youths, and

Whereas certain special interest groups view the public school system as a place to legitimize alternatives to monogamous heterosexual marriage to children, and

Whereas the general public is deeply divided as to the acceptability of such alternative sexual lifestyles,

Therefore, the _____ School Board (Board of Trustees) hereby establishes that in this school district, when issues related to sexual orientation theory, homosexuality, bisexuality, transgenderism, or other alternatives to monogamous heterosexuality within marriage are addressed to students in any manner or form in which these conditions or behaviors are presented as normal, legitimate or harmless, equal time and access shall be provided to those who oppose this perspective.

Model “Family First” Ordinance for Local Governments

An Amendment to the City Charter by Citizen Initiative:

The citizens of the City of _____ do hereby ordain the creation of a new section to the municipal code that shall be titled the Family First Ordinance and shall contain the following language:

Section A: Family First Ordinance Purpose and Function

It shall be a priority of the City of _____ to preserve and promote family values by upholding the natural family as a necessary, desirable and valued institution and an indispensable component of a healthy society, and by upholding the virtues of abstinence until marriage, faithfulness within marriage and parents’ devotion to their children .

To achieve this priority, the city shall:

1. Establish a “Family First Citizens Commission” as outlined in Section B.
2. Develop and maintain a permanent public awareness campaign which promotes family life and which contrasts the benefits of abstinence, marriage, and devotion to children with the harmful consequences of promiscuity, adultery, and neglect of children. This campaign shall be calculated to assure that the residents of the community are continually reminded of the city’s pro-family values, especially through billboards or other high visibility advertising.
3. Require a Family Impact Statement, prepared by the Family First Commission, to be filed for all laws and resolutions adopted by the city. Said statement shall determine whether a proposed law or resolution will significantly impact families and if it does so, shall analyze the likely impact and recommend a yes or no vote to the City Council.

Section B: The Family First Commission

1. The purpose of the Family First Commission is to promote a climate in which marriages, families and children can thrive, by developing and facilitating educational and cultural programs and activities which advance family values.
2. The Commission shall consist of seven members, appointed to a four-year term by majority vote of the city council.
3. Members shall be residents of the city whose lifestyles reflect a commitment to the values of abstinence before marriage, faithfulness in marriage and devotion to children.

4. The Commission shall have, in addition to such other powers and duties as the council may from time to time decide, the responsibility to:

- a) assist the City Council in designing and implementing a public awareness campaign as described in Section A(2),
- b) prepare Family Impact Statements as described in Section A(3),
- c) initiate and encourage educational and other appropriate activities which advance family values in the community, and
- d) provide information and technical assistance to and cooperate with other public agencies and organizations and community groups to further the objectives of this ordinance.

4. Officers of the Commission shall be elected annually at the first meeting of the year. For this and all other business, a quorum shall consist of a simple majority of the board.

Section C: Definitions

As used in this ordinance:

- 1) Abstinence is defined as voluntary self-restraint regarding sexual conduct outside of marriage.
- 2) Devotion to Children is defined as an adult's willingness to sacrifice personal lifestyle preferences, or to reasonably endure discomfort in his or her personal circumstances, in order to preserve a child's security in his or her natural family, as well as to preserve, to an age-appropriate standard, that child's innocence regarding sexuality.
- 3) Family Values is defined as those values which promote abstinence, marriage, fidelity in marriage and devotion to children.
- 4) Marriage is defined as only between one man and one woman.
- 5) A Natural Family is defined as a man and a woman and their children by birth or adoption, or the surviving remnant thereof.
- 6) Promiscuity is defined as sexual conduct outside of marriage.

Section D. Severability

If any section, subsection, sentence, clause or phrase of this ordinance is for any reason held to be invalid, such decision shall not affect the validity of the remaining portions of this ordinance. The people hereby declare that it would have adopted the ordinance irrespective of the fact that any one or more portions be declared invalid.

Section E. Effective Date

This ordinance shall take effect thirty days after passage.

Model “Dale Clause” to Protect Pro-Family Organizations in the United States from Litigation

Under the 5-4 Supreme Court decision in *Boy Scouts of America v. Dale*, private organizations, within their First Amendment right of “expressive association,” may refuse membership to open homosexuals. This right may only be upheld by a court, however, if the organization has clearly stated a policy that homosexual conduct is incompatible with the expressive activity of the organization. The majority in *Dale* interpreted the Boy Scouts policy requiring scouts to remain “clean” and “morally straight” to exclude homosexuals, but a strong dissent emphasized that the Boy Scouts’ policy regarding homosexuality was not specific enough to warrant a ruling in its favor.

We believe, therefore, that every pro-family group that wishes to preserve its right to exclude open homosexuals should immediately amend its by-laws to add a “Dale Clause” similar to the following:

It is the official policy of this organization that homosexual conduct is incompatible with our operation, purpose and expressive message. We reject the notion that homosexuality is a legitimate form of behavior and we do so both on religious and nonreligious grounds. On religious grounds we oppose homosexuality as a sin that violates God’s standard for human sexual expression as defined in the Holy Bible. On nonreligious grounds we oppose homosexuality as objectively disordered and contrary to the self-evident heterosexual design of the human body.

While the *Dale* case unequivocally protects the right of private association regarding group membership, it is less clear whether *Dale* protects your rights as an employer to exclude homosexuals as employees. It seems reasonable that the choice of whom to employ affects “expressive association” to the same or greater extent as the choice of whom to allow as a member, but this may need to be clarified by litigation. Please consult with your regular legal counsel in this matter.

Model “Anti-bullying” Curriculum:

From Diversity to Civility

**Learning how to respect people as individuals --
without giving up the right to disagree with their behavior or beliefs**

Introduction

Honoring diversity is today promoted as a goal that all Americans should share. It is true that civilization is enriched by embracing the positive contributions of different cultures and people-groups. Yet civilization is much more than a collection of different groups. It is a society of *individuals* whose basic worth cannot truly be measured by which groups they belong to.

We also need to remember that not all diversity is good. Some groups promote racial or religious hatred. Others promote harmful behaviors that hurt people and society. Honoring diversity, without some kind of value system, would mean honoring these groups equally with those that promote goodness and health.

Diversity's missing value system is the Standard of Civility – guidelines that teach how to respect the equal worth and dignity of each individual, while separately evaluating each individual's beliefs and behavior based on its positive or negative impact on society.

This easy-to-use curriculum teaches the Standard of Civility as a way to help students honor diversity without compromising their values.

Unit One: Two Ways of Looking at You

The Big Questions

When you think about your future, what questions do you ask? Why am I here? Where am I going? What kind of experiences will I have?

Right now, the answers to these questions probably seem out of reach, unknowable. But the fact is, you can determine some of those answers today, simply by the choices you make. This mini-course was created to help you make the best choices. To do that, you need information about the “big picture,” that is, the way the world looks when you have more of the facts than you do now. Our hope is that you will gain a new, more informed, perspective on that world from working through this course and making its information part of your life.

Some of the ideas you will meet here are challenging. They will take time and careful thought to understand and apply to yourself, your relationships (friends, family, teachers, co-workers) and the way you live. If you will contribute that time and thought, you will find that the effort earns you big rewards in terms of your future happiness and the satisfaction you get from life. So let’s get started, and by the way, we wish you a long and happy life!

Looking at you as a member of a group

One of the most important sets of information that you can learn in life is information about how the people around you see things. How, for example, would someone you had never met before look at you? What prejudices would they have? What expectations?

In this country today, there are two main ways of looking at people. One way is to see each person separately, as a unique and complete individual. The other way is to see people as members of groups. This second way is described in the chart below. On the left side is a list of the kinds of groups that people are commonly divided into. On the right are the kinds of characteristics that people have which allow them to be placed in a particular group.

You will notice that each of the categories listed below is based upon things like race which have equal value. The value of one is no better or worse than the value of any other: For example, being white is not better than being black, and being Asian is not better than being Native American because there is no racial or ethnic “measuring stick” that can be used to decide that these different groups have different value.

This is the reason that racism is wrong: it places different values on groups which are equal by nature. You probably wouldn’t like it if people made judgments or decisions about you based on your membership in a group that is supposed to be equal with other groups of the same type. If they

| ONE WAY OF LOOKING AT YOU: AS A MEMBER OF A GROUP | |
|---|---|
| Type of Group | Things Used to Identify Group Members |
| Racial group <i>Example: white</i> | Skin color and/or other physical features |
| National/regional group <i>Example: Asian</i> | Birth and/or residence in a certain area |
| Family/kinship group <i>Example: the Smiths</i> | Birth or adoption into the group |
| Assigned group <i>Example: the Red Team</i> | Randomly chosen by a leader |

looked down on you for being part of that group you would probably consider that unfair – and you would be right.

Looking at you in the groups that you choose.

Some types of groups *are* different from others. Below you will see that the Groups Chart has been expanded to include some other types of groups to which you might belong.

| ONE WAY OF LOOKING AT YOU: AS A MEMBER OF A GROUP | |
|---|---|
| Type of Group | Things Used to Identify Group Members |
| Groups of Equal Value | Membership is not chosen by you |
| Racial group <i>Example: white</i> | Skin color and/or other physical features |
| National/regional group <i>Example: Asian</i> | Birth and/or residence in a certain area |
| Family/kinship group <i>Example: the Smiths</i> | Birth or adoption into the group |
| Assigned group <i>Example: the Red Team</i> | Randomly chosen by a leader |
| _____ VALUE LINE _____ | |
| Groups of Differing Value | Membership is decided by your choices |
| Friendship group <i>Example: “My friends who hang out together”</i> | Chosen by members; shared time and activities |
| Activity group <i>Examples: bowling league, sports team</i> | Shared interests, activities, tasks |
| Idea-goal group: <i>Examples: environmentalist group, pro-life club</i> | Shared goals and plans, group projects |
| Behavior group: <i>Examples: street gang, smokers</i> | Shared behavior |

As you can see, there is lots of new information in the Groups Chart

The first thing you will notice is that the two main parts of the chart are divided by a “Value Line.” The “Value Line” divides the types of groups which cannot be given a value (like better or worse) from those which can.

The second thing you will notice is that the difference is based on whether membership in the group is *chosen* or not.

Groups based upon things that people choose can be given a value. For example, in the idea-goal category listed above, you would probably say that a group organized to give food to the hungry is better than a group whose goal is to overthrow the government.

If people were to make decisions about you based on your membership in a group you had *chosen* to be in, you might not mind. In fact you might have chosen to be in such a group deliberately to influence other people’s decisions about you. For example, a young person might seek to join the chess club at school to make others think he/she was really smart.

However, there are still problems with making decisions about people based upon the groups they have chosen to join.

Suppose the group you had joined had members who did bad things you didn’t agree with. Say you had joined the environmentalist movement to fight the effects of pollution on nature, even though you know a few environmentalists promote extreme views and behavior (like damaging others’ property to prove a point).

You would probably think it unfair if other people decided that you were an extremist just because you had become an environmentalist.

Making decisions about people based on the reputation of other members of their group is called “stereotyping.” Often, a stereotype is true for some, even most members of a group. For example, it might be true that most gang members are criminals. However, it is wrong to assume that all gang members are criminals.

Certainly a person could avoid being stereotyped by deciding not to join a group because of its reputation, but that’s not always the best choice. (What would happen to the environmentalist movement if all the non-extremists quit?).

What this proves is that looking at you based on your group memberships is not the best way to make decisions about you.

Looking at You as an Individual

Obviously, we can't make a chart like the one above for the other way of looking at people, as unique and complete individuals (because there are no "types" of individuals). What we can do is list each assumption, or belief, that someone has when they look at you purely as an individual.

