

Forcing Change



A CULTURE SHATTERED

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NOTE: On June 26, the United States Supreme Court ruled on the issue of same-sex. Although this single act sent shock waves through the American landscape, the decision was one that sides with the overall cultural trend of Western society. Helping us to understand this movement, and to recognize it as a manufactured construct - an act of social engineering - the following report by Debra Rae is very telling. Using historical and contemporary language, this essay walks you through a time-line, demonstrating the mounting pressure to change and its ramifications.



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Carl Teichrib, Editor

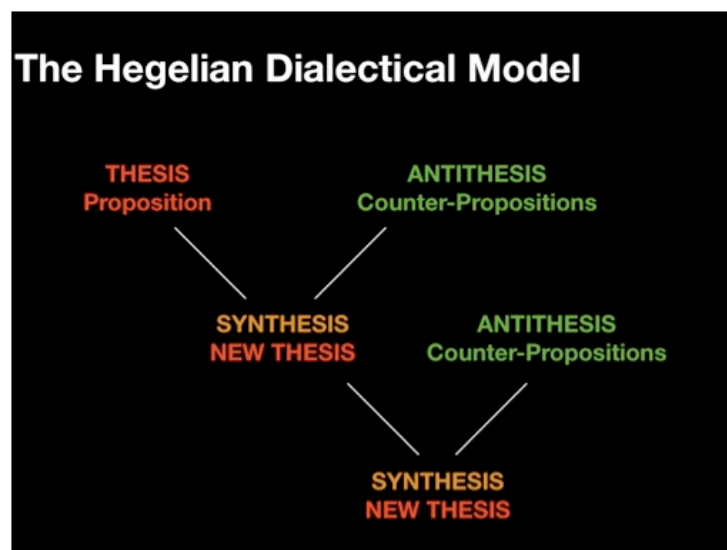
The Dialectic Scheme: Priming the Pump (1960s) and Testing the Waters (1970s)

Middle American Baby Boomers can't help but wonder, "What made our culture shift as it has?" More importantly, "Is the America of our childhood lost forever?" Some credit this phenomenon to Darwin's theory of historic optimism, or social Darwinism, presupposing that apart from God a natural succession of gradual reforms in human thinking, philosophy, and destiny progressively improve – past the Bible and the U.S. Constitution – to some higher evolutionary rung of enlightenment. To discard that theory, one need only ponder the question, "How's that working?" Apparently not so well.¹

Guiding the evolutionary process, German philosopher George Hegel (1770-1831) advanced a methodology called the dialectic whereby all discussions are masterfully fashioned to ensure consensus with some predetermined outcome. Consensus is a soviet term, which means "collective opinion." It uses the Marxist decision-making process of dialectics, featuring three stages:

- 1) fact-based "thesis"
- 2) feelings-based "antithesis"
- 3) compromise "synthesis."

Applying conflict resolution methodology, Hegelian Dialectic effectively undermines the notion of fixed rights and wrongs. First developed by the Rand Corporation in the late 1950s, the Delphi Technique is yet another term for this psychological process.²



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The Dialectic Scheme

To initiate the technique, a cordial facilitator “unfreezes” a group, thus establishing a sense of comradeship, before purposefully introducing a contentious issue. All must participate; none may escape the ensuing discussion, which goes like this: The fact-based thesis – e.g., marriage is between one man and one woman – is countered with a feelings-based antithesis – e.g., marriage involves any who choose to love one another. To ease groupthink, a change agent deconstructs the language of absolutes with politically correct alternatives.³ “Gay orientation” replaces “sodomy” or “deviation”; “partner” replaces “husband” or “wife”; “intergenerational sex” supersedes “pedophilia.” Once bits and pieces are skillfully deconstructed and rearranged, information more easily lends itself to synthesis, or compromise – in this case, “civil unions.”⁴

Trained to do so, the change agent spots independent thinkers and “archaic” verbiage. Without the participants’ knowledge or permission, and purportedly for the higher good, the facilitator applies guilt, deceit, and/or manipulation to achieve coveted groupthink. Facilitators (also a soviet concept) freely employ velvet-hammer put-downs to quell independent thought – e.g., “Any thinking person can understand” or “Even *Tom* knows” (intimating “Even a child knows”).

To maintain genial relationships, independents are coached to preface their thoughts with “I think” or “I feel.” To achieve collective thought, their fact-based absolutes (the didactic) must bow to feelings-based “opinions” (the dialectic). If the facilitator has done his job well, each participant embraces the predetermined outcome as his own and, doing so, surrenders his original position to an opinion upon which all can agree. Once the question is posed, “Can we all agree with this?” no one dares disrupt group harmony.

Broadly employed in communist and fascist regimes, this “brainwashing” process was likewise exploited by gay marriage advocates in order to undermine cultural norms that civilizations throughout the millennia had universally recognized – namely, that marriage is God’s provision for the biological imperative (to procreate) and for the cultural imperative (personal companionship and community-building). Biblical moralists accept this definition on God’s terms, not according to human preferences or orientations. Postmodernists do not.⁵

Bottom line: This methodology applied repeatedly throughout many decades dramatically undermined marriage as God designed it, and the resulting paradigm shift arguably shattered the essential foundation of Western culture. The nuclear family is no longer the basic unit of every community.

In the 1960s, fomented discontentment and rebellion jumpstarted the process and thereby primed the pump for progressive thought. Consensus-destined dialogue in the 1970s essentially tested the waters. With the introduction of AIDS (1980s), change agents launched a disinformation campaign and courted the reluctant by championing tolerance, otherwise known as diversity. Achieved by deconstructing language and re-imaging all things traditional, a new mental construct emerged in the 1990s. By the 2000s the gay agenda was soundly legitimized and, by

the 2010s, it was broadly enforced. Your mama's America no longer existed, nor were its values anymore relevant.

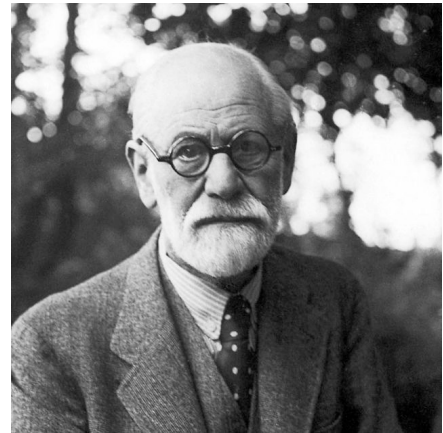
Priming the Pump (1960s)

Employing circular reasoning, Sigmund Freud (right) had birthed a quasi-religious cult of personality that attracted a “coterie of fawning sycophants” whose affinity with socialism and Marxism was consistent with the political component of the burgeoning world order.

While boosting the drug-infused sexual revolution, change agents of the 1960s jumpstarted the dialectic by fomenting discontentment and rebellion. Although Freud's psychobabble revealed more of an ecclesiastical than a rationalistic bent, and his so-called “science” drew from literature and philosophy, none other has exceeded Freud's impact on psychiatrists, psychologists, and social workers. To this day, Freud's influence is felt in education reform, False Memory Syndrome, and the homosexual agenda it unleashed.⁶

Freud was not alone. Zoologist Dr. Alfred Kinsey (right) played a key role in affecting what, at the time, seemed an inconceivable shift away from traditionalism. Kinsey's reports provided “scientific” foundation for “free” sex and homoeroticism. Indeed, Dr. Kinsey endorsed a broad range of acceptable human practices akin to animal sexuality. His infamous Table 34 documents egregious child abuse in gathering research data, and SIECUS (Sex Instruction/ Information Education Committee in the United States) became the educational arm of the Kinsey Institute. Receiving funding from Rockefeller and Playboy Foundations, SIECUS is likewise its propaganda arm.⁷

Over time, “evil” became a meaningless word.⁸ Amidst the 1960's elation of guiltless “free love” –embracing a need for, and right to, nonproductive sexual gratification of one's choosing at any age – the Supreme Court established a legal category of “soft” porn.⁹ Pandora's Box was opened. That Kinsey identified ten percent of the population as homosexual inspired the counter community to demand civil rights; and before long, the National Drug and Sex Forum had trained over fifty thousand sex professionals, called sexologists; and Illinois had legalized sodomy. Angry protests, sit-in's, drug-and-sexual experimentation, love-in's, rebellion from authority, and general dissatisfaction with the status quo – i.e., all things traditional – primed the pump for what was to follow.¹⁰ The movement's voice was first heard in 1969 when a routine raid on a gay bar in Greenwich Village set off the infamous Stonewall Riot.¹¹



Testing the Waters (1970s)

The 1960s provided the perfect platform for engaging discontented masses in dialogue, similar to how the serpent enticed Eve (Genesis 3). The evocative question, “Hath God said?” introduced needed uncertainty, seducing Eve to toy with the possibility that perhaps she’d misunderstood God’s mandate, or maybe God was wrong.¹² So it was in the 1970s when the National Institute for Mental Health and the American Psychological Association normalized behavior that, historically, had been criminalized,¹³ behavior that God had expressly forbidden.¹⁴

Throughout the 1950s and 1960s, most gays huddled “in the closet,” and understandably so; but by the 1970s the “coming out” process was well underway. The modern movement took root in the political arena of San Francisco. Considered by many to be the founder of the modern American Gay Rights Movement, the late Henry “Harry” Hay started the country’s first gay rights organization, the largely underground Mattachine Society.¹⁵ In the 1970s, Hay formed the gay men’s spiritual group, the Radical Faeries.¹⁶ America’s first out-of-the-closet gay man elected to public office (San Francisco Supervisor Harvey Milk) openly celebrated his gayness at the seventh annual Gay Pride Parade, and Unitarians freely welcomed LGBT members into their congregations.¹⁷

When news leaked that Hugh Hefner had performed in a homosexual porn film, the *Playboy* industry generously funded the ACLU to educate the public on presumed-to-be “victimless crimes.” In fact, the ACLU dedicated an entire branch to gay rights.¹⁸ Instead of sodomy, gay enthusiasts advocated criminalizing “bias” when an alleged victim *felt* threatened, or if the purported perpetrator were *perceived* as more powerful, had a hostile tone of voice, or stood too closely. Thus, the advent of “thought police.”

