

The Rise of the GayGB and the Pink Inquisition



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The Rise of the GayGB and the Pink Inquisition

By Christine Mc Cafferty with Taryn Lourens and Peter Hammond

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Second, expanded and updated version
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ISBN: 978-0-6399567-2-5

WARNING: *Certain sections of this book may contain material unsuitable for children
and sensitive readers. For purposes of documentation, endnotes may refer to websites
that contain sexually explicit material.*



Acknowledgements

We are grateful to the Africa Christian Action team for their support of us, and their dedication to the cause. Thank you also to those who helped with information, research and feedback and all who were involved in the proof reading. The creativity in the layout and cover design is valued. May God bless every one of you for your investment in this project. Thanks ultimately go to Him who is our Joy, our Sustainer, our Wisdom and our Vindication.

Endorsements for *The Pink Agenda*

“**The Pink Agenda** is one of the most readable and comprehensive books ever written on the challenge that homosexuality poses to society and to its own practitioners. Before public officials approve any more “gay” affirming laws, they need to read this. The sections on health risks alone would give anyone pause before promoting homosexual behaviour as a ‘civil right.’”

- **Robert H. Knight**, Director of the Culture and Family Institute, Washington DC and author of *Homosexual Activists Work to Lower the Age of Sexual Consent*.

“The authors of **The Pink Agenda** have allowed the facts to speak for themselves. Every advance for the homosexual agenda is a further crack in the already weakened family structure. For those who are shocked by some of the details about homosexual behaviour, let us hope that this will be a rude awakening for them to support campaigns aimed at upholding family values.”

- **Rev. Fano Sibisi**, President of Christians For Truth International

“Somebody once said that tolerance is the virtue of people who do not believe in anything. I could not agree more. Having had the dubious honour of incurring the wrath of the homosexual lobby for merely questioning Cape Town Tourism’s right to promote the city as “the premier gay tourism destination”, I have come to the conclusion that never before in our nation’s history has it become so necessary to understand that the conflict between the Biblical Christian and the Secular Humanist worldviews is essentially a battle to shape the minds of society, and ultimately the moral climate of our future.

Be sure that you are fully informed about the threat we face as humanism encroaches on areas of life we once considered sacred and safe. This book gives a comprehensive and startling insight into the insidious and often depraved world of homosexual activity. It lifts the lid on the covert operations of the homosexual lobby, the havoc it has wreaked internationally and its nefarious agenda for South Africa. Let this book equip and encourage you to stand strong for Biblical morality and righteous living.”

- **Errol Naidoo**, Family Policy Institute

“The authors are probably in for a lot of flack for being brave enough to speak with authority on a subject where political correctness is considered more important than truth. However, **The Pink Agenda** will empower those who are sexually confused with the hope that they are not condemned to a life over which they have no control. Secondly, it gives Christians valuable

information to expose the lie about “sexual orientation”. Thirdly, **The Pink Agenda** provides irrefutable academic research, with hundreds of references, on which authorities (lawmakers and the justice system) can make sound decisions.”

- **Rev. Kjell Olsen**, Deputy President of Christians For Truth International

“Very seldom in history do we find such mischievous spiritual and political opportunism as amongst the rebellious perverse pink, and very seldom in history do we find such a book, written for the strategist, the scholar and the avid reader who confess Jesus as their Saviour. It is extremely well researched and well written.”

- **Dr Robbie Cairncross**, President of Family Alliance International (SA)

“This is a well written and factually well researched book. The statistics are shocking and the information revealed is profoundly disturbing. It is a very timely book for a South African society adrift from any clear source of moral authority other than its own whims. This warning and the implications for our society are made frighteningly clear. It is time for the church to fight back, with truth, with courage and with compassion. This book will help us all in that task and we are greatly indebted to the authors.”

- **Dr Neil Beatson**, Medical practitioner and pastor in the Church of England in South Africa

“This book is a must for any thoughtful South African. Christine Mc Cafferty has done an intensive study, faithfully documenting the homosexualist movement and its agenda. Anyone who is concerned about the future of our children, our families, our society and even Western civilisation, will be well advised to read this book. As the first step in winning a battle is understanding the nature of the conflict in which we are engaged, as well as the enemy whom we are opposing, it is absolutely necessary to inform ourselves by reading this book if we are to defeat the homosexualist onslaught in our day.”

- **Alison Shortridge**, Director of Theocentric Christian Education

“There can be little doubt that the South African Constitution offers little or no real protection for the innocent and those who choose to obey God. Instead, it seeks to protect those who kill the innocent and unborn and those who commit what is an abomination before God. According to Romans 1 the homosexuals and lesbians have been given over to their lusts because they refuse to want to know God. Those who even (only) endorse these abominations are taken to be equally guilty. I congratulate the authors for their vision and thank them for their labours in researching and revealing **The Pink Agenda** for South Africa. May this work serve its

Endorsements

purpose of helping South Africa to turn from its wicked ways and resultant death, back to the God of abundant Life!”

- **Advocate Fanus Louw**, Member of the Christian Lawyers Association





The Rise of the GayGB and the Pink Inquisition

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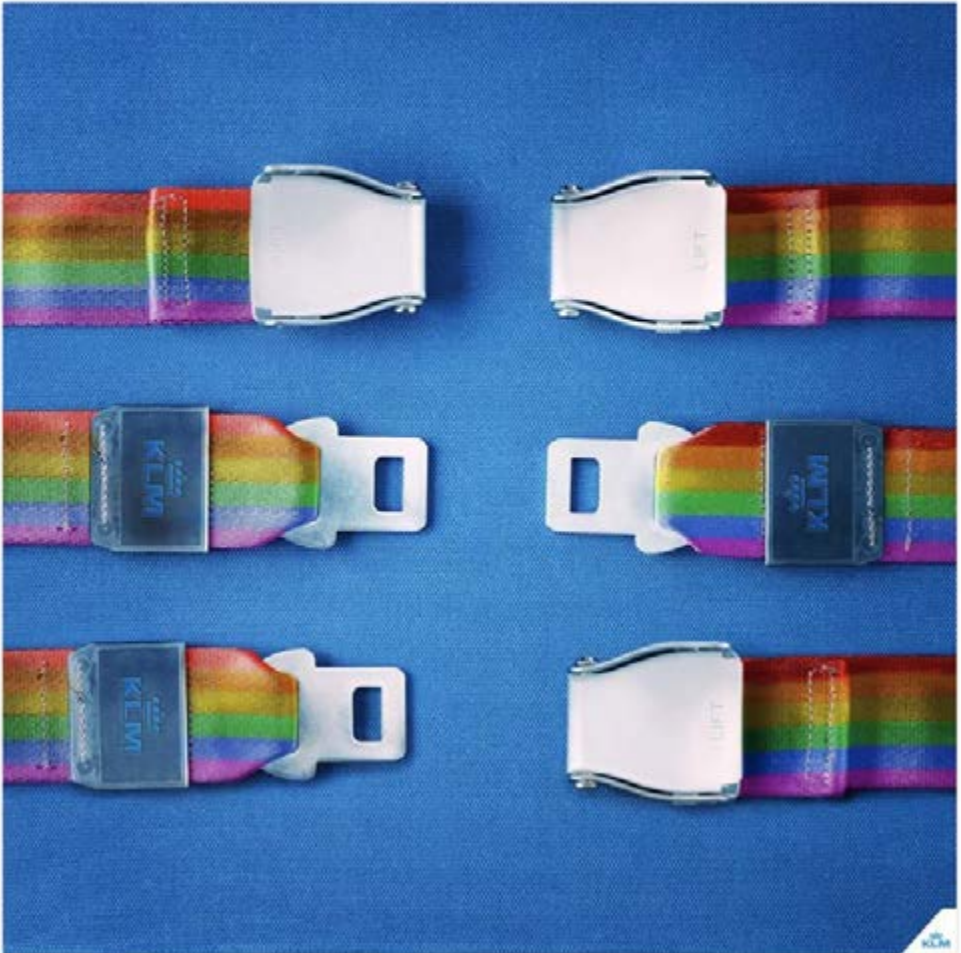
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Foreword by Rachel Tingle

British Christian journalist and Author of *Gay Lessons: How Public Funds are used to promote Homosexuality among Children and Young People*

Back in 1990 I was hosting two South African Christian ministers in London. As I drove them to a meeting in the city we passed through Haringey, a London borough which in the 1980s had been at the forefront of a campaign by a number of then left-wing controlled local councils to promote homosexuality using taxpayers' money. I told them how in 1986 Haringey had set up a Lesbian and Gay Unit with a staff of six on salaries of £17,000 each, part of whose task was to develop 'heterosexism' awareness training courses to be attended by council employees, particularly those involved in education and the youth service.

I told them too how the council had then gone on to set up projects specially designed to promote "positive images" of lesbian and gays throughout the school curriculum, from nursery school age upwards. Parents in the area had fought back, and with the help of Christians in journalism, including myself, and Parliament we had managed to succeed in getting legislation to prevent public money from being used to promote homosexuality amongst young people in this way. But it had been a bitter fight and we saw it as only a temporary victory - the gay agenda would continue to be promoted in many ways until society reached the point when it would make no distinction whatsoever between heterosexuality and homosexuality, and indeed the idea that heterosexuality is in any way the 'normal' sexuality would be regarded as the creed of bigots and oppression, like racism.

They were appalled. "Your poor city; your poor country," they said, "we do not have anything like that in South Africa." Well that may have been true in 1990 but, as this excellent and comprehensive survey by Christine Mc Cafferty and Peter Hammond shows all too clearly, it is true no longer. During this last decade, as South Africa has come out of her political and cultural isolation, so the floodgates have been opened to -let us call it what it is- the current depravity of the West.

When, in 1985, I started my own survey into the gay agenda, I had little idea what the homosexual lifestyle really involved. My research frequently shocked and sickened me, as no doubt it has shocked and sickened Christine and Peter, and will shock and sicken many who read this work. They should not be put off reading it because of this. It is essential we understand what the homosexual lifestyle is really like, and what the gay agenda seeks to achieve, in order to have the courage and determination to fight it.



Introduction

Dr. Peter Hammond,
Director, Christian Action Network

Freedom of speech and toleration of dissent are a fruit of Christianity. Homosexual activists have used this freedom of speech to promote their pink agenda to the exclusion of any other. The homosexual lobby is jealous for the loyalty and approval of all. No longer satisfied with freedom or tolerance, they now demand approval, funding and conformity. Some even demand prosecution of dissenting voices.

If you think that the homosexual agenda will not affect you or your family you are wrong. As this book, **The Rise of the GayGB and the Pink Inquisition** documents, homosexualists want to transform the very fabric of society, they want to homosexualise the schools and the next generation and they want government funding (your taxes) to do it.

Unfortunately, many in the homosexual movement are intolerant of any views opposing their own. Name calling is a poor alternative to debate and those who dare to disagree with the pink agenda are liable to be labelled as “bigots”, “homophobes” and worse. Like economic freedom, intellectual freedom is good, necessary and healthy. We need a free and open debate on the homosexual agenda.

- Does medical science support the claim that homosexuals are born that way and cannot change?
- Are homosexuals really just wanting *the same rights as everyone else* or are they after special rights and privileges?
- What would be the economic implications for businesses and taxpayers if homosexual *partnerships* were entitled to the same benefits as marriages?
- What are the health risks involved in homosexual and lesbian activities?
- Why do people involved in homosexuality and sodomy have an average life expectancy almost half that of other people?
- Why are they 24 times more likely to commit suicide than other people?
- Why are so-called “committed” homosexual relationships and partnerships so short lived and unfaithful?
- Why are those involved in homosexuality 10 to 20 times more likely to sexually molest a child than so-called “straights”?
- Does the homosexual agenda actually include the lowering of the age of consent for sex and sodomy with children, especially boys, and the normalisation of paedophilia?
- Does the homosexual agenda involve using schools as gay recruitment centres?

- Does the homosexual agenda aim to threaten freedom of speech and freedom of belief even in churches and other religious institutions?

All these questions and issues are clearly dealt with and well documented in this book.

The homosexualists' own writings make it abundantly clear that, as part of a vast social engineering project, the pink agenda will not settle for the deviant being declared normal. They insist that the normal must be declared deviant. The stated goal of radical homosexualists is to force all of society -beginning in primary schools- to conform to sexual deviancy.

The gay agenda strategy is first to pose as “victims of discrimination”, but once their special rights have been achieved, their goal is to move away from a defensive “victim” argument to an offensive “social constructivism” role that attacks the traditional family and attempts to redefine the basic building block of society. By demanding government funding and public (even church) sanction of homosexuality, homosexualists are attempting to force their beliefs on all of society. Even more than this, they are trying to win unrestricted access to schools (and scout groups) to promote their perverse behaviour.

As one American lesbian teacher put it: *“the state courts must be used to force school districts to disseminate accurate information about homosexuality. Starting in the Kindergarten, again, and working its way all the way through High School. **This is war!**”*¹

SA homosexual academic, A. Pantazis, in *Lesbian and Gay Youth in Law* (2000) advocates “*gay subject matter*” being introduced into all courses in SA schools, not just health and sex education . The goal, he says, is to “*make lesbian and gay students feel positive about their homosexuality and stimulate them to imagine lesbian/gay identities and lives for themselves.*”

In Holland, homosexualists have managed to have the age of consent for sex lowered to include even 12-year-old children. The North American Man/Boy Love Association (NAMBLA) is a homosexual organisation that advocates sex with “consenting” minors. Some are promoting the work and goals of NAMBLA in South Africa, to legalise sex with children. A South African judge was elected to the Constitutional court even after he edited a book that positively describes stories of young boys being molested by men.

Those who are convicted of the need to oppose these, and the many other demands of the pink agenda, are likely to be subjected to much abuse and even legal harassment at the hands of the pink inquisition.

According to South Africa's Draft Lesbian and Gay Rights Charter, *“It shall*

Introduction

be unlawful to discriminate against lesbians and gay men in churches, mosques, temples, synagogues or other places of worship...it shall be unlawful to promote ...teachings that present the notion of lesbian/gay behaviour as being sinful."

If this seems far-fetched to you, then consider the facts: a pastor in Sweden was jailed for preaching a sermon on Romans 1 ²; a billboard stating what the Bible says about homosexuality was ordered to be removed in New York³; a Christian TV channel in Britain was fined for broadcasting an advertisement which was critical of the homosexual agenda⁴; a Dutch politician faced prosecution for condemning homosexuality⁵; Judge John Farrell was pressured to resign from the Bench because he occasionally helped at the Boy Scouts (who do not allow homosexual scoutmasters)⁶; Betty Sabatino was fired from her job at a Texas bank for asking at a staff meeting why the company was planning to give benefits on the basis of sexual behaviour⁷; a Christian social worker lost his job for refusing to attend a "diversity" seminar⁸; a Pittsburgh University Resident Assistant lost his job for refusing to wear a "gay rights" badge on his jacket⁹. These are not just isolated cases of gay intolerance, but a growing trend.

Homosexuals enjoy all the rights every citizen does, including: the right to life, privacy, opinion, speech, association, to own property and to vote, etc. The issue is not having the same rights as everyone else, but having special rights - privileges. In South Africa, the only country in the world to explicitly grant special protection to people who indulge in sodomy and homosexuality, this is of special concern. The Promotion of Equality Act and Prevention of Unfair Discrimination Act of 2000, grants homosexual activists virtually a blank check when it comes to implementing their agenda.

Even more than wanting taxpayer funding for their propaganda and recruitment campaign in schools, the homosexualists want to redefine the social institution of marriage. All the major religions in South Africa, including Christianity, Islam and Judaism teach that homosexuality is a perversion. Every religious and ethnic group in South Africa accepts that marriage should be a lifelong commitment between a man and a woman.

Marriage is the basic building block of society. It provides stability, nurture, training and protection for the next generation. That is why marriage has always been protected in law. Any undermining of this foundational institution will have disastrous and far-reaching implications for civilisation.

We need to stand up and speak out against the radical homosexual agenda and we need to build strong families.

The Rise of the GayGB and the Pink Inquisition

1. *Gay Rights Special Rights*, Jeremiah Films.
2. *Discrimination or Not, Amen*, Cape Town, Oct 1994.
3. www.ReligionToday.com, March 10, 2000.
4. *EVCHAT*, 10 March, 2000.
5. *ILGA Bulletin*, 2/98.
6. *The Other Side of Tolerance: Victims of Homosexual Activism*, Washington DC: Family Research Council.
7. *Ibid*, p 7.
8. *Ibid*, p 14.
9. *Ibid*, p 27.



Glossary and Abbreviations

Homosexualist: A person who, whether he practises homosexual acts or not, promotes the notion of homosexuality as a moral and social equivalent to heterosexuality as a basis for social policy and laws. Many heterosexual people are therefore homosexualists. Many self-described homosexual people are not homosexualists. Similar to homosexual activists, but activists have usually worked within the context of a homosexual rights organisation.

Pederast: A physically mature man who engages, or desires to engage, in sexual activity with boys, usually around the age of puberty. Pederast derives from the Greek *paed*, meaning boy, and *erastis*, meaning lover, and is an age-old tradition among men practising homosexuality. Self-defined “boy-lovers” who have formed “children’s rights” organisations include NAMBLA (North American Man/Boy Love Association) which has links in South Africa.

Paedophilia (pedophilia U.S.): Sexual attraction to children or adolescents or sexual activity with children or adolescents by adult men and women.

Words used by homosexualists:

Closeted or in the closet: Being secretive about involvement in homosexual practises and sodomy.

Coming out: A person telling family and friends about their homosexual activities.

Cruising: The practice of homosexual men picking up other men, usually strangers, ‘rents’ (male prostitutes) or ‘rent-boys’ (younger than ‘rents’) for sodomy or other homosexual activities. Cruising usually takes place at known cruising spots and public toilets.

Gay: Used to describe homosexuality positively, a gay person is regarded by homosexualists as a “liberated” homosexual who is open about his or her homosexuality and feels good about it.

Heterosexism: The preference for normal sexual and family relations over homosexual relations. This word is used by homosexualists in an attempt to equate the disapproval of homosexuality with racism or sexism.

Homophobia/homophobic: The belief that laws and public policy should not grant special privileges to people on the basis of homosexual behaviour. The word is used by homosexualists in an attempt to equate concerns about homosexual behaviour and its consequences with hatred and fear of people caught up in a homosexual lifestyle.

Straights or baby-makers: Names used by homosexuals for people who do not engage in homosexual activities (heterosexuals).

Transgendered or transsexual person: A person who enjoys dressing up or behaving as a member of the opposite sex. They may believe that they were born in the 'wrong' body. Cross-dressing is dressing up and acting as a member of the opposite sex.

Abbreviations

AIDS: Acquired Immunodeficiency Syndrome

APA: American Psychiatric Association

HIV: Human Immunodeficiency Virus

ILGA: International Lesbian and Gay Association

LGBT or lgbt: Lesbian, gay, bisexual, transsexual people

NCGLE: National Coalition for Gay and Lesbian Equality. An organisation focused on winning special rights for LGBT people in South Africa.