Then we can compare these assumptions with those someone would have if they looked at you as a member of a group.

| How Seeing YOU AS AN INDIVIDUAL IS DIFFERENT THAN AS A GROUP MEMBER | |
|---|--|
| You as an Individual | You as a Group Member |
| Your personal identity is not defined by anything outside of yourself | Your identity as a group member is recognized only by the things you have in common with other members of the group |
| You have equal standing with everyone else as a member of the universal group of human beings | Your personal identity is not important. Your standing is decided by the group you are in. |
| Your value as a person is identical to everyone else', but the value of your behavior is not. Your behavior can be judged as better or worse than someone else's. | Groups may all be given equal value (as with religions in the USA) or they may be given different values for the purposes of the law and the government (as when soldiers are given priority over civilians in wartime). |
| Each person's behavior is judged on whether it has a positive helpful effect on the lives of that person and others | A group's behavior can be given a relative value (better or worse) depending on how it affects the society. Example: <i>a terrorist organization</i> . |
| You are responsible for your own behavior | A group may or may not be considered responsible for its members behavior |

Unit Two: Two Ways of Looking at Others

Two Ways of Seeing People = Two Ways of Reacting to Them

We can see that a lot depends on how you are seen by others. If, for example, you are viewed as an individual, your behavior and its consequences are your responsibility alone, but your own talents and qualities stand out clearly, and you are important as an individual. On the other hand, if you are looked at as a group member, your personality and uniqueness tend to get lost in the crowd, but you get a share of whatever prestige the group has and you may not be held personally responsible for things you do as a member of that group. How do these two views play out in real-life situations?

Let's list some of the common reactions that go with seeing a person as a group member.

- Stereotyping *Example: "They're all alike."*
- De-personalizing *Example: "She's got the Smith family sense of humor."*
- Respect given based on group image *Example: "I'll be nice to him – he's in the popular crowd."*
- Ranking and comparing groups *Example: "She asked me to come over, but our group doesn't hang out with hers – they're weird."*
- "Robbing" personal credit *Example: "He only got accepted by that college because their admissions office has to fill a quota for his ethnic group."*
- Rivalry and jealousy between groups *Example: "Her kids got free medical care because they're immigrants, but our kids don't, even though we've lived here all our lives."*
- Excusing behavior *Example: "Of course he's into drugs. What do you expect from somebody who grew up in that neighborhood?"*
- Having different expectations *Example: "We need to lower the testing standards for minority kids. They just can't compete."*
- Enforcing conformity *Example: "If you want to be in that social group, you better dress the right way."*

You can probably recognize one or more of these reactions, because they are often heard these days. How are the reactions different when people see each other as individuals? Of course, there will still be cases of inappropriate or unfair reactions to individuals, but on the whole, we can predict the

following ways of reacting:

1) People can react to the individual separately from his/her group. *Example: "She doesn't speak English very well, but she has a really great personality."*

2) A person can be respected for purely individual qualities. *Example: "We belong to two radically different political parties, but I always listen to his point of view because I know he's well-informed."*

3) People are recognized as unique combinations of strengths and weaknesses, all equal members of the human family. *Example: "Sure, my grandpa is grumpy a lot, but he taught me everything I know about fishing, and he tells great stories."*

4) Individualism and personal ambition are appreciated and encouraged. *Example: "In this country, you can make it on your own talent, no matter where you come from."*

How do you want to be seen? How do you look at others? Believe it or not, your view of people can dramatically affect your own future and the future of the community you live in. You may be asking, "Can't I look at people as individuals and group members, both at the same time?"

Of course you can, and you do every day. But when an important personal choice comes along, such as whether to reach out to another person as a friend, one view or the other will rule your decision. If the individual view shapes your thinking, you might say to yourself, "I've really been impressed by Courtney's sense of humor and her good sportsmanship in our PE class. She'd be fun to be friends with." Or if the group view wins out, you might think, "I'm going to try to get close to Courtney so she'll help me pass math. She's an honor student, after all." Or, thinking of her as a member of a group might lead you to decide against friendship: "Courtney's one of those nerdy honor students... I can't see myself hanging out with somebody like that."

In the course of a day, a week, or a year, many personal choices like these shape our lives, present and future, and influence the community we are part of, and the larger society that our community is part of. It is your job to make each choice carefully.

Unit Three: Respect - Equality in Action

R-E-S-P-E-C-T

Find out what it means to me

R-E-S-P-E-C-T

Take care, TCB

Lyrics from *Respect*, by Aretha Franklin

In our discussion about seeing other people as individuals vs. group members, we talked about the need for giving each person equal standing, or equal value, as a member of the biggest group, the human species.

What exactly is this “equal standing?” Obviously, we are not all born with the same talents or abilities. Some people have serious mental or physical handicaps that might seem to take away their claim to equality. But the term “equality” doesn’t refer to anything you do or any ability that you have.

Your equal standing begins when you are born and continues until you die. It exists at a deeper level than your actions. It was acknowledged by the designers of our government even before there was any written law for our nation:

We hold these Truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights... The Declaration of Independence of the thirteen United States of America, July 4, 1776

When we claim this equal standing for ourselves, we naturally have to grant it to every other person. Together with this give-and-take of equality goes the give-and-take of respect. If you respect yourself, and consider yourself equal and not inferior to anyone else, you will also respect other people. They, in turn, must respect you. It’s a two-way street, and without it, the notion of equality just doesn’t work.

So how would the idea of mutual respect play out in the group-member way of looking at people? For the three types of group above the “Value Line,” it doesn’t apply. None of these groups has any built-in value (there is no greater or lesser “value” in being a Smith or a Jones), so the idea of respect doesn’t apply to the group, but only to the *individuals* in it (who do have value). If we look at the groups below the line, which are valued or judged by their *behavior*, we can see right away that equal respect is not always possible. Would you, for example, respect Mafia members in the same way that you respect search-and-rescue workers? While you can decide whether or not to respect a certain behavior, you *must* give respect for a person’s self, or you cannot expect it for yourself.

If I respect you as a person with a value equal to mine, I will behave accordingly. I will treat you with courtesy, listen when you have something to say, grant you the same basic rights that I have, respect your personal property, and be aware of your individual, personal qualities and claims. What happens if we have a disagreement, or if our desires or claims clash? In an equality-and-respect-based system, we will continue to treat each other with courtesy, listen to each other's side, guard each other's basic rights, and respect each other's personal claims and property. We will try to find a solution or submit our cases to an outside authority, or we might simply agree to disagree. Neither of us will attempt to use force, intimidation, name-calling or lies (or any other kind of manipulation) to get our own way.

This system of respect-based behavior is called "civility." When there is an atmosphere of civility, each one of us is assured of being heard, treated and judged as a respected individual. Each will feel free to express and defend his/her own point of view. Each one can rely on a safe, fair and workable means of handling conflicts. And each will have an investment in the civility "code," a reason to hang on to it, because it guarantees the best quality of life for everyone.

This truth helps us to see how our values (ideas about what is good or bad) form a base on which a system of mutual respect and civility can rest. If a space alien were to come to earth and look at the system we have described, he would easily see from our civility code that we place a high value on such things as freedom of speech, living safely among our neighbors, personal control of our own lives, and so on.

On the opposite side, he would learn that we do *not* like such things as losing control of our lives to someone else, being told what to believe or say, or having people resort to force, manipulation or disrespect when they have conflicts. The alien might draw a diagram in his notes about us which looked something like this:

| HOW WE PUT THE <i>CIVIL</i> IN CIVILIZATION | | | |
|--|---|--|---|
| Our VALUES, form | the CIVILITY CODE | which guide our BEHAVIOR | creating our QUALITY OF LIFE |
| Examples: Personal responsibility, freedom of expression, social harmony, etc. | The rules that tell us how to treat others and what to expect from them | Our day-to-day actions based on our choices. | The fruit of civility. |

The alien might also report, in his "Conclusions" section, that most of us rate our quality of life as "good" if it lines up with our important values, that is, if we feel free, safe and able to live at peace with our neighbors. And he would no doubt reason that we would want to hold on to this good quality of life by publicly declaring our values, preserving our civility code, following it in our daily lives, and passing it on to our children and grandchildren.

Unit Four. Dividends of Civility: Reputation and Honor

We have talked about a code of civility – the guidelines for how people treat each other as a result of their mutual respect and their appreciation of each other’s personal worth. We have also said that this code is based on the values we share, which both shape the code and help us to measure its success (how well it works to give us a good quality of life).

A civility code, we said, is just a set of behaviors that we all agree to use (or to avoid, if we consider them bad). Some of these behaviors (for example, providing for our children or not stealing) are required by our laws. Most of them, though, are voluntary – chosen by ourselves.

Since most of us don’t spend the day thinking about every little action in terms of the big picture, how is it that we *usually* choose these behaviors for ourselves instead of acting only on our own whims and impulses?

One obvious reason for choosing them is our hope of being treated well by others because we have treated them well. Another is that, deep down, we want our behavior to be in line with our values. If you really believe it is good to be respected as an individual on your own merits, then you will feel “right” about treating others the same way. If you got angry at somebody you were playing basketball with and called them a race-related name, you probably wouldn’t feel completely “right” about it. Even though you might not admit it to anyone else, you would be “less” in your own eyes: you would have failed to live up to what you believe. This same principle applies to how other people look at you. When you act according to the standards of the civility code (which are based on the values most people share), people not only like dealing with you, they admire you for choosing to do what is “right.” In addition to the equal value that we all have, you gain a greater value in the eyes of others: you are worth more to them as a relative, friend, employee, teammate, or whatever.

This greater value placed on us by others, we call “good reputation.” We could define it better as the respect and positive feelings people have for us when we do our share of the work that it takes to act with civility. But what about the way we feel about ourselves? That’s at least as important. For the positive view you have of yourself when you live in line with your beliefs, we will use the word “honor.”

Let’s imagine that everyone has their own personal mini-copy of the civility code, and that it has to match up with certain qualities in them in order to create their sense of honor. Each one of these character qualities would also have to match up with the person’s values, or beliefs about what is good in our relationships and in our shared life as a community. What qualities would be found on just about everybody’s “honor list?”

| TABLE OF VALUES OR "HONOR LIST" | |
|--|---|
| The Quality: What It Is | What It Does for Us and Others |
| 1. Trustworthiness – the ability to be counted on to do what you have said or agreed to do, and to tell the truth | Allows others to include you in their plans, to tell you things they might not tell others, to put their safety in your hands. Allows them to respect you and recommend you to others, and to promote you to positions of greater responsibility. |
| 2. Honesty -- using truth and fair practices in all your dealings | Allows others to rely on you for accurate information, eliminates "hidden agendas," helps others to ask for and rely on your opinion, qualifies you to be trusted with valuable items and information. |
| 3. Considerateness/Kindness – being aware of others' needs and personalities and acting with them in mind; choosing words and actions which will benefit another person rather than do harm; using politeness in everyday things | Builds friendships, builds others' sense of individual worth, creates an atmosphere in which people can cooperate and enjoy tasks, ensures that no one gets left out, shows your own skill in relationships. Discourages gossip, reduces conflict and promotes trust and healthy relationships. |
| 4. Reasonableness – the ability to consider all possible information on an issue, seek out good information, use logic and realistic thinking. | Causes others to respect your judgment and opinions, seek your advice, and give you decision-making power. Helps settle or avoid disputes, allows you to make good life choices and avoid mistakes. |
| 5. Cooperativeness/Helpfulness – the willingness and ability to share tasks with others, even when you aren't expected to. Also, knowing what skills you have to lend. | Gets jobs done better and more enjoyably, makes other people more willing to help you, allows people to set and reach "bigger" goals. Makes you a valued team member, employee, etc. |
| 6. Loyalty – willingness to commit to stick with a person, group or cause in spite of disagreements, problems or temptations to defect. | Raises your value as a friend, employee or group member. Strengthens any job team, especially one working in a high-risk situation. Vital to marriage and family life. Earns loyalty and support from others. |
| 7. Tolerance – willingness to live in peace with others who have beliefs or standards different from yours, as long as those beliefs do not promote dangerous or harmful behavior. | Reduces unnecessary conflict, helps people see each other as individuals. Allows free exchange of ideas, freedom of religious belief. Allows us to compare different belief systems by seeing them in action. Promotes mutual respect. |

Unit Five: Conflict Resolution: Civility Pushed to the Limit

In the previous segments we have seen the importance of personal choices in the way we look at others and the way they look at us. We learned the importance of valuing people as individuals rather than as members of groups. We also examined how our personal pursuit of good character helps to produce a healthier and happier society for all. We discovered that creating a civil society for ourselves really depends on our willingness to respect others as equals.