The 1972 Gay Rights Platform demanded federal support for homosexual educators to present sodomy as a valid, even healthy lifestyle. It also called for abolishing age-of-consent laws.¹⁹ Limits were pressed even further with release of the SEICUS *Guide to Adult/ Child Sex*. Public school classrooms opened the discussion,²⁰ and the United Nations-endorsed North American Man/ Boy Love Association (NAMBLA) posted the news [NOTE: NAMBLA was a member of the International Lesbian Gay Association when ILGA received its UN consultative status. NAMBLA was later disassociated due to political pressure].



In the *Weekly Standard*, Mary Eberstadt reported, “The social consensus against the sexual exploitation of children ... is apparently eroding.” Pedophiles had civil rights, too, did they not?²¹

By the 1980s the gay movement had gained astonishing political power, wealth, and legal protection in the Western world. Signed by President Carter, but never ratified by the Senate, the *Convention on the Elimination of All Forms of Discrimination Against Women* (1979) to this day gets dusted off and resurrected repeatedly as part of the international movement to lower age-of-consent laws. A Dutch law reduced the statutory age of consent to twelve (under certain circumstances) as being a “good model of reasonable legislation.” Why not? Mohammed married a six-year-old named Aisha.

Disingenuous Disinformation Campaign (1980s and 1990s)

Applied throughout many decades, starting with the 1960s, the psychological process of Hegelian dialectic virtually destroyed traditional marriage and, consequently, shattered traditional Western culture.²² Whereas many acknowledged repellant effects of ongoing cultural transformation, few understood how it happened: By fomenting discontentment and rebellion, the dialectic was jumpstarted and the pump primed for establishing progressive ideals. Consensus-destined dialogue essentially tested the waters for social engineering and societal transformation.

In Latin “consensus” means “with the sensual.” Rather than agreement in *principle*, agreement is with the *senses*, called the affective domain, which by nature is subjective and difficult to measure.²³ The late Chuck Colson lamented, “We’ve got American kids operating from an artificial set of rules unrelated to real life; they’re going to schools where adults don’t question those rules, watching media that validates those rules, and are being wooed by advertisers who tell them how insightful they really are. Worst of all, their parents are complicit in the creation of the parallel culture.”²⁴

That all worldviews must, first, be tolerated and eventually embraced as equally valid is problematic in that all ideas don’t affect the same consequences. If you don’t think so, just ask survivors of Auschwitz. Although noble sounding, the collective “parallel culture” exacts a dear price. Under rule of the godlike State, people give up their rights, labor, time, emotional energy, and even their children to advance some euphoric, utopian cause – but to little avail. From modern Latin, the term “utopia” literally means “nowhere.”²⁵

In short, the elusive ideal is delusional.

Disingenuous Disinformation Campaign of Tolerance (1980s)

In 1981, Ellen Willis unveiled the objective of every feminist reform from legal abortion-on-demand to child-care programs: that being, to undermine traditional family values that once grounded Western culture. Now, monogamous, heterosexual marriage and traditional family are

so marginalized that the United States Census Bureau announced, for the first time ever, it would no longer collect data on marriage, divorce, and related matters.²⁶

When the biblical status of dads and moms as agents of God was pooh-poohed, alternative lifestyle proponents rushed in to fill the void. However, Socrates may have described homosexuality as a “superior form of love,” but a study by the Family Research Institute revealed dramatically reduced life spans for gays. Furthermore, Gay Bowel Syndrome, parasitic colon disease, and fecal contamination are but a few health concerns faced by gay men, occasionally compelled to undergo reconstructive surgery.²⁷

That’s not to say heterosexuals are free of STDs. However, a 1982 study by the U.S. Centers for Disease Control revealed that the typical gay male had in his lifetime over five hundred sexual partners, often strangers. It was generally believed that, in the 1980s, a homosexual flight attendant brought AIDS to America, where it emerged as the number one killer of people, ages 25-44. In response, change agents courted skeptics by championing tolerance, otherwise known as diversity, and launched an ingenious disinformation campaign. The so-called “safe-sex” panacea resulted in new cases doubling between 1986-1989. Notwithstanding, AIDS became the first politically protected disease ever; plus, it received the greatest number of tax dollars per death.²⁸

To be expected, the CDC and White House administration advanced the presumptive generalization that officials had it “all under control.” Surgeon General C. Everett Koop mass-distributed a misleading AIDS brochure,²⁹ and AIDS educators in public schools championed “diversity” as tolerance and actually promoted homosexuality. The video, *It’s Elementary*, applied the dialectic to the controversial, social-sexual subject matter being presented in elementary grades. Children’s programmed, adult-like responses belied bias; and any semi-favorable mention of the “old way of thinking” was framed in sheepishly apologetic tones, apparently to avoid being denigrated as hateful.³⁰

Representing SEICUS and Planned Parenthood, Dr. Mary Calderone maintained that, even in the womb, children are sexual beings. Accordingly, *Behavior Today* expanded characterization of homosexuality as a sexual *orientation* (not *deviation*) to acts of pedophilia. Avid advocate of intergenerational sex, Dr. John Money appeared in *Time* magazine and, before long, the *Gay Manifesto* actually insisted on adult sex with children.³¹

Decade of Reimaging Toward a New Mental Construct (1990s)

By the 1990s many Americans had abandoned traditional ideals, moral law, and sound principles gleaned from history. This, of course, created metacognition deficits, thereby enabling a massive, highly effective reimaging campaign. *Verbal* engineering necessarily precedes *social* engineering; hence, the reprehensible label “fag” was softened to “homosexual” which, in turn,

morphed to “gay” and the very legitimate-sounding “alternative orientation and/or lifestyle.” Ultimately, “civil unions” and, then, “same-sex marriages” were legitimized.³²

Political correctness became the language of social engineering. Sacrificing common sense on the altar of political correctness spawned fuzzy thinking.³³ Though nearly half of professional and/or managerial positions were held by arguably the most affluent “minority class” – namely, homosexuals – the gay lobby argued “discrimination in the workplace.”³⁴ John Hopkins University pioneered sex-change operations, previously viewed as unthinkable but, by 2015, “normalized” when Bruce Jenner transgendered and reality television walked us through the process.³⁵

Gone were the days when President Jimmy Carter famously declined being photographed in San Francisco with Harvey Milk. In the 1990s, President Bill Clinton and his administration were distinguished as the “most inclusive” to date for reaching out to the gay political community by appointing over 150 homosexuals to governmental posts, requiring sexually-oriented quotas in federal hiring and promotions, and issuing a presidential Executive Order granting protected-class status to gays in the federal workplace.³⁶

In PC lingo, heterosexuals were linked with “ideological systems that deny, denigrate, and stigmatize people.” For their views, traditionalists were called “hateful, narrow-minded bigots.” Nevertheless, most of them agreed in principle with the author of Canada’s hate-propaganda law (Svend Robinson) that vilifying gays – or anyone for that matter – is unacceptable.

The diversity crowd ignored the fact that Robinson freely besmirched Christian leaders as “ecclesiastical dictators.”³⁷

To evade negative stereotypes, many well-intentioned Americans – even Christians – joined the politically correct throng for fear of appearing homophobic, intolerant, and even hateful. Otherwise minded conservative people of faith were expected to take it on the chin when labeled breeders, hate mongers, Nazis, cultural terrorists, religious whack-o’s, losers, and backward thinkers. A pejorative term to stigmatize traditionalists, “homophobia” implied a mental illness; however, recent research concluded that “homophobia,” in this clinical sense, does not exist.

By the 1990s, commonly held cultural definitions had succumbed to political correctness. Belief that diverse cultures can thrive independently of one another in a single, unified society, pluralism served as the bridge between absolute truth and relativism.³⁸ Having progressed from biblical, to modern, and then to postmodern worldviews,³⁹ America was nothing if not inclusive.

- 1990s—Reimagining the Military to be Kinder, Gentler

One of President Clinton’s first policies was *Don’t Ask-Don’t Tell* in the armed forces. Barney Frank introduced an act that decriminalized sodomy in the military,⁴⁰ and the Pentagon cleared homosexuals for service.⁴¹ Over time, army briefings classified evangelical Christians and Catholics as religious extremists, and a military brief directed officers to pay close attention, not

to troops seeking homosexual gratification, but rather to troops who supported groups said *not* to share army values: the American Family Association and the Family Research Council.