(Formerly known as OLGA, now known as the **Lesbian and Gay Equality Project.**)

OLGA: Organisation for Lesbian and Gay Action

PPASA: Planned Parenthood Association of South Africa

STDs: Sexually Transmitted Diseases



GayGB and PINK INQUISITION

The Soviet Union's Secret Police – the KGB – was a vicious persecutor of Christians who opposed communism. Millions of Christians were investigated, interrogated, tortured, imprisoned and murdered for failing to comply with political party orders, or for failing to pay homage to the Dictator of the Soviet Union at the time. 50 Million were sent to freeze, or starve to death in the 1200 concentration camps, many in Siberia. The KGB also used “Active Measures” disinformation to discredit critics and undermine “enemies of the Soviet state”.

Today, homosexual activist bullies – “the GayGB”, are the rising KGB of the West – a force of radical homosexuals whose aim seems to include desensitising, intimidating, silencing and prosecuting Christians for their beliefs on marriage and morality. All over the world, Christians are being targeted, bullied and prosecuted for believing what the Bible teaches about the institution of marriage, sexuality and family.

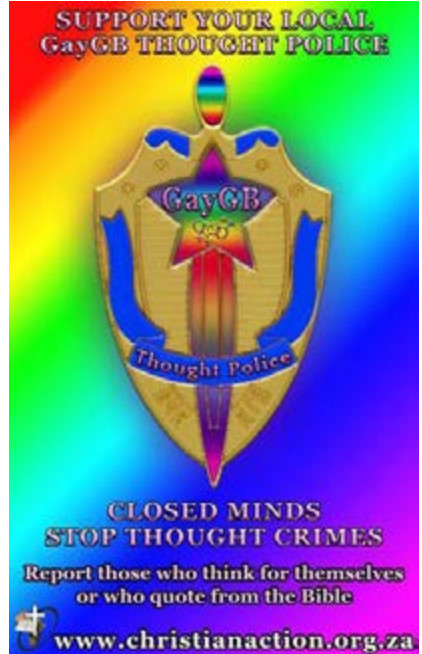
A New Inquisition

Here we highlight a selection of serious cases in South Africa, Sweden, Germany, the United Kingdom, America and Canada of Christians harassed, or prosecuted, for expressing their thoughts and beliefs about homosexuality.

SOUTH AFRICA

Court Case That Could Threaten Church Autonomy

On Tuesday, 21 August, the long-awaited case of ***Gaum vs Dutch Reformed Church of South Africa*** (“the DRC”) was finally heard by a full bench of the Pretoria High Court. The judges heard a full day of argument by the various Counsel for the Applicants (LGBT members of the DRC), the Respondents (the DRC), the Commission for Gender Equality (“CGE” – the *first amicus curiae* in the matter), the Minister of Home Affairs and the Alliance Defending the Autonomy of Churches in South Africa (“ADACSA” – the second *amicus curiae* in the matter). At the time of this publication





going to print, the Court reserved judgment, which could take a while to come out. While it is difficult to say – and only time will tell – which way the Court will lean, it is very possible that in any event this will not be the end of the road because the losing party will likely consider an appeal to a higher court.

The case before the Court, concerned the 2016 decision by the Dutch Reformed Church (“DRC”) Synod, to reverse its 2015 decision removing the celibacy requirement for homosexual ministers and permitting its ministers to solemnise same-sex civil unions (should they so choose). At the hearing, Counsel for the various parties presented legal technical arguments on why the 2016 decision – both from a procedural, and a substantive/constitutional, point of view – should, or should not, stand. (www.forsa.org.za)

Freedom of Speech Under Attack at UCT

A Christian University of Cape Town (UCT) student was suspended from the Student Representative Council (SRC) in June 2015 for expressing her Biblical beliefs on her personal Facebook page. Zizipho Pae, a final year Economics and Statistics student and Vice-President of the SRC at UCT, joined millions of people around the world by posting her opinion on her Facebook page in response to the



recent US Supreme Court ruling that legalised same-sex “marriage” in all 50 states in America. She wrote, “*We are institutionalising and normalising sin. God have mercy on us.*” The backlash to her brief post went beyond irrational. Homosexual activists at UCT launched a vicious tirade of hate and intimidation against her that defies description. Ironically, the attackers demand tolerance!

Blasphemy and Pornography

Homosexual pornography and the most depraved anti-Christian blasphemy was posted on her Facebook page. She was also personally threatened, insulted and vilified in most despicable ways.

Vandalism and Intimidation

Her SRC office was trashed. Scriptures pinned on her office walls were ripped off and stomped on. Semi-naked homosexual activists photographed themselves in her office in lewd poses. Despite the awful abuse and intimidation of Zizi, UCT management have repeatedly and publicly expressed their commitment to protect LGBTI “rights”, but not the rights of Christians! UCT’s management apparently took no action against those perpetrating the harassment and appalling criminal attacks against Zizipho Pae. But they have suspended *her* for her Biblical convictions.



Double Standards

In 2009, UCT featured the most appalling blasphemy of the name of Jesus Christ in their annual “Sax Appeal” charity magazine. When they were challenged, they defended the students responsible for the blasphemous outrage - by appealing to the “free speech” protections in the constitution. Alarming, a Christian student at UCT expressing her Biblical beliefs on her personal Facebook page is not found worthy of similar “free speech” protections. In fact, she is being threatened with expulsion! This is blatant and outrageous anti-Christian discrimination. Homosexual students and every other group are allowed to freely express their thoughts and opinions at UCT. However, Christians do not seem to enjoy the same rights, or respect, at UCT. Members of the SRC Executive and a group calling themselves the Queer Revolution demanded Zizi retract and apologise for her Biblical statement. She could not in good conscience do so. The Student Representative Council (SRC) meeting at UCT (21 July 2015) to discuss Zizipho Pae’s suspension from the SRC, was nothing short of a kangaroo court.

Prejudicial

Christians at the meeting reported that the SRC members seemed biased against the Christian viewpoint from the start. They report that the Christian viewpoint was interrupted and shouted down by a mob of intolerant homosexual activists, reducing their speaking time. This mob

had already met with the SRC President on Monday to demand Zizi's removal. The LGBTI group protested that the SRC President was not fit to chair the meeting (because he was not agreeing with them), and accused him (and another white Christian who spoke in support of Zizi) of racism! Because of the intimidation and chaos, the SRC President eventually adjourned the meeting and left. The meeting continued in his absence and a motion was tabled for Zizi's expulsion. The motion was accepted with 7 votes for expulsion, 0 against and 1 abstaining. Zizi was thus 'expelled' from the SRC with immediate effect. This surely must be a violation of SRC meeting Rules of Order as the Chairman had adjourned the meeting and was not present for this ruling.

Freedom of Speech on Campus

The only positive step that prevailed at the meeting, was when Christian supporters of Pae handed over a petition of four thousand signatures supporting her Constitutional rights. The petition also points out that no UCT or SRC rules, or laws of South Africa, were broken by Pae's Facebook post.

Victory!

In response to the unlawful SRC ruling, Pae asked the Vice Chancellor to intervene. In a letter to Zizipho Pae, the UCT Vice-Chancellor stated that the decision to expel her from the SRC was found invalid and that she must be re-instated. Despite this delayed justice, (a simple action that he should have made six weeks before), this was a great victory for religious freedom and free speech in South Africa. (www.forsa.org.za)

“But Peter and John answered and said to them, ‘Whether it is right in the sight of God to listen to you more than to God, you judge.’” Acts 4:19

Guesthouse Owners Targeted

On 24 June 2014, the Equality Court in Bellville ruled that it was in the interest of the parties, and in the interest of justice, that the dispute between the homosexual couple and the Christian owners of House of Bread Guest House in Wolseley, at this point be referred to an agreed institution for conciliation, mediation or negotiation. The Christian owners of The House of Bread Guesthouse in Wolseley, Western Cape, were hauled



before the Equality Court in Bellville for choosing not to host a gay couple in their home in November 2013. The court hearing followed an investigation by the SA Human Rights Commission (SAHRC) following a complaint by the gay couple after they were declined a room at The House of Bread guesthouse. In Court, the Magistrate pointed out that, on the facts as agreed between the parties, it is clear that the Christian owners already on a previous occasion when the issue first arose and before legal proceedings were instituted against them, were desirous to amicably resolve the matter, but that the homosexual couple was not interested. (www.forsa.org.za)

Freedom of Association at Stake

A ruling in favour of the homosexual couple would have set a negative legal precedent for Christians taking a stand on their Biblical convictions on homosexuality. The guesthouse owners would have been forced to donate money to a homosexual lobby group. (FOR SA Report, www.gatewaynews.co.za, 26 June 2014.)

Bloemfontein Christian Training Centre Targeted

A Christian arts training centre in Bloemfontein has been found guilty of human rights violations for discriminating against homosexuals, the SA Human Rights Commission (SAHRC) ruled on 8 April 2013.

Thought Control

The SAHRC has recommended that the Creare Training Centre amend its constitution to accommodate diversity and attend “*sensitisation workshops*” conducted by the Institute for Social Justice and Reconciliation Studies at the University of the Free State, in collaboration with the South African Council of Churches.

Freedom of Religion

The Department of Justice ordered the SAHRC to investigate alleged anti-homosexual discrimination by the centre, following media reports that it claims in its prospectus that it can cure gay students and that if they refused treatment, they would be expelled. The centre responded by publishing a statement on its website saying it does not discriminate against anybody and offers a wide range of part-time courses to students irrespective of the race, religion or sexual orientation. It says that students considering its fulltime Bible School course, which accounts for less than 0.5% of its student component, are required to commit to pursuing a Biblical lifestyle that includes a heterosexual view on human sexuality. According to its policy statement, the centre is available to offer ministry support, in the form of Biblical teaching, prayer and encouragement to students who want to change their sexual orientation. (Andre Viljoen, 9 April 2013, www.gatewaynews.co.za.)

Church Ordered to Pay R87 000 Fine for Firing Gay Music Teacher

The Pretoria High Court ruled that the NG Kerk Moreleta Park discriminated against a gay music teacher (2008). Johan Strydom was fired from the church's arts academy because of his unrepentant sexual orientation. The church argued that Strydom set a bad example for his students by being involved in a gay relationship but Judge Deon Basson said it was not part of his job description to be a role model for Christianity. The church was ordered to apologise to Strydom and to pay R87 000 to "compensate for his loss of dignity and income". (www.mybroadband.co.za)

AMERICA

Ordered to Create Dating Site for Homosexuals

Neil Clark Warren, the Christian founder of the popular dating site eHarmony, was sued by a homosexual man because his website did not provide for homosexual dating. In 2008, Warren was ordered by the New Jersey attorney general to create a dating site for homosexuals. If he refused, he would not be allowed to operate in the state at all. The company sadly gave in to the demands of the homosexuals and launched a separate homosexual dating website. (BCNN1 Editors, www.blackchristiannews.com, 10 February 2014.)

Fined For Refusing to Design a Gay-Themed Cake

In 2013, the Oregon Bureau of Labor and Industries ruled that Aaron and Melissa Klein, the Christian owners of Sweet Cakes by Melissa, violated civil rights laws when they refused to design a cake for a lesbian wedding. They were fined \$135,000 as "compensatory damages for emotional, mental, and physical suffering." They were also slapped with a gag order that prohibits them from speaking

Bake My Damned Cake



publicly about their refusal to participate in, or design wedding cakes, for same-sex unions.

The Kleins appealed to the Oregon Court of Appeals,

which upheld the \$135,000 order. The Kleins then appealed to the Oregon Supreme Court, arguing that the state's high court needed to "determine whether entrepreneurs in Oregon can exercise their freedoms of speech, religious exercise and conscience; and whether due process will protect them against bias and prejudice by ideologically motivated adjudicators." In June 2018, the Oregon Supreme Court declined to consider the case of Sweet Cakes by Melissa, offering no explanation.

Baker Wins Victory in Supreme Court

In 2012, a gay couple visited Masterpiece Cake shop in Colorado, owned by Jack Phillips, to order a cake for their same-sex wedding. Jack explained to the couple that he unfortunately does not create cakes for same-sex weddings because, for him, that would mean that he was giving his personal endorsement to,



and actually participating in celebrating, something which is contrary to his most deeply held beliefs. He however offered to sell them any other type of cake they wanted, such as a birthday cake. For Jack, it was the *"kind of cake, not the kind of customer, that mattered"* (as Justice Gorsuch put it). The couple filed a discrimination complaint against Jack in terms of the State's Anti-Discrimination Act (which is Colorado's equivalent to South Africa's Equality Act) with the Colorado Civil Rights Division, who found Jack guilty. This decision was upheld all the way up to the Colorado Court of Appeals.

The Supreme Court's Decision

The Supreme Court in the United States, agreed to hear Jack's appeal. The seven-judge majority reversed the decision of the Colorado Court of Appeals. Their reason for doing this, was because they held that Jack's case was never heard in an unbiased forum (rather than because they had done the much-needed exercise of balancing the above two competing rights).



In America, the First Amendment guarantees that laws must be applied in a way that is neutral towards religion. The federal states therefore have a duty to not base laws or regulations on hostility to any religion or religious viewpoint.

Having found blatant evidence of hostility and bias against Jack and his sincere religious convictions and beliefs, all the way up from the Colorado Civil Rights Commission through to the Colorado Court of Appeals, SCOTUS concluded that Jack's right to have the Commission proceed in a manner that was neutral and tolerant towards his religious beliefs, had been infringed. The Court therefore limited its analysis to the State agencies' reasoning and finding fault with this, reversed their decision.

Importantly, SCOTUS held that the government has no role in deciding (or even in suggesting) that a person's religious convictions are legitimate or illegitimate, further stating that: "*the Constitution protects not just popular religious exercises from the condemnation of civil authorities. It protects them all.*" (www.forsa.org.za)

Photographers Targeted



The New Mexico Supreme Court ruled (22 August 2013) that two Christian photographers, Elaine and Jonathan Huguenin, who declined to provide their services at a homosexual union ceremony, violated the state's Human Rights Act. (BCNN1 Editors, www.blackchristiannews.com, 10 February 2014.)

Florists Targeted

The Washington state attorney general filed a lawsuit against Barronelle Stutzman, the owner of Arlene's Flowers & Gifts, when she declined to provide flowers for a homosexual *wedding*. Barronelle Stutzman has served and employed people who identify as homosexual for her entire career. Despite this, the American Civil Liberties Union and the



Washington Attorney General claimed that she was guilty of unlawful discrimination when she acted consistent with her faith and declined to use her creative skills to beautify the same-sex ceremony of a long-time customer and friend for his same-sex *wedding*. (Alliance Defending Freedom, www.adflegal.org)

On February 18, 2015, Benton County Superior Court Judge Alexander Ekstrom ruled that she had violated the state's anti-discrimination law in both cases. In July 2017, Alliance Defending Freedom petitioned the U.S. Supreme Court to take up Barronelle's case. In June 2018, the Court sent the case back to the Washington Supreme Court, after vacating that court's decision and instructing it to reconsider her lawsuit in light of the decision in *Masterpiece Cakeshop v. Colorado Civil Rights Commission*.

Couple Threatened for Refusing Gay Wedding Ceremony



In Iowa, Dick and Betty Odgaard, the Mennonite Christian owners of Görtz Haus, an art gallery, restaurant and wedding venue located in a former church building, declined to give a homosexual couple permission to hold their "*wedding*" ceremony at the location. The Odgaards were forced to pay \$5,000 to the gay couple. They also received threatening phone calls and e-mails from angry homosexuals, and the resulting media slander and boycotts caused them to need to close their business. They decided to stop hosting wedding ceremonies for all couples rather than abide by a government mandate that they accommodate same-sex ceremonies, but the remaining business activity was not enough to keep their doors open. (The Becket Fund for Religious Liberty, www.becketfund.org).

Pro-Family Groups Labelled "Hate Groups"

Several dozen army active duty and reserve troops were told during a mandatory military training session in Mississippi (October 2013) that influential pro-family groups such as American Family Association are now classified as "*domestic hate groups*". (www.lifesitenews.com)

Walt Disney World Threatens Boy Scouts Funding

In March 2014, Walt Disney World (Orlando, Florida) said they would stop funding the local Boy Scouts chapter unless the group allows open homosexuals to serve as Scoutmasters. The Scouts have claimed that it would open themselves up to ruinous lawsuits if any scoutmasters sexually abused scouts in their care.

On May 23, the Boy Scouts approved a resolution saying that “no youth may be denied membership in the Boy Scouts of America on the basis of sexual orientation or preference alone.” Then on 13 July 2015, the Boy Scouts of America Executive Committee unanimously approved allowing gay adults to serve as scoutmasters. These policy changes have caused many parents to instead enrol their children in the Royal Rangers or Trail Life USA (TLUSA), Christian alternatives created by scouting leaders. (www.lifesitenews.com)



Family Research Council Security Guard Shot By Gay Terrorist

In 2012, a homosexual activist walked into the Family Research Council Headquarters in Washington and said “*I don’t like your politics*” and opened fire on a security guard. Despite being shot in the arm, the guard managed to wrestle the gun away before anyone else was hurt. The 28-year-old terrorist, Floyd Lee Corkins, said in a videotaped confession that he hoped the atrocity would make a statement against the people who work in that building “*with their stance against gay rights...*”



BRITAIN

Couple Receive Death Threats After Refusing Homosexual Couple



The Christian owners of the bed-and-breakfast Chymorvah House in Cornwall, England, Hazelmary and Peter Bull, received death threats and were sued after refusing to provide lodging for a homosexual couple. After a legal trial resulted in them having to pay \$6,000 in fines, they decided to close down their business.

Bakers Lose Appeal to GayGB Court Ruling

Ashers Baking Company in Belfast, Northern Ireland, have lost their appeal to a ruling, which said that the business broke the law by declining to decorate a cake with a *support gay marriage* campaign slogan.

In 2015, they were fined for refusing to ice the slogan “Support Gay Marriage” on to a cake ordered by a campaigner to mark International Day Against Homophobia. They were charged with discrimination under the

Equality Act (Sexual Orientation) Regulations 2006. The McArthur family, who own and run Ashers, said they could not fulfil the order because it conflicted with their Christian beliefs about marriage being between a man and a woman. They declined the order not because the purchaser was homosexual, but because they did not wish to be associated with the political statement expressed in the slogan.

**BAKE
THE
CAKE**



Speaking after the ruling Mr Daniel McArthur said they were “extremely disappointed” with the outcome and that they would be taking advice from their lawyers on whether they can further appeal the judgement. “This ruling undermines democratic freedom. It undermines religious freedom. It undermines free speech,” McArthur said.

“We had served Mr Lee before and would be happy to serve him again. The judges accepted that we did not know Mr Lee was gay and that was not the reason we declined the order. We have always said it was never about the customer, it was about the message. The court accepted that. But now we are being told we have to promote the message even though it’s against our conscience. What we refused to do, was to be involved with promoting a political campaign to change marriage law.



“Because we’re Christians we support the current law. And we felt that making this cake would have made us responsible for its message. We wouldn’t decorate a cake with a pornographic picture or with swear words. We wouldn’t decorate a cake with a spiteful message about gay people. Because to do so would be to endorse and promote what was said. The court

said the commission gave the impression it was not interested in assisting the faith community in issues like this. I think a lot of people will agree with that. That’s certainly how we have felt. We’ll have to take advice from our lawyers about whether there is a way to appeal this ruling. In the meantime, other businesses will have to take advice about whether they can refuse orders that conflict with their consciences. Or whether they too may be coerced into promoting other people’s views.”