But while all *people* in a civil society are equal not every belief or behavior is equal.

How can we maintain civility when social “equals” have a conflict about opinions or actions that may not be equal?

Here’s our chance to apply our knowledge about diversity and civility to real-life issues. Let’s consider how to promote civility in the following circumstance.

Three high school students, Pat, Sal and Sandy have written editorials and published them in the student newspaper.

Pat’s editorial is a statement about academic excellence and a challenge to all students to raise the schools average test scores by 10% over the coming school year.

Sal’s editorial is a statement in favor of “gay rights” and a demand that the student body “accept gays and lesbians for who we are.”

Sandy’s editorial is statement against racial integration and a demand that the school allow students to have the option of racially segregated classes.

On the day of publication the entire student body is taking sides for or against Pat, Sal and Sandy and emotions are running high. Some students are openly mocking Pat for being a “teacher’s pet” while others praise the goal of Pat’s editorial. A sharp rift has formed between “pro-gay” and “pro-family” students over Sal’s editorial. Names like “fag” and “queer” are coming from one side while equally hateful labels such as “bigot” and “homophobe” are coming from the other. Sandy’s editorial has some students on the verge of actual violence and a petition is circulating calling for Sandy to be expelled from school.

The student council has met in emergency session and appointed you to write an editorial about finding “common ground” in this crisis. What will you say?

After taking this class, your editorial might look something like this.

Common Sense Can Help Us Find Common Ground

This week the character of our school has been tested by controversy. How can we have peace with such a sharp division over our beliefs? Some seem to suggest that the answer is for everyone to believe the same thing – that we should “stamp out” certain ways of thinking. I don’t believe that’s desirable or even possible. I say the answer is tolerance of our differences.

Tolerance doesn’t mean acceptance. It means putting up with things we don’t like. Should we put up with everything equally? Of course not. The amount of tolerance we give should be based on the harm or benefit we get from each thing. For example, we all benefit greatly from freedom of speech, thus we should have a very high level of tolerance for the speech of others – even speech that we despise. When speech turns to action, however, we have the option of reacting with low or even zero tolerance.

Most of us probably agree that meeting Pat’s challenge to raise our test scores would benefit our school, but should the rest have the right to not participate or to oppose the goal? Tolerance of their dissent seems reasonable even if the dissenters’ arguments lack reason.

Sal promotes “gay rights.” Others say those “rights” are wrong. Both have the right to speak out but how far should our tolerance go? If Sal’s idea of “being gay or lesbian” means thinking a certain way about yourself, we should extend reasonably high tolerance. If “being gay or lesbian” includes sexual conduct by minors, our level of tolerance should be very low because of the harmful consequences of that conduct. Name-calling on both sides is speech, but it is speech used only as a hurtful action. It deserves much less tolerance.

Sandy’s racial theories are ugly, but can we deny his free speech and still protect Sal’s and Pat’s? Tolerance for something as important as personal theories, however misguided, can’t be decided by majority rule. On the other hand, if Sandy’s racism moves beyond defense of beliefs to violence against other races, we should have no tolerance at all. Petitioning for Sandy’s expulsion goes beyond rejecting his ideas to rejecting him as a person.

Civility requires treating people as equals – and Pat, Sal and Sandy equally deserve basic human respect. Civility also requires treating beliefs and behavior *unequally* based on what is best for society. That’s a big challenge, but if our goal is civility and our method is tolerance, common sense will lead us to common ground.

***Model Language to Modify “Sexual Orientation” in Law:
“The ‘Don’t Ask, Don’t Tell’ for Civilians Act”***

1. In [your jurisdiction] the term sexual orientation shall be defined as “a person’s state of mind regarding the object of his or her sexual desire or interest.”
2. In no case shall the term sexual orientation be interpreted to legitimize or protect sexual activity with children, animals or corpses, anal or oral sodomy, sado-masochism or torture, cross-dressing, sex change treatment or surgery or any sexual conduct.
3. This statute shall not be construed to prohibit any person from defining himself or herself as having a gay, lesbian, bisexual, transgendered or any other sexual orientation.
4. This statute shall preserve existing laws banning discrimination on the basis of sexual orientation but no such law shall prohibit discrimination on the basis of sexual conduct.
5. To preserve personal privacy, no person shall be subject to being questioned about his or her sexual orientation as a condition of employment, housing or public accommodation unless that person has made a public declaration about his or her sexual orientation.
 - a. Any inquiry regarding a person’s sexual orientation under this section must be narrowly limited to those questions which will allow the inquirer to determine if the declarant engages in conduct that could threaten the health and safety of the inquirer or others toward whom the inquirer may have a legal duty.
 - b. For the purpose of this statute, an admission or finding regarding a person’s sexual orientation by any public entity shall be deemed a public declaration.
6. For the purpose of this statute, all sexual conduct carrying a greater risk to individual and/or public health and safety than that associated with monogamous heterosexual marriage shall be deemed unsafe.

Explanation: This statute would clarify the difference between orientation and conduct, preserving and strengthening protections for sexual orientation, but allowing society to protect itself from the consequences of harmful sexual conduct.

Model Student Opt-Out Notice

To the _____ School District.

Dear Sir or Madam,

1. Upon your receipt of this document, you are placed on legal notice that I, the undersigned parent(s), have elected to invoke my parental rights under Federal and State Statutes and Case Law regarding the instruction of sexuality to my child(ren).
2. You are not to instruct my child about human sexuality without first providing me, on an incident-by-incident basis, at least 15 days prior notice, and obtaining my written permission after allowing me the opportunity to review your materials/lesson plan.
3. You are specifically forbidden from addressing issues of homosexuality, bisexuality, lesbianism, transvestitism, transsexuality, sado-masochism, pedophilia, bestiality or other alternatives to monogamous heterosexual marriage to my child in any manner or form that would convey the message to my child that such orientations/behaviors are immutable, unchangeable or harmless.
4. This prohibition extends to any legitimization or normalization of these sexual orientations/behaviors no matter how your program or approach is defined or packaged, including but not limited to any instruction, materials or conversation related to “diversity” “tolerance” “multi-culturalism” “gender studies” “family life” “safe schools” “hate crimes” “AIDS education” or the like.
5. This prohibition extends to all school system employees and agents in any setting, on or off campus, in which my child(ren) is/are in the care of the school.
6. I am aware that politically active “gay and lesbian” teachers and other school system employees across America have organized for the purpose of legitimizing homosexuality and related sexual orientations to schoolchildren, using various pretexts such as the theme of “school safety.” I consider it the duty of the school to protect my child(ren) from any such activities.
7. This document shall supersede any previously signed permission forms you may have on file. The child(ren) to which this opt-out notice applies is/are

Signed,

Parent or Legal Guardian, Date

Parent or Legal Guardian, Date

Parents: For maximum legal protection, send this notice by certified mail. Keep a signed, dated copy for your records and give a copy to your attorney. After submitting this notice, do not sign any blanket permission slip offered by the school. All important communication with the schools should be in writing.

Chapter 13: Documentation of the Homosexual Agenda

- The Homosexual Manifesto
- 1972 “Gay” Rights Platform
- 1993 “Gay” Rights Platform
- The Overhauling of Straight America
- List of Sexual Orientations

THE HOMOSEXUAL MANIFESTO

By Michael Swift, "Gay Revolutionary." Reprinted from The Congressional Record of the United States Congress. First printed in Gay Community News, February 15-21 1987

“We shall sodomize your sons, emblems of your feeble masculinity, of your shallow dreams and vulgar lies. We shall seduce them in your schools, in your dormitories, in your gymnasiums, in your locker rooms, in your sports arenas, in your seminaries, in your youth groups, in your movie theater bathrooms, in your army bunkhouses, in your truck stops, in your all male clubs, in your houses of Congress, wherever men are with men together. Your sons shall become our minions and do our bidding. They will be recast in our image. They will come to crave and adore us.

“Women, you cry for freedom. You say you are no longer satisfied with men; they make you unhappy. We, connoisseurs of the masculine face, the masculine physique, shall take your men from you then. We will amuse them; we will instruct them; we will embrace them when they weep. Women, you say you wish to live with each other instead of with men. Then go and be with each other. We shall give your men pleasures they have never known because we are foremost men too, and only one man knows how to truly please another man; only one man can understand the depth and feeling, the mind and body of another man.

“All laws banning homosexual activity will be revoked. Instead, legislation shall be passed which engenders love between men. All homosexuals must stand together as brothers; we must be united artistically, philosophically, socially, politically and financially. We will triumph only when we present a common face to the vicious heterosexual enemy.

“If you dare to cry faggot, fairy, queer, at us, we will stab you in your cowardly hearts and defile your dead, puny bodies.

“We shall write poems of the love between men; we shall stage plays in which man openly caresses man; we shall make films about the love between heroic men which will replace the cheap, superficial, sentimental, insipid, juvenile, heterosexual infatuations presently dominating your cinema screens. We shall sculpt statues of beautiful young men, of bold athletes which will be placed in your parks, your squares, your plazas. The museums of the world will be filled only with paintings of graceful, naked lads.

“Our writers and artists will make love between men fashionable and de rigueur, and we will succeed because we are adept at setting styles. We will eliminate heterosexual liaisons through usage of the

devices of wit and ridicule, devices which we are skilled in employing.

“We will unmask the powerful homosexuals who masquerade as heterosexuals. You will be shocked and frightened when you find that your presidents and their sons, your industrialists, your senators, your mayors, your generals, your athletes, your film stars, your television personalities, your civic leaders, your priests are not the safe, familiar, bourgeois, heterosexual figures you assumed them to be. We are everywhere; we have infiltrated your ranks. Be careful when you speak of homosexuals because we are always among you; we may be sitting across the desk from you; we may be sleeping in the same bed with you.

“There will be no compromises. We are not middle-class weaklings. Highly intelligent, we are the natural aristocrats of the human race, and steely-minded aristocrats never settle for less. Those who oppose us will be exiled. We shall raise vast private armies, as Mishima did, to defeat you. We shall conquer the world because warriors inspired by and banded together by homosexual love and honor are invincible as were the ancient Greek soldiers.

“The family unit-spawning ground of lies, betrayals, mediocrity, hypocrisy and violence--will be abolished. The family unit, which only dampens imagination and curbs free will, must be eliminated. Perfect boys will be conceived and grown in the genetic laboratory. They will be bonded together in communal setting, under the control and instruction of homosexual savants.

“All churches who condemn us will be closed. Our only gods are handsome young men. We adhere to a cult of beauty, moral and esthetic. All that is ugly and vulgar and banal will be annihilated. Since we are alienated from middle-class heterosexual conventions, we are free to live our lives according to the dictates of the pure imagination. For us too much is not enough.