- 1990s—Reimagining the Marketplace of Ideas using Victim-Victimizer Theory⁴²

While the family-friendly *Truth in Love Project* and *Love Won Out Seminar* were met with outrage,⁴³ the Los Angeles Unity-and-Diversity Festival drew accolades. Moreover, the *WA Times* launched an impactful Human Rights Campaign media blitz⁴⁴ acknowledging bisexuality as the “in thing” among teens.⁴⁵ Expanding the victim-victimizer theory, Dan Rather portrayed homosexuals as the nation’s most endangered species,⁴⁶ and a *60 Minutes* participant characterized critics of the gay revolution as “nuts.”⁴⁷ Added to the influx of homosexual comedy within the mainstream, publication of *Out* magazine, Dial-a-Porn services, and gay-favoring ad debuts on national television,⁴⁸ close to thirty openly gay characters regularly appeared on primetime TV.⁴⁹ In the semblance of inclusiveness, Ellen DeGeneres famously came out, and *Roseanne* aired a lesbian kiss; in contrast, some years later, traditionalism was deemed so controversial, a marriage-friendly Super Bowl ad was rejected as unfit for public consumption.⁵⁰ Really?

- 1990s—Reimagining Public Education to Restructure Society

The National Education Association (NEA) promoted training to eliminate sexual orientation stereotyping.⁵¹ Tailoring tactics to public schools,⁵² gay groups self-identified as “victims.” At a time when schools fell desperately short in academics,⁵³ the NEA called for a Lesbian and Gay History Month (October)⁵⁴ and gay-friendly lessons – e.g., Children of the Rainbow curriculum. No longer Dick and Jane, first graders read *Heather Has Two Mommies* and *Daddy’s Roommate*.⁵⁵

Targeting “questioning” youth, the United Way granted four thousand dollars for public school placement of gay-themed Alyson Publications – *King and King*. On Valentines’ Day, four self-identified avengers for “lesbian survival and visibility” handed out explicit pink leaflets to elementary-aged students,⁵⁶ and the Sexual Minority Advocacy Council promoted Alyson books for ages five and up in the Seattle School District.

While abstinence programs were ridiculed as archaic, teens had easy access to the blatantly gay *WA Blade* magazine, not to mention school-based health care clinics ever sensitive to lifestyle-specific concerns. Though only 2.8% of men and 1.4% of women were gay, junior- and senior- high schools offered pro-gay *Project 10*-type counseling programs. The ten stands for Kinsey’s falsification that gays represented ten percent of the population. So effective was the reimagining campaign in public schools that a Zogby poll reported two-thirds of America’s high school seniors favored legalization of gay marriage.⁵⁷ Clearly, the dialectic had worked.

For the Days of Diversity, Santa Rosa high schoolers attended a weeklong, extra-curricular program. Fortified by hoopla promising gay-gene research,⁵⁸ fourteen sessions urged students to

embrace homosexual civil rights. Featuring workshops for twelve-year-olds (and above) on “Sex Options,” “Eroticizing Safer Sex,” and the “Wonderful World of Latex,” the New York Department of Education likewise sponsored a youth conference funded by the Gay Men’s Health Crisis.⁵⁹ Displaying rainbow flags, Disney recognized public support of Gay Days and Gay Pride Month (June), marked by gay-themed rings, pins, wristbands, flags, and banners. No more Barbi and Ken; Adam and Steve took center stage.⁶⁰

Dr. Judith Reisman reported that instructors at New York University assigned “nude body” workshops in which students were instructed to fondle same-sex peers and, for extra credit, to visit a homosexual bar.⁶¹ Compliments of Hot, Sexy, and Safer, Inc., sizzling college classes incorporated “safe sex” instruction. Touting “respect” for diversity (tolerance), liberal hecklers rudely disrupted conservatives Ralph Reed (at NW University) and Pat Buchanan (at Syracuse University), denigrating conservative guest speakers as homophobic, misogynistic, anti-Semitic, and racist.⁶²

Touted tolerance was, at best, *selective*.

- 1990s—Reimagining Government and Law to Favor a Protected Class

First to reach out specifically to the gay political community, President Clinton promised not only to tolerate, but also to advocate on behalf of sexual orientation differences. The President appointed twenty-nine gays to influential positions in his administration and, doing so, established the nation’s first AIDS czar. Claiming June as their own, the LGBT community observed the month with programs, ceremonies and activities, all sanctioned by Clinton who – by Presidential proclamation – instigated the first annual Gay and Lesbian Pride Month. At taxpayers’ expense, a gay dance party rocked the federal building in Washington, D.C.⁶³ The grateful homosexual lobby reciprocated by gracing the Clintons with millions of dollars in donations.⁶⁴

This was the decade of civil unions. By staging a mass wedding ceremony, the 1993 Gay Rights’ March in D.C (pictured right), demanded gay entrance into the mainstream, and an APA report stopped short of outwardly endorsing pedophilia (1999). The *Gay Manifesto* insisted on adult sex with children.⁶⁵ And the Governor-sanctioned Podlodowski/Mileur Fund, administered by the Pride Foundation, was first to support America’s same-sex couples with children.⁶⁶ In the *Psychological Bulletin*, three academics



relinquished politically incorrect terms as “child abuse or molestation” for the presumably more benign label, “adult-child sex.”

While the *Civil Rights Amendment Act* (1993) recognized homosexuals as a protected class, the *Defense of Marriage Act* was challenged rigorously in American courts. Policy via ordinance in San Francisco required gay-centricity (no exemption for religious opposition).⁶⁷ Hawaii’s Supreme Court ruled in favor of issuing marriage licenses to same-sex couples (*Boeh v Lewin*),⁶⁸ and the Aaron McKinney case introduced the gay-panic defense.⁶⁹ Warning about the “real threat of violence” against gays, Attorney General Janet Reno broadened the law. While hate-crimes legislation thwarted attacks against gays, gay-rights opponents declined to testify in courts of law for fear of intimidation and threats of personal harm.⁷⁰ Retaliatory crimes against opponents of the gay agenda failed to qualify as news.⁷¹

- 1990s—Reimaging Medicine Attune to a High Risk, Yet Politically-Protected Minority

The National Cancer Institute’s federally funded search for a gay gene inspired reimaging in the medical/ health arena. A 1993 study supposedly demonstrated genetic determinism for homosexuality; however, vital information that male participants lacked the genetic marker allegedly linked to homosexual behavior was conveniently withheld. Although a 1998 *Psychological Reports* article shaved an estimated 20-30 years off life expectancy for the average homosexual, and the Executive Director of Exodus International reported that gay men are six times more likely than straights to commit suicide, the Surgeon General nonetheless applauded homosexuality as “a wonderful, healthy part of our being.”⁷²

In the gay *Advocate*, Surgeon General Joycelyn Elders pronounced the ban on gays in Boy Scouts as having “a negative effect on the mental health of homosexual youth,” and youth representing all lifestyle choices were welcomed into the Girl Scouts. The Center for Population Options exposed negative impact on LGB youth as a result of homophobia.⁷³ Though scouting is both private and voluntary, the New Jersey Supreme Court ruled in August of 1999 that, contrary to their code of honor, Boy Scouts must admit gays.⁷⁴

- 1990s—Reimaging the Church to Mirror Secularism

Predicted by Dr. C. Everett Koop and Dr. Francis Schaeffer in the 1979 book, *Whatever Happened to the Human Race*, “Things considered unthinkable in the 1970s would be quite thinkable in the 1990s.” And so they were.

Worldwide Sisters of Perpetual Indulgence presented themselves as a community-service order of “queer” nuns. Theirs was a gay spirituality whose ritual was rooted in faerie paganism and eastern philosophy. Initiates purposed “to ruin all detrimental conditions,” including guilt, even for the guilty. Hence, they “went forth to sin some more” in hopes of expiating stigmatic guilt purportedly placed on them by right-wing religious and political organizations. The fight for gay

marriage heated up – first in Hawaii (1998), resulting in debate for which ended in legislators' banning it. Thereafter, Defense of Marriage Acts held the line for traditionalism in thirty states, thus warranting a new round of the dialectic.

By the 1990s, the World Council of Churches had condemned "homophobia" and a reimagining event, *Out Together*, featured lesbian Christians. The General Theological Seminary of the Episcopal Church revised its housing policy to permit "committed same-sex couples" to live together in seminary housing, but denied that privilege to heterosexual counterparts,⁷⁵ and a confirmed Episcopal Bishop in Minnesota pledged to ordain homosexuals.⁷⁶ Evangelical Lutherans endorsed same-sex unions, and attendees at a Presbyterian Layman's conference performed a lesbian milk-and-honey ritual.⁷⁷

- 1990s—Reimagining the Family to Inclusive Alternatives

In response to changing socio-economic structures, the U.N. proclaimed 1994 the International Year of Families. Not coincidentally, its designated Families Day coincided with LGBT festivals and celebrations in Zurich, San Francisco, Las Vegas, Manchester, Toronto, and elsewhere. Center Voices presented a reading of *Three Mothers of Zachary*, a series of monologues detailing the life of a gay boy, who ultimately commits suicide. The Gender Identity Project hosted its Trans Prom dance extravaganza for gender-non-conforming people, and NYC Youth Pride Chorus of young LGBT artists presented *Lullabies and Wake-Up Calls* to jumpstart the Pride season. Of course, Straight Prom dance extravaganzas and the like were out of the question.