69-Year-Old Street Preacher Arrested and Charged for Sermon

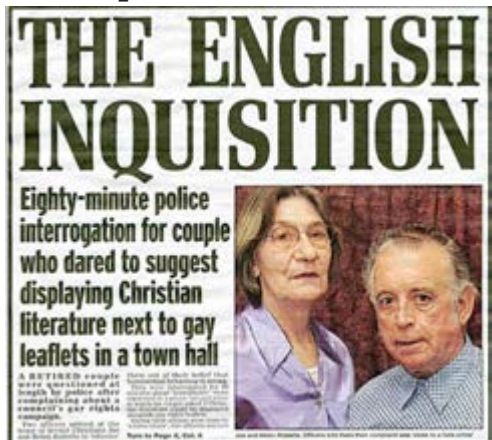
In Bournemouth, 2002, Harry Hammond, a Christian pensioner, was convicted under the public order laws for saying that homosexuality was immoral. Mr Hammond, 69 at the time, was preaching in Bournemouth town centre holding a sign bearing the words, “*Jesus Gives Peace, Jesus is Alive, Stop Immorality, Stop Homosexuality, Stop Lesbianism, Jesus is Lord*”. But a crowd of around 40 people who disagreed with his preaching forced him to the ground where some people poured mud and water on him. When two police officers eventually turned up at the scene it was the Evangelist who was arrested and charged. No violent members of the crowd were arrested. Mr Hammond died the following year.

Street Preacher Held for 19 Hours by Police

Greater Manchester Police accused 57-year-old John Craven of public order offences after two teenage boys approached him in September 2011 and asked what he thought of homosexuals. Mr Craven responded by quoting the Bible’s stance on homosexuality, but said that “*whilst God hates sin He loves the sinner*”. The teenagers then kissed in front of him and taunted him with suggestive sexual acts. Mr Craven was arrested by Police Constable Alistair McKittrick for a public order offence, after the pair told the officer they *felt insulted* by Mr Craven’s comments. He was not offered food until, after almost 15 hours, he was given a bowl of cereal and a microwave meal following a complaint to the police from his friend. Mr Craven, who has been street preaching for seven years, said: “*I never intended to cause anyone harassment, alarm or distress. In fact, quite the opposite. I preach the Gospel which means good news and the love of God for all.*” Thankfully, Mr Craven has now received £13,000 as compensation for wrongful arrest, false imprisonment and breach of his human rights.

Pensioners Interrogated by Police for Opinions

In 2005, Christian pensioners, Joe and Helen Roberts, were subjected to an 80-minute interrogation by police because they had expressed opposition to their local council spending public money on ‘gay rights’ projects. No criminal offence was committed and yet the police refuse to apologise for their intimidation of people over their opinions.



Violence at Parliament

In 1998, when the House of Lords voted against reducing the homosexual age of consent, gay rights activists outside Parliament became violent. Protesters scuffled with the police and jumped barricades in a bid to get inside and confront Peers. Some, including Archbishop Donald Coggan, were insulted, jostled and threatened. Christian campaigner Baroness Young, had to be protected by police.



CANADA

Guesthouse Owners Fined for Not Accommodating Homosexual Couple

The British Columbia Human Rights Tribunal has fined the owners of a now-closed Riverbend Bed and Breakfast \$4,500 for declining a gay couple a reservation in 2009. Les and Susan Molnar, the former owners of Riverbend B&B, in Grand Forks, British Columbia, cited religious convictions for why they could not agree to rent a room to Shaun Eadie and Brian Thomas. (www.lifesitenews.com)



SWEDEN

Swedish Pastor Locked Up for Preaching on Romans One



A Swedish pastor, Rev. Ake Green, in 2005, was charged with inviting *hatred against homosexuals* after a sermon urging Christians to show homosexuals “*deep respect*” and offer them the “*grace of Jesus Christ.*” He called sexual immorality, including homosexuality, a “*cancerous growth*” in society. He was convicted and sentenced to one month in jail. The Swedish Supreme Court acquitted him on appeal.

Purifying the Church

Just as God uses persecution to both purify and revive the Church in countries where Christianity is illegal, so God will use this issue of homosexual activism and state bullying to purify His Church in the West. Those



who refuse to bow or bend to “Caesar’s” demands, will, like Daniel and his friends, “... ***shine like the brightness of the firmament, and those who turn many to righteousness, like the stars forever and ever.***” Daniel 12:3

“Who will rise up for Me against the evildoers? Who will stand up for Me against the workers of iniquity?” Psalm 94:16

Taryn Lourens



THE GAY MAFIA BEHIND THE SEX ABUSE CRISIS IN ROMAN CATHOLICISM

The sex scandals tolerated and covered up for so many years within Roman Catholic institutions are indeed terrible scandals. However, there is an even bigger scandal behind it.

Gay Mafia Reign of Terror

Father Edwin Palka, a Roman Catholic parish priest in



Tampa, Florida, writes that there is a gay mafia at work within Roman Catholicism to *“punish, humiliate and blackmail decent, God-fearing priests”*, if they threaten to blow the whistle on the endemic cycle of abuse within the Roman Catholic system. *“Many people still do not understand just how evil the activist homosexual priests and bishops are... they cannot possibly grasp the hellish depths to which these clergy will go to persecute, lambaste, punish, humiliate and blackmail anyone who stands in their way, or threatens their way of life.”* Father Edwin Palka writes that the gay mafia is carrying out a reign of terror on *“good priests who teach the truth about homosexuality.”*

Disproportionate Dominance

An associate professor of Religious Studies at John Carroll University warned that, in the United States’ Catholic churches, the percentage of priests who are homosexual could be as high as 50%. That would be roughly sixteen times more than the percentage of gay men in the general population.

Homoheresy Promotes and Protects Predators

Father Dariusz Oko, in his 2013 essay on Clerical Homosexuality: *“With the Pope Against Homoheresy”* reported that homosexual priests and bishops have abused seminarians, teenagers and children and that there was a gay mafia at work within Catholicism protecting these predators. In an interview with Life Site News, he reported: *“About 30 to 40% of priests and 40 to 50% of bishops in the USA have homosexual inclinations.”*

GayGB Secret Files Abused by Pink Inquisition

Palka reports that the gay mafia’s power over future priests begins in seminary. Students who enrol with the intention of being trained to be priests, are required to provide a great deal of personal details, including their history with chastity, sexual activity, criminal activities and their

fears, dreams, hopes and concerns. The longer a student stays in seminary, the thicker his file grows. It continues to grow after his ordination, as the highly centralised Catholic hierarchy maintains files on each of their priests and members that could only be rivalled by the KGB of the Soviet Union. Much of this information is in the hands of the GayGB and Pink Inquisition, which often abuses this confidential information for nefarious purposes.

Entrapment and Blackmail

Palka lays out various real life scenarios, such as: A priest who struggles with his own homosexual urges, wanting to remain chaste and live out his vows of chastity, can be manipulated by homosexual bishops and set up to fail. *“Suppose a priest’s file reveals that as a teen he was sexually abused by an adult male. As a result of this formative abuse, he struggled with homosexual desires as an adolescent and into his early adulthood, but always remained chaste. Once ordained as a priest, he spoke out fervently against the acceptance, promotion and legalisation of homosexual activity and other sins. His homosexual activist bishop, knowing his past, makes him a Boy Scout Chaplain, where he will be working closely with the bishop’s handpicked and openly active homosexual lay diocesan Scout leaders, hoping and even encouraging him to finally fail and fall to his boyhood abuse giving in to his homosexual desires to sexually abuse one, or more, of the scouts.”*

Set up to Fail in Honey Traps

“It is not just homosexual priests who can be manipulated in this way. A heterosexual priest who has been sexually active before being ordained and who dares to speak out against homosexuality, could similarly be assigned to be the chaplain of a girls high school, in a hope that he would succumb to temptation.”

Palka writes that the Gay mafia are not at all above exploiting the seal of the confessional to threaten and manipulate decent priests into silence



and even to pick up other priests to commit homosexual acts with them. *“These men know the way the church works and they use that knowledge for their own evil ends... they have embraced evil. There is a huge difference between a weak man striving for holiness and a man who has sold his soul to the devil.”*

The Growing Scandal

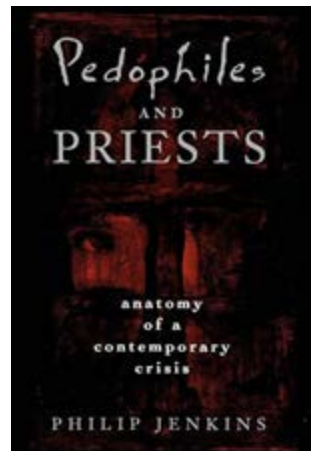
There were some accusations of molestation by Catholic priests, dated back to the 1950s. Significant media attention began to pick up these scandals in the 1980s, particularly in the United States and Canada. In 1995 when the Archbishop of Vienna stepped down amidst sexual abuse allegations, the issue began to grow with stories emerging in Argentina, Australia and elsewhere. By the late 1990s, revelations began of widespread historic abuse in Ireland. A church commission report, in 2004, revealed that more than 4,000 Roman Catholic priests in America had faced sexual abuse allegations in the previous 50 years. These cases involved more than 10,000 boys. A 2009 Report in Ireland found “*sexual and psychological abuse*” endemic in Catholic-run schools and orphanages. In June 2018, a former Vatican diplomat was sentenced to 5 years in prison for possessing child pornography.

Grand Jury Investigation in Pennsylvania

An American Grand Jury Report noted a pattern of homosexual predation in the US Catholic church, beginning in seminaries and culminating in the College of Cardinals. The Grand Jury’s opening statement: “*There have been other reports about child sex abuse within the Catholic church. But never on this scale. For many of us, those earlier stories happened someplace else, someplace away. Now we know the truth: it happened everywhere.*” At least 300 predator priests are named in the Grand Jury Report, accused of committing horrific sexual abuse over seven decades. The number of their victims is estimated at least 1,000. The harrowing 887 page document is a result of a two year Grand Jury Investigation into widespread sexual abuse of children within six dioceses of the Catholic church in Pennsylvania.

Pornography and Paedophilia

In the overwhelming majority of cases, the delinquent clergy, were homosexual predators preying on adolescent, or young adult, males. The victims were frequently older boys, or seminarians. For example, Father Mauro Cautela purchased homosexual pornography on church computers. Cautela’s rectory computer was overflowing with homosexual pornography, which was used to groom young boys and prepare them for abuse. Most of the priests investigated targeted post-pubescent teenage boys, normally between 15 and 17 years old. Father Paul Spisac possessed homosexual and sadomasochistic pornography, including images of him and two 15 year old boys.



Homosexual Epidemic in Honduras

In Honduras, 48 seminarians wrote to the bishops in July, protesting a “homosexual epidemic” in the seminary. This followed months of allegations involving homosexual abuse of seminarians by the auxiliary bishop, Juan Jose Pineda.



Chile Crime

In Chile, all 34 bishops were summoned to Rome after revelations of a gay priest sex-ring, involving bishops and superiors. All 34 Roman Catholic bishops in Chile offered to resign in the wake of the child sex scandal and cover-up.

Cardinal Abuse

Theodore McCarrick, retired Cardinal Archbishop of Washington DC, was forced to step down after seminarians and priests accused him of decades of homosexual predation. McCarrick called those under his charge: “nephews” and asked them to call him “Uncle Ted.”

Homosexual Predators Deny the Sinfulness of their Actions

In 2002, the John Jay College of Criminal Justice studied the crisis of priestly sex abuse in the US and produced its report in 2004: “80% of the abuse at issue was of a homosexual nature.” Imminent Catholic author, Father Dwight Longnecker, noted that the social and sexual problems have theological roots. “In treating priests who have engaged in paedophilia and ephebophilia, we have observed that these men, almost without exception, suffered from a denial of sin in their lives.”

Utilitarian Ethics Justify Hedonistic Abuse

These abusive priests rejected the church’s teachings on sexual immorality and adopted a “utilitarian sexual ethic.” Above all, the predator priests had “come to see their own pleasure as the highest end and use others – including adolescents and children – as sexual objects. They consistently refuse to examine their consciences, to accept the church’s teachings on moral issues as a guide for their personal actions, or regularly avail themselves of the sacrament of penance. These priests either refuse to seek spiritual direction, or choose a spiritual director, or confessor, who openly rebelled against church teachings on sexuality.”

Wide Gates to Hell

The sexual abuse crisis in the Catholic hierarchy is a criminal scandal, but it also has Theological roots. Almost 500 years ago the great German Reformer, Professor Martin Luther, warned: *“I am much afraid that schools will prove to be wide gates to hell, unless they diligently labour in explaining the Holy Scriptures, engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not constantly occupied with the Word of God must become corrupt.”*



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The Rot Begins in the Seminaries

It is clear that not only does the Roman Catholic church welcome unregenerate students into their seminaries, but teaching the Scriptures and proclaiming the Gospel is hardly any kind of priority for them. Hence, by failing to engrave the Scriptures in the hearts of their students, they become corrupt.

Catholic Civil War

This is also symptomatic of a civil war waging in the Catholic church. On one side are the traditionalists who insist that abuse can be prevented by tighter adherence to church doctrine and on the other side are the liberals demanding that the church cease condemning sexual acts and allow gay priests to step out of the closet.

Does Celibacy Aggravate the Crisis?



Those who believe that the Roman Catholic requirement to have celibate priests is what encourages this abuse need to note that the most sexually permissive environment on earth, Hollywood, is awash in even more horrific scandals. It is not just Harvey Weinstein, there is an entire sub-culture of paedophilia, rape and abuse throughout Hollywood.

Hijacked by Homosexuals



The Roman Catholic church has been hijacked by homosexuals. The situation is similar to the anti-Christian Inquisition of the Middle Ages. Contrary to popular perceptions, the Inquisition was not a group of Christians mercilessly persecuting unbelievers.

The Inquisition was the exact opposite. Reading the Court records of the Inquisitors, such as in **Foxe's Book of Martyrs**, it becomes clear that the inquisitors were by no means Christians at all. They would vindictively condemn to death Christians who believed in, translated, or taught, the Holy Scriptures. Often the inquisitors contemptuously tossed the victim's Bible into the fire to be burned with the martyr.

Anti-Christian Inquisition

Anyone who has read **Foxe's Book of Martyrs**, or similar historical records of the cruel persecutions endured by the Waldensians, the Huguenots and other Protestant reformers, will know that the Inquisition was anti-Christian. The Inquisition occurred at a time of blatant corruption, when priesthoods, bishoprics and even papal seats were bought and sold. There were many ungodly men dominating all levels of leadership in the medieval Roman church. Far from the Inquisition being Christians persecuting non-Christians, the reality is that it was the very opposite. The Inquisition was an anti-Christian persecution of Protestant believers.

A Problem of Criminality

We know from the John Jay Report, 81% of the victims were males, mostly teens. We know that the subclass of predators are almost all male. This is predominantly male on male crime and primarily with teens between the ages of 14 to 17 years old. Those are



the victims. Brad Miner, Senior Editor for *The Catholic Thing*, pointed out that “while many cardinals of the Catholic church are treating the crisis as a public relations problem, it is a problem with criminality.”



The Homosexual Connection

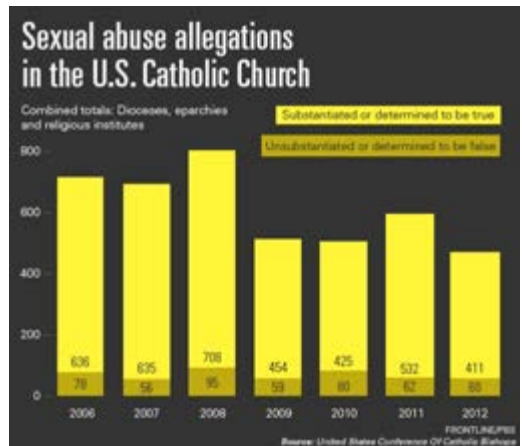
Miner pointed out the homosexual element of the abuse scandal by pointing out that pro-LGBT Jesuit priest and Vatican advisor, Father James Martin, downplayed the problem of abuse in seminaries. “James Martin doesn’t want to hear it, but it is a homosexual problem!” Miner pointed out that the 2005 Vatican document issued under pope Benedict XVI, prohibited declared homosexual men to be admitted to the seminary. Plainly pope Benedict saw that it was a homosexual problem.

Infiltration and Subversion for Social Engineering

However, the same people who continue to put increasing pressure on churches to accept homosexuals for ordination and legalise homosexual “marriages”, are the same people who scream “Abuse!” when many of the very people they have been campaigning for, turn out to abuse the young boys entrusted to their care! **“Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonour their bodies among themselves, who exchanged the truth of God for the lie...”** Romans 1:24-25

GayGB Mafia Protects Predator Priests

Miner cites Sociologist and clergy abuse expert Richard Sipe who estimated that at least 30% of Catholic priests in America have homosexual orientations and amongst bishops, it could be as high as 50 to 60%. “We have to focus on what is the cause of these children, young children, seminarians, continually being abused by predatory priests – and that is what we have to stop. One of the ways of doing this is the disciplining, the firing, of bishops who have been protecting them for decades. This homosexual network that protects and promotes its own is what is causing this continual cycle of abuse in the seminaries, in the rectories, in the sacristies and in the



schools. People are justifiably terribly angry that people sat on this information, that no action was taken, that priests were put back into circulation. It is a day of reckoning for the Catholic church."

A Clear and Present Danger

Liz Yore noted the inappropriateness of the Vatican hosting hundreds of children and young people in Rome this fall, to discuss youth, faith and vocation with the bishops. Considering what has recently come to light in the church abuse scandal, *"We have not even resolved this problem and we are going to be exploiting children at the synod on youth, all to expand the teaching of the church with respect to homosexuality! That is what's up! It has got to be stopped! It is a danger to the children! It is a danger to the church! It is also a danger to the faith!"*

The Word of God

"Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonour their bodies among themselves, who exchanged the truth of God for the lie and worshipped and served the creature rather than the Creator, who is blessed forever. Amen. For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful and receiving in themselves the penalty of their error which was due. And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful; who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them." Romans 1:24-32

Peter Hammond



DOES the US SUPREME COURT'S RE-DEFINITION of MARRIAGE REALLY MATTER?

With the US Supreme Court's decision and the extraordinary pressures to re-define marriage and accommodate the demands by gay activists for homosexual unions to be accepted as "*marriage*", many are asking: *Well, what difference does it make?*

Revolutionary Agenda

Seventeen years ago Africa Christian Action published the landmark book: ***The Pink Agenda – Sexual Revolution in South Africa and the Ruin of the Family***, warning that their agenda was to work towards "*homosexual marriages*". At that time, the gay community vigorously denied that this was their plan.

Radical Social Engineering

The Pink Agenda documented, from the homosexual's own writings, that they have a radical social engineering project, not merely to have the deviant declared normal, but to have the normal declared deviant. The stated goal of radical homosexuals is to force all of society – beginning in primary schools – to conform to sexual deviancy.