“The exquisite society to emerge will be governed by an elite comprised of gay poets. One of the major requirements for a position of power in the new society of homoeroticism will be indulgence in the Greek passion. Any man contaminated with heterosexual lust will be automatically barred from a position of influence. All males who insist on remaining stupidly heterosexual will be tried in homosexual courts of justice and will become invisible men.

“We shall rewrite history, history filled and debased with your heterosexual lies and distortions. We shall portray the homosexuality of the great leaders and thinkers who have shaped the world. We will demonstrate that homosexuality and intelligence and imagination are inextricably linked, and that homosexuality is a requirement for true nobility, true beauty in a man.

“We shall be victorious because we are fueled with the ferocious bitterness of the oppressed who have been forced to play seemingly bit parts in your dumb, heterosexual shows throughout the ages. We too are capable of firing guns and manning the barricades of the ultimate revolution.

“Tremble, hetero swine, when we appear before you without our masks.”

The 1972 Gay Rights Platform
Platform created at the National Coalition of Gay
Organizations Convention held in Chicago in 1972

FEDERAL LEVEL:

1. Amend all federal Civil Rights Acts, other legislation and government controls to prohibit discrimination in employment, housing, public accommodations and public services.
2. Issuance by the President of an executive order prohibiting the military from excluding for reasons of their sexual orientation, persons who of their own volition desire entrance into the Armed Services; and from issuing less-than-fully-honorable discharges for homosexuality; and the upgrading to fully honorable all such discharges previously issued, with retroactive benefits.
3. Issuance by the President of an executive order prohibiting discrimination in the federal civil service because of sexual orientation, in hiring and promoting; and prohibiting discriminations against homosexuals in security clearances.
4. Elimination of tax inequities victimizing single persons and same-sex couples.
5. Elimination of bars to the entry, immigration and naturalization of homosexual aliens.
6. Federal encouragement and support for sex education courses, prepared and taught by gay women and men, presenting homosexuality as a valid, healthy preference and lifestyle as a viable alternative to heterosexuality.
7. Appropriate executive orders, regulations and legislation banning the compiling, maintenance and dissemination of information on an individual's sexual preferences, behavior, and social and political activities for dossiers and data banks.
8. Federal funding of aid programs of gay men's and women's organizations designed to alleviate the problems encountered by Gay women and men which are engendered by an oppressive sexist society.
9. Immediate release of all Gay women and men now incarcerated in detention centers, prisons and mental institutions because of sexual offense charges relating to victimless crimes or sexual orientation; and that adequate compensation be made for the physical and mental duress encountered; and that all existing records relating to the incarceration be immediately expunged.

STATE LEVEL: 1. All federal legislation and programs enumerated in Demands 1, 6, 7, 8, and 9 above should be implemented at the State level where applicable.

2. Repeal of all state laws prohibiting private sexual acts involving consenting persons; equalization for homosexuals and heterosexuals for the enforcement of all laws.
3. Repeal all state laws prohibiting solicitation for private voluntary sexual liaisons; and laws prohibiting prostitution, both male and female.
4. Enactment of legislation prohibiting insurance companies and any other state-regulated enterprises from discriminating because of sexual orientation, in insurance and in bonding or any other prerequisite to employment or control of one's personal demesne.
5. Enactment of legislation so that child custody, adoption, visitation rights, foster parenting, and the like shall not be denied because of sexual orientation or marital status.
6. Repeal of all state laws prohibiting transvestism and cross-dressing.
- 7. Repeal of all laws governing the age of sexual consent.**
- 8. Repeal of all legislative provisions that restrict the sex or number of persons entering into a marriage unit; and the extension of legal benefits to all persons who cohabit regardless of sex or numbers.**

Platform of the 1993 March on Washington for Lesbian, Gay, and Bi Equal Rights and Liberation

Action Statement Preamble to the Platform

The Lesbian, Gay, Bisexual and Transgender movement recognizes that our quest for social justice fundamentally links us to the struggles against racism and sexism, class bias, economic injustice and religious intolerance. We must realize if one of us is oppressed we all are oppressed. The diversity of our movement requires and compels us to stand in opposition to all forms of oppression that diminish the quality of life for all people. We will be vigilant in our determination to rid our movement and our society of all forms of oppression and exploitation, so that all of us can develop to our full human potential without regard to race, religion, sexual orientation, identification, identity, gender and gender expression, ability, age or class.

THE MARCH DEMANDS

1. We demand passage of a Lesbian, Gay, Bisexual, and Transgender civil rights bill and an end to discrimination by state and federal governments including the military; repeal of all sodomy laws and other laws that criminalize private sexual expression between consenting adults.
2. We demand massive increase in funding for AIDS education, research, and patient care; universal access to health care including alternative therapies; and an end to sexism in medical research and health care.
3. We demand legislation to prevent discrimination against Lesbians, Gays, Bisexuals and Transgendered people in the areas of family diversity, custody, adoption and foster care and that the definition of family includes the full diversity of all family structures.
4. We demand full and equal inclusion of Lesbians, Gays, Bisexuals and Transgendered people in the educational system, and inclusion of Lesbian, Gay, Bisexual and Transgender studies in multicultural curricula.
5. We demand the right to reproductive freedom and choice, to control our own bodies, and an end to sexist discrimination.
6. We demand an end to racial and ethnic discrimination in all forms.
7. We demand an end to discrimination and violent oppression based on actual or perceived sexual orientation, identification, race, religion, identity, sex and gender expression, disability, age, class, AIDS/HIV infection.

Platform Demands and Related Items

1. We demand passage of a Lesbian, Gay, Bisexual and Transgender civil rights bill and an end to discrimination by state and federal governments including the military; repeal of all sodomy laws and others laws that criminalize private sexual expression between consenting adults.

Passage of "The Civil Rights Amendment Act of 1991" (HR 1430 & S574).

Repeal of Department of Defense directive 1332.14.

Repeal of laws prohibiting sodomy, cross-gender expression (dress codes) or non-coercive sexual behavior between consenting adults.

Amendment of the Code of Federal Regulations to recognize same-sex relationships.

Passage of the Equal Rights Amendment

Implementation of, funding for and enforcement of the Americans with Disabilities Act of 1991.

Passage and implementation of graduated age-of-consent laws.

2. We demand massive increase in funding for AIDS education, research, and patient care; universal access to health care including alternative therapies; and an end to sexism in medical research and health care.

The provision of responsive, appropriate health care for people with disabilities, deaf and hard of hearing people.

Revision of the Centers for Disease Control definition of AIDS to include infections particular to women.

Implementation of the recommendation-of the National AIDS Commission immediately.

A massive increase in funding for AIDS education, research and care--money for AIDS, not for war.

This money should come from the defense budget, not existing social services.

An increase in funding and research to provide an independent study of HIV infection in women, People of Color, Bisexuals, Heterosexuals, children, and women to women transmission.

Access to anonymous testing for HIV.

No mandatory HIV testing.

A cure for AIDS.

The development and legalization of a national needle exchange program.

Free substance abuse treatment on demand.

The redefinition of sexual reassignment surgeries as medical, not cosmetic, treatment.

The provision of appropriate medical treatment for all transgendered people in prisons and hospitals.

An increase in funding and research for chronic illness, including breast ovarian, and other cancers particular to women.

The right of all people with chronic illness, including HIV/AIDS, to choices in medical treatment as well as the right to end such treatment.

3. We demand legislation to prevent discrimination against Lesbians, Gays, Bisexuals, and Transgendered people in the areas of family diversity, custody, adoption and foster care and that the definition of family includes the full diversity of all family structures.

The recognition and legal protection of whole range of family structures.

An end to abuse and exploitation of and discrimination against youth.

An end to abuse and exploitation of and discrimination against older/old people.

Full implementation of the recommendations contained in the report of the Health and Human Services Task Force on Youth Suicide.

Recognition of domestic partnerships.

Legalization of same sex marriages.

4. We demand full and equal inclusion of Lesbians, Gays, Bisexuals and Transgendered people in the educational system, and inclusion of Lesbian, Gay, Bisexual, and Transgender studies in multicultural curricula.

Culturally inclusive Lesbian, Gay, Bisexual and Transgender Studies program; and information on abortion,

AIDS/HIV, childcare and sexuality at all levels of education.

Establishment of campus offices and programs to address Lesbian, Gay, Bisexual and Transgender students special needs.

The ban of all discriminatory ROTC programs and recruiters from learning institutions.

An end to discrimination at all levels of education.

5. We demand the right to reproductive freedom and choice, to control our own bodies, and an end to sexist discrimination.

The right to control our bodies.

Unrestricted, safe and affordable alternative insemination.

An end to sterilization abuse.

That access to safe and affordable abortion and contraception be available to all people on demand, without restriction and regardless of age.

That access to unbiased and complete information about the full range of reproductive options be available to all people, regardless of age.

6. We demand an end to racial and ethnic discrimination in all forms.

Support for non-racist policies and affirmative action.

An end to institutionalized racism.

Equal economic opportunity and an end to poverty.

Full reproductive rights, improvement of prenatal services, availability of alternative insemination for Lesbians and Bisexual women of color.

Repeal all 'English Only' laws and restore and enforce bilingual education.

Repeal all discriminatory immigration laws based on race and HIV status .

A commitment to ending racism, including internalized racism, sexism and all forms of religious and ethnic oppression in our communities and in this country.

An end to the genocide of all the indigenous peoples and their cultures

Restoration of the self-determination of all indigenous people of the world.

7. We demand an end to discrimination and violent oppression based on actual or perceived sexual orientation/identification, race, religion, identity, sex and gender expression, disability, age, class, AIDS/HIV infection.

An end to anti-Semitism.

An end to sexist oppression.

An end to discrimination against people with disabilities, deaf and hard of hearing people.

An end to discrimination based on sexual orientation in all programs of the Boy Scouts of America.

An end to economic injustice in this country and internationally.

An end to discrimination against prisoners with HIV/AIDS.

An end to discrimination against people with HIV/AIDS, and those perceived as having HIV/AIDS.

An end to consideration of gender dysphoria as a psychiatric disorder.

An end to hate crimes including police brutality, rape and bashing.

An end to censorship.

(Source:Wikipedia)

The Overhauling of Straight America

by Marshall Kirk and Erastes Pill

[This “must read” article, originally published in Guide magazine, November 1987 is the blueprint for the now global homosexual propaganda campaign to replace marriage-based society with a culture of sexual anarchy. A 1999 book based on this outline, titled *After the Ball*, has become the “bible” of homosexual propagandists. However, only this article states the “gay” goals and tactics with such alarming frankness. Following are relevant excerpts from the article. The complete article is readily available on the Internet.]

The first order of business is desensitization of the American public concerning gays and gay rights. To desensitize the public is to help it view homosexuality with indifference instead of with keen emotion. Ideally, we would have straights register differences in sexual preference the way they register different tastes for ice cream or sports games: she likes strawberry and I like vanilla; he follows baseball and I follow football. No big deal.

At least in the beginning, we are seeking public desensitization and nothing more. We do not need and cannot expect a full “appreciation” or “understanding” of homosexuality from the average American. You can forget about trying to persuade the masses that homosexuality is a good thing. But if only you can get them to think that it is just another thing, with a shrug of their shoulders, then your battle for legal and social rights is virtually won. And to get to shoulder-shrug stage, gays as a class must cease to appear mysterious, alien, loathsome and contrary. A large-scale media campaign will be required in order to change the image of gays in America. And any campaign to accomplish this turnaround should do six things.