Overall, the reimagining campaign of the 1990s proved highly successful. This was the decade of a kinder, gentler military, verbal and social engineering, celebrated diversity, the diapraxed⁷⁸ church, and cultural supremacy for a high-risk, politically protected minority.

Legitimizing the Antithesis (2000s)

For breaking through the thick congressional wall on behalf of gay rights, President Obama was dubbed the nation's "first gay president." Indeed, he hosted Gay Pride events at the White House, helped bring an end to *Don't Ask-Don't Tell*, signed hate crimes legislation, and mandated visitation rights for partners of LGBT patients. Obama went so far as to appoint the first transgender in an American presidential administration – Amanda Simpson, Senior Technical Advisor to the Department of Commerce.

Although the California Supreme Court upheld the constitutionality of an amendment which says, "only marriage between a man and a woman is valid or recognized in California," gays continued to demand extraordinarily large representation in public and private arenas. A Zogby-GLCensus Partners poll of over 1500 participants identified legal recognition of same-sex marriage as a primary goal. Accordingly, in reversing his previously held position on marriage,

President Obama lent unbridled support for same-sex marriage, likely the most socially fundamental issue of the twenty-first century.

The US Supreme Court unanimously approved a Wisconsin hate-crimes statute (*Wisconsin v Mitchell*, 2000),⁷⁹ and its *Lawrence* ruling overturned Texas' same-sex, anti-sodomy law.⁸⁰ The *Lawrence* decision also rendered unenforceable what thirteen other state laws prohibited.⁸¹ In 2003 when the Massachusetts Supreme Court advanced the notion that gay marriage extended civil rights to disadvantaged groups (*Goodrich v the Massachusetts Department of Public Health*), even authentic advocates of the civil rights movement (Alveda King, for one) were incensed. What's more, far from disadvantaged, the gay community boasted incomes forty-one percent above the national average.

Not robed judges, but God alone grants natural, unalienable rights.⁸²

A fair-minded person's exercise of freedom of conscience is not hatred, bigotry, discrimination or extremism, yet Senator Ted Kennedy (right) likened said vitriol to "terrorism."⁸³ The fact is, San Francisco documented fewer cases of anti-gay violence than gay-to-gay domestic violence.⁸⁴ But media spokesperson Paul Begala fingered "extremist, hate mongering conservative" groups – you know, the American Family Association and the Family Research Council – as brutal murderers.⁸⁵



- 2000s—Legitimization in the Media

Surprise, surprise! NBC's *Will and Grace* exposed ex-gays as hypocrites, and the gay media strategy paid big dividends with daytime soap operas.⁸⁶ Movies such as *Brokeback Mountain* glamorized homosexuality, and *Boyz* magazine showcased it. Generous grants from the tax-funded National Endowment of the Arts supported the Los Angeles Gay-Lesbian Film Festival, Lesbian Visual Arts, and the San Francisco Gay Men's Chorus – retelling the *Passion Play* from a gay perspective.⁸⁷ Vocal opponents of taxpayers' funding what the Bible calls "confusion," "vile," and "reprobate"⁸⁸ were attacked, not necessarily for their ideas, but rather on a personal level. Following a yearlong gay activist "search and destroy" campaign, talk radio's Dr. Laura Schlessinger was hounded off her conservative television show.⁸⁹

- 2000s—Legitimization in the Marketplace of Ideas

As the number of same-sex households soared, especially in Vermont and Delaware, freedom of conviction faced increasing opposition. "Miss Manners" of lesbianism, Kathy Belge, called it "just plain vindictive" should heterosexuals even *suggest* countering gay pride events with

straight pride. Though tax moneys supported gay pride, heterosexual pride was unthinkable of-fensive. Canada's Parliament sanctioned a law to criminalize speech even *thought* to be "anti-gay." This, of course, begged the question, "Who decides?" You can bet it wasn't Ann Coulter! Liberal monism prevailed. When two heterosexual women declined a lesbian as their roommate, the Madison Equal Opportunities Commission ignored their concerns by ordering the women to write a letter of apology, pay an exorbitant fine, and complete "sensitivity training."

- 2000s—Legitimization in the Work Place

Despite voters' registered opposition to gay marriage, ACT-UP and OUT activists for homosexual rights chanted, marched, and invaded businesses and government offices,⁹⁰ Microsoft caved to gay rights, corporations introduced diversity training,⁹¹ and more than half of the US's largest corporations extended health insurance to employees' same-sex domestic partners. Wal-Mart pressured suppliers to give homosexuals preferential treatment – then rolled out the red carpet in favor of gay marriage.⁹² In opposing Missouri's efforts to license gays as foster parents, a Christian social worker was outright fired.

- 2000s—Legitimization in Education

Education emerged as the movement's top industry (social services following), and American Airlines spread the love as official carrier of the Gay, Lesbian, and Straight Teachers' network.⁹³ Polls conducted even by liberal newspapers like *The Boston Globe* revealed opposition to gay marriage by as much as a two-to-one margin, yet public universities, high schools, and grade schools marginalized "we, the people" by openly championing the diversity agenda.

In school common areas, gay-friendly visual imagery portrayed the culture in favorable light,⁹⁴ and Candlewick Press published the bizarrely explicit *It's Perfectly Normal* by Robie H. Harris.⁹⁵ Lesbian activists representing the Gay, Lesbian and Straight Education Network (GLSEN) advanced the FLASH curriculum and demanded that LGBT youth be singled out for specific – i.e., special – protection under school disciplinary codes.⁹⁶ "Safe Zone" requirements forced teachers to validate lifestyles they privately opposed.

A GLSEN summer workshop taught gay sex techniques to curious high school students, and some tax-funded Gay-Straight Alliances advanced the pro-gay agenda via booster clubs. GLSEN-promoted daylong National Days of Silence not only disrupted the educational process of some eight thousand American schools, but also denied nonparticipating students their legitimate right to a "least restrictive educational environment."

In New York City, the Harvey Milk Public School focused on needs of homo- and bi- sexual students, and the transgendered and questioning youth.⁹⁷ And Chicago's school board introduced new, anti-discrimination language into its books. When a school in Massachusetts celebrated "To B GLAD Day," parents were not told that the acronym stood for "Transgender, Bisexual,

Gay, and Lesbian Day” and would feature workshops about “Life Outside the Gender Norm,” “Being Gay in the Professional World,” and “Fighting Homophobia.”⁹⁸ It’s no wonder that two-thirds of our nation’s high school seniors polled were shown to favor legalization of homosexual marriage. Even more favored homosexual adoptions, and fully ninety percent favored “hate crimes” laws that exceed protections afforded other groups.⁹⁹

San Francisco State University offered dozens of classes on gay issues, not to mention an undergraduate minor in LGBT studies. While Dartmouth featured studies in “Queer Theory” and “Queer Texts,” Brown offered “Unnatural Acts: Introduction to Lesbian and Gay Literature”; and Stanford students studied “Homosexuals, Heretics, Witches, and Werewolves.” George Mason University even elected a GT homecoming queen!

- 2000s—Legitimization in Government

While Massachusetts’ Chief Justice Margaret H. Marshal went so far as to characterize homosexuality as “a superior form of love,” Nebraska’s ACLU sued over a constitutional amendment affirming traditional marriages.¹⁰⁰ The New York-based Lambda Legal Defense demanded approval, not just permission for civil unions.¹⁰¹ Vermont was first in line to recognize “marriage lite,” and Washington D.C. approved a bill recognizing same-sex marriages in other states. California law required companies that do business with the state to subsidize homosexual relationships.¹⁰²

President Obama revoked conscience protection for health workers, and his AIDS Czar, Jeffrey Crowley, promoted free comprehensive health care for gays. The *Local Law Enforcement Act* (2000) expanded the scope of what’s considered a “hate crime,” and groundwork was laid for criminal pursuit of Bible-honoring Christian preachers.¹⁰³ Under scrutiny of the Canadian Radio-TV and Telecommunications Commission, Canadians were forbidden to oppose or criticize the movement, and the Swedish parliament passed a constitutional amendment making it a crime to teach that homosexual behavior is immoral.¹⁰⁴

- 2000s—Legitimization on the Net

For not offering dating services to gays and lesbians, homosexual Eric McKinley from New Jersey sued the dating site www.eHarmony.com in March 2005. As part of the settlement, eHarmony was forced to provide a new website, called “Compatible Partners,” pay the state fifty thousand dollars to cover the cost of the investigation, and an additional five thousand dollars for McKinley, likewise given a year’s free membership. Nice work, if you can get it.