Bully Tactics

At the time, the homosexual community denied that they had any intention to attack the traditional family and attempt to redefine the basic building block of society – Christian marriage. Now the homosexual agenda is plain for all to see. Bed and Breakfast owners in Britain targeted for ruinous legal action for recommending a homosexual couple to rather use any of the many other Bed and Breakfasts that had no problems with such conduct. Bakers hounded out of business for preferring not to cater for a homosexual "*wedding*". Christian florists viciously persecuted out of business for preferring not to accept a contract to provide flowers for a homosexual "*wedding*". Pastors prosecuted for preaching what the Word of God teaches in Romans 1, concerning the sin of homosexuality. Adoption agencies targeted for preferring to place children for adoption in homes with a husband and wife, rather than with homosexual live-in lovers. People have been fired from their jobs. Teachers have been kicked out of schools. The homosexual agenda has taken on the role of a bullying inquisition.

Homosexual Imperialism

Whole countries are being bullied by the US State Department and European Union to decriminalise homosexual activity. Foreign aid is being

withdrawn and political pressure exerted on countries such as Nigeria, Malawi and Uganda for their laws upholding traditional marriage.

Privileges for Perverts

Sneak attacks, assertions of victimhood, name-calling and expensive, time-wasting litigation are only some of the weapons being mobilised against those who hold to traditional marriage. It is crystal clear that the Pink Agenda is not about tolerance, but demanding approval and conformity to their perverse agenda. This includes indoctrinating children, even in primary schools, with their perverse propaganda. Pressure will now be brought to bear on pastors to perform same-sex union services and may face litigation if they refuse.

Undermining Both Family and Church

The family is the basic building block of society. Marriage is an institution established at Creation by God. Marriage, a life-long partnership of love between a man and a woman, is a Creation ordinance and a sacrament of the Church. No government has the right to interfere in religious freedom and presume to redefine a Creation ordinance.

Civilisation Itself is at Stake

At its heart, the battle to re-define marriage, to incorporate what God in the Bible condemns as perversion and an abomination, is a war against the family. It is not only a battle for the family, but it is a battle for civilisation itself. Of the 26 civilisations that are recorded in history, none have survived the public tolerance of homosexual perversion. The great Roman and Greek civilisations collapsed when sexual morality was subverted. Homosexual perversion represented the terminal stage of the collapse of these civilisations. Similarly, one can see in the collapse of the Aztec, Mayan and Inca civilisations, the role of sexual perversion in fuelling the collapse of those societies.

“Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth of God for a lie... God gave them over to shameful lusts. Even their women exchanged natural relations with unnatural ones. In the same way the men also abandoned natural relations with women and were enflamed with lust for one another. Men committed indecent acts with other men and received in themselves the due penalty for their perversion... although they knew God’s righteous decree that those who do such things deserve death, they not only continued to do these very things, but also approved of those who practiced them.” Romans 1:24-32

Does the US Supreme Court's Re-Definition of Marriage Really Matter?

Archaeological Evidence of the Destruction of Depravity

A visit to the Archaeological excavations at Pompeii, buried under lava from the volcanic eruption of Mount Vesuvius also documents the prevalence of homosexual perversion in that city before it was entombed in volcanic ash.

“Do not be deceived, neither the sexually immoral... nor male prostitutes, nor homosexual offenders... will inherit the Kingdom of God.” 1 Corinthians 6:9-11

The Catastrophic Consequences of Compromise and Cowardice

If you remain silent and passive while yet another vital foundation for Christian civilisation is imploded, then you will be condemning your children to continue to be bombarded with homosexual propaganda at school and in the media. You may be sure that freedom of thought, freedom of association, freedom of speech, freedom of conscience and freedom of religion will continue to be eroded. Churches will be tied up in time-wasting and expensive litigation and pastors will be fined and imprisoned for refusing to bow before this perverse agenda.

“Who will rise up for Me against the evildoers? Who will stand up for Me against the workers of iniquity?” Psalm 94:16

Love Your Neighbour

We must love our neighbour and reach out to homosexual neighbours with Christian love and concern, sharing the liberating Gospel of our Lord Jesus Christ with them. We cannot submit to this counterfeit marriage movement or stand by while our children are subjected to brainwashing and bullying to declare good and normal what God has condemned as sinful and perverse.



“Woe to those who call evil good and good evil, who put darkness for light, and light for darkness; who put bitter for sweet and sweet for bitter!” Isaiah 5:20

A Battle for Christian Civilisation

This is more than a battle over marriage, it is a battle for the family. It is a battle for religious freedom. It is a battle for Christian civilisation. Even more than that, it is part of the New World Order’s War against God.

“It is for freedom that Christ has set us free. Stand firm, then, and do not allow yourselves to be burdened again by a yoke of slavery... you, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather serve one another in love.” Galatians 5:1,13.

Where the Battle Rages There Your Loyalty is Proved

Dr. Martin Luther declared: *“If I profess with the loudest voice, and clearest exposition, every portion of the Truth of God, except precisely that point which the world and the devil are at that moment attacking, then I am not confessing Christ, however boldly I may be professing Him. Where the battle rages, there the loyalty of the soldier is proved; and to be steady on all the battlefield besides is mere flight and disgrace if he flinches at that point.”*

Peter Hammond



HOMOSEXUAL RIGHTS and INTOLERANCE

How Has Homosexuality Come to be Accepted as ‘Normal’?

In 1970 militant homosexuals disrupted the annual convention of the American Psychiatric Association (APA) with guerrilla theatre and shouting matches. The reason for this attack was that at that time the APA listed homosexuality on the Diagnostic and Statistical Manual (DSM) of Psychiatric Disorders. The DSM lists and defines all mental illnesses and sexual perversions. This classification of homosexuality as a mental illness or sexual deviancy was in line with psychiatric definitions worldwide. Because of this, homosexual activists had declared war on the psychiatric world. In the words of gay activist, Frank Kameny, who grabbed the microphone at a meeting of the APA,

“Psychiatry is the enemy incarnate. Psychiatry has waged a relentless war of extermination against us. You can take this as a declaration of war against you.”¹

The 1970 APA convention was held in San Francisco, infamous as a homosexual capital and early epicentre of the AIDS epidemic. Ronald Bayer, a pro-homosexual psychiatrist, in his book, *Homosexuality and American Psychiatry, The Politics of Diagnosis*, explains how gay activists intimidated the APA until the Association redefined this sexual perversion as normal behaviour.

Derisive laughter, verbal attacks and name calling, including “mother___” in what Bayer himself called a “violent tone”, intimidated speakers.² Every year there were more attacks. Speakers became fearful of what was going to happen at each convention. By 1972 homosexuals were given their own panels during conventions. With accusations and attacks they managed to silence their opponents. By 1973 homosexuality was redefined on the DSM from a mental disorder to “ego-dystonic homosexuality”. This means that unless a person is disturbed by his homosexual behaviour, he should not be treated.³

A Conclusion Not Based on Scientific Research

Homosexuality was redefined without new scientific research on its causes and consequences. There was no conclusive evidence that homosexuality was not a mental disorder or sexual perversion. As pro-homosexual psychiatrist Bayer says,

“The result was not a conclusion based on an approximation of the scientific truth as dictated by reason, but was instead an action demanded by the ideological temper of the times.” (p. 3-4)

Intolerance, the censoring of debate, name-calling and intimidation won. This fight to have homosexuality accepted as normal in modern Western psychiatry typifies the tactics of homosexual activism- no rational debate, no tolerance and very little science.

The victory was tainted. A revealing confidential poll of 10 000 psychiatrists three years later showed that the redefinition of homosexuality had been a result of intimidation .A poll in the journal *Medical Aspects of Human Sexuality* found that 69% of psychiatrists still believed that homosexuality “usually represented a pathological adaptation” . Only 18% disagreed with this proposition. 70% believed that the source of homosexual problems was “personal conflicts” rather than social stigmatisation .⁴An old tactic of homosexual activists is to blame their own personal conflicts and unhappiness on “society”.

Although this intimidation of the APA was only one in a series of actions by homosexual activists, the APA redefinition was important because homosexuals could now claim that their behaviour was normal. In the same year the (British) Royal College of Psychiatry followed suit, also without objective scientific conclusive evidence. As a result homosexual activists became more bold and militant. Since then, they have since declared war on every other institution that stands in their way, including the Church. Homosexual movement leaders were also more able to persuade their members and others to come “out of the closet” and proclaim publicly that their sexual preferences were “normal and healthy”. In the sixties, homosexual behaviour was tentatively described as a “preference”. More recently it has been boldly declared an “orientation”, and just as normal and healthy as heterosexuality.

The APA was regarded as the most authoritative source of secular understanding on homosexuality. So when the organisation redefined homosexuality, then academics, politicians and the media followed suit. Significantly, news coverage on homosexuality began to change. Stories now generally reflected the new acceptance granted by the APA. There was a ten-fold increase in coverage on homosexuality as a “civil rights” issue with stories covering “gay rights”, opposition to “discrimination” and the activities of gay and lesbian organisations. ⁵The extraordinary seahange in attitude toward homosexuality in what is historically an extremely short period of time obviously did not just happen by accident.

Normalising Homosexuality in South Africa

In South Africa there has been a similar trend, although the promotion of homosexuality as “normal” in the mainstream media only came about in the early 90s when the country became increasingly influenced by

international trends. Most of the examples and information on newspaper coverage of homosexuality in this chapter is from Mark Gevisser and Edwin Cameron's book, *Defiant Desire: Gay and Lesbian Lives in South Africa*.

⁶*Defiant Desire* is an attempt to chronicle homosexual activities in South Africa in a positive light. In South Africa, "In the 1950s and 1960s... the public image of the homosexual swung between the freak-show drag queen and the criminal child-molester." A well-known story in 1966 was that of "350 in mass sex orgy"⁷ where nine men were arrested for masquerading as women and one for abuse of a minor at a party for homosexuals in Forest Town, Johannesburg.

In the 1970s, media coverage was characterised by "exposes of the sordidness and sadness of supposedly 'gay' life". It was seen to be both "dangerous" (repeated accounts of murders within homosexual circles have appeared in South African newspapers since the 1940s) and decadent, particularly as the druggy and oversexed club-scene blossomed at the end of the decade. In the 1980s, this picture of danger and decadence was tinged with the new colour of retribution, with 'tragic tales' of gay AIDS victims." In the 1990s there were the cruising-related murders in Cape Town and at Zoo Lake and Emmarentia Dam in Johannesburg. These murders were largely the result of men picking up strangers as sex partners.

A New Face for Homosexuality

However, with the advent of the Gay Association of South Africa (GASA) in the 1990s, the media began "to give a 'political' angle to gay stories". In 1992, after the second gay pride march, *Agenda* and *Newsline* did in-depth documentaries on homosexuality "with a respect unheard of before". A senior programmer at TV-news said that on the *Newsline* documentary it "went out of its way to find normal-looking couples who your average viewer would be able to identify with." Homosexuality was now dealt with "as a political issue worthy of serious debate".

The change in the way homosexuality was dealt with was due to changes in the political climate and the increasing international influence on South Africa. It was not due to new knowledge on homosexuality but rather a new face on homosexuality.

The New Censorship

By 2000 the situation had been turned around entirely. The South African liberal media was now largely intolerant of opinions and beliefs that questioned the homosexual agenda. Presently, there is little space to discuss or dispute the claims of homosexualists that homosexuality is morally and socially equal to normal heterosexual family life. Respected

United States syndicated columnist Cal Thomas wrote:

“The establishment media have developed a relationship with the political objectives of gay rights activism that has shamefully compromised their ability to report objectively and fairly on this issue.”⁸

We should be concerned when the media demonstrates an appalling willingness to align themselves with one side of an argument, and virtually censors the other.

The media now largely prints homosexual stories from a tragi-drama perspective with homosexuals cast as victims. Typical is a front-page story, complete with dramatic photo, of a fairly young black man who has already spent six years in jail for R3.5 billion fraud. He demanded permission from prison authorities to visit his elderly white “lover” who is dying of AIDS-related cancer. We may feel sorry for the man, but sympathy and emotion are not the sole basis for making judgements. The problem is that there is no serious enquiry into the nature of their relationship, his fraud sentence or his so-called partner’s HIV status (or his own). Why would someone who is saying his final goodbye to his “partner” invite the media along, chirping about gay rights all the way?⁹

Similarly, a news article about the partner of a lesbian who can’t legally co-adopt her children is printed without even questioning the issues. She says she is worried that if anything happened to “her partner”, she may not be able to keep the children. Our sympathies are roused, but do we think about what a law like this would mean for children? The floodgates would be opened and two lesbians or two homosexual men would be able to adopt children without further consideration. But is it best for children to be raised by two mothers or two fathers, rather than by a mother and a father? What about the evidence that shows that children raised in fatherless homes are more likely to get involved in crime and end up in prison? Research also shows that children raised by homosexual couples do worse in mathematics, language and sport, and are less sociable. Decisions should be based on what is right for children, not on how sorry society feels for lesbians who want children.

A Strategy to Manipulate Straights and Vilify Opponents

In “The Overhauling of Straight America,” U.S. homosexual activists Marshall Kirk and Erastes Pill give gay activists a public relations strategy to manipulate society over to their side .¹⁰ Their advice is:

“...gays must be cast as victims in need of protection so that straights will be inclined by reflex to assume the role of protector.” (p. 8)

“...make use of symbols which reduce the mainstream’s sense of threat, which lowers its guard ...” (p. 8)

“Talk about gays and gayness as loudly and as often as possible... almost any behaviour begins to look normal if you are exposed to enough of it...” (p. 7)

“...the campaign should paint gays as *superior* pillars of society. Yes, yes, we know- this trick is so old it creaks ...” (p. 10)

“...We intend to make the anti-gays look so nasty that average Americans will want to dissociate themselves from such types.” (p. 10)

“...it will be time to get tough with remaining opponents. To be blunt, they must be vilified.” (p. 10)

A Plea for Tolerance

This book is not as much an attempt to provide new information, as an attempt to expose what has been hidden by shrill accusations of “homophobia”, “discrimination” and “hate speech”. To try to distance themselves from the apartheid past, South Africa’s political leaders are following almost every radical liberal theory currently prevailing and fashionable in Western academic and political circles. But without freedom of speech and political enquiry and without rational rebate, there can be no real democratic growth.

Being bulldozed into accepting anything as normal, good and right - without free and open debate - is one of the ways that apartheid came to be accepted as normal.

A common strategy used by gay activists is to ignore the message and attack the messenger by calling them names and questioning their credibility. Researchers, doctors, councillors and Christians are called bigots and homophobes, those who “hate” and “fear” homosexuals. Yet they often have a deep compassion for those who have been labelled or have labelled themselves homosexual, and those who battle with their gender identity or have convinced themselves they were “born in the wrong body”. Often people involved in homosexuality are confused, unhappy, lonely and depressed. After all, far more people suffer from depression today than before the “sexual revolution”.

Considering that homosexual activists claim to be calling for “tolerance”, they are remarkably intolerant themselves. When homosexualist Sheryl Ozinsky spoke at the homosexual Rainbow Society at the University of Cape Town in April 2001 , she said that she questions whether people

should have the freedom “to promote unconstitutional debates and beliefs”. Ozinsky has been on the forefront of marketing Cape Town as a “pink city” through Cape Town Tourism. Does she mean that anything “unconstitutional” should be banned and censored, not even allowed to be discussed or advocated? Under this definition, would pro-life organisations, discussions on the death penalty or affirmative action or even Bible teaching on the practice of homosexuality be banned? This is a reminder of the days when the state attempted to prevent people from discussing apartheid because it was “the law”.

Gay Intolerance

A few examples of gay intolerance and attempts at censorship are:

- In 1993 a Christian organisation at the University of Cape Town printed a tract on homosexuality, consisting mainly of Bible verses. The liberal student government banned the tract. The organisation then had to print off campus, and distributed the tract without permission.¹¹
- The International Lesbian and Gay Association (ILGA) *bulletin* reported that homosexual students complained that the silhouette of a man and woman kissing on a Valentine’s Day decoration was homophobic! Officials at British Columbia’s Langara College took it down.¹²



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- In Minneapolis U.S., a member of the city council who had long supported homosexual rights measures, became concerned about the “cruising” for boy prostitutes in a downtown park. The park often had cars circling it bumper to bumper at 2:00 in the morning. She introduced a measure to control the cruising. A group called “Friends Against Gay Suppression” (FAGS) stormed her house, beat on the door with traffic pylons and when her husband pleaded with them to disperse, they threw him to the ground.¹³
- Chuck McIlhenny from San Francisco was sued for dismissing an organist from his small church. The organist was a practising homosexual. The McIlhenny’s received obscene phone calls and death threats, pornographic material was sent in the mail, their children were stalked, rocks were thrown through their windows at night, their house and church were vandalised, their church services were interrupted with raucous and mocking behaviour and finally their house was burnt down.¹⁴

Opposing the Homosexual Agenda

From a Biblical perspective, each person is made in the image of God, and is worthy of dignity. God extends His grace, healing and forgiveness to every individual who turns to Him and repents. God loves sinners, but He cannot accept behaviour that leads to death and destruction, and is in violation of His holy Law.

This book is, however, not an attempt to counsel the individual involved in homosexuality. Rather it deals with the agenda of homosexual activism. More information for people struggling with same-sex attraction, or on counselling people who are struggling, is available from the ministries listed in appendix 1. These ministries provide help and counselling and are actively engaged in reaching people who are struggling in this area with God’s healing and forgiveness. There are also excellent books dealing with same-sex attraction listed in Appendix 14.

Many individuals involved in the homosexual lifestyle are unaware of the destructive social, legal and political consequences of the homosexualist agenda. In the words of homosexual reparative therapist, Dr. Joseph Nicolosi, “While gay-activist ideology has received a great deal of media attention, it does not represent all homosexuals.”¹⁵

Although no behaviour is without consequences, some homosexuals do try to keep their behaviour secret. As one homosexual said, “I think that it is private and should not be pushed in society’s face.”¹⁶ Unfortunately, this is not the view driving the homosexual activism and social agenda being pushed onto South Africa today.

The homosexualist agenda for South Africa must be openly discussed. Both homosexuals and society in general need to be aware of the long-term ramifications of accepting homosexuality as a norm. There are consequences for the individual, society and the next generation. There needs to be an understanding of the agenda that drives it, and also the direction it is taking society, even if these consequences are unintended and unforeseen by homosexuals. While the individual is treated with concern and care, homosexual activities and the homosexual agenda must be confronted head-on.

In the Constitutional Court ruling on sodomy, in a concurring statement Judge A Sachs said, "...the state may not impose orthodoxies of belief systems on the whole of society."¹⁷ This he explained means that,

"...those persons who for reasons of religious or other belief disagree with or condemn homosexual conduct are free to hold and articulate such beliefs."¹⁸

At this stage the courts appear to have granted people the freedom to express beliefs that disagree with or condemn homosexual conduct. But it remains to be seen whether these freedoms will hold up under the homosexualist onslaught. Recent liberal and very extensive laws like the Promotion of Equality and Prevention of Unfair Discrimination Act 2000 do threaten these freedoms.¹⁹ Will real tolerance and the freedom to debate and discuss responsibly win?