[1] TALK ABOUT GAYS AND GAYNESS AS LOUDLY AND AS OFTEN AS POSSIBLE

The principle behind this advice is simple: almost any behavior begins to look normal if you are exposed to enough of it at close quarters and among your acquaintances. The acceptability of the new behavior will ultimately hinge on the number of one's fellows doing it or accepting it. One may be offended by its novelty at first--many, in times past, were momentarily scandalized by “streaking,” eating goldfish, and premarital sex. But as long as Joe Six-pack feels little pressure to perform likewise, and as long as the behavior in question presents little threat to his physical and financial security, he soon gets used to it and life goes on. The skeptic may still shake his head and think “people are crazy these days,” but over time his objections are likely to become more reflective, more philosophical, less emotional.

The way to benumb raw sensitivities about homosexuality is to have a lot of people talk a great deal

about the subject in a neutral or supportive way. Open and frank talk makes the subject seem less furtive, alien, and sinful, more above-board. Constant talk builds the impression that public opinion is at least divided on the subject, and that a sizable segment accepts or even practices homosexuality. Even rancorous debates between opponents and defenders serve the purpose of desensitization so long as “respectable” gays are front and center to make their own pitch. The main thing is to talk about gayness until the issue becomes thoroughly tiresome.

And when we say talk about homosexuality, we mean just that. In the early stages of any campaign to reach straight America, the 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

...The average American household watches over seven hours of TV daily. Those hours open up a gateway into the private world of straights, through which a Trojan horse might be passed....

So far, gay Hollywood has provided our best covert weapon in the battle to desensitize the mainstream. Bit by bit over the past ten years, gay characters and gay themes have been introduced into TV programs and films (though often this has been done to achieve comedic and ridiculous affects). On the whole the impact has been encouraging...

...While public opinion is one primary source of mainstream values, religious authority is the other.

When conservative churches condemn gays, there are only two things we can do to confound the homophobia of true believers. First, we can use talk to muddy the moral waters. This means publicizing support for gays by more moderate churches, raising theological objections of our own about conservative interpretations of biblical teachings, and exposing hatred and inconsistency. Second, we can undermine the moral authority of homophobic churches by portraying them as antiquated backwaters, badly out of step with the times and with the latest findings of psychology. Against the mighty pull of institutional Religion one must set the mightier draw of Science & Public Opinion (the shield and sword of that accursed “secular humanism”). Such an unholy alliance has worked well against churches before, on such topics as divorce and abortion. With enough open talk about the prevalence and acceptability of homosexuality, that alliance can work again here.

[2] PORTRAY GAYS AS VICTIMS, NOT AS AGGRESSIVE CHALLENGERS

In any campaign to win over the public, gays must be cast as victims in need of protection so that straights will be inclined by reflex to assume the role of protector. If gays are presented, instead, as a strong and prideful tribe promoting a rigidly nonconformist and deviant lifestyle, they are more likely to be seen as a public menace that justifies resistance and oppression. For that reason, we must forego the temptation to strut our "gay pride" publicly when it conflicts with the Gay Victim image. And we must walk the fine line between impressing straights with our great numbers, on the one hand, and sparking their hostile paranoia-“They are all around us!”--on the other.

A media campaign to promote the Gay Victim image should make use of symbols which reduce the mainstream's sense of threat, which lower its guard, and which enhance the plausibility of victimization. ...It almost goes without saying that groups on the farthest margin of acceptability such as NAMBLA, [Ed note -- North American Man-Boy Love Association] must play no part at all in such a campaign: suspected child-molesters will never look like victims.)

Now, there are two different messages about the Gay Victim that are worth communicating. First, the 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, just as you were born heterosexual or white or black or bright or athletic. Nobody ever tricked or seduced them; they never made a choice, and are not morally blameworthy. What they do isn't willfully contrary - it's only natural for them. This twist of fate could as easily have happened to you!"

Straight viewers must be able to identify with gays as victims. Mr. and Mrs. Public must be given no extra excuses to say, "they are not like us." ...In any campaign to win over the public, gays must be cast as victims in need of protection so that straights will be inclined by reflex to assume the role of protector."

[3] GIVE PROTECTORS A JUST CAUSE

A media campaign that casts gays as society's victims and encourages straights to be their protectors must make it easier for those to respond to assert and explain their new protectiveness. Few straight women, and even fewer straight men, will want to defend homosexuality boldly as such. Most would rather attach their awakened protective impulse to some principle of justice or law, to some general desire for consistent and fair treatment in society. Our campaign should not demand direct support for homosexual practices, should instead take anti-discrimination as its theme...

It is especially important for the gay movement to hitch its cause to accepted standards of law and justice because its straight supporters must have at hand a cogent reply to the moral arguments of its enemies. The homophobes clothe their emotional revulsion in the daunting robes of religious dogma, so defenders of gay rights must be ready to counter dogma with principle.

[4] MAKE GAYS LOOK GOOD

In order to make a Gay Victim sympathetic to straights you have to portray him as Everyman. But an additional theme of the campaign should be more aggressive and upbeat: to offset the increasingly bad press that these times have brought to homosexual men and women, the campaign should paint gays as superior pillars of society. Yes, yes, we know--this trick is so old it creaks...

[5] MAKE THE VICTIMIZERS LOOK BAD

At a later stage of the media campaign for gay rights--long after other gay ads have become commonplace--it will be time to get tough with remaining opponents. To be blunt, they must be vilified. (This will be all the more necessary because, by that time, the entrenched enemy will have quadrupled its output of vitriol and disinformation.) Our goal is here is twofold. First, we seek to replace the mainstream's self-righteous pride about its homophobia with shame and guilt. Second, we intend to make the antigays look so nasty that average Americans will want to dissociate themselves from such types.

The public should be shown images of ranting homophobes whose secondary traits and beliefs disgust middle America. These images might include: the Ku Klux Klan demanding that gays be burned alive or castrated; bigoted southern ministers drooling with hysterical hatred to a degree that looks both comical and deranged; menacing punks, thugs, and convicts speaking coolly about the "fags" they have killed or would like to kill; a tour of Nazi concentration camps where homosexuals were tortured and gassed.

A campaign to vilify the victimizers is going to enrage our most fervid enemies, of course. But what else can we say? The shoe fits, and we should make them try it on for size, with all of America watching.

[6] SOLICIT FUNDS: THE BUCK STOPS HERE

Any massive campaign of this kind would require unprecedented expenditures for months or even years--an unprecedented fundraising drive...

[7] GETTING ON THE AIR, OR, YOU CAN'T GET THERE FROM HERE

Without access to TV, radio, and the mainstream press, there will be no campaign. This is a tricky problem, because many impresarios of the media simply refuse to accept what they call "issue-advertising" -- persuasive advertising can provoke a storm of resentment from the public and from sponsors, which is bad for business. The courts have confirmed the broadcaster's right to refuse any "issue advertising" he dislikes...

Because most straightforward appeals are impossible, the National Gay Task Force has had to cultivate quiet backroom liaisons with broadcast companies and newsrooms in order to make sure that issues important to the gay community receive some coverage; but such an arrangement is hardly ideal, of course, because it means that the gay community's image is controlled by the latest news event instead of by careful design--and recently most of the news about gays has been negative....

VISUAL STAGE 1: YOU REALLY OUGHTTA BE IN PICTURES

As for television and radio, a more elaborate plan may be needed to break the ice. For openers, naturally, we must continue to encourage the appearance of favorable gay characters in films and TV

shows. Daytime talk shows also remain a useful avenue for exposure. But to speed things up we might consider a bold stratagem to gain media attention. The scheme we have in mind would require careful preparations, yet it would save expense even while it elevated the visibility and stature of the gay movement overnight...

Through such a political campaign, the mainstream would get over the initial shock of seeing gay ads, and the acceptability of such ads would be fortified by the most creditable context possible; and all this would be accomplished before non-electoral advertising was attempted by the gay community. During the campaign all hell would break loose, but if we behaved courageously and respectably our drive would gain legitimacy in and case and might even become a cause celebre. If all went as planned, the somewhat desensitized public and the major networks themselves would be 'readied for the next step of our program.

VISUAL STAGE 2: PEEKABOO ADVERTISING

At this point the gay community has its foot in the door, and it is time to ask the networks to accept gay sponsorship of certain ads and shows. Timing is critical: The request must be made immediately after our national political ads disappear. Failing that, we should request sponsorship the next time one of the networks struts its broad-mindedness by televising a film or show with gay characters or themes. If they wish to look consistent instead of hypocritical, we'll have them on the spot. But the networks would still be forced to say No unless we made their resistance look patently unreasonable, and possibly illegal. We'd do just that by proposing "gay ads" patterned exactly after those currently sponsored by the Mormons and others. As usual, viewers would be treated to squeak-clean skits on the importance of family harmony and understanding --this time the narrator would end by saying, "This message was brought to you by --the National Gay Task Force." All very quiet and subdued. Remember: exposure is everything, and the medium is the message...

VISUAL STAGE 3: ROLL OUT THE BIG GUNS

By this point, our salami tactics will have carved out, slice by slice, a large portion of access to the mainstream media. So what then? It would finally be time to bring gay ads out of the closet...

The Time Is Now

We have sketched out here a blueprint for transforming the social values of straight America. At the core of our program is a media campaign to change the way the average citizens view homosexuality....And, let us repeat, time may be running out. The AIDS epidemic is sparking anger and fear in the heartland of straight America. As the virus leaks out of homosexual circles and into the rest of society, we need have no illusions about who is receiving the blame. The ten years ahead may decide for the next forty whether gays claim their liberty and equality or are driven back, once again, as America's caste of detested untouchables. It's more than a quip: speak now or forever hold your peace.

List of Sexual Orientations

Page numbers are from "Paraphilias," **Diagnostic and Statistical Manual of Mental Disorders**, Fourth Edition, Text Revision (Washington: American Psychiatric Association, 2000), pp. 566-582

Apotemnophilia - sexual arousal associated with the stump(s) of an Amputee

Asphyxophilia - sexual gratification derived from activities that involve oxygen deprivation through hanging, strangulation, or other means

Autogynephilia - the sexual arousal of a man by his own perception of himself as a woman or dressed as a woman (p. 574)

Bisexual - the capacity to feel erotic attraction toward, or to engage in sexual interaction with, both males and females

Coprophilia - sexual arousal associated with feces (p. 576)

Exhibitionism - the act of exposing one's genitals to an unwilling observer to obtain sexual gratification (p. 569)

Fetishism/Sexual Fetishism - obtaining sexual excitement primarily or exclusively from an inanimate object or a particular part of the body (p. 570)

Frotteurism - approaching an unknown woman from the rear and pressing or rubbing the penis against her buttocks (p. 570)

Heterosexuality - the universal norm of sexuality with those of the opposite sex

Homosexual/Gay/Lesbian - people who form sexual relationships primarily or exclusively with members of their own gender

Gender Identity Disorder - a strong and persistent cross-gender identification, which is the desire to be, or the insistence that one is, or the other sex, "along with" persistent discomfort about one's assigned sex or a sense of the inappropriateness in the gender role of that sex (p. 576)

Gerontosexuality - distinct preference for sexual relationships primarily or exclusively with an elderly partner

Incest - sex with a sibling or parent

Kleptophilia - obtaining sexual excitement from stealing

Klismaphilia - erotic pleasure derived from enemas (p. 576)

Necrophilia - sexual arousal and/or activity with a corpse (p. 576)

Partialism - A fetish in which a person is sexually attracted to a specific body part exclusive of the person (p. 576)

Pedophilia - Sexual activity with a prepubescent child (generally age 13 years or younger). The individual with pedophilia must be age 16 years or older and at least 5 years older than the child. For individuals in late adolescence with pedophilia, no precise age difference is specified, and clinical judgment must be used; both the sexual maturity of the child and the age difference must be taken into account; the adult may be sexually attracted to opposite sex, same sex, or prefer either (p. 571)

Prostitution - the act or practice of offering sexual stimulation or intercourse for money

Sexual Masochism - obtaining sexual gratification by being subjected to pain or humiliation (p.