- 2000s—Legitimization in Church

A report from the US Census Bureau identified what is characterized as a “post-family society,” also known as the “post-Christian society,” evidenced in gay-friendly Bible translations that radically retold Scriptures.¹⁰⁵ In a gay newspaper, Steve Warren made the disconcerting admission that gays have on their side “the spirit of the age.”¹⁰⁶ Mahatma Gandhi’s grandson referenced the “religious language” of lesbianism and “the sacred masculine.” Gay spirituality groups as Flesh and Spirit Community, Gay Mystics, Gay Spirit Culture Project, Q-Spirit, and the like identified Gay Pride with its own unique brand of interfaith spirituality, one which everyone must tolerate and even celebrate.¹⁰⁷

In the US, Reformed Judaism was the first mainstream religion to adopt a national policy sanctioning homosexuality. By joining a mainline denomination – namely, the United Church of Christ – the world’s largest homosexual church, Cathedral of Hope in Texas, sought legitimization.¹⁰⁸ Founder and CEO of Sojourners, Jim Wallis, included same-sex couples in the effort to strengthen marriage, and Presbyterians voted against mandatory fidelity in traditional marriage and chastity in singleness for its clergy and lay office holders.¹⁰⁹ V. Gene Robinson was the first Anglican clergyman to live in an openly homosexual relationship,¹¹⁰ and, upon “marrying” her lesbian partner, Karen Dammann retained ministerial credentials in the United Methodist Church.¹¹¹

Traditionalists didn’t fare so well. For displaying a sign that read “Stop Immorality, Stop Homosexuality, Stop Lesbianism, Jesus is Our Lord,” Harry Hammond was convicted in a British court of law and, for distributing Christian tracts, Dale McAlpine served a jail sentence.¹¹² Neither parroted the right kind of state-approved speech and, for that, they paid.

- 2000s—Legitimization in the Global Village

By the 2000s the gay agenda was firmly established in the Global Village. The UN and other global entities applauded sustainable, zero-population growth “gay unions.” CEDAW, The Convention on the Elimination of all Forms of Discrimination Against Women, guaranteed the right for lesbians to marry.¹¹³ Iceland’s Prime Minister was among the first to marry her lesbian partner and, when President Obama publicly supported gay marriage, incoming French Socialist President François Hollande followed his lead. China’s policy granted “no approval, no disapproval, and no promotion.” However, in 2001 the Chinese Ministry of Health officially removed homosexuality from its list of mental illnesses. Although Israel recognized same-sex marriages performed in foreign jurisdictions, the Knesset defeated a bill to legalize them. On the other hand, Canada was on board with the agenda in redefining marriage as “the lawful union of two persons to the exclusion of all others.”¹¹⁴

Speaking at the World Day for Cultural Diversity, Dialogue and Development, UN Secretary-General Ban Ki-moon demanded that diversity be acknowledged and celebrated. In popular cul-

ture, diversity spoke – not merely to the acceptance of multiple ethnic cultures – but to “tolerance,” and specifically as it relates to gays; their sexual orientation, gender identity, or expression. And with this a host of governmental expressions; government recognition of same-sex relationships, anti-discrimination/sodomy laws, equal age of consent for same-sex activity, LGBT adoption and military service, etc.

Era of Enforcement (2010s)

By the 2010s, advocacy groups had successfully lifted the stigma against other-oriented lifestyles, and gays had successfully joined the ranks of blacks and Native Americans in their shared pleas for emancipation. Harvey Milk Day was officially celebrated to acknowledge Milk’s contributions to an agenda so entrenched that, like it or not, independent thinkers were obliged to join the celebration – or else.¹¹⁵

- 2010s—Enforcement in Education

The 2010s marked the first time an accrediting agency for higher education demanded a report from a private Christian college, forcing it to give account of its rules concerning homosexuality. On the global level, the UN Alliance of Civilizations partnered with UNESCO¹¹⁶ to initiate a campaign to “Do ONE Thing” for diversity (but only the *right* “one thing”). I’m reminded of a junior high teacher in the Bronx who prayed with her students following the untimely death of a classmate. For this “one thing,” she lost her job. Similarly, while pursuing a master’s degree in counseling at Augusta State University, grad student Jennifer Keeton agreed with many professionals (and former gays) that homosexuality is not biological, but rather a lifestyle choice. For this, Keeton faced expulsion unless she attended sensitivity training, participated in the local gay pride parade, read gay-friendly material, and submitted a monthly two-page reflection on how the program influenced her beliefs.

- 2010s—Enforcement in the Arts

In April 2010, the non-profit Foundation for Sex Positive Culture hosted the Seattle Erotic Art Festival to welcome predominantly female-identified, sex-positive individuals – i.e., queer, transgender, kinky, bi- and poly- sex service workers. Targeting colleges and universities with the messages, “Whore Pride” and “Out loud and Proud,” the SWOT (Sex Workers Outreach Team) claimed to “build community” by decriminalizing sex workers. Think about it. Heroine-using sex workers in East Africa engage in the practice of “flash-blood” (or “flush-blood”) by deliberately self-injecting another addict’s blood to share the high or to stave off pangs of withdrawal. The point being: There are major health risks associated with the sex industry. Do we really want to decriminalize sex workers who put clients at risk of AIDS, sexually transmitted diseases, and other negative health consequences?

- 2010s—Enforcement in Religion

By the 2010s, many religionists engaged in alternative lifestyles. Rabbi Steven Greenberg self-identified as the world's first openly gay Orthodox rabbi.¹¹⁷ And a partnered lesbian, Episcopal cleric Mary Glasspool, followed Robinson's lead in "coming out."¹¹⁸ Astonishingly, former president of Exodus International, Alan Chambers issued a public apology to the LGBT community. "For quite some time," he lamented, "We've been imprisoned in a worldview that's neither honoring toward our fellow human beings, nor biblical."¹¹⁹ In repudiating the organization's core mission at its 38th annual meeting, Chambers undermined its good work and, in turn, empowered radical activists by his change of heart.¹²⁰

The American Foundation for Equal Rights made a case that religious hostility fueled the campaign behind *Proposition 8*. Two experts retained by same-sex marriage proponents argued that religion had been used to justify discrimination against African Americans and women, as well as gays.¹²¹ That the court allowed internal communications of churches into evidence astonished a lawyer for the *Proposition 8* campaign. He believed this to be a "major expression of religious bigotry."

Leading the fight for marriage equality, the Foundation feigned dedication to protect and advance equal rights for every American. Truth be told, advocates presume some to be "more equal" than others. Take, for example, florist Barronell Stutzman, whom the state of Washington harassed and sued.¹²² Not for committing some heinous crime, but rather for standing firm on her biblical convictions. A devout Christian, Stutzman declined a long-time client's request to grace his same-sex wedding with floral arrangements. Though the gay couple graciously accepted her position, this small business owner from Richland, Washington, was blindsided by a broader agenda capsulated in UNESCO's *Declaration on Tolerance* and enforced by its minions. Stutzman learned that civil rights of a gay couple trump her own, a lesson likewise learned by British seniors fined for denying privately owned lodging to a same-sex couple.¹²³ For perceiving homosexuality to be sinful and thereby offending gays, a Swedish Pentecostal pastor was jailed, and Bible-teaching U.S. Military chaplains faced charges of discrimination.¹²⁴

- 2010s—Enforcement in Government and Law

New York University Professor Judith Stacey offers expert testimony of gay marriage benefits,¹²⁵ and advocates aren't all political progressives. Dick Cheney, Arnold Schwarzenegger, and Laura Bush endorse marriage "equality," and Cindy McCain and her daughter, Meghan, serve as willing poster girls for it. But consider this: If one's sexual preference is defended as a "civil right," why not condone bestiality-oriented tourists who visit Exit Point Stallions Farm? For having sex with several large-breed dogs at this Whatcom County animal-sex farm, a British visitor was arrested – in my opinion, rightfully so.¹²⁶

On behalf of bullied youth, an *It Gets Better Project* pledged to spread the word. Unfortunately, that message had been lost to Miss California Carrie Prejean once her dream to compete for a Miss USA title was smashed, simply because she championed traditional marriage. For similar reasons, two Christian publishing companies were sued, and Chick-fil-A owners faced public bullying.¹²⁷

- 2010s—Enforcement in the Workplace

California's "*Hey, Mister, Nice Dress Law*" (AB 196) mandated stiff fines for any business owner who dared to fire a cross-dresser, even in a private store, or where small, highly impressionable children were involved. Meanwhile, in Maine, a veteran newsman (Larry Grard) lost his job for composing a personal email disapproving of gay marriage.¹²⁸ Though the *Employment Non-Discrimination Act* (2013) sounds fair and balanced, ENDA actually affords special rights for homosexuals and transgendered individuals. It forbids employers from factoring into their managerial decisions negative consequences of employee behaviors in the workplace, and it allows the federal government to impose on employers what the free market can work out itself.¹²⁹ Plus, it makes it illegal for organizations or small businesses with fifteen or more employees to – “fail or refuse to hire (or to discharge) any individual, or otherwise discriminate against any individual because of such individual’s actual or perceived sexual orientation or gender identity” – based on identities that (unlike race or gender) are subjective, self-disclosed, and “self-defined.” Notice the words, “perceived sexual orientation” and “self-defined.”

- 2010s—Enforcement in the Global Village

NAMBLA openly campaigns to eliminate age of consent laws. And in 2011 the State Department spent \$300,000 promoting homosexual activism in Cuba, where Raul Castro’s daughter, a trained sexologist, led an "LGBT" parade in Havana and maintained that Uncle Fidel (who locked up homosexuals for being public menaces) was, in fact, a closet gay-rights advocate.

Concluding Thoughts

The first ten amendments to the U.S. Constitution (Bill of Rights) delineate specific rights reserved for U.S. citizens and residents. Protected by the Constitution, civil rights include freedom of speech, but apparently no longer for conservative speakers on college campuses, where student hecklers routinely disrupt lectures. Discrimination that interferes with equality of opportunity in education is unlawful yet, in sync with the gay agenda, teachers willfully refuse to speak on the National Day of Silence and thereby halt instruction. Although gays enjoy freedom from discrimination on the basis of sexual orientation, Christians no longer enjoy the same on the basis of religion. Case in point: At taxpayer expense, one can retell the *Passion Play* from the gay perspective, but try telling Harvey Milk’s story from a traditionalist’s point of view, and see

what that gets you!