Christine Mc Cafferty

1. Ronald Bayer, *Homosexuality and American Psychiatry, The Politics of Diagnosis*,
2. New York: Basic Books, Inc., 1981, p105. 2. Ibid, p 102-103.
3. Chuck and Donna McIlhenny and Frank York, *When the Wicked Seize a City*, Louisiana: Huntington House, 1993.
4. *Homosexuality and American Psychiatry*, p 167.
5. John R. Zaller, *The Nature and Origins of Mass Opinion*, Los Angeles: Cambridge University Press, 1992, Calculated from the *Television News Archives* of Vanderbilt University.
6. *Johannesburg*: Ravan Press, 1994, p 77.
7. *Defiant Desire* citing *Rand Daily Mail*, 22 Jan 1966.
8. Cal Thomas, "Gay Scientists Can Count on a Compliant Media," *NARTH Newsletter*, Dec 1995, vol. 3, no 3, p 17.
9. "Final visit to dying lover", *Cape Times*, 9 May 2000.
10. Scott Lively and Kevin Abrams, *The Pink Swastika*, Oregon: Founders, 1997 citing Marshall Kirk and Erastes Pill, "The Overhauling of Straight America" in *Guide Magazine*, Nov 1987.
11. Philip Rosenthal, "'Gay' rights and the Equality bill", Nov 1999.
12. *ILGA bulletin*, Issue 2/98, April- May- June.
13. Roger J. Magnuson, *Are Gay Rights Right?* Oregon: Multnomah Press, 1990.
14. *When the Wicked Seize a City*, 1993.
15. *Ibid*, p 194.
16. Private communication, 28 April 2001.
17. See *State v Lawrence* 1997 (10) BCLR 1337 (CC); 1997 (4) SA 1176 (CC) at paras 148 and 179.
18. *Butterworths Constitutional Law Reports* 1517, Case CCT 11/98 (CC).
19. See Chapter 6 of this book.

THE DIFFERENCE BETWEEN IDENTITY and BEHAVIOUR

Are Homosexuals Born ‘Like That’?

“Actually there is no such thing as a homosexual person, any more than there is such a thing as a heterosexual person. The words are adjectives describing sexual acts, not people ...”

-Gore Vidal (Homosexual, atheist author and politician)

Is being “homosexual” like being white or black, or male or female, or having a particular hair or eye colour? If you follow the politically correct media, academia and politicians you would think so, but if you read medical journals (or the Bible), you would not. For more than thirty years, pro-homosexual researchers have battled, unsuccessfully, to prove that homosexuals are “born like that”. **Yet, not a single study has proven that there is a single heritable genetic, hormonal, biological or physical difference between heterosexuals and people who claim to be homosexual.** There is no proven biological difference that could be inherited or passed on, or could not be caused by homosexual behaviour.² Researchers still clamour to prove that homosexuals are born that way. Proving something as ‘politically correct’ as that would result in instant fame and fortune, but all attempts have failed.



Born like that? Billy is the world's first 'gay' doll and comes with full and detailed anatomy. This homo stereotype shows that the gay ideal is masculine and butch.

Many people imagine homosexual men as weak wristed, small, wispy feminine individuals, but a visit to any gay bar or a glance through a gay magazine such as South Africa's *Exit*³ will show that this is not the case. Many homo- sexual men would be insulted by this description.⁴ Men showing any feminine physical traits are a tiny minority.

No Differences in Genes, Hormones or Brain Sizes

Quintus Willemse of the Stellenbosch University Department of Microbiology is quoted in the gay magazine, *Exit*, saying that identical twins who have exactly the same genes can have different “sexual orientations”. “This,” he says, “complicates the search for a so-called gay gene that is responsible for homosexuality.”⁵

Even identical twins, who not only have the same genes but also largely the same hormonal influences in the womb, can have different sexual preferences.

From *Lesbian and Gay Rights*
by Derrick Fine, published by
UCT.



For many years it was argued that male homosexuals did not have enough testosterone. However twenty studies have shown that there is no difference, in hormone levels, only three have shown homosexuals have less testosterone, and two have even shown that they have more.⁶

A study that was claimed to prove that there was a difference between homosexual and ‘straight’ men in the size of a microscopic part of the hypothalamus of the brain has been disproved. For one thing, this tiny portion of the hypothalamus was in the case of some heterosexual men larger than the so-called homosexuals, and in some cases smaller. Secondly, even if the study was accurate, all the ‘homosexual’ subjects had died of AIDS, which could have affected the study. Furthermore, the researcher, Simon LeVay, a homosexual who was desperate to prove that there was a difference, admitted himself that brain size differences could be the result, and not the cause, of homosexuality.⁷

Homo or Hetero, Homo or Hetero...

A study done by the Kinsey Institute in 1970 reported that up to 32% of gays and 52% of lesbians had changed their mind about whether they were homosexual at least three times.⁸ Many had shifted their sexual preferences over five times. Nearly all had changed their sexual preference at least once. Immutable characteristics, like whether you are black or white, do not change once, let alone five times. The Family Research Institute conducted a survey of 4340 adults in five US cities⁹ and found similar results:

- 82% of those currently lesbian and 66% of those currently homosexual had been in love with someone of the opposite sex;
- 88% of lesbians and 73% of homosexuals had been sexually aroused by someone of the opposite sex;
- 67% of lesbians and 54% of homosexuals reported **current** sexual attraction to the opposite sex;
- 85% of lesbians and 54% of homosexuals, as adults, had sexual relations with someone of the opposite sex;
- 17% of homosexuals compared to 3% of heterosexual men, and 10% of lesbians compared to 1% of heterosexual women reported taking part in bestiality (sexual intercourse with animals).

Surely if homosexuality was unchangeable and not a behaviour, one could not shift from one 'orientation' to the next. Perhaps these are the choices of the sexually confused, possibly even of the sexually greedy. Consider Hugh Hefner, founder of *Playboy Magazine* and its philosophy of the free reign of lust, who 'came out' acknowledging that he too was bisexual! Was he born that way or did he just get tired of his bunny girls and want to try something new?¹⁰

Sodomy in Jails and Mine Hostels

Similarly, if the act of sodomy and the desire for it were some sort of innate characteristic, and not something a person chooses to do, why do so many prisoners get involved in it? South African homosexualist and editor Mark Gevisser says, "'Circumstantial homosexuality' is a reality in mining hostels as much as it is in prison."¹¹ Provincial Commissioner of Gauteng, Zacharia Modise has warned prisoners, "The life in jail is an abnormal one which gives way to abnormal behaviour."¹² In 2000, an estimated 1000 prisoners died of 'natural causes', compared to 737 in 1999 and 186 in 1995.¹³ This increase has been attributed to AIDS. Sexual assaults are common and sodomy is rife in prisons. Gideon Morris from Correctional Services, Cape Town says, "Many suspects are raped within 48 hours."¹⁴ In 1996 the Supreme Court ordered the Department of Correctional Services to "provide condoms to all prisoners ... and protection from discrimination on the basis of their HIV status and sexual orientation." One wonders how they intend to prove who are 'really' homosexual and who are just performing sodomy on other prisoners for sexual release or as a form of assault. Furthermore, why should so-called homosexuals be aided and allowed to carry on with men in prison when heterosexual prisoners are not allowed to have sex with their wives? It is generally accepted that convicted criminals forfeit such rights.

Similarly on the mines, *Finance Week* of September 1999 reported that 45% of mine workers were HIV-positive.¹⁵ One of the reasons given was the ‘mine-wife’ phenomenon. Neither prisoners nor miners are born with a tendency toward homosexuality. Rather, they get involved in unnatural acts like sodomy by choice because they are separated from their wives or they might have been forcibly sodomised.

Ten Percent Propaganda

Another fallacy propagated by the homosexual lobby, for example on the Gay South Africa web site, is that 10% of any population is homosexual. This is a fraud extrapolated from Alfred Kinsey’s seriously flawed sex studies of 1952. Kinsey portrayed his survey as “representative” of the population, but he tilted the numbers by using a high percentage of responses from prisoners, which included male prostitutes, child molesters and other sexual offenders.¹⁶ Furthermore, even if Kinsey’s study was beyond challenge, he never said that 10% of the population was homosexual, he said that 10% of white adult males had been predominantly homosexual for a period of three years, not a lifetime. Kinsey incidentally also believed that babies were sexually viable (able to enjoy sexual activity) from birth and he obtained much of his research from people who sexually molested babies as young as five months.¹⁷

Studies in the 80’s and 90’s showed that active male homosexuals, lesbians and bisexuals account for, at most, 1.5% -2.5% of the population.¹⁸ *Newsweek* reported that,

“new evidence suggests that ideology, not sound science, has perpetrated the 1-in-10 myth. In nearly a half-century since Kinsey, no survey has come close to duplicating his findings. Most recent surveys place gays and lesbians at somewhere between 1 and 3 percent of the population.”¹⁹

One of the most detailed UK studies showed only 0.4% of the male population to be exclusively homosexual.²⁰ Another survey in the UK sponsored by the Wellcome Trust reported 1.4% of males having had a homosexual partner in the previous year. The report stated its findings were consistent with those from other recent studies in Europe and the United States. Similarly, a British survey in 1990 to 91, among 19,000 men, found that only 1.1% had had homosexual partners in the previous year.²¹ A French study showed that only 1.1% of men and 0.03% of women had engaged in homosexual activity in the previous 12 months. 4.1% of men had done so at least once in their lives and 2.6% of women at least once.²² These figures clearly show that the 10% figure is false. Studies also consistently show that more men than women practise homosexuality.

Homosexual activists Marshall Kirk and Hunter Madsen explain in their book *After the Ball* how they spread the 10% misconception:

“Based on their personal experience, most straights probably would put the gay population at 1% or 2% of the general population. Yet... when straights are asked for a formal estimate, the figure played back most often is the ‘10% gay’ statistic which our propagandists have been drilling into their heads for years.”²³

But Why the Lie?

Rather than acknowledge that homosexuals are the odd maladjusted individuals, they wanted to create the idea that homosexuals are everywhere, a large sector of the normal population. Another reason is in terms of the equal opportunities policies pursued in America, Britain and now in South Africa, they can argue that 10% of the resources should be devoted to homosexuals. For example, in Britain, this argument was being used to say that three children in a classroom of 30 were “gay”, and must be catered for accordingly.

However, as homosexual behaviour becomes more acceptable and is touted by the media as attractive and desirable, the number of people involved in it is growing. John Paulk, former homosexual and manager of Focus on the Family’s Homosexuality and Gender Division said, “If homosexuality were purely genetic, the rates of behaviour would remain fairly constant.”²⁴ Instead, positive media portrayals of homosexuality are resulting in an increase in homosexual behaviour. Referring to a study of data from the Federal Social Survey by Amy C. Butler that showed an increase in women who admit to having lesbian activity (not necessarily being ‘lesbians’), Paulk said,

“The study reinforces what has been within the psychological literature for decades- that homosexual behaviour is the result of environmental factors such as social conditioning.”

Victorious Over Homosexual Desires and Intimidation

Ultimately, the greatest evidence against the “born that way” theory are the many people who for years, many even from childhood, were convinced that they were “born homosexual”, yet are now very happily married or happily single. There are many people in the Church who formerly struggled with the temptation of same-sex sexual attraction, yet have escaped from homosexual desires and lifestyles and now live satisfying, joyful and peaceful lives. Their victories, through learning to take responsibility for their own choices and to make the right ones, are a direct challenge to the “we can’t help ourselves” brigade. Ministries and



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therapists helping and counselling these people in the United States have come under tremendous persecution. Even ministries in South Africa have to keep a low profile to avoid attack. By intimidating and threatening these organisations, militant gay groups compromise the freedom of people to make their own decision about leaving homosexuality.²⁵

The gay lobby threatens that 'trying to change' and reparative therapy is dangerous and can result in psychological damage, depression and even suicide. The American Psychiatric Association (APA) even adopted a resolution in 1997 discouraging reparative therapy (therapy to help homosexuals change). However, the claims that homosexuals can't change or that it is damaging to try was disclaimed by a study of 143 men and 57 women who had left homosexuality. The study was presented at the annual meeting of the APA in May 2001²⁶ (see appendix 3 for the full news story). Robert L. Spitzer, Professor of Psychiatry at Columbia University, New York said,

"Like most psychiatrists, I thought that homosexual behaviour could only be resisted, and that no one could really change their sexual orientation. I now believe that to be false. Some people can and do change."

Although Christian therapists have been saying this for years, the study made media headlines across the world because Dr. Spitzer is a well-known pro-homosexual advocate. He was a leading figure in the 1973 APA decision to redefine homosexuality as no longer a mental disorder.

Homosexual activists claim that a lack of acceptance and fear of rejection is usually the reason for people entering therapy. However, Spitzer's subjects themselves gave different reasons for wanting to change: the feeling that homosexuality was "not emotionally satisfying" (81%).

- Usually this referred to widespread promiscuity and stormy, painful relationships, often with extreme jealousy.
- the desire to get married or stay married (67% of the men and 35% of the women).
- conflict with religious beliefs (79%).

The study showed that 66% of the men and 44% of the women had achieved "good heterosexual functioning". After changing their "orientation", 76% of the men and 47% of the women had married.

Once Spitzer made the findings public, the rage of homosexual activists was so volatile that he cancelled his planned appearance at a press conference of the National Press Club shortly afterward. He cited concern for his family as the reason.²⁷

Widely recognised sex therapist William H. Masters and his partner Johnson have confirmed that not only can homosexuals master their urges to sexually express homosexual desires, but they can even find fulfilment in heterosexual relations. While Masters and Johnson believe homosexuality is "natural", they report that they have successfully "changed" more than half their homosexual clients, and more than 75% of bisexuals.²⁸

Science does not prove that homosexuals are born homosexual. Instead science shows that there are two kinds of persons: women with the XX chromosome that determines that they are female, and men with the XY chromosome that determines that they are male. The genetic code in every cell in the human body shows very clearly whether a person is a male or a female. Not even a so-called "sex change" can change that. The simple fact is that "homosexuals" are normal people who have twisted God's original intent for them, and have become involved in unhealthy, unnatural and sinful behaviour.

Many Homosexuals Don't Believe They Were Born That Way

Whether people practise homosexuality through choice or because they are born that way is also debated among homosexual activists. The idea of a homosexual as a person or an identity did not even exist before the late

19th century. As homosexual historian Michel Foucault (who died of AIDS) said in his book *The History of Sexuality* ⁹:

“(S)odomy was a category of forbidden acts, their perpetrator was nothing more than the juridical subject of them.”

This means that a person caught in sodomy was not identified as a “homosexual”, rather he was punished for performing illegal acts. Similarly if a person was caught performing bestiality today, would we say, shame he was born like that? No, he would be punished for performing illegal activities. Even in societies where sexual activities with the same-sex were widely practised, for example, during certain times in ancient Greece, the person was never regarded as a ‘homosexual’. Sodomy and same-sex sexual behaviour were behaviours- and no more.

Darrell Yates Rist, co-founder of the Gay and Lesbian Alliance Against Defamation in the United States, believes that looking for proof of genetic “gayness” undermines the freedom of people to choose their “sexual orientation”. Rist criticised homosexual researcher Simon LeVay’s claims to have found that homosexuals have a smaller hypothalamus. Rist said that given what he describes as the “nearly universal male-to-male lovemaking among citizen classes in some periods of ancient Greece and Rome, would LeVay argue that all the great men of classic antiquity had an undersized hypothalamus?” ³⁰

If it were ever proven that homosexuals are “born that way”, would that mean that only those people who are born “gay” would be allowed to practise homosexuality? That is not what homosexual activists have in mind. Their idea is sexual freedom. And even if it were proven that some people have a biological tendency to be attracted to people of the same sex, that would not validate the behaviour. If a genetic link to alcoholism were ever found, would people be encouraged to continue drinking and be given all kinds of special access to alcohol and special rights? Not at all - those people would be treated or cured in any way medically possible.

Does SA’s Constitutional Court Protect Behaviour or Identity?

The debate is then, not about identity, that is - “I am born gay and can’t help it” - but rather about behaviour - “this is how I want to behave and how I feel and I want special constitutional protection for my behaviour and my feelings.” South Africa’s Constitutional Court has taken this route of protecting behaviour and feelings. The Court, when it confirmed the legalisation of sodomy in 1997, defined “sexual orientation” and “homosexual” extremely liberally. Judge J. Ackermann relied heavily on an article written by former Constitutional Judge Edwin Cameron for these definitions.³¹ Cameron is an open homosexual. The court ruled that:

“...sexual orientation is defined by reference to erotic attraction: in the case of heterosexuals, to members of the opposite sex; in the case of gays and lesbians, to members of the same sex. Potentially a homosexual or gay or lesbian person can therefore be anyone who is erotically attracted to members of his or her own sex.”³²

The court also ruled that “sexual orientation” applied:

“...equally to the orientation of persons who are bi-sexual, or transsexual and it also applies to the orientation of persons who might **on a single occasion** be erotically attracted to a member of their own sex.”³³ (Emphasis added)

A person who is sexually attracted to a member of his or her own sex **“on a single occasion”** cannot by the furthest stretch of imagination have been born homosexual, neither is homosexuality his identity, yet that person receives special constitutional protection. His behaviour, his choices and his feelings of ‘erotic attraction’ are protected.

In an extremely broad interpretation, “sexual orientation” was **“defined by reference to erotic attraction”**. If your “sexual orientation” is determined by reference to what you are “erotically attracted” to, what about people who are erotically attracted to children? If the Constitutional Court has ruled that it will protect people’s “sexual orientation” - that is, what they are erotically attracted to - what about protecting the “sexual orientation” of people who are paedophiles or are involved in incest? Our courts have interpreted and applied the Constitution as protecting the behaviour and feelings of erotic attraction, even if they only occur on a single occasion. It would certainly be possible to define paedophilia or incest as a sexual orientation according to this interpretation.

Nowhere does the Constitutional Court explicitly limit “sexual orientation” to adults or “homosexual” or “heterosexual” or even to “transsexual”. In fact, the court ruled that:

“The concept “sexual orientation” as used in section 9(3) of the 1996 Constitution must be given a generous interpretation of which it is linguistically and textually fully capable of bearing.”

The definition of “sexual orientation” is left wide open. With such a wide interpretation, what will prevent the legalisation of incest (sex with close relatives), paedophilia (sexual relations with children), bestiality (sex with animals) or necrophilia (sex with corpses)? Some might argue that this is not possible because there are laws against incest, paedophilia and bestiality, but liberal constitutional courts easily strike down laws. Until

1997 sodomy was an offence, but the Constitutional Court struck down these laws. Laws can easily be erased.

While the Constitutional Court has not yet been asked to strike down laws against paedophilia, what will prevent it from doing so in the future? Paedophiles around the world, especially self-described “man-boy lovers”, are starting to claim that their sexual attraction to children is their “sexual orientation”. Internationally, there is a drive toward the legalisation and normalisation of paedophilia and pederasty. We will look at this in more detail in chapter eight.