573)

Sexual Sadism - the intentional infliction of pain or humiliation on another person in order to achieve sexual excitement (p. 574)

Telephone Scatalogia - sexual arousal associated with making or receiving obscene phone calls (p. 576)

Toucherism - characterized by a strong desire to touch the breast or genitals of an unknown woman without her consent; often occurs in conjunction with other paraphilia

Transgenderism - an umbrella term referring to and/or covering transvestitism, drag queen/king, and transsexualism

Transsexual - a person whose gender identity is different from his or her anatomical gender

Transvestite - a person who is sexually stimulated or gratified by wearing the clothes of the other gender

Transvestic Fetishism - intense sexually arousing fantasies, sexual urges, or behaviors involving cross-dressing (p. 575)

Urophilia - sexual arousal associated with urine (p. 576)

Voyeurism - obtaining sexual arousal by observing people without their consent when they are undressed or engaged in sexual activity (p. 575)

Zoophilia/Bestiality - engaging in sexual activity with animals (p. 576)

Chapter 14: Documentation in Support of the Pro-Family Position

- Why Government Should Actively Promote Marriage and Family in Public Policy and Law
- Fact Sheet on Homosexuality and Mental Health
- Fact Sheet on Same Sex Attraction and Immutability
- The Falsification of Evidence on Homosexuality by the U.S. Mental Health Associations
- Documentation in Support of Assertions made in Chapter 6 Re Marriage and Family.
- What Same-Sex "Marriage" Has Done to Massachusetts: It's Far Worse than Most People Realize

Why Government Should Actively Promote Marriage and Family in Public Policy and Law

This Fact Sheet is largely drawn from *Can Government Strengthen Marriage: Evidence from the Social Sciences*, by Maggie Gallagher, published at www.americanvalues.org. Citations are to the footnotes in the original article. The article is also published at www.defendthefamily.com, in the Resource Section under the title *Why Government Should Support Marriage*.

1. All people are better off when they live in communities where there are many natural families (1)
2. High rates of divorced parents and unwed. mothers in a community are associated with high rates of crime, drug use, child abuse, chronic illness, school failure, domestic violence and poverty for both adults and children (2).
3. High rates of divorce and unwed births create a substantially increased tax burden for government in the following areas:
 - police, jails and courts
 - medical care
 - child protective care
 - school remedial programs
 - childcare programs
 - welfare payments and government food programs
 - family intervention programs to prevent domestic violence, remove children, etc.
4. Men, women and children have been shown to be happier, healthier, financially better off and better citizens when they live in married, intact families (3).
5. Children, in particular, who do not live in intact natural families are much more at risk for criminal behavior, poverty and government dependency, school failure, drug and alcohol abuse, health problems (including high rates of sexually-transmitted disease), domestic violence, mental health problems, poor family relationships, unwed teen pregnancy and child abuse (4). These problems tend to continue into their adult lives.
6. Even a small reduction in the divorce and unwed childbearing rates would be likely to mean a large reduction in government costs.
7. Once the decline in marriage has started, it tends to increase over time, since children from broken families are often unable to make or sustain successful marriages.
8. Marriage is a public institution as well as a private relationship whose rights and responsibilities are recognized formally by virtually every known society, and thus is a proper concern of government (6).

9. Marriage is a relationship which is recognized by society to require certain valued behaviors, such as fidelity, commitment, nurturing and economic responsibility. Without strong public recognition and respect for these behaviors, individuals are less likely to engage in them and marriage is weakened.

10. Marriage is essential to a free and self-regulating society; the weakening of marriage inevitably causes social problems which require large amounts of government intervention.

11. Social scientists have accumulated a large amount of data which indicates that the benefits of marriage to society are so great, and the threat to society of weakening of marriage so severe, that supporting marriage is “clearly a matter of legitimate public concern” (7).

12. The goal of government should be to increase the proportion of children who are raised by their own two parents in a low-conflict marriage.

13. Government should not adopt policies which treat marriage as equal to other relationships, such as cohabiting couples. Once the special status of marriage is lost, it becomes harder for society to maintain the norms that support necessary marriage behaviors (fidelity, responsibility, etc.). People become confused about what marriage is.

14. Government should positively support these behaviors in law and public policy regarding marriage:

- fidelity
- permanence
- financial responsibility
- mutual support
- avoidance of violence and unnecessary conflict

15. Government should aim to reduce the number of births outside marriage by actively promoting the ideal of marriage as the desirable goal to young people, rather than simply encouraging young people to finish their education before having children.

16. Government should promote marriage over cohabitation because cohabiting relationships are intrinsically less stable than marriage. Cohabiting couples are less likely to remain together than married couples (14) and are more likely to be poor and to depend on government financial assistance (15).

17. Government should promote marriage preparation and marriage-strengthening programs. These programs have been shown to be effective in producing better marriages and limiting divorce (16) (17).

18. These programs can be relatively inexpensive, since they are able to be administered effectively by clergy and non-professional persons (21), and they are likely to reduce many of the expenses of government in other areas.

19. Government should adopt a policy of promoting marriage in every situation where childbearing is an issue: sex education for young students, people in situations where a child is going to be born outside of marriage (government-sponsored prenatal care or paternity identification programs). Government should also promote the strengthening of at-risk marriages (through divorce-court programs, domestic violence intervention, etc.).

20. There is no age-related advantage for unmarried childbearing. Unmarried women who had children outside marriage in or after their twenties were as much at risk as teenage women for poverty, physical and mental health problems. Furthermore, they were less likely to get married later than the teenage women studied (25, 26, 27, 28, 29).

21. The current trend in many countries is toward more unmarried births among older single women or cohabiting couples. Not only are these parents and their children at risk for many problems, but they often avoid marriage, seeing it as a risk (38).

22. Marriage counseling has been effective for many types of at-risk couples(40, 41, 42, 43, 44, 45). There are effective marriage-counseling programs for certain problem areas such as alcohol and drug abuse and domestic violence (48, 49, 50, 51, 52). By preserving families intact, these programs can save government far more tax dollars than they cost.

23. Tax policies and subsidy policies should offer advantages to intact, childbearing, married families. When such policies treat married and unmarried persons the same, they encourage the more unstable and fragile family groupings and discourage marriage.

24. Marriage-positive tax and subsidy policies can both encourage population replacement and discourage emigration, by encouraging a society of healthy married families in which all individuals have better lives, more hope for the future, and stronger ties to their home community.

25. Marriage-positive tax and subsidy policies benefit a nation's economy and tax base because married people have higher incomes and greater financial stability (3, 73).

Fact Sheet on Homosexuality and Mental Health

Serious mental health problems are also associated with same-sex relationships. A government-sponsored study of 5,998 Dutch adults ages 18 to 64 was published in the January, 2001 issue of the *Journal of the American Medical Association*. Specifically, the study found that -

Compared to heterosexual men, males who engage in homosexual behavior are:

- 727 percent more likely to have suffered bipolar disorders at some point in their lives, and 502 percent more likely in the last twelve months.
- 718 percent more likely to have suffered obsessive-compulsive disorder in the last twelve months, and 620 percent more likely at some point in their lives.
- 632 percent more likely to have suffered agoraphobia (fear of leaving home or being in public) in the last twelve months, and 454 percent more likely at some point in their lives.
- 421 percent more likely to have suffered panic disorder, and 229 percent more likely to have suffered social phobia at some point in their lives.
- 375 percent more likely to have suffered simple phobia in the last twelve months, and 361 percent more likely at some point in their lives.
- 311 percent more likely to have suffered mood disorders at some point in their lives, and 293 percent more likely in the last twelve months.
- 261 percent more likely to have suffered anxiety disorders in the last twelve months, and 267 percent more likely over the course of their lifetimes.
- 270 percent more likely to have suffered two or more psychiatric disorders during their lifetime.
- 235 percent more likely to have suffered major depression at some point in their lives.

Compared to heterosexual women, females who engage in homosexual behavior are:

- 405 percent more likely to have suffered a substance use disorder.
- 241 percent more likely to have suffered mood disorders during their lifetimes.
- 209 percent more likely to have suffered two or more mental disorders during their lifetimes.¹

As summarized by the researchers, “[t]he findings support the assumption that people with same-sex behavior are at greater risk for psychiatric disorders.”² Lest the reader assume that the mental health problems identified here result from general societal disapproval and/or stigmatization of homosexual behavior, it must be noted the country from whose population the participants were drawn, the Netherlands, is generally considered the most tolerant and homosexual-affirming in the world.

1 Sandfort, Theo G.M, et. al., “Same-Sex Sexual Behavior and Psychiatric Disorders,” *Archives of General Psychiatry* (Journal of the American Medical Association), Vol. 58, No. 1, January 2001.

2. *Ibid.*

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Fact Sheet on Same Sex Attraction and Immutability

1) There is no reason to regard homosexuals as a distinct biological group in society.

Numerous studies have found that SSA (same-sex attraction) is not a stable condition. The majority of those who experience SSA during adolescence find the problem has disappeared by the time they reach 25 without any intervention.(1) . Gay activists have references to support their claims that homosexuality is innate, but the majority of their "research" suffers from serious methodological errors, and the rest actually contradict the gay activists' claims.(2)

2) There is good reason to promote treatment of homosexuals, and such treatment may be able to forestall the expensive measures required to treat diseases and other adverse conditions associated with homosexual practice (see Item 4).

Research has documented the benefits of therapy.(3) In fact, a study specifically designed to document the damage done by therapy directed at resolving SSA found that a number of subjects reported being helped by the therapy.(4)

Research shows that gender identity disorder in childhood puts a child on the path to SSA, but defenders and promoters of homosexuality oppose treatment of these children, even though such intervention can eliminate childhood isolation, anxiety, and depression.(5)

3) Adolescents should not be encouraged to embrace homosexuality.

Acting on SSA puts adolescents at risk. In spite of intensive AIDS education, young men of any age who have sex with men are at extremely high risk for infection with STDs, including HIV/AIDS, involvement with alcohol and drugs, in particular crystal meth, and depression.(6) Condom education with this population has been a failure. While condoms properly used provide some protection against certain STDs, research shows that those most at risk do not use condoms with every sexual contact. The combination of drugs and high risk sex has reignited an STD/HIV epidemic among men having sex with men.(7)

4) Not only is homosexuality associated with many serious medical conditions and diseases, it is also highly correlated with psychological disorders, substance abuse and domestic violence. All of these factors are both damaging and costly to a society.

While homosexuality is claimed to be a normal variant of human sexuality and that persons with SSA are as psychologically healthy as the rest of the population, research refutes this generalization. Four recent, well-designed studies have found that persons with SSA have significantly higher rates of psychological disorders, substance abuse problems, and suicidal ideation than the general public.(8) Published research demonstrates a high prevalence of partner abuse in homosexual relationships.(9)

Gay activists insist that all these problems are caused by society's negative attitudes, but the problems are just as prevalent in extremely tolerant countries, such as the Netherlands and New Zealand.(10).
5) **“Gay marriage” should not be treated as a beneficial social structure. In addition to being non-procreative, homosexual relationships, unlike marriage relationships, are characterized by instability / promiscuity rather than stability / fidelity.**

Promoters of "gay marriage" claim that same-sex relationships are just like marriages and therefore deserve all the benefits of marriage, but research shows -- *and activists admit* -- that it is unrealistic to expect male couples to be faithful.(11)

6) **Homosexual couples should not adopt children.**

Studies used to “prove” there are no differences between children raised by same-sex couples and those raised by their biological married mother and father are, virtually without exception, internally and externally invalid.(12) In many cases the authors have misreported their own findings. Given the extensive literature on the damage done to children through father or mother absence, it is deceitful to suggest that purposely and premeditatedly depriving a child of a mother or a father will not have consequences for that child.(13)

The material above is adapted from an article titled *Facts, not flattery, about same-sex attraction*, published at www.narth.com, and signed by the following physicians, therapists and researchers:

Dean Byrd, PhD, President elect of the National Association for Research & Therapy of Homosexuality (NARTH); Michelle A. Cretella, MD, Board of Directors, American College of Pediatricians; Joseph Nicolosi, PhD, President of NARTH; Richard Fitzgibbons, MD; Scientific Advisory Committee, NARTH; Dale O’Leary, author of *The Gender Agenda*, co-author of *Homosexuality and Hope*; George A. Rekers, PhD, Distinguished Professor of Neuropsychiatry & Behavioral Science Emeritus, University of South Carolina School of Medicine; Robert Saxer, MD, President, Catholic Medical Association; Philip M. Sutton, PhD, Scientific Advisory Committee, NARTH; Gerard van den Aardweg, PhD Netherlands, Scientific Advisory Committee, NARTH; Joseph Zanga, MD, FAAP, FCP, Past President, American College of Pediatricians.