Discrimination that interferes with employment is unlawful, yet small business owners such as Barronell Stutzman are threatened with potential bankruptcy for basing private business decisions on religious convictions. Because ex-NAACP leader Rachel Dolezal identified as black doesn't make her black, anymore than a self-defined gender identity makes it so; but now it is illegal for organizations or small businesses with fifteen or more employees to discriminate based on the whim of some subjective self-identity.

Discrimination that interferes with housing is unlawful, yet two heterosexual women were severely punished for declining to welcome a lesbian roommate into their home when, in reality, it was the lesbian who presumed to interfere with their established household – not the other way around. Immunities are legal protections that prevent hindering another's enjoyment of life, yet Miss California Carrie Prejean and Boy/Girl Scouts suffered the negative impact of viewpoint discrimination merely for applauding a “morally straight” lifestyle.

Looking past their own ambivalence, nine robed justices – on June 26, 2015 – settled the matter regarding the constitutional right to gay marriage and associated federal benefits. The threat to churches, schools, and nonprofits will turn on this ruling, and it matters culturally, demographically and religiously. Marriage is rightly viewed as a privilege and responsibility, not an arbitrary civil right. In fact, for thousands of years, legal union in marriage has been the norm embraced worldwide by all civilized cultures. Homosexual unions may well be “sustainable,” but failing to meet the required birth rate would imperil our culture and all that's good about it. Of course, the issue is larger than birth rates, but as the Western world is experiencing demographic decline, the point at least needs to be acknowledged.

Most importantly, to prohibit personally held convictions of conscience is to violate the *Establishment Clause of Free Exercise*. Journalist Emily Belz fears, “A decades-long philosophical shift in U.S. law schools and courtrooms is enshrining consensual adult sexual expression as the ultimate American right, even above religious rights.”¹³⁰

In less than a decade, the LGBT community's sway over the political narrative in our country has grown as fast – if not faster – than its membership. Admittedly, the America of my childhood is lost, its culture shattered. This core issue will decide if, in fact, it is lost forever.

¹ Debra Rae. *ABCs of Cultural –Isms: Bible Truth or Grave Consequences* (Enumclaw, WA: WinePress Publishing, 2003). 56-59.

² Debra Rae. *TRUTHTalk Beyond the Sound Bite* featuring Dr. Marlene McMillan (BLOGTalk Radio, 2 June 2015). Link: <http://www.blogtalkradio.com/debra-rae/2015/06/02/language-of-the-culture-war-hegelian-dialectic> (Accessed 16 June 2015).

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- ³ Values-free, culturally inclusive, and gender-neutral language is memorialized in the *Official Politically Correct Dictionary and Handbook* (1993).
- ⁴ Thibodaux, David, Ph.D. *Beyond Political Correctness: Are There Limits to This Lunacy?* (Lafayette, LA: Huntington House Publishers, 1994).
- ⁵ Dr. Marlene McMillan. *Mountains of Deceit: How the Dialectic Process has Infected the Culture* (USA: Liberty View Media, 2011). 7-23.
- ⁶ Jack Wright, Jr., Attorney at Law. *Freud's War with God: Psychoanalysis vs. Religion*.
- ⁷ Rosaline Bush. *The Kinsey Legacy* (CWA: *Family Voice*, October 1997).6-14.
- ⁸ 2 Timothy 3:1-7.
- ⁹ Vanessa Warner. *Kids and Sex: The Kinsey Connection* (CWA: *Family Voice*, June 1997). 4-18.
- ¹⁰ Saul Alinsky. *Rules for Radicals*. (New York: Vintage Books, 1971).
- ¹¹ Debra Rae. *ABCs of Globalism: A Vigilant Christian's Glossary* (Lafayette, LA: Huntington House Publishers, 1999). 128-132.
- ¹² Genesis 3:1ff.
- ¹³ Mental Health Issues Among Gay, Lesbian, Bisexual, and Transgender (GLBT) People, NAMI Multicultural Action Center, June 2007.
- ¹⁴ Leviticus 18:1-30.
- ¹⁵ Hays' once-partner Will Geer later went on to portray grandpa on *The Waltons*.
- ¹⁶ Curtis Bowers. *Agenda: Grinding America Down*. (Black Hat Films: MMX Copybook Heading Productions LLC, 2010): Curtis Bowers.
- ¹⁷ Maureen Dowd, *New York Times* News Services. "Turning 'I Dos' Into 'You Can'ts'" (Seattle, WA: *Seattle Times*, 29 November 2008). Local B5.
- ¹⁸ Alan E. Sears, President, CEO and General Counsel, Alliance Defense Fund. *The ACLU vs. America* (Scottsdale, AZ: Alliance Defense Fund, 2007).
- ¹⁹ Erique T. Rueda, "1972 Gay Rights Platform" (Old Greenwich, Connecticut: *The Homosexual Network*, 1982).
- ²⁰ Dr. Stephen Rubin, Associate Professor of Psychology. (Walla Walla, WA: Whitman College, 1987) in concert with the 1978 *McCall's* magazine study.
- ²¹ Ian Bailey. "Judge Rules It Shouldn't Be a Crime to Possess Child Pornography" (*Canadian Press Newswire*, 15 January 1999).
- ²² "Without a biblical worldview, all the great teaching goes in one ear and out the other. There are no intellectual pegs... in the mind of the individual to hang these truths on. So they just pass through. They don't stick." George Barna.
- ²³ Dr. Marlene McMillan. *Mountains of Deceit: How the Dialectic Process has Infected the Culture* (USA: Liberty View Media, 2011). 7-23.
- ²⁴ Charles Colson. *How Now Shall We Live?* (Carol Stream, Illinois: Tyndale House Publishers, Inc., 1999). 1x.
- ²⁵ "Utopia" was coined by Thomas More and used as the title of his 1516 book about an imaginary island.
- ²⁶ www.census.gov (Accessed July 2001).
- ²⁷ "The Longevity of Homosexuals: Before and After the AIDS Epidemic" (*Omega Journal*, 1994). Vol. 29, No. 3.
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²⁸ Pestilence ranks among specific end-time signs foretelling Christ's return (Luke 21:11). Comparable scourges today include Ebola, Lyme and legionnaire's diseases, toxic shock syndrome, and flesh-eating bacteria, among others. Many students of the Bible pair AIDS with the "sudden terror, consumption, and fever that will waste away the eyes and cause the soul to pine away," as described in Leviticus 26:15-26. See, Bennett, William J. *AIDS and the Education of Our Children* (Pueblo, Colorado: United States Department of Education Consumer Information Center, 1987). See, "Horizons," *US News and World Report* (12 January 1987). 60-70. Seem Surgeon General of the U.S. Public Health Service. *Report on Acquired Immune Deficiency Syndrome* (Olympia, WA: Washington State Department of Social and Health Services, 1986).

²⁹ Rosaline Bush. *The Kinsey Legacy* (CWA: *Family Voice*, October 1997). 6-14.

³⁰ <http://newdaydigital.com/It-s-Elementary—Talking-About-Gay-Issues-In-School.html> (Accessed 16 June 2015).

³¹ Demand #55, 1993 *March on Washington*.

³² Debra Rae. *TRUTHTalk Beyond the Sound Bite* featuring Dr. Marlene McMillan (BLOGTalk Radio, 2 June 2015). Link: <http://www.blogtalkradio.com/debra-rae/2015/06/02/language-of-the-culture-war-hegelian-dialectic> (Accessed 16 June 2015).

³³ Thibodaux, David, Ph.D. *Beyond Political Correctness: Are There Limits to This Lunacy?* (Lafayette, LA: Huntington House Publishers, 1994).

³⁴ Nina George Hacker. "Homosexuals in the Workplace: Equal Rights or Special Rights?" (CWA: *Family Voice*, October 1996). 22-27.

³⁵ In a new ABC Family television series, "Becoming Us," an ordinary Middle America teenager, Ben, learns his dad is transitioning into a woman, Carly. Ben's girlfriend, Danielle, introduces Carly to her father, who's also transgendered. "Becoming Us" is produced by Ryan Seacrest, Eugene Young, Rabih Gholam, and George Moll for Ryan Seacrest Productions, as well as Paul Barosse.

³⁶ Nina George Hacker. "Homosexuals in the Workplace: Equal Rights or Special Rights?" (CWA: *Family Voice*, October 1996). 22-27.

³⁷ L. Vincent. "CANADA: Parliament OKs a Law to Criminalize Speech deemed "anti-gay" (*World*, 8 May 2004). 33.

³⁸ Dr. Marlene McMillan. *The Five Pillars of Liberty* (Fort Worth, Texas: Liberty View Media Colophon, 2011). 171.

³⁹ A reaction against modernism, postmodernism originated with the Enlightenment, when many intellectuals announced autonomy from God. This clean break demanded that "truth" be found in human reason alone. To make sense of reality, postmodernists believe in no grand metanarrative—that is, no big story. For this reason, truth is perceived as nothing more than a social or personal construction. It is more often than not self-serving. Without God and His Plan, reality dissolves into paltry bits and pieces (Isaiah 14:12-20; Ezekiel 28:11-19).