Defining the Behaviour

“Skin colour is a benign, non-behavioural characteristic. Sexual orientation is perhaps the most profound of all behavioural characteristics.” - U.S. Secretary of State Colin Powell³⁴

If the court’s definition of “homosexual” is not an unchangeable, immutable characteristic, but rather a choice and behaviour, then this chosen behaviour must be examined. It must be determined whether it is good, healthy and beneficial to society. **If our Constitutional Court is granting special protection to homosexual behaviour and “erotic attraction”, surely we have a right, even an obligation, to know what that behaviour is. The public must judge whether this behaviour should be protected and promoted in law and with taxpayers’ money.**

Most South Africans would be shocked to know what kind of sexual activity homosexual behaviour actually is. In *After the Ball* written by homosexualists Marshall Kirk and Hunter Madsen, gay rights activists are warned:

“In the early stages of the campaign, the public should not be shocked and repelled by premature exposure to homosexual behaviour itself. Instead, the imagery of sex per se should be downplayed and the issue of gay rights reduced, as far as possible, to an abstract social question.” (p. 35)

Gays and Promiscuity

One of the major aspects of homosexuality is the frighteningly high rates of sexual promiscuity. Lindy Heineken from the University of Stellenbosch, who writes in favour of homosexuals openly doing service in the military, admits that it is difficult to forward convincing arguments on the grounds of homosexuals’ sexual activity. She writes,

“A study among homosexuals found that 43% estimated that they would have sex with around 500 or more partners in their lifetime and 28% with more than 1000.”³⁵

Other studies back up these massive numbers of sex partners. In a study of the sexual profiles of 2,583 older homosexuals published in *Journal of Sex Research*, it was found that only 2.7% claimed to have had sex with one partner only. The most common response, given by 21.6% of the respondents, was of having 100 to 500 sex partners in a lifetime.³⁶

Lesbians also have more male sex partners than heterosexual women. A study of sexually transmitted disease among lesbians reviewed in the U.S. homosexual magazine, *The Washington Blade*³⁷, notes that

“The median number of lifetime male sexual partners was significantly greater for WSW (women who have sex with women) than controls (heterosexual women).”

So-called lesbians on average have twelve male partners compared to six male partners for heterosexual woman. The study also showed that:

“WSW were significantly more likely to report more than 50 lifetime male sexual partners than heterosexual women.”

Wilhelm Disbergen openly states in the January 2001 issue of SA’s *Exit Magazine*³⁸,

“For gay men, however, having multiple sex partners and partaking in anal intercourse further increases the rate of (HIV) infection to above the general adult rate...”

Writing about what he terms the “exploratory phase” of homosexuality, he says,

“Not only do we explore our own sex and sexuality, but the sex and sexuality of as many willing men as we can find, experimenting with an assortment of sexual activities.”

One study by the U.S. Centers for Disease Control (Atlanta, 1992) on AIDS showed that some homosexuals had as many as nine short sexual encounters in **one evening** at a bath or bar.³⁹

Freedom or Sordid Promiscuity?

The *Mail and Guardian* published an article called “*Shock survey on gay sex*” in April 2001.⁴⁰ The aim of the survey, undertaken by the Triangle Project, a homosexual advocacy and support organisation, was to examine sexual behaviour and risk taking among homosexual men in Cape Town. The study of 185 men was the first of its kind in South Africa. 62% of respondents were white. The places where they found the homosexual men were bars, clubs, steambaths and gay “cruising” spots. 25 respondents were found on the Cape Flats and 10 in Nyanga and Khayelitsha. The study found:

- More than half the men said they had had 2-10 sexual partners in the past twelve months. A further roughly 12% percent claimed 12 - 20 partners and a further 12.7% claimed 20 to 90 sexual partners in the past year. Five men had had over 150 partners in the past year. Only 13.3 percent had had one partner in the past year.⁴¹
- 17% had received money for sexual activity and 13% said they had paid. The researcher commented that, "It is possible that the difference is represented by sex tourism in Cape Town, with visitors paying for sex." (p 30)
- 15% of the respondents said they had also had sex with women in the past year. (p 28)
- A large number of young men agreed with the statement, "I find it hard to say 'No' to sex that I don't want."⁴²
- 43% of men had had homo-sex at steambaths (one of the places where homosexual men pick up others, often anonymously), 31% in a bar for homosexuals, 25% in a dark room at a club and 15% in public parks.⁴³

These statistics predictably show that South Africa is in line with international trends as regards high levels of homosexual promiscuity, prostitution, anonymous sex and sex in public places. Homosexual writer Wilhelm Disbergen, described the sordid nature of these cruising spots in *Exit Magazine*⁴⁴ on a visit to what he describes as one of "Johannesburg's prime cruising spots", Delta Park:

"The solitary ablution block - the hub of activity - was well trafficked on the Monday afternoon that we went there. While graffiti adorned all the building's exterior walls, salacious comments and line drawings covered every square inch of its interior, clearly delineating the facility's function. A gigantic glory hole (a hole through which homosexuals perform perverse acts) roughly hacked from the prefab divide between the toilet units, left little to the imagination. Apart from the unpleasant smell, used condoms clogged the toilet. An oldish black man sat nearby and Simon told me that he was one of the rents (male prostitutes) that provided relief upon payment, having been there for years."

Further on in the article, Disbergen says:

"Standing on the hill overlooking (Emmerentia) Dam, Simon was able to point out to me two men in the distance mutually masturbating."

This is in broad daylight in full view of other potential visitors and their children who might innocently chance upon the obscene sight.

Disbergen seems quite indifferent about this possibility or the fact that this kind of behaviour is both illegal and indecent in public. However, he is quite concerned about what he describes as the “two cruisers’ obvious vulnerability to assault.” Once again this demonstrates gays’ determination to flout the laws and to have their activities governed by different standards from those that govern everyone else.

Roger Magnuson in his book, *Are Gay Rights Right?* says that homosexuals want their lifestyle to be seen as “gay”, free, exuberant, full of zest and suffused with commitment to loving, caring and sharing lifestyles. But, this is not the reality. He says:

“Frustrated by the biological impossibility of natural sexual relations between members of the same sex, homosexuals must use body apertures not constructed for sexual penetration or bring their mouth into contact with areas designed for the elimination of human waste, either of which causes serious hygienic and health risks.” (p 40)

So What Do Homosexuals Do?

There are three reasons for describing homosexual activity. Firstly, this is the behaviour our Constitutional Court is protecting and the behaviour that is being promoted and exalted as an equivalent to heterosexual relations by homosexual activists. Secondly, it explains why homosexuality is regarded as unnatural and has been illegal in countries across the world. Thirdly, it explains the many medical problems and diseases resulting from homosexual practices.

Sodomy, which about 90% of homosexuals engage in, is dangerous.⁴⁵ Sperm easily penetrates the rectal wall, which is only one cell thick. The reasons are that tearing and bruising of the anal wall is very common and blood capillaries are near the surface.⁴⁶ The blood capillaries are designed to reabsorb liquid before waste leaves the body to prevent dehydration. These capillaries would also absorb any sperm or blood in the rectum. Small lesions often develop on the penis⁴⁷ These factors result in direct access of HIV into the bloodstream. Sodomy is probably the most sexually efficient way to spread diseases carried in the blood, such as HIV, syphilis and hepatitis.⁴⁸ This is very different from heterosexual intercourse where sperm cannot penetrate the multi-layered vagina and no faeces are present.

The section below in smaller print contains explicit material. Those who do not want to know more about homosexual activity, should not read the paragraph that follows:

Besides sodomy, activities include ‘rimming’ where gays lick or insert tongues into the anus, thus ingesting faeces. According to ten studies carried out in Canada, Australia, the UK and US from 1940- 1991, about 80% of gays engage

in this.⁴⁹ Others eat and/or wallow in faeces. Homosexuals engage in oral-penile sexual activity with almost all of their sexual contacts (and ingest semen from about half of these).⁵⁰ ‘Fisting’ is when fingers, hand, fist or the entire forearm is inserted in the anus and rectum. The forearm may be shoved through the rectum into the colon.⁵¹ Other objects, such as bottles, carrots and small animals may also be inserted. In the largest survey of gays ever conducted 23% admitted to sexual activity with urine, which involves drinking or being splashed with urine.⁵²

This activity results in a host of diseases. The rectum and colon may be damaged. Anal activity can result in homosexual men, as early as their twenties, having to wear colostomy bags for life⁵³, as amongst other things the wall of the anus and the sphincter (the ring of muscles that close the anus) can be permanently damaged. Furthermore, ingesting semen is similar to consuming raw blood as it contains many of the germs carried in blood.⁵⁴ Prominent medical journals had warned of the dangers of homosexual acts involving faecal contamination for years prior to the onset of the AIDS epidemic.⁵⁵

Despite this, homosexual sex books such as *Anal Pleasure and Health*⁵⁶ by a well-known San Francisco doctor boldly claim to teach homosexuals, “how to replace negative feelings about the anus and rectum with positive attitudes.” Dr Jack Morin says,

“The most consistent negative attitudes that block the enjoyment of rectal stimulation are those associated with faeces.”

He helps people like Peter overcome their feelings. Peter says, “I just don’t feel I should mess around in there. I get the weird feeling of being where I’m not supposed to be.” The doctor’s advice:

“I encourage people to look at their faeces and become more relaxed about them.”⁵⁷

Morin spends the last chapters explaining to homosexuals how to deal with tears, bruises, inflammations, cysts and infections in the anus and rectum.

South Africa was the first country, and remains the only country, in the world to give specific constitutional protection to homosexual practices and “erotic attraction”. South Africans have every right to debate whether these practices are good, moral, healthy and beneficial to society.

Christine Mc Cafferty

1. *The Second American Revolution and other essays*, 1976-1982 (1982), p 161-162 quoted in Angelo Pantazis, “The Problematic Nature of Gay Identity,” *South African Journal on Human Rights*; Vol. 12, Issue 2, p 291, 1996.
2. Drs. William Byne and Bruce Parsons of the New York State Psychiatric Institute, *Human Sexual Orientation: The Biologic Theories Reappraised*, Archives of General Psychiatry 1964: 40, p 228-239 cited in Chad van Dixhoorn, *Homosexuality: A Report for the Government of Canada*, Ontario, 1994, p 52.
3. The name of the magazine plays on the idea of the opening through which one should exit (sodomy).
4. *The Pink Swastika*, p 9.

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5. Issue 133, March 2001.
6. Family Research Institute, *Born WHAT Way?* 1993.
7. *Homosexuality: A Report for the Government of Canada*, p 54-55.
8. Dr Paul Cameron, *The Gay 90s*, Tennessee: Adroit Press, 1993 citing A.P. Bell & M.S. Weinburg, *Homosexualities: A study of Diversity Among Men and Women*, New York : Simon & Schuster, 1978.
9. *Born WHAT Way?*
10. Charles Lawrence, "Playboy chief admits to being bisexual", in *London Daily Telegraph*, 13 March 1993, p 1.
11. *Defiant Desire*, p 71.
12. "Aids in Jail" on *Exit Magazine* website, Jan 2001, www.exit.co.za
13. *Ibid.*
14. *Ibid.*
15. *Ibid.*
16. Dr George Grant, *Caveat*, Tennessee : Legacy, 1993, p 34.
17. Table 34 of Kinsey's "Sexual Behaviour in the Human Male" lists statistics on the rates of orgasms of infants and children. An excellent expose on Kinsey's research is *Kinsey, Sex and Fraud* by Dr Judith Reisman and Edward Eichel, Lafayette, La: Huntington House Publishers, 1990.
18. Frank V York & Robert H Knight, *Homosexuals Work to Lower the Age of Sexual Consent*, Washington : Family Research Council, 1999.
19. Patrick Rogers, "How Many Gays Are There?" in *Newsweek*, 15 Feb, 1993, Society, p 46.
20. K Welling, J Field et al, "Sexual Behaviour in Britain" in *The National Survey of Sexual Attitudes and Lifestyles*, Penguin, 1994.
21. A M Johnson *et al*, "Sexual Lifestyles and HIV risk" in *Nature*, 360, Dec 3, 1992.
22. F Lagard Smith, *Sodom's Second Coming*, Oregon: Harvest House, 1993 citing Jeff Lyon, "Keeping Score," *Chicago Tribune Sunday Magazine*, 29 Nov 1992, p 14.
23. New York: Plume, 1990, p 46.
24. Focus on the Family *Citizen Magazine*, Vol 15, No 6, June 2001.
25. Homosexual activists also abuse the plight of people who are born with genital problems (sometimes known as hermaphrodites) to validate their own behaviour. This is a very rare medical condition and the term hermaphrodite is somewhat misleading, as a person will always tend more toward male or more toward female. Doctors usually determine male or female on the basis of the chromosomes, as the genes define male or female .These people with some medical help, sometimes surgery, are able to live as men or women, and even be married. They are not obligatory homosexuals. Homosexuals rights activists should not assume that such people are "gay", or that they have the right to speak on their behalf. People who have had treatment for these disorders are most certainly not on the forefront of gay rights activism. Furthermore, there is a total difference between a person with a medical problem and a person who chooses to have a sex change. The latter is a person who is perfectly biologically healthy and genetically a man or woman, but chooses of his own will to have surgery to change his genitals and receive hormone treatment etc. This person remains his original sex. A man who has operations to change his genitals or have breast implants is not a woman. A man with breasts is a man with breasts, not a woman. Every single chromosome in the body makes it clear whether the person is a man or a woman and nothing can change that.
26. "Some Gays Change,' Prominent Psychiatrist Says," Exodus International media release, 9 May 2001
27. "Pro-homosexual researcher attacked for study showing gays can change," *Christian News*, Christians for Truth, 31 May 2001.
28. *Sodom's Second Coming*, p 81.
29. *The History of Sexuality Volume One: An introduction*, 1978 quoted in Pantazis, "The Problematic Nature of Gay Identity".
30. Darrell Yates Rist, "Are Homosexuals Born That Way?" in *The Nation*, Oct 19, 1992, Vol255, No 12, p 424 cited in *Sodom 's Second Coming*, p 70-71.
31. Cameron, "Sexual Orientation and the Constitution: A Test Case for Human Rights" (1993) 110 *South African Law Journal*450.
32. *Ibid*, p 452.
33. *Butterworths Constitutional Law Reports* 1517, Case CCT 11/98 (CC).
34. *Statesman Journal*, 6 June 1992.
35. "The silent right: homosexuality and the military" in *African Security Review*, Vol 8, Issue 5, p 43-55, 1999 citing L Maginnis, A case against the lifting the ban on homosexuals, *Army*, January 1993, p

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38. See also the classic study by Bell and Weinberg, *Homosexualities : A Study of Diversity Among Men and Women*, p 308.
36. Paul van de Ven *et al* ., "A Comparative Demographic and Sexual Profile of Older Homosexually Active Men," *Journal of Sex Research* 34 (1997), p 354 cited in Timothy J. Dailey, *The Negative Health Effects of Homosexuality*, Family Research Council.
37. Katherine Fathers *et al.*, "Sexually Transmitted Infections and Risk Behaviours in Women Who Have Sex with Women," *Sexually Transmitted Infections* 76 (2000), p 347-8 cited in, *The Negative Health Effects of Homosexuality*
38. Jan 2001 articles, www.exit.co.za
39. Reported in N. Meredith, "The Gay Dilemma," *Psychology Today*, Jan 1984, p 60 (emphasis added). Dr Charles Socarides, a leading psychiatric expert on homosexuality, explains the flavour of these furtive liaisons: "Often the homosexual encounters consist of no more than a quick orgasm induced by two males grasping each other's genitals in the anonymous setting of a public toilet or darkened doorway." ("Homosexuality : Basic Concepts and Psychodynamics ," *International Journal of Psychiatry* 10, March 1972, p119)
40. *Mail and Guardian*, April 6-12 2001, p 8-9.
41. Sex Survey 2000 Cape Town: A study of Sexual Behaviour and Risk Taking amongst Gay Men in the Mother City, Richard Boxford, February 2001. Research Project under taken on behalf of Triangle Project and funded by the Elton John AIDS Foundation, p 8.
42. *Mail and Guardian*, April 6-12 2001, p 8-9.
43. *Ibid.*
44. Feb 2001 articles, www.exit.co.za
45. *Homosexuality: A report for the government of Canada*, 1994, p 20.
46. David A Noebel, *The Homosexual Revolution*, Manitou Springs: Summit Press, 1984, p 89. 47 . *Homosexuality: A report for the government of Canada*, p 20.
47. *Ibid.*
48. *Ibid.* citing *Medical Consequences of What Homosexuals Do*, Family Research Institute, 1993.
49. Statistic in bracket from *Homosexuality : A report for the government of Canada* citing Lawrence Corey and King K Holmes, "Sexual Transmission of Hepatitis A in Homosexual Men: Incidence and Mechanism" in *The New England Journal of Medicine*, 1980, 302: 8, p 435-8.
50. *Homosexuality : A report for the government of Canada*, p 20.
51. McKusick *et al* , "AIDS and Sexual Behaviours Reported by Gay Men in San Francisco,"
52. *American Journal of Public Health*, 1985: 75: p 493-6.
53. *Gay rights/special rights*, Jeremiah Films. An operation on the colon makes an opening in the abdominal wall to provide an artificial anus through which human waste empties into a special bag.
54. *The Gay 90s*, p 40.
55. *Ibid.* citing David Ostrow *et al* , *Sexually Transmitted Disease in Homosexual Men*; Pearl Ma and Donald Armstrong , *The Acquired Immune Deficiency Syndrome and Infections in Homosexual Men*
56. Jack Morin Ph D, *Anal Pleasure and Health*, San Francisco: Down There Press, Revised 1986 and 1998.
57. *Ibid.*, p 128.



PROTECTING SOCIETY From HOMOSEXUALITY

Civil governments are there to protect their citizens. Their role is to provide justice, security and safety, which includes the protection of the family. The old adage that “sin kills” is never as true as when applied to homosexuality. Homosexuality carries with it a myriad of social and health problems that governments are obligated to protect citizens from.

The SA Homosexual Community and AIDS

AIDS is decimating our population. Even a glance at South Africa’s most well known “gay activists” and “heroes” shows that the homosexual population of South Africa is one of the hardest hit by AIDS. Former acting Constitutional Court judge and long time homosexual activist, Edwin Cameron, has AIDS. Judge Cameron is one of the editors of the well-known book documenting homosexual activity in South Africa, *Defiant Desire: Gay and Lesbian Lives in South Africa*. The book is an attempt to create an “identity” and “history” for South African homosexuals by cobbling together a variety of perverse homosexual practices in different times and cultures in South African history, and then to give them a “gay rights” slant.

Zackie Achmat, well-known South African homosexual figure and chairman of the (HIV/AIDS) Treatment Action Campaign describes his experience of AIDS:

“But (my view) changed when I started watching people die and because I’ve had a very active sexual life. I would be what people call promiscuous. A substantial amount of men that I slept with, or have been very close to, have already died. In fact one died over the weekend. Men I slept with, men I clicked with, people I had short relationships with -all dead and that is what made me realise this is a very real disease.”

Achmat too is HIV positive. He kept his HIV status secret for some time:

“I looked for it and I got it, in the sense that I didn’t take the precautions. It’s always been a very difficult thing for me and I was in denial about it for four, five, six years: I didn’t disclose (tell anyone I had AIDS) because I was in denial. We all have a right to do that.”

Linda Ngcobo, a founder-member of GLOW (Gay and Lesbian Organisation of the Witwatersrand) and the organiser of the annual Miss GLOW drag show, died of AIDS-related renal failure at age 28 in 1993. Gevisser, co-editor with Edwin Cameron of *Defiant Desire* says of the freedoms that this homosexual activist fought for,

“What a tragic and ironic shame that Ngcobo himself won’t be there to see it.” (p. 84)

At Ngcobo’s funeral a preacher made a very brave stand despite the intimidating behaviour of homosexual activists present, and said the GLOW members were his “friends of the flesh” and that Linda had “repented for his sins on his deathbed.”(p. 14-15)

Anti-apartheid activist Simon Nkoli also died of AIDS in the 90s. Nkoli became famous after he was tried in 1986 with 21 other prominent anti-apartheid activists in the Delmas treason trial.