Notes

(1) National Health and Social Life Survey (1994). In. E. O. Laumann, et al, *The Social Organization of Sexuality: Sexual Practices in the United States*, Chicago: University of Chicago Press, pp. 294-296); Nigel Dickson, C. Paul, P. Herbison, (2002). “Same-sex attraction in a birth cohort: prevalence and persistence in early adulthood,” *Social Science & Medicine*, 56, 1607-1615.

(2) Jeffrey Satinover (2005), “The Trojan Couch: How the Mental Health Associations Misrepresent Science.” [Narth.com](http://www.narth.com).

(3) Irving Bieber, et al. (1962). *Homosexuality: A Psychoanalytic Study of Male Homosexuals*, NY: Basic Books, 276; Robert Spitzer, (2003). “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 (5) 403-417; Glenn Wyler (April, 2004). “Anything but Straight: A Book Review,” *NARTH Bulletin*, 32- 45.

(4) Ariel Shidlo & Michael Schroeder, (2002). “Changing Sexual Orientation: A Consumer’s Report,” *Professional Psychology: Research and Practice*, 33 (3), 249-259.

(5) Robert George & David Tubbs, “Redefining Marriage Away,” *City Journal*, (Summer 2004). Quoting “Queer Liberalism?” (June 2000), *American Political Science Review*; James Nelson (1982). “Religious and moral issues in working with homosexual clients,” in Gonsiorek (ed.), *Homosexuality and Psychotherapy*, NY:

Haworth Press, 173.

- (6) Gary Remafedi, et al (1991). "Risk factors for attempted suicide in gay and bisexual youth," *Pediatrics*, 87 (6), 869-875.
- (7) US Centers for Disease Control and Prevention (2004). HIV Testing Survey 2002, Special Surveillance Report Number 1: 1-26.
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- (9) Greenwood, G., et al. (2002). Battering Victimization Among a Probability-Based Sample of Men Who Have Sex With Men, *Amer. J. Pub Health*, 92 (12), 1964-69; Lisa Walder-Haugrad, Linda Vaden Gratch, & Brian Magruder (1997), "Victimization and Perpetration Rates of Violence in Gay and Lesbian Relationships: Gender Issues Explored", *Violence and Victims*, 12, 173-184.
- (10) Sandfort (ibid); Fergusson. (ibid).
- (11) Kenneth Zucker & Susan Bradley (1995). *Gender Identity Disorder and Psychosexual Problems in Children and Adolescents*, NY: Guilford,
- (12) Robert Lerner & Althea Nagai (2001). *No Basis: What the studies don't tell us about same-sex parenting*, Washington, DC: Marriage Law Project.
- (13) George A. Rekers (2005). "An Empirically Supported Rational Basis for Prohibiting Adoption Foster Parenting and Contested Child Custody by Any Person Residing in a Household that Includes a Homosexually-Behaving Member," *St. Thomas Law Review*, 18 (2), 325-424.

The Falsification of Evidence on Homosexuality by the U.S. Mental Health Associations

This Fact Sheet is drawn largely from *The Trojan Couch: How the Mental Health Associations Misrepresent Science*, by Jeffrey B. Satinover, M.S., M.D, published at www.narth.com.

1. Recent, major judicial rulings granting homosexuals various types of social status as a distinct group, decriminalizing homosexual behavior, and identifying homosexuals as a discriminated class, have been based on one central idea: *that homosexuality is a distinct, innate and immutable trait which can be defined and which is equivalent to heterosexuality.*
2. The following types of claims have been used to influence these rulings:
 - There are three “sexual orientations,” heterosexual, homosexual and bisexual, and they are largely innate
 - Sexual orientation becomes fixed by adolescence and is stable throughout life
 - Research indicates that homosexuals are psychologically normal; any psychological distress suffered by homosexual individuals is the result of social disapproval and discrimination
 - Homosexuality is no longer considered as an abnormal or treatable condition by mental health practitioners
3. The scientific support for these claims has been, at best, outdated, minimal and not supported by more recent data. At worst, it has been drawn from fully discredited sources and/or blatantly misrepresented to prove the claims cited above.
4. The professional guilds (psychiatric and psychological associations) which have declassified homosexuality as a disorder or eliminated it as a subject of treatment have done so under intense political pressure from gay-activist groups, and not as a result of professional experience or dispassionate scientific evaluation.
5. Studies which claim to demonstrate a genetic cause for homosexuality (primarily twin studies and research on brain characteristics) have been either inconclusive or scientifically unacceptable in their design and interpretation of results. A list of these studies and peer critiques of them is attached. These studies have not even been used in briefs prepared by professional guilds to influence judicial rulings.
6. Studies which are referenced to demonstrate that homosexuality is normal and stable fall into two general categories: those which are outdated, ideologically motivated, and do not meet minimum standards of research, and those whose results *contradict* the claims above, but are misrepresented in the briefs.

The principle flawed studies used are those of Alfred Kinsey and associates and those of Evelyn Hooker, both works now over 50 years old. (See attached list of these studies and the literature

criticizing them.)

- Kinsey has been discredited because of his unscientific selection of sample groups (he used prison inmates and sex offenders for subjects), his badgering and bribing of subjects, and above all for his mission to socially legitimize aberrant sexual practices: homosexuality, pedophilia, incest and bestiality. Kinsey had homosexual relationships with several of his associates and also practiced pedophilia. His surviving associates have continued to campaign for the normalization of these practices.
- Hooker's major study, conducted in 1957, was unscientifically designed to prove the point that homosexual men did not differ from heterosexual men in psychopathology. She used only 30 subjects from each group, eliminated any subjects who were in psychiatric therapy, administered (without professional expertise) three standardized diagnostic tests and discarded the results of two of them, and used her own personal criteria to evaluate results rather than the reliable standardized test norms. Hooker was also an ideologue, a lifelong champion of gay causes.

The principle studies which contradict the claims made in the briefs are those of Laumann et al., Saghir and Robbins, and Cochran et al. These were referenced through summaries and their major findings were not mentioned.

- The very reputable and 1994 Laumann study (a large study conducted by NORC at the University of Chicago) actually concluded that homosexuality is not a uniform attribute across individuals, that it is unstable over time and that it cannot be easily measured. Further, it found that homosexual behavior tends to *decrease* over time and be replaced by heterosexual behavior. These findings have been confirmed by many other studies all over the world, on hundreds of thousands of subjects, yet the findings were not referenced in the briefs, which in fact cited the Laumann study in *support* of the claim of permanence of sexual orientation.
- The Saghir and Robbins study, used to support the claim that homosexuality is normal (not pathological) cited suffers from grave sampling flaws: homosexual subjects were selected from gay-activist groups and screened to eliminate past psychiatric hospitalization, while heterosexuals were drawn from the general population. Prior to this elimination, 14% of the male and 7% of the female homosexuals, but none of the heterosexuals, had had such hospitalizations. Thus the sampling technique itself reveals that the homosexual population had a much higher rate of psychopathology than the heterosexual one. The same researchers have published other studies in which they have found homosexuality to be associated with both alcoholism and suicidality.

The Cochran and May studies found that homosexuals had higher rates of suicidal symptoms and a slightly greater risk of recurring depression. They also found a tendency to "psychiatric morbidity" which could not be explained as being caused by social discrimination alone. Susan Cochran sat on the committee which prepared one of the guild briefs, which *does not mention* these findings from her own published work. In combination with other researchers, she has also done studies showing

elevated rates of anxiety, mood and substance use disorders among homosexuals and high rates of various mental health problems among lesbians and bisexuals. ###

Documentation in Support of the Assertions Made in Chapter 6:

I. The following articles support the assertions made in the summary of pro-family presuppositions Chapter Six, roughly in the order in which the assertions are made. However, most of the articles support multiple points in the text and are thus not presented in traditional “footnote” format, but as documentation of the entire thesis.

- (1) Brown, Susan & Booth, Alan (1996), “Cohabitation Versus Marriage: A Comparison of Relationship Quality,” *Journal of Marriage and the Family*, 58 (3) 668-78.
- (2) Binstock, Georgina & Thornton, Arland (2003), “Separations, Reconciliations, and Living Apart in Cohabiting and Marital Unions,” *Journal of Marriage and Family*, 65 (2) 432-443.
- (3) Treas, Judith & Giesen, Deirdre (2000), “Sexual Infidelity Among Married and Cohabiting Americans,” *Journal of Marriage and the Family*, 62 (1) 48-60.
- (4) Jeffrey Satinover (2005), “The Trojan Couch: How the Mental Health Associations Misrepresent Science.” *Narth.com*.
- (5) Fagan, Patrick, Johnson, Kirk A. and Butcher, Jonathan (1996), *A Portrait of Family and Religion in America*, based on data from the National Longitudinal Study of Adolescent Health; Charts 2,3,4,5,6 and 8 illustrate the strength of the two types of natural intact families, married and cohabiting natural parents, over all other child raising configurations in preventing destructive behavior by their adolescent children.
- (6) Irving Bieber, et al. (1962). *Homosexuality: A Psychoanalytic Study of Male Homosexuals*, NY: Basic Books, 276; Robert Spitzer, (2003). “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 (5) 403-417; Glenn Wyler (April, 2004). “Anything but Straight: A Book Review,” *NARTH Bulletin*, 32- 45.
- (7) Ariel Shidlo & Michael Schroeder, (2002). “Changing Sexual Orientation: A Consumer’s Report,” *Professional Psychology: Research and Practice*, 33 (3), 249-259.
- (8) David Fergusson, L. Horwood & A. Beautrais, (1999). “Is sexual orientation related to mental health problems and suicidality in young people?” *Archives of General Psychiatry*. 56 (10), 876-888.
- (9) Theo Sandfort, et al (2001). “Same-sex Sexual Behavior and Psychiatric Disorders: Findings from the Netherlands Mental Health Survey and Incidence Study (Nemesis).” *Archives of General Psychiatry*, 58, 85-91.

What Same-Sex "Marriage" Has Done to Massachusetts: It's Far Worse than Most People Realize

by Brian Camenker, www.massresistance.org ,October 20, 2008

Anyone who thinks that same-sex “marriage” is a benign eccentricity which won’t affect the average person should consider what it has done in Massachusetts. It’s become a hammer to force the acceptance and normalization of homosexuality on everyone. And this train is moving fast. What has happened so far is only the beginning.

On November 18, 2003, the Massachusetts Supreme Judicial Court announced its Goodridge opinion, ruling that it was unconstitutional not to allow same-sex “marriage.” Six months later, homosexual marriages began to be performed.

The public schools

The homosexual “marriage” onslaught in public schools across the state started soon after the November 2003, court decision.

