

Chapter 12: Miscellaneous Articles, Essays and Draft Documents by Dr. Lively

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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 sepulchres 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.