Andre Vorster, who started the Cape Town Mother City Queer Project parties, says he has already lost three “lovers” to AIDS- one each from London, the United States and from South Africa. The annual project or party is one of the events boasted on the “gay calendar” in a bid to lure homosexuals from all over the world to visit Cape Town. Sheryl Ozinsky of Cape Town Tourism, says,

“Once you get the gay US tourists, the floodgates open ... Wealthy moffies travel for parties - they go from party to party and spend up to two weeks in the country.”²



Pictures from a promotional pamphlet of the Mother City Queer Project which is “an annual event on the international gay circuit party calendar”. Sheryl Ozinsky of Cape Town Tourism says the Cape Town Unicity should contribute financially toward these parties.

This spread of HIV/AIDS is despite the work of the 6010 AIDS Action Group, which was set up in 1984, and did all it could to inform gays of the safer sex “gospel” and to distribute condoms. In the words of the late John Pegge, one of the founders of the group and head of its counselling services, later called Body Positive, “The single most difficult aspect of coming out since the 1980s has been the spectre of AIDS.”³ The first HIV positive person Pegge met was a foreign national employed by SAA⁴ as a cabin attendant in 1984:

“He had just been discharged from hospital where he had been treated for a rare kind of pneumonia; doctors had told him he had AIDS.”⁵

Despite the scourge of AIDS and Pegge’s own involvement in counselling thousands of young men about and with the disease, Pegge sums up in many respects the politically correct, but reckless attitude toward condoms, AIDS and sex with the following story. At the end of his chapter in *Defiant Desire* he tells how he went to a bar and met a “beautiful young man” there. They go home together and get into bed. The man then tells him that he is HIV positive, so in Pegge’s words,

“We put rubbers on our***** and loved each other the best way we know how, the way we always have and always will.” (p. 310)

It is then no surprise that Pegge too contracted HIV, although this was not disclosed until his death in 1995.⁶ He was murdered by two rent boys (young male prostitutes) after “a cup of coffee”.

Homosexual Versus Heterosexual AIDS Rates

Homosexualists often deny that homosexual behaviour is a major cause of the spread of AIDS. When AIDS first appeared in South Africa in the 80’s, it was primarily amongst homosexual men. In 1992, the balance shifted. Pegge said,

“In July the government said that the route of transmission of 53% of those newly-diagnosed with AIDS has been heterosexual intercourse. Nobody said that 47% were still men who had sex with men. They still meet in the clubs and the bars, and they cruise at the Wall on the seafront.”⁷

As Gevisser, co-editor of *Defiant Desire* said,

“The impact of HIV on gay men in South Africa has already been catastrophic, but unlike in Western Europe and North America, homosexuals in the AIDS scenario of southern Africa are a minority amongst those who are infected, a minority that can be safely ignored by the majority and those who hold power.” (p. 301)

He says,

“...state and non-governmental bodies alike have decided to play down the gay aspect of the epidemic in an attempt to persuade heterosexuals that they are at risk. While this might make sense in terms of promoting a safer-sex programmed for the wider population, it means that there is little funding and materials specifically for gay people.” (p. 59)

Although in South Africa, AIDS is presently primarily spread through heterosexual contact, proportionally there is a much higher AIDS rate among homosexual men than straight men.⁸ In Europe and the United States, men who engage in sexual activities with men remain the single largest AIDS and HIV risk category.

- As late as 1995, homosexual men accounted for over 70% of all AIDS cases in the United States, and this was believed to be even higher in most European countries.⁹
- As of December 1999, “men who have sex with men” and “men who have sex with men and inject drugs” together accounted for 64% of the cumulative total of male AIDS cases in the U.S.¹⁰
- In 1999, 50% of all new AIDS cases were reported among young homosexuals.¹¹

Contemporary studies in the U.S. and Europe show that homosexuals and bisexuals account for, at most, 1.5-2.5% of the population. ¹² It is frightening that such a small percentage of the population carries such a high percentage of the HIV.

Lindy Heineken says in “The silent right: Homosexuality and the military”, **of reported AIDS cases in South Africa, 79% among whites was transmitted by homosexual or bisexual contact.** This means that in the white population, AIDS is largely spread through or as a result of homosexual behaviour. Of cases among black people, homosexual and bisexual contact accounted for 36% of cases.¹³ More than one third of AIDS cases in the black population is a result of homosexual and bisexual behaviour.

These are facts that no government should ignore. While heterosexual promiscuity also spreads disease and should also be discouraged, homosexual behaviour is particularly dangerous. A study published in 1998 shows that the HIV epidemic in South Africa represents two separate epidemics occurring simultaneously. The pattern I epidemic is white, homosexual or bisexual men and pattern II is heterosexual black people of both sexes. Examining clinical records of 2179 patients at Johannesburg General Hospital HIV Clinic, the study found significant differences between the two patterns in the incidence of several HIV-related conditions.¹⁴ Given

these facts, the civil government should be discouraging homosexual behaviour (and promiscuous heterosexual behaviour).

Risk-Taking and Deliberate Infection Among Homosexuals

Besides high rates of promiscuity (43% of homosexuals estimate they have sex with about 500 or more partners in their lifetime, see chapter 5) and dangerous sexual practices, another reason for this high incidence of AIDS is risk-taking among homosexuals, especially young men. The Sex Survey 2000 Cape Town by the Triangle Project showed that:

- One-third of the homosexual men interviewed said they had had unprotected “sex” with a man of unknown HIV status in the past year.¹⁵
- One-third of men who performed active sodomy (acted as a sodomite) with a man they believed was HIV-positive did so without a condom. (p. 28)
- Two-thirds of men who had passive/receptive sodomy (acted as a catamite) with a man they believed to be HIV-positive did so without a condom.

In homosexual encounters it is often the partner with the least power or money or with the lowest status, for example a ‘rent’, who acts as the catamite (the one who receives the sodomy). This lower status might be reflected in the fact that they are more likely to allow unprotected sodomy with HIV positive persons even though receiving sodomy would be the more dangerous practice.

These figures on risk-taking amongst homosexuals are in line with, if not better than, similar figures in Western countries. Recent US government figures show that 39% of homosexual men practise sodomy without condoms, which is an increase from 30% in 1994.¹⁶ A study reported in the 1998 International Lesbian and Gay Association *bulletin* showed that 17% of HIV-negative homosexual men have unprotected sodomy with casual partners. Frighteningly, 33% of Australian HIV-positive homosexual men have sodomy without condoms with casual partners.¹⁷

This deliberate infection of others is nothing new amongst homosexuals. A study presented in July 2000 at the XIII International AIDS Conference in Durban disclosed that a significant number of homosexual and bisexual men who are HIV-positive, “continue to engage in unprotected sex with people who have no idea they could be contracting HIV.”¹⁸ Researchers from the University of California, San Francisco, found that 36% of homosexuals engaging in unprotected oral, anal, or vaginal sex failed to disclose that they were HIV positive to casual sex partners.¹⁹

In 1999 it emerged that the latest trend among some in the 'gay community' in San Francisco is for HIV-negative men to have unprotected sodomy with HIV-positive men for the "thrill of contact with the deadly AIDS virus". Special Internet sites offer lists of "extreme sex orgies".²⁰ These all night parties show that there is no end to what people who are caught up in lust and perversion will do for "a heightened sexual rush". 18 000 homosexual men have already died of AIDS in San Francisco.²¹ Unrestrained perverse behaviour should not be allowed to continue, aided and abetted by a permissive society, an indulgent government and a silent church.

Are Condoms the Answer?

All promiscuous behaviour is risky, with or without condoms. That is why condoms are now described as safer - not safe. The Triangle Project study showed that of those respondents "consistently protecting themselves" by using condoms, 23% reported condom failure (splitting, tearing or slipping off) in the past year. That means that almost a quarter of men who use condoms will risk getting AIDS each year. They have a 23% risk of exposure to HIV for each year they engage in "gay sex" with condoms.²²

Considering this, it is outrageous that government and AIDS awareness campaigns place their major emphasis on using condoms. They should



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rather focus on abstinence and faithfulness and educate people about the harsh reality of AIDS, which includes horrible infections of the skin, intestines and genitals, and even dementia. Condom posters abound, but there are virtually no government posters advocating the effectiveness of faithfulness and abstinence in the fight against HIV/AIDS. People are being encouraged to play Russian roulette with their lives, and it should be no surprise that they continue dying of AIDS in their droves.

The fact remains that the single major cause of the spread of AIDS is sex outside of marriage - adultery, fornication and sodomy. The truth is that the only sure way to end the spread of the disease is to end the acceptance and promotion of unrestrained sexual activity and to preach the good, old-fashioned message of abstinence, faithfulness, marriage, self-control and self-respect. Ironically this is the message that is being treated as taboo and is being suppressed in our country. **Promiscuity spreads AIDS.** The Triangle Project study showed that a quarter of the men who engaged in sexual activities with between 11 and 20 men tested HIV positive in the past year. Consider that 12.7% of the men reported between 20 and 90 partners in the past year.

Demands and Accusations

In many cases, **homosexual activists have managed to use the AIDS crisis to gather more funds to spread homosexual propaganda and gain more benefits.** SA homosexual HIV/AIDS counsellor the late John Pegge said,

“Once gay movements have developed into powerful political lobbies, they are able to use AIDS to further buttress and strengthen the gay movement itself.”²³

Annie Leatt of the Triangle Project says that the answer to the issue of homosexuals taking risks with HIV/AIDS is to “eroticise” safe sex to make it “more appealing”. Furthermore, she says, lubricants and condoms should be provided in public places, and condoms should be made in different sizes.²⁴ No doubt taxpayers will be expected to pay for homosexuals’ lubricants and “appealing” safer sex movies.

Leatt accuses South Africa’s government of “what could amount to homophobia” because it does its HIV/AIDS testing on pregnant women. The government is accused of homophobia merely because it does its testing for HIV on pregnant women, which doubles as a means of detecting HIV-positive children. No doubt if the government were attempting to test homosexuals there would be even louder protestations of homophobia.

Homosexuality and Disease

While homosexual activists work hard to promote the image of homosexuals as fit, healthy and well-adjusted, the reality is quite different. As the homosexual newspaper, the *New York Blade News*²⁵ concedes:

“Reports at a national conference about sexually transmitted diseases indicate that gay men are in the highest risk group for several of the most serious diseases ... Scientists believe that the increased number of sexually transmitted disease (STD) cases is the result of an increase in risky sexual practices by a growing number of gay men who believe HIV is no longer a life-threatening illness.”

Anal, faecal and urine sex spreads and causes a host of other diseases, besides AIDS. It should be common sense that perverse activities involving the anus, faeces and urine are unhealthy. Male homosexuals are 14 times more likely than heterosexuals engaging in normal sex to have syphilis, gonorrhoea - 3 times, genital warts - 3 times, hepatitis - 8 times, lice - 3 times, scabies - 5 times, penile-contact infection - 30 times and oral-penile infection - many hundreds of times.²⁶

Sodomy is probably the most sexually efficient way to spread diseases carried in the blood. San Francisco homosexual doctor, Jack Morin, in his book *Anal Pleasure and Health* points out the dangers of other homosexual activity,

“Sexual activities provide many opportunities for tiny amounts of contaminated faeces to find their way into the mouth of a sexual partner ...The most direct route is oral-anal contact.” (1998: p. 220)

Diseases and infections spread by sodomy and other common forms of homosexual contact include:

- Hepatitis B and C: Hepatitis is inflammation of the liver.
- Syphilis and other STDs: Male homosexuals are responsible for up to half of all U.S. cases of syphilis, although they are a very small percentage of the population.²⁷ Morin says in *Anal Pleasure and Health* that rectal gonorrhoea is especially prevalent among gay men.²⁸ As early as 1984 San Francisco had a venereal disease rate 22 times higher than the rest of the U.S.²⁹
- Human Papillomavirus (HPV): The homosexual newspaper *The Washington Blade* reports: “A San Francisco study of gay and bisexual men revealed that HPV infection was almost universal among HIV-positive men, and that 60% of HIV-negative men carried HPV.”³⁰ HPV is a collection of more than seventy types of viruses that can cause

warts, or papillomas, on various parts of the body. More than twenty types of HPV are incurable STDs that can infect the genital tract. Most cases of anal cancer are caused by a strain of HPV passed on through receptive anal intercourse.³¹

- Kaposi's sarcoma: Although prevalent among AIDS patients, it can be acquired by non-HIV positive people through homosexual sexual practices.³²
- A host of enteric parasites collectively known as Gay Bowel Syndrome.
- This syndrome is also referred to in *Anal Pleasure and Health*.
- Amebiasis: A disease of the colon, caused by parasites, which sometimes results in liver abscess.³³
- Rotaviruses: These cause gastro-enteritis and can then be spread further by contaminated food and person-to-person contact.³⁴
- Campylobacter enteritis: Bowel inflammation.
- Cryptosporidiosis: A gastro-intestinal tract infection.
- Other diseases transmitted through faeces include giardiasis, salmonellosis and shigellosis
- Ingesting human waste has also been implicated in the transmission of typhoid fever, herpes and cancer.³⁵ In April 2001 U.S. health officials reported the nation's first sexually transmitted outbreak of typhoid fever, a rare disease, which can be fatal. A Cincinnati man passed typhoid to seven other men. Typhoid is usually spread by swallowing food and water contaminated with human faeces, which harbours a type of salmonella that causes the disease. But none of the men had shared food. Instead the disease was circulated by highly risky oral-anal contact among the homosexual men.³⁶
- Proctitis and Proctocolitis are inflammations of the rectum and colon that cause pain, bloody rectal discharge and rectal spasms. The Sexually Transmitted Disease Information Center of the *Journal of the American Medical Association* reports that, "Proctitis occurs predominantly among persons who participate in anal intercourse."³⁷

Since the time of Moses, people have been conscious of the importance to public health of disposing of faecal waste carefully. God gave careful instructions as to the disposal of human waste (Deuteronomy 23:12-13) and the prohibition of sodomy (Leviticus 18:22). Most nations and cultures have regarded sodomy as dangerous and wrong and it has been banned and illegal. Considering the dangers, this is no wonder. Sadly, modern Westerners seem too arrogant and self-confident to learn either from history or from the Bible.

Are Lesbians Safe?

- In a study of the medical records of 1,408 lesbians, it was found that they have a significantly higher risk for certain sexually transmitted diseases: “We demonstrated a higher prevalence of BV (bacterial vaginosis), hepatitis C, and HIV risk behaviours in WSW (women who have sex with women) as compared with controls (heterosexuals).” The same report showed that the risk behaviour profile of exclusive lesbians was similar to bisexual women.³⁸
- A study in the *American Journal of Public Health*³⁹ showed that bisexual women have a higher risk for contracting sexually transmitted diseases than heterosexual women. “Our findings corroborate the finding that WSMW (women who have sex with men and women) are more likely than WSMO (women who have sex with men only) to engage in various high-risk behaviours” and also “to engage in a greater number of risk-related behaviours.” The study suggested that the willingness to engage in risky sexual practices “could be tied to a pattern of sensation-seeking behaviour.”
- *The Washington Blade*, a homosexual newspaper, notes that lesbians are “significantly more likely to report past sexual contact with a homosexual or bisexual man and sexual contact with an intravenous drug user than heterosexual women.”⁴⁰
- *The Washington Blade* reports that “various studies on Lesbian health suggest that certain cancer risk factors occur with greater frequency in this population. These factors include higher rates of smoking, alcohol use, poor diet, and being overweight.”⁴¹
- In an article entitled “HPV Can be Transmitted between Women” also in *The Washington Blade* reports: “Some experts believe Lesbians might be more likely than women in general to develop breast or cervical cancer because a disproportionate number of them fall into high-risk categories.”⁴²

Homosexuality, Crime and Violence

A study of 4340 adults in five metropolitan areas of the USA⁴³ showed that bisexuals and homosexuals (about 4% of the sample) compared to heterosexuals:

- exposed themselves sexually to more different bodies (more frequently admitting to participating in orgies and reported larger numbers of sexual partners);
- more frequently participated in socially disruptive sex (e.g. deliberate infection of others, cheating in marriage, making obscene phone calls);

- more frequently reported engaging in socially disruptive activities (e.g. criminality, shoplifting, tax cheating); and
- more frequently exposed themselves to biological hazards (e.g. fisting, bestiality, ingestion of faeces and sadomasochism).

Traditional psychiatry teaches that “excessive violence is naturally associated with other forms of social pathology.”⁴⁴ This means that people who rebel against society’s norms - homosexuals, alcoholics etc - are also more likely to be violent. It is significant that **the top six U.S. male serial killers all practised homosexuality**⁴⁵

- Donald Harvey claimed 37 victims.
- John Wayne Gacy raped and killed 33 boys.
- Patrick Kearney killed 32, cutting his victims into small pieces after sex.
- Bruce Davis molested and killed 28 young men and boys.
- A gay sex-murder-torture-ring consisting of Dean Corll, Elmer Henley and David Brooks mutilated 27 young men.
- Juan Corona was convicted of murdering 25 male migrant workers. He performed necrophilia with their corpses.

It cannot possibly be a coincidence that such a small percentage of the population could produce its top six serial killers. In fact, as of 1992, eight out of America’s top ten most prolific killers were homosexual.⁴⁶ Furthermore, in 1992 lesbian Aileen Wuornos laid claim to the title of ‘worst female killer’ in the U.S. with at least seven middle-aged male victims. She topped lesbian nurse team, Catherine Wood and Gwen Graham, who had killed six patients. And the modern world record for serial killing? Held by Russian homosexual, Andrei Chikatilo who was convicted of raping, murdering and eating parts of at least 52 people - 21 boys, 17 women and 14 girls. At Auschwitz, Nazi homosexual Ludwig Tiene became the most prolific mass murderer of all time strangling, crushing and gnawing to death as many as 100 boys and young men a day while he raped many of them.⁴⁷

A study of 518 sexually-tinged serial murders in the U.S. from 1966 to 1983 determined that 350 (68%) of victims were killed by those who practised homosexuality and that 19 of the 43 murderers (44%) were bisexuals or homosexuals.⁴⁸ Remember that active homosexuals form no more than 2% of the population.

Jim Warren, a counsellor at the US Washington State Corrections Centre, had interviews with almost all younger murderers jailed in his state between 1971 and 1982. After examining the case files, Warren testified to the Law and Justice Committee of the Washington State Senate that he was struck by the

frequent involvement of homosexuality. It was out of all proportion to the percentage of homosexuals in the community (less than 2%). Although the motive listed in the case report was often robbery, “about 50% of the time” it was also associated with homosexuality. Typically a homosexual would meet someone at a bar or park and invite him to his home. Before the morning, an argument would ensue and either he or his visitor would be dead.

Well-known homosexual murder victims include South Africa’s John Pegge, mentioned earlier in this chapter, and Italian fashion designer Gianni Versace and film director Paulo Pasolini, both killed by younger homosexual men.