- **At my own children's high school there was a school-wide assembly to celebrate same-sex “marriage” in early December, 2003.** It featured an array of speakers, including teachers at the school who announced that they would be “marrying” their same-sex partners and starting families either through adoption or artificial insemination. Literature on same-sex marriage – how it is now a normal part of society – was handed out to the students.
- **Within months it was brought into the middle schools.** In September, 2004, an 8th-grade teacher in Brookline, MA, told National Public Radio that the marriage ruling had opened up the floodgates for teaching homosexuality. “In my mind, I know that, ‘OK, this is legal now.’ If somebody wants to challenge me, I’ll say, ‘Give me a break. It’s legal now,’” she told NPR. She added that she now discusses gay sex with her students as explicitly as she desires. For example, she said she tells the kids that lesbians can have vaginal intercourse using sex toys.
- **By the following year it was in elementary school curricula.** Kindergartners were given picture books telling them that same-sex couples are just another kind of family, like their own parents. In 2005, when David Parker of Lexington, MA – a parent of a kindergartner – strongly insisted on being notified when teachers were discussing homosexuality or transgenderism with his son, the school had him arrested and put in jail overnight.
- **Second graders at the same school** were read a book, “King and King”, about two men who have a romance and marry each other, with a picture of them kissing. When parents Rob and Robin Wirthlin complained, they were told that the school had no obligation to notify them or allow them to opt-out their child.
- **In 2006 the Parkers and Wirthlins filed a federal Civil Rights lawsuit** to force the schools to notify parents and allow them to opt-out their elementary-school children when homosexual-related subjects were taught. The federal judges dismissed the case. The judges

ruled that because same-sex marriage is legal in Massachusetts, the school actually had a duty to normalize homosexual relationships to children, and that schools have no obligation to notify parents or let them opt-out their children! Acceptance of homosexuality had become a matter of good citizenship!

Think about that: Because same-sex marriage is “legal”, a federal judge has ruled that the schools now have a duty to portray homosexual relationships as normal to children, despite what parents think or believe!

- In 2006, in the elementary school where my daughter went to Kindergarten, the **parents of a third-grader were forced to take their child out of school because a man undergoing a sex-change operation and cross-dressing was being brought into class** to teach the children that there are now “different kinds of families.” School officials told the mother that her complaints to the principal were considered “inappropriate behavior.”
- **Libraries have also radically changed.** School libraries across the state, from elementary school to high school, now have shelves of books to normalize homosexual behavior and the lifestyle in the minds of kids, some of them quite explicit and even pornographic. Parents complaints are ignored or met with hostility.
- Over the past year, homosexual groups have been using taxpayer money to distribute a large, slick hardcover **book celebrating homosexual marriage** titled “Courting Equality” into every school library in the state.
- **It’s become commonplace in Massachusetts schools for teachers to prominently display photos of their same-sex “spouses” and occasionally bring them to school functions.** Both high schools in my own town now have principals who are “married” to their same-sex partners, whom they bring to school and introduce to the students.
- **“Gay days” in schools are considered necessary** to fight “intolerance” which may exist against same-sex relationships. Hundreds of high schools and even middle schools across the state now hold “gay, lesbian, bisexual, and transgender appreciation days”. They “celebrate” homosexual marriage and move forward to other behaviors such as cross-dressing and transsexuality. In my own town, a school committee member recently announced that combating “homophobia” is now a top priority.

Once homosexuality has been normalized, all boundaries will come down. The schools are already moving on to normalizing transgenderism (including cross-dressing and sex changes). The state-funded Commission on Gay, Lesbian, Bisexual and Transgender Youth includes leaders who are transsexuals.

Public health

- **The Commissioner of the Massachusetts Department of Public Health** is “married” to another man. In 2007 he told a crowd of kids at a state-sponsored youth event that it’s “wonderful being gay” and he wants to make sure there’s enough HIV testing available

for all of them.

- Since homosexual marriage became “legal” the **rates of HIV / AIDS have gone up considerably in Massachusetts**. This year public funding to deal with HIV/AIDS has risen by \$500,000.
- Citing “the right to marry” as one of the “important challenges” in a place where “it’s a great time to be gay”, **the Massachusetts Department of Public Health helped produce The Little Black Book, Queer in the 21st Century**, a hideous work of obscene pornography which was given to kids at Brookline High School on April 30, 2005. Among other things, it gives “tips” to boys on how to perform oral sex on other males, masturbate other males, and how to “safely” have someone urinate on you for sexual pleasure. It also included a directory of bars in Boston where young men meet for anonymous sex.

Domestic violence

Given the extreme dysfunctional nature of homosexual relationships, the Massachusetts Legislature has felt the need to **spend more money every year to deal with skyrocketing homosexual domestic violence**. This year \$350,000 was budgeted, up \$100,000 from last year.

Business

- **All insurance in Massachusetts** must now recognize same-sex “married” couples in their coverage. This includes auto insurance, health insurance, life insurance, etc.
- Businesses must recognize same-sex “married” couples in **all their benefits, activities, etc.**, regarding both employees and customers.
- **The wedding industry is required to serve the homosexual community** if requested. Wedding photographers, halls, caterers, etc., must do same-sex marriages or be arrested for discrimination.
- **Businesses are often “tested” for tolerance by homosexual activists**. Groups of homosexual activists often go into restaurants or bars and publicly kiss and fondle each other to test whether the establishment demonstrates sufficient “equality” — now that homosexual marriage is “legal”. In fact, more and more overt displays of homosexual affection are seen in public places across the state to reinforce “marriage equality”.

Legal profession

- **The Massachusetts Bar Exam now tests lawyers on their knowledge of same-sex "marriage" issues**. In 2007, a Boston man, Stephen Dunne, failed the Massachusetts bar exam because he refused to answer the questions in it about homosexual marriage.
- Issues regarding homosexual “families” are now firmly entrenched in the Massachusetts legal system. In many firms, lawyers in Massachusetts practicing family law **must now attend seminars on homosexual "marriage"**. There are also now several homosexual judges overseeing the Massachusetts family courts.

Adoption of children to homosexual “married” couples

- **Homosexual “married” couples can now demand to be able to adopt children** the same as normal couples. Catholic Charities decided to abandon handling adoptions rather than submit to regulations requiring them to allow homosexuals to adopt the children in their care.
- **In 2006 the Massachusetts Department of Social Services (DSS) honored two men “married” to each other as their “Parents of the Year”.** The men already adopted a baby through DSS (against the wishes of the baby’s birth parents). According to news reports, the day after that adoption was final DSS approached the men about adopting a second child. Homosexuals now appear to be put in line for adopting children ahead of heterosexual parents by state agencies in Massachusetts.

Government mandates

- **In 2004, Governor Mitt Romney ordered Justices of the Peace to perform homosexual marriages when requested or be fired.** At least one Justice of the Peace decided to resign.
- Also thanks to Gov. Romney, **marriage licenses in Massachusetts now have “Party A and Party B” instead of “husband and wife.”** Romney did not have a legal requirement to do this; he did it on his own. (See more on this below.)
- Since homosexual relationships are now officially “normal”, **the Legislature now gives enormous tax money to homosexual activist groups.** In particular, the Massachusetts Commission on Gay Lesbian Bisexual and Transgender Youth is made up of the most radical and militant homosexual groups which target children in the schools. This year they are getting \$700,000 of taxpayer money to go into the public schools.
- **In 2008 Massachusetts changed the state Medicare laws** to include homosexual “married” couples in the coverage.

The public square

- Since gay “marriage”, **annual gay pride parades** have become more prominent. There are more politicians and corporations participating, and even police organizations take part. **And the envelope gets pushed further and further.** There is now a profane “Dyke March” through downtown Boston, and recently a “transgender” parade in Northampton that included bare-chested women who have had their breasts surgically removed so they could “become” men. Governor Patrick even marched with his “out lesbian” 17-year old daughter in the 2008 Boston Pride event, right behind a “leather” group brandishing a black & blue flag, whips and chains!

The media

- Boston media, particularly the Boston Globe newspaper, regularly does **feature stories and news stories portraying homosexual “married” couples where regular married couples would normally be used.** It’s “equal”, they insist, so there must be no difference in the coverage. Also, the **newspaper advice columns** now deal with homosexual "marriage" issues, and how to properly accept it.
- **A growing number of news reporters and TV anchors** are openly “married” homosexuals who march in the “gay pride” parades.

Is gay marriage actually legal in Massachusetts?

Like everywhere else in America, the imposition of same-sex marriage on the people of Massachusetts was a combination of radical, arrogant judges and pitifully cowardly politicians.

The Goodridge ruling resulted in a complete cave-in by politicians of both parties on this issue. Same-sex “marriage” is still illegal in Massachusetts. On November 18, 2003 the court merely ruled that it was unconstitutional not to allow it, and gave the Legislature six months to “take such action as it may deem appropriate.” Note that the Massachusetts Constitution strongly denies courts the power to make or change laws, or from ordering the other branches to take any action. The constitution effectively bans “judicial review” – a court changing or nullifying a law.

Thus, the court did not order anything to happen; it simply rendered an opinion on that specific case. And the Legislature did nothing. The marriage statutes were never changed. However, against the advice of many, Gov. Romney took it upon himself to alter the state’s marriage licenses to say “Party A and Party B” and order officials to perform same-sex “weddings” if asked, though he had no legal obligation to do so. Technically, same-sex marriages are still illegal in Massachusetts.

Nevertheless, we are having to live with it. And furthermore, this abdication of their proper constitutional roles by the Legislature and Governor has caused a domino effect as “copycat” rulings have been issued in California and Connecticut, with other states fearful it will happen there.

Homosexual “marriage” hangs over society like a hammer with the force of law. And it’s only just begun. It’s pretty clear that the homosexual movement’s obsession with marriage is not because large numbers of them actually want to marry each other. Research shows that homosexual relationships are fundamentally dysfunctional on many levels, and “marriage” as we know it isn’t something they can achieve, or even desire. (In fact, over the last three months, the Sunday Boston Globe’s marriage section hasn’t had any photos of homosexual marriages. In the beginning it was full of them.) This is about putting the legal stamp of approval on homosexuality and imposing it with force throughout the various social and political institutions of a society that would never accept it otherwise. To the rest of America: You’ve been forewarned.



Dr. Scott Lively

A Missionary to the Pro-Family Movement

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- **Attorney:** *Juris Doctor, magna cum laude*, Trinity Law School; licensed in California.
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- **Author:** Five books, including *The Pink Swastika: Homosexuality in the Nazi Party*, and many articles.
- **Media Figure:** Over 700 radio and TV appearances.
- **Speaker** on Biblical issues related to family and law.
- **Trainer** in Christian political and social activism.
- **International Pro-Family Leader** with service in more than 30 countries

Dr. Scott Lively is the founder and president of California-based Abiding Truth Ministries and its far-reaching subsidiary, Defend the Family International. Dr. Lively developed his ministry to respond to the deterioration of family life, and the decline of Christian influence in America and many other countries. His vision is to re-Christianize America and the “post-Christian” societies of the world through the restoration of their family foundations. His strategy is to strengthen and assist domestic pro-family activists and organizations working to reverse the anti-family trend of Western Civilization (especially in America) while promoting and building alliances with the pro-family movement in nations where Christianity is strong and growing. Dr. Lively travels around the United States speaking at churches, seminars and conferences on issues of family life and the “culture war,” and also travels around the world meeting with foreign religious, media and civic leaders, lecturing in universities, and holding seminars for churches, seminaries, social organizations and Christian political parties. His focus is not on building his own organization, but on serving others as a missionary; offering his extensive knowledge and experience to serve the pro-family movement as a whole.

For more information or to donate to the support of Dr. Lively’s work, please visit www.defendthefamily.com.