⁴⁰ H.R. 1915 amended title 10, United States Code, to provide that consensual sexual activities between adults (adultery and sodomy included) shall not be in violation of the Uniform Code of Military Justice, which act may be cited as the "Anti-Hypocrisy Act of 1997." Throughout the 1980s, its sponsor Rep. Barney Frank (Democrat, MA) reportedly allowed his male, live-in lover to run a homosexual prostitution ring from his Washington, D.C., home.

⁴¹ Through Tricare, the Defense Department-run managed care system for active-duty personnel and dependents, the Pentagon sponsored "a health advice line that tells military callers it is OK to be gay and that homosexual couples make just as good parents as traditional families," according to a story in *The Washington Times*. See, Rowen Scarborough, "Pentagon Line Gives Advice on Gay Life." (*The Washington Times*, 2 March 1999). A1.

⁴² Marian Wallace. "The Mainstreaming of Homosexuality" (CWA: *Family Voice*, May 1994). 4-14.

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- ⁵⁶ Marian Wallace. "The Mainstreaming of Homosexuality" (CWA: *Family Voice*, May 1994). 4-14.
- ⁵⁷ <http://www.newswithviews.com/Rae/debra7.htm> (Accessed 16 June 2015).
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- ⁵⁹ Lynn Vincent. "Daze of Diversity" (San Diego: *World Magazine*, May 2001). 30-31.
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- ⁶⁸ Marian Wallace. "The Mainstreaming of Homosexuality" (CWA: *Family Voice*, May 1994). 4-14.
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A Biblical View of the Obergefell v. Hodges Decision

By Brad Hughes, Fellow with the Centennial Institute.

Note: Brad Hughes provides an interesting overview of God-derived law and social implications in light of the recent US Supreme Court case on same-sex marriages. He uses Scripture and the history of the US system, demonstrating that America's founders had a grounding within the Christian culture. Conversely, Western judicial systems are now cementing decisions based on the cultural changes of our day. Time will tell how this decision is played out in the community, through activism and lobbying actions, and in other aspects.

The SCOTUS (Supreme Court of the United States) decision on Obergefell v. Hodges is a clear indicator that our judicial system is badly broken, a clear reminder that the court opposes the Judeo-Christian foundations upon which the nation was founded, and it is a clear omen that more moral and legal confusion is on the way in America.

The judicial system is broken because it has moved much faster than the population in legalizing same sex marriage.

- 25 states have legalized same sex marriage through judicial action.
- 12 states have legalized same sex marriage through their legislatures (or a vote of the people), and 13 states have not legalized same sex marriage.

Clearly, the judicial system is in a rush to judgment in leading the way regarding same sex marriage.

The biblical worldview regarding the law is now a minority view. The moral law reflects the nature and order of God. Civil law is established by the state. England and America have historically based their system of law on natural law, or the idea that God's moral law has been revealed in the hearts and conscience of men.

The biblical argument for the law goes as follows.

- There is a moral law (everyone knows it is wrong to torture babies for fun, etc.)
- The moral law requires a moral lawgiver.
- The moral lawgiver is God.

God provides man an ordered legal system based upon good judges (Exodus 18:13-16, 23:1-8 and Deuteronomy 1:16-17, 19:15-21). God tells us in Micah 6:8, "...to act justly, and to love faithfulness, and to walk humbly with your God." Of course, God will judge all those in rebellion as described in Acts 17:31.

Dostoevsky said "If there is no God, all things are permissible. If all things are permissible, there is no right and wrong."

Thomas Aquinas systematized Christian natural law theory. Through the influence of philosopher John Locke and legal theorist William Blackstone, natural law became the bedrock of America's constitutional republic. Natural law was practiced throughout America until the

1920's whereupon it was replaced by positive law (the idea that laws could be made by man independent of God.) Natural law comes from God's general revelation of the world around us and is embedded in our conscience. The Declaration of Independence recognized this truth when Jefferson referenced "...the laws of nature and nature's God." He also recognized that man "was endowed by the Creator with certain inalienable rights."

Civil law should reflect the underlying natural law. The truth is all civil laws legislate morality (even speed limits imply a moral right to life). Everyone in politics — conservatives and liberals, Republicans and Democrats — are trying to legislate morality. Important questions to ask regarding the relationship between morality and the law are:

- 1) Whose morality should be legislated?
- 2) Does God's law matter?
- 3) Which worldview dominates the electorate, the elected, and the appointed in formulating these laws?
- 4) What happens when we legislate immorality?

SCOTUS has made bad decisions in the past.

The US Supreme Court, arbiter of US law, has made many and significant mistakes in the past. The court has ruled that slaves were 3/5 of a man, declared that murder of the unborn is legal, and forced Americans to buy a product (Obamacare). The US Supreme Court ruled that a dream home had to be destroyed via eminent domain so a city could put in businesses for tax purposes in the *Kelo v. City of London* decision. The city couldn't get the financing, the home was destroyed and the area is now a trash dump. King Ahab and Jezebel, in a similar "eminent domain" case, went further in seizing Naboth the Jezreelite's land in 1 Kings 21 whereupon God promised to kill King Ahab because government stealing and murder is wrong in God's eyes. God is sovereign over the rulers and kings of nations, e.g. Proverbs 16:9-10, Proverbs 21:1, Daniel 2:21, and Romans 9:17.

Other western courts have made significant mistakes. The German Supreme Court ruled that Jews were not persons, therefore their extermination was not against the law. History teaches that when biblical morality and the law diverge, significant disruption follows. What will happen to a nation if all three branches of government abandon the Judeo-Christian worldview and the electorate becomes a secular majority? Secularists reject absolute morality and seek to establish laws that emphasize tolerance rather than conduct. This is legislating immorality. Sociological history (Sorokin and Unwin) tell us that societies inevitably fall when they abandon traditional marriage and families.

The founders used the Bible, Locke, Montesquieu, and Blackstone more than any other source when drafting the nation's foundational documents.

They used the Psalms, Isaiah, and Deuteronomy more than any other book in the Bible. They clearly embraced natural law and the fallen nature of man as the Declaration of Independence, Constitution, and Bill of Rights were drafted. This is why there are two legislative bodies, three different branches, an executive veto, a distribution of powers between a national and many state governments, an understanding that God was the creator who endowed our rights, a constitutional republic instead of a democracy, the role of advise and consent, the principle of the consent of the governed, war can only be declared by Congress, and that government could not establish a religion, etc.

John Milton, 17th century poet and polemicist, said "So many laws argue so many sins."

He would be shocked to know there are approximately 1.5 million federal laws and regulations in the United States. There are 18,000 new regulations since President Obama took office according to the Federal Register. Executive orders, recently cited as a strategy to be used by the President to thwart an uncooperative Congress, can only make it worse. The quantitative excess (the number of laws) in conjunction with the qualitative deficiency (pursuit of moral relativism) assures that America is far down the road of moral disorder.

Good law is based upon God's unchanging character.

Thomas Jefferson wrote, "Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God?" The record of history and the Bible (see Romans 1) confirm that the consequences of moral rebellion to natural law never ends well. Psalm 75:7 says, "It is God who judges: He brings one down, He exalts another." For those who reject God and His moral law, it is useful to recall Nahum 1:3, "The Lord is slow to anger but great in power, the Lord will never leave the guilty unpunished."

Homosexuality is not designed. It is behavioral and developmental.

Equating behavioral rights demanded by the LGBT community to the civil rights movement in America is a category mistake. Homosexual behavior can be changed, race can't be changed. Homosexuality may be multitudinous in causation.¹ In his 1980 work *Overcoming Homosexuality*, Robert Kronmeyer stated: "With rare exceptions, homosexuality is neither inherited nor the result of some glandular disturbance or the scrambling of genes or chromosomes. Homosexuals are made, not born 'that way'." I firmly believe that homosexuality is a learned response to early painful experiences and that it can be unlearned. For those homosexuals who are unhappy with their life and find effective therapy, it is curable.² Finally, homosexual advocacy groups cite the argument for civil rights as support for their position despite the fact that the civil rights movement was predicated upon physical differences (race and sex) rather than the psychological differences of homosexuality. Many civil rights advocates of the 1960's have expressed opposition to the idea that homosexuality is a civil rights issue due to its behavioral attributes.

Harvard neurobiologist Simon LeVay published a landmark study in 1991 in the journal *Science*. Many homosexuals cite that study as a defense of the gay gene argument. However, LeVay himself rejected that proposition when he stated "It's important to stress what I didn't find. I did not prove that homosexuality is genetic, or find a genetic cause for being gay. I didn't show that gay men were born that way... [which] is the most common mistake people make in interpreting my work. Nor did I locate a gay gene in the brain..."³

Further, the evidence that homosexuals can change is overwhelming. Paul wrote in 1 Corinthians 6:9-11 to the people in Corinth that some were homosexual but no longer were. A study published in *Psychological Reports* (2000) reported that 34% of homosexuals shifted their orientation to heterosexuality.⁴ Drs. Jones and Yarhouse reported that 15% of homosexuals in their study (published in the 2007 *Journal of Sex and Marital Therapy*) changed to heterosexuality.⁵ Dr. Jean-Martin Charcot (father of modern neurology) reported that the homosexual can become heterosexual. Dr. Sigmund Freud reported successful sex change preference through psychotherapy treatment in the 1930's. Wilhelm Stokel in the 1930's, Frank Caprio and Albert Ellis in the 1950's, Russell Monroe and Edward Glover in the 1960's, Irving Bieber in the 1970's, Karolynn Siegel in the 1980's and Houston MacIntosh in the 1990's all

conducted sexual preference conversion studies and reported significant and successful homosexuality behavior conversion to heterosexuality. The evidence is overwhelming that homosexuality is both behavioral and reversible.⁶

The SCOTUS decision on Obergefell paves the way for erotic rights to trump religious rights.