Homosexuals and Drug and Alcohol Abuse

Studies in Australia and the United States show that people who engage in homosexual or bisexual behaviour are also more likely to use illegal drugs.⁴⁹

- The *Sex Survey 2000 Cape Town* study of homosexual men found that 68% had used at least one recreational drug in the past year. 41% had used marijuana, 40% used ecstasy, 36% used poppers and 25% used cocaine. Acid and speed were used by about a fifth of the men. The study showed a link between drug use and a higher number of sexual partners and risky sexual behaviour. A higher percentage of men who believed they were definitely HIV-positive used drugs than those who believed they were HIV-negative.
- A study published in *Nursing Research* found that lesbians are three times more likely to abuse alcohol and suffer from other compulsive behaviours than heterosexual women. The study found that: Like most problem drinkers, 91% of the participants had abused other drugs as well as alcohol, and many reported compulsive difficulties with food (34%), co-dependency on people (29%), sex (11%), and money (6%). In addition, “46% had been heavy drinkers with frequent drunkenness.”⁵⁰
- A study in *Family Planning Perspective* showed that male homosexuals were at greatly increased risk for alcoholism: “Among men, by far the most important risk group consisted of homosexual and bisexual men, who were more than nine times as likely as heterosexual men to have a history of problem drinking.”⁵¹

Homosexual Relationships are More Violent

While homosexuals, particularly lesbians, like to propagate the notion of the lesbian or homosexual home as one of peace and equality, the truth is that homosexual relationships are far more violent than heterosexual marriages. The U.S. Department of Justice’s Bureau of Justice Statistics reports that married women in traditional families experience the lowest rate of violence compared with women in other types of relationships.⁵²

Consider these studies of homosexual relationships:

- The *Journal of Interpersonal Violence* published an article entitled “Letting out the Secret: Violence in Lesbian Relationships”. Researchers found that 90% of the lesbians surveyed had been recipients of one or more acts of verbal aggression from their intimate partners during the year prior to this study. 31% of women in lesbian relationships reported one or more incidents of physical abuse.⁵³
- A survey of 1,099 lesbians found that “slightly more than half of the [lesbians] reported that they had been abused by a female lover/partner. The most frequent forms of abuse were verbal/emotional/psychological abuse and combined physical-psychological abuse.”⁵⁴
- In their book *Men Who Beat the Men Who Love Them: Battered Gay Men and Domestic Violence*, D. Island and P. Letellier report that “the incidence of domestic violence among gay men is nearly double that in the heterosexual population.”⁵⁵

Sadomasochism is very much a part of the homosexual subculture. The 1980 CBS-TV documentary, *Gay Power, Gay Politics* reported that about 10% of the accidental deaths among young men in San Francisco resulted from sadomasochistic sex gone awry.⁵⁶ As early as the 70s, the city coroner held workshops in the homosexual community on “how to engage in sado-masochistic sex without permanent damage” which includes how to tie up a “lover without cutting off his circulation.”⁵⁷ A homosexual magazine reported that in 1993 in London, homosexuals raised £100 000 to appeal against a conviction in which a judge ruled against extremely violent sadomasochistic sexual behaviour. The homosexual community was unhappy with the judge’s ruling that “sex is not an excuse for violence ... Pleasure derived from the infliction of pain is an evil thing.”⁵⁸

Homosexual Relationships are Less Faithful

Even in those homosexual relationships, which the partners consider “committed”, the meaning of “committed” typically means something radically different from marriage.

- In the Triangle Project study of homosexual men in Cape Town, 47% of respondents said that they were currently in a relationship, yet only 13.3% of respondents had had only one partner in the past year. 60% of the men who were currently ‘in a relationship’ admitted to having had “sex” with people other than their partners in the past year.⁵⁹
- The average male homosexual live-in relationship lasts between two and three years.⁶⁰

- In the book, *The Male Couple: How Relationships Develop*, the authors, two homosexual lecturers, reported a study of 156 men in homosexual relationships lasting from one to 37 years. Only seven couples had a totally exclusive sexual relationship and of these, the men had all been together for less than five years. In other words, all the so called “couples” with a relationship lasting more than five years had incorporated some outside sexual activity into their relationships.⁶¹

In *The Male Couple*, co-author David McWhirter says,

“Gay men lose their passion, infatuation and romance- what we call ‘limerance’- within one year in many cases. I don’t know why. Probably because there are no children to hold the relationship together, or they never believed in the first place that it would last.”

The truth is that real families are the only ones that work.

Homosexuality and Child Abuse

An issue often raised is the high rate of paedophilia (pederasty) amongst people practising homosexuality. Homosexual activists like to claim that the home is a centre of child abuse and they get agitated when it is mentioned that homosexual behaviour forms a very large part of child abuse. Although homosexuals account for only 1.5- 2.5% of the U.S. population they constitute about a third of child molesters.⁶² The *Los Angeles Times* surveyed 2628 adults across the U.S. in 1985.27% of the women and 16% of the men surveyed claimed to have been sexually molested as children. Of that, 7% of the molestations of girls and 93% of molestations of boys were by adults of the same sex. This means that about 4 out of 10 molestations in this survey were homosexual.⁶³ Most studies show the same:

- Of the approximately 100 child molesters in 1991 at the Massachusetts Treatment Centre for Sexually Dangerous Persons, a third were heterosexual, a third bisexual, and a third homosexual.⁶⁴
- Of the 91 molesters of non-related children at Canada’s Kingston Sexual Behaviour Clinic from 1978-1984, 38 engaged in homosexuality (42%).⁶⁵
- Of 52 child molesters in Ottawa from 1983-1985, 31 were homosexual (60%).⁶⁶

A study of paedophiles in Canada showed that 30% of them also engaged in homosexual acts with adults.⁶⁷ A New Orleans street-youth worker sums up the concern about pederasty:

“If 2% of the population is responsible for at least 20 to 40% of something as socially and personally troubling as child molestation, something must

be dreadfully wrong with that 2%. Not every homosexual is a child molester. But enough gays do molest children so that the risk of a homosexual molesting a child is 10 to 20 times greater than that of a heterosexual.”⁶⁸

Most people who become involved in homosexuality do not molest children. Neither do all of them become violent. But this section shows that homosexual behaviour usually forms a part of general sexual deviancy and relational problems. It can even lead to violence and abuse. Clearly most crimes involving homosexuals are self-induced and the ‘gay subculture’ may export more violence than it absorbs from without.⁶⁹

Live Hard, Die Fast

Drug addiction and smoking are harmful and one of the reasons we know this is because of the shorter life spans of those who practise these habits. Out of compassion, society and governments discourage these damaging habits and interfere with their ‘freedoms’ to protect them and society in general. Yet homosexuality, the ‘alternative lifestyle’, which the media so glorifies, results in even more vastly shortened lifespans than does smoking.

A study in the United States of the life span of homosexuals, **without AIDS**, reveals that it is much shorter than that of heterosexuals. Comparing the obituaries in homosexual journals and conventional newspapers, it was found that the median age of death of married men was 75 and unmarried heterosexual men, 71. By comparison, homosexual men who died of **non-AIDS causes**, had a median age of death of 42 (41 years for those men who had a long-term sexual partner and 43 for those who did not).⁷⁰ Note that married men live longer than single heterosexual men, but in the case of homosexuals, a long-term partner actually shortens their life.

The study also found that homosexuals were **24 times more likely to commit suicide** and had a traffic-accident death rate 18 times the rate of comparably aged white males. The 140 lesbians surveyed had a median age of death of 45 and exhibited high rates of violent death and cancer as compared to women in general. The study showed that 20% of lesbians died of murder, suicide or accident- a rate 512 times higher than that of white females of similar age.

Other research shows that **25% of women and 20% of men who practise homosexuality have actually attempted to commit suicide**.⁷¹ More than 50% of young people who get involved in homosexuality experience suicidal feelings, and serious depression.⁷²

Dr Paul Cameron in his book *The Gay 90s* lists over 11 studies stretching as far back as 1858 which confirm the significant differences between homosexuals and heterosexuals in life span and health (p. 57-59).

Why Must Government Discourage Homosexuality?

Civil governments exist to provide security, safety and justice for its citizens. Homosexual behaviour has a destabilising effect on the individual and on society as a whole, and so it should be curbed and discouraged. These are some of the reasons why government should discourage homosexuality:

- The death of many talented and promising young men in this country as a result of AIDS is a tragedy to their families, and the nation. Homosexual activist, Julia Beffon, speaking about early homosexual marches said, “But gone are so many of the people from those photographs. In every one of the four pictures is someone I knew well who has since died. The close friend holding the other side of the Glow banner took his own life; the others succumbed to Aids.”⁷³
- Public health takes a blow with an increase in diseases and AIDS. Even typhoid has been declared a sexually transmitted disease. The diseases listed earlier clearly show that the excuse “what I do in my bedroom is my own business” is simply not true. There are also very well documented cases of faecal contamination acquired through sexual contact being transmitted through non-sexual contact. Outbreaks of hepatitis A among customers and employees of two food services



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in Anchorage, Alaska in 1982 and 1983 were linked to homosexual male food handlers infected with the virus. By contact tracing, it was established that the food handlers in both outbreaks were associated with an epidemic of hepatitis A that was transmitted among Anchorage homosexual men previously for more than six months.⁷⁴

- Society pays for it financially. Disease and crime take a toll on the economy. The costs to public health and insurance are inestimable. Besides the obvious costs, in the U.S., taxpayers are even paying for lessons for homosexuals on safe sado-masochistic sex and for sex changes.
- The demands of homosexual activists are limitless. In San Francisco, they have been granted medical benefits of up to \$50 000 (R400 000) per person to cover sex-change operations for people who ‘feel’ they were born in the wrong body. No medical proof required!⁷⁵ In New York City there is even a publicly funded school for so-called homosexual teenagers called the Harvey Milk School.⁷⁶ In South Africa, they are even demanding lubricants in public places. The more government and taxpayers give, the more will be demanded from them. Homosexual groups receive money from Britain’s National Lottery.⁷⁷ France spent \$195,000 to produce five X-rated films to encourage condom use. The films are aired prior to a pay channel’s hard-core sex movies.⁷⁸
- Government has always protected people from themselves. That is why drug-taking is illegal and motorcyclists are obliged to wear helmets. We are our “brother’s keeper”.

Ultimately society pays the cost and takes the toll when there is an increase in drug addiction, road deaths and outbreaks of STDs. These costs to society show that there is no such thing as a “victimless crime”.

Another common fallacy is that a state “can’t legislate morality”. But both morality and immorality can be legislated. Rape and theft are moral issues, and they are legislated against. Immorality - chattel slavery and apartheid, for example - can be legislated. It is evident that a government’s duty is to legislate morality, and not immorality.

Laws carry influence outside of what the law will or won’t police. For example, the legalisation and protection of ‘sexual orientation’ in South Africa has resulted in a host of new homosexual organisations, bars and clubs springing up. As SA homosexual academic Juan Nel says,

“...I am convinced that the (University of South Africa Sexual Orientation) Forum would not have been established in February 1997, had it not been for the clause in the Constitution.”⁷⁹

Granting special privileges on the basis of homosexual behaviour and treating homosexual relationships like marriage is going to send the message to our youth that homosexuality is good, normal and moral. The state carries tremendous responsibility. The power of the state to grant legitimacy to a practice by legalising it is demonstrated by apartheid. One of the reasons why apartheid lasted so long is that many people believed that because it was legal and promoted by the state, it was good. In fact, opposing apartheid became a crime. Will opposing homosexuality become a crime in South Africa?

Political Correctness Gone Mad

Rather than being protected, society is now having the homosexual agenda actively pushed on it, even where there is a direct risk to public health and safety. Nowhere was this more vividly demonstrated than the shocking ruling by South Africa's Human Rights Commission (HRC) in March 2000 that homosexual men have "the constitutional right to donate blood". This ruling made headlines in the U.K. media. The HRC is a statutory body established to investigate "human rights abuses". In a case of political correctness gone mad, the HRC tried to force the SA Blood Transfusion Service to take blood from homosexuals. Under the World Health Organization guidelines, members from high-risk groups like homosexuals cannot donate blood. Blood Transfusion Service deputy director, Dr. Robert Crookes said that he was not aware of any country worldwide- and certainly not in the West - which would accept blood from homosexuals. In most countries, men who have had sex with other men in the past 20 years are prohibited from donating blood, even if they test negative for AIDS.⁸⁰ Even the most liberal country in the world, Holland, does not accept organ donations from homosexuals.⁸¹ It is ironic that the country that grants homosexuals the most extensive rights, probably in the world, will not accept organ donations - let alone blood - from them. Obviously the medical professionals in these countries are not ignorant of the dangers of homosexual behaviour.

The National Coalition for Gay and Lesbian Equality, on behalf of homosexual Cape Town radio presenter Andrew Barnes, took up the matter with the HRC. Rather than protect society, homosexual activist groups and government bodies like the HRC were prepared to let people die for the sake of being politically correct. While the HRC might have been ignorant of the risks, the NCGLE certainly could not have been. But this is typical of the self-centredness of 'gay activist' organisations. This case would surely make South Africa a laughing stock the world over. So are we getting blood from homosexuals now? Dr Crookes said that the Blood Service would continue to turn high-risk groups away and would have:

Protecting Society from Homosexuality

“further discussion with the HRC, to present more medical and scientific data to them and to illustrate the information worldwide that men who have sex with men remain at risk for HIV infection.”⁸²

Governments are granting rights with very little debate on the issues and without the consensus of the large majority of the population. How have homosexualists managed to squash the truth about homosexuality and convince governments to grant special privileges to such a small interest group?

Christine Mc Cafferty

1. Ansa Toms, Health-e News Service on *Behind the Mask* website, www.mask.org.za
2. *Cape Argus*, 7 Jan 2000, p 10.
3. *Defiant Desire*, p 58-59.
4. In 2000 an HIV-positive man sued SAA because the airline did not employ him as a cabin attendant. In their defence, SAA argued that air cabin staff need certain vaccinations that HIV-positive persons cannot receive without jeopardising their health. SAA settled out of court and had to pay the man R100 000 as compensation. People who do not have 20/20 vision cannot become pilots. Should they also sue on the grounds of disability? Would a person with another disability be paid out similarly or is it just because HIV/AIDS is such a politically correct disease?
5. *Defiant Desire*, p 302.
6. www.q.co.za/homosaurus/e
7. *Defiant Desire*, p 310.
8. This is also discussed in “Risk-taking drives up HIV rates in SA,” *Cape Argus*, Friday, 2 March 2001.
9. Giddens, *Sociology*, Polity Press, Cambridge, 1995, p 200.
10. “Table 9. Male Adult/Adolescent AIDS Cases by Exposure Category and Race/Ethnicity, Reported through Dec 1999, United States,” Center for Disease Control: Division of HIV/AIDS Prevention at: www.cdc.gov/hiv/stats/hasr11_02/table9
11. “Young People at Risk: HIV/AIDS among America’s Youth,” Center for Disease Control: Division of HIV/AIDS Prevention, Nov 14, 2000, at www.cdc.gov/hiv/pubs/facts/youth.htm
12. *Caveat*, p 34 referring to 1990 National Opinion Research Center of the University of Chicago and confirmed in 1989 by the *British Medical Journal*, and the US Census Bureau study published in March, 1989 scientific journal *Advance Data*. All studies took into account any factors that would cause under-reporting of homosexual conduct.
13. Lindy Heineken citing *South African Survey 1997/1998*, South African Institute of Race Relations, Johannesburg, 1998.
14. A Kanter, DC Spencer & MH Steinberg, “Incidence and characteristics of HIV-related conditions in distinct South African patient populations.” International AIDS Conference 1998;12:162.
15. “Risk-taking drives up HIV rates in SA,” *Cape Argus*, 2 March 2001 citing Sex Survey 2000 Cape Town.
16. “Russian roulette sex parties stun US gay communities,” *News24.com*, 20 July 1999.
17. *International Lesbian and Gay Association (ILGA) bulletin*, Issue 2/98, April – May June , p 18.
18. Ulysses Torassa, “Some With HIV Aren’t Disclosing Before Sex; UCSF Researcher’s 1,397-person Study Presented During AIDS Conference,” *The San Francisco Examiner*, 15 July 2000.
19. Jon Garbo, “Gay and Bi Men Less Likely to Disclose They Have HIV,” *Gay Health News*, 18 July 2000, www.gayhealth.com/templates/O/news
20. “Russian roulette sex parties stun US gay communities.”
21. *Ibid*.
22. “Shock survey on gay sex”, *Mail and Guardian*, April 6 to 12 2001.
23. *Defiant Desire*, p 301.
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Collage of homosexual rights and “gay pride” marches from OUTright magazine, February/March 1998.

WINNING RIGHTS or ABUSING PRIVILEGES?**Twisting Words**

To have unnatural sexual behaviour accepted as “a right” there has to be major reinterpretation of the idea of rights. The concept of rights has now been stretched so far that virtually anything is able to masquerade as a “human right”. You have the right to a house, to free condoms, to abort a baby and according to the Planned Parenthood Association of South Africa’s “Sexual Rights Campaign,” you even have the right “To choose When, with Whom and How to have sex.”¹ When the concept of rights becomes so broad, people can simply claim that anything they want is a “right”. Even sodomy becomes “a human right”.

Language is redefined. A person who feels the desire for unnatural sexual acts with someone of the same sex is now labelled and given the identity of “gay”. The truth is that such a person is no more a “gay” than a person who is tempted with adultery is a lifetime condemned “adulterer”. Do we say that a person, who commits adultery or fantasises about it, is born an adulterer and cannot change? In recent years the phrase “sexual orientation” has been used by homosexuals, rather than “sexual preference”. Homosexuals were concerned that “preference” implies that a person prefers homosexuality and therefore has a choice. Now the word “orientation” is used to promote the notion that gays have no choice, cannot change and are in no way responsible for their behaviour.

U.S. social commentator Charles Krauthammer warns that the real effect of the normalisation of homosexuality is that:

“as part of the vast social project of moral levelling, it is not enough for the deviant to be normalised. The normal must be found deviant.”²

Wits Law Professor and homosexualist Angelo Pantazis writes in an academic paper about “Lesbian and Gay Youth in Law” that,

“Ideally and basically, they learn that it is society which is at fault, not they, that their sexual orientation is healthy and normal, and that the problems they experience are the result of heterosexism in society.”³

Reality is now so redefined that “heterosexist” is the accusation thrown at anyone who accepts the original God-given, universally accepted and biological norm of male and female sexual unions. “What do queers want?” asks one homosexualist writer, and his answer is “not just sex, but a necessarily and desirably queer world.”⁴ It is not enough for homosexuality to be accepted by the world; instead, homosexuals want the world to conform to sexual deviancy.

Rational and free enquiry into whether homosexuality is normal and whether we should be promoting homosexuality in our society is described as “hate speech”. Joe Dallas, who previously lived a homosexual life, says that at that time he regarded all objections to homosexuality as born of bigotry, as this “made those objections easy to write off as “prejudice,” and my comfort with myself would stay intact.”⁵

The natural revulsion that people of virtually every racial, cultural and religious group experience toward sexual perversion is now called “homophobia.” Similarly, the natural shame and timidity that a person feels when telling friends and family about perverse acts they are engaging in is now glorified and called “coming out.”⁶

Even the casual observer paging through homosexual magazines like South Africa’s *Exit* would soon see that the myths that homosexual men are more ‘sensitive’ than other men and that homosexual relationships can be as normal as marriages are a farce. The large majority of stories, pictures and advertisements are about sex, brawn and how to find it. The highly sexual nature of homosexual magazines and books should be no surprise to the reader. Shaun de