A new Gallup poll shows that 16% of Americans now support polygamy, a marriage construct outlawed during the Civil War.⁷ Pedophilia has now been removed as a mental disorder in the current *Diagnostic Statistical Manual* (DSM)-5 published by the American Psychiatric Association.⁸ The DSM-5 is approximately 1,000 pages and lists 297 mental disorders. One of the disorders is gender dysphoria where those afflicted experience dissonance due to their gender at birth being contrary to the one to which they identify. Bruce Jenner is an example.

Gender rights will quickly emerge on the heels of the Obergefell decision, as will other aberrant behaviors. Over time, the DSM will be removing formerly aberrant disorders as they become legitimized and organized into new advocacy groups. One of the possible outcomes arising from the confused Obergefell decision is that the gender rights community will argue for same shower facilities for those who are different sexes but the same gender.

We can thank the SCOTUS for the moral confusion that is certainly coming. The only question is when such gender rights eventuate. Since pedophilia has been dropped from the DSM-5, it would come as no surprise to see pedophiliacs organize for their rights. The Greek government added pedophiles, exhibitionists, and kleptomaniacs to the list of disabled people entitled to state benefits.⁹

History will not be kind to the Roberts Supreme Court.

In many ways, the court is an embarrassment to those who still believe in the Judeo-Christian worldview. More importantly, the court has become a catalyst for social decline and a lightning rod for political change. Time is running out for traditional American society and those with a Judeo-Christian worldview who do not register, do not vote, and do not care what has become of our exceptional nation.

¹ *Homosexuality: use of scientific research in the church's moral debate*. p.53 (Downing Grove, IL IVP Academic) Stanton L. Jones.

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³ David Nimmons "Sex and the Brain" *Discover Magazine* March 1994. p.64.

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⁵ Ibid. p.39

⁶ Ibid.p.40

⁷ www.politico.com/story/2015/06/poll-polygamy-suicide-human-cloning-support-118485.html

⁸ www.huffingtonpost.com/2013/11/01/dsm-pedophilia-mental-disorder-paraphilia_n_4184878.html

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FAST FACTS ON SOCIO-SEXUAL CHANGE

During the past number of months, the winds of sexual revolution have intensified across the Western world. Here are a few important stories and points to consider.

Different Numbers

We've all heard the numbers – 10% of the general population is same-sex oriented. Sometimes higher percentages are pitched, suggesting that LGBT (Lesbian, Gay, Bi and Transgender) affirmation is larger than previously realized. These percentages are regularly thrown around on television and through other media sources, and have become lodged in our cultural thinking. However, a 2013 survey by the US Department of Health and Human Services provides new insights as to the number of people in America who identify as homosexual. Released through the *National Health Statistics Reports*, July 15, 2014, it was discovered that the more scientifically derived numbers do not align with the culturally generated percentages.

Responding to the following options – are you gay/lesbian, straight, bisexual, something else, or “I don't know the answer,” the conclusions were telling.

“Among all U.S. adults aged 18 and over, 96.6% identified as straight, 1.6% identified as gay or lesbian, and 0.7% identified as bisexual. The remaining 1.1% of adults identified as ‘something else’ (0.2%), selected ‘I don't know the answer’ (0.4%), or refused to provide an answer (0.6%). After classifying as missing data and dropping from the analyses those cases with responses of ‘something else,’ ‘I don't know the answer,’ and refused, the percentage of adults who identify as gay or lesbian and bisexual remained unchanged, and the percentage of adults who identify as straight increased slightly to 97.7%”

American Dollars Bought-and-Paid for Same-Sex Ireland

In May, Ireland became the first country to accept same-sex marriage through a general referendum. Other nations and some US states had made same-sex decisions preceding the Irish vote, but this was the first time a general population had directly cast in favor of homosexual marriage. Progressive Ireland, we were told, had defeated the old and closed-minded ways of traditionalists. The broader Christian community and the Catholic Church, in particular, would have to rethink its opposition to same-sex coupling.

Of all the nations in the world, Ireland could pride itself on being so forward – a “little island with the big voice,” was one message on social media.

But it wasn't Ireland that won the day for same-sex marriage. It wasn't uniquely Irish at all. Rather, it was the funding and political support provided by the New York based Atlantic Philanthropy that arguably tipped the balance.

GLEN, the powerful and vocal Gay Lesbian Equality Network – Ireland's leading homosexual advocacy group – was, up until ten years ago, a small organization. According to Atlantic Phi-

lanthropy: “up to 2005, GLEN was essentially a voluntary organization with a single funded post working on gay HIV strategies.” And then Atlantic came along and injected large monetary resources into the operation, which further opened channels for other entities to contribute funds. American greenbacks were being used to challenge and change another nation’s domestic life.

Atlantic also supported, to a lesser extent, three other same-sex advocacy groups and projects: Marriage Equality, Transgender Equality Network Ireland, and LGBT Diversity. In total, over \$11 million US dollars were funneled into empowering the voice of GLEN and other similar-minded groups from 2004 to 2013. And this doesn’t include the millions more given to the Irish Council for Civil Liberties, which was firmly on the “yes” side of the referendum.

Atlantic’s report, *Catalysing LGBT Equality and Visibility in Ireland*, noted the following.

“Atlantic’s LGBT cluster grantees hired specialist staff to engage with mainstream agencies, government departments, trade unions, and professional bodies to secure policy commitments and changes to practice. The grantees also improved the skills of local LGBT groups so that they could advocate...”

In the space of a few short years, gay-lesbian-transgender attention went from relative obscurity to becoming a front-and-center issue in Ireland – thanks, in no small part, to the direct support given by Atlantic Philanthropy.

Flummoxed by the lack of Irish interest in the domestic change-agent activities of Atlantic, *Irish Times* columnist, Breda O’Brien, called the action “a slick, elite movement of highly educated professionals funded from abroad... we were skillfully manipulated.” Breda, writing before the vote, asked, “Can American money buy an Irish referendum?”

Sadly, the answer is “yes.”

Epicenter Indiana

In March, the Government of Indiana and pro-family organizations found themselves facing a hostile backlash from LGBT pressure groups and from corporations in support of gay-lesbian-bi-transgender choices. After passing the Religious Freedom Act, a guide for government involvement in issues pertaining to religion and private businesses – and which never mentioned homosexuality or gender – the State became a lightning rod for the vehemence of same-sex advocates.

Apple, which sells its computers to despotic Middle Eastern countries known to publicly execute gays, was “deeply disappointed” in the new law. The CEO of PayPal suggested that companies should re-evaluate business ventures in Indiana. Salesforce, Angie’s List, NASCAR, the National Basketball Association, Gen Con, and Eli Lilly – among many others, including the Disciples of Christ – expressed outrage against the law. Cities such as New York and San Francisco boycotted city-funded travel to the state. The governors of Washington, New York State, Vermont and Connecticut put similar travel bans in place.

Moreover, because of hyped media attention, pro-family Christian business owners found themselves marked for LGBT backlash – even receiving death threats – all in the name of “tolerance.” In the end, the law was “fixed” in a way that supported LGBT concerns. But in so doing, it opened the door for future, organized LGBT attacks – channeled through the regulatory power of the State – against Christian business owners.

Indiana, known for its quiet mid-western charm, became the epicenter of a social and spiritual earthquake.

More Than Civil Rights

Same-sex acceptance in society is more than just an issue of “civil rights.” In fact, people of all stripes share the same civil rights in our developed, Western nations – regardless of sexual preference, gender, color, religion or social status. So what’s going on? Spiritual transformation.

Dr. Peter Jones, author of *The God of Sex: How Spirituality Defines Your Sexuality*, notes the following.

“Homosexuality... has become a program for social engineering, and an all-consuming ideology. Hear Paula Ettelbrick: ‘Being queer is more than setting up house, sleeping with a person of the same gender, and seeking state approval for doing so... Being queer means pushing the parameters of sex, sexuality, and family, and in the process transforming the very fabric of society.’ T.E. Schmidt begins his book *Straight and Narrow?* by describing homosexuality as ‘an issue so important that it increasingly appears to be the battleground for all the forces seeking to give shape to the world of the next century.’ Publicly accepted, state-recognized, socially normalized homosexuality sees itself as a necessary contribution to the spirituality of the culture. Chris Hinkle of Harvard University argues that ‘Homosexuality makes its moral case, not merely its civil-social rights. It must show the deep spirituality of homosexual love’.”

Reminding the reader of the historical connection between sexual change and spiritual transformation, Dr. Jones explains, “Pansexuality brings in its wake pantheistic religious paganism for only pantheism offers religious justification for pansexism.”

See Romans 1 and note the correlation between “worshiping creation” – a pantheistic act – and sexual transformation. One goes with the other.

Obviously, there’s more going on than just “civil rights.” **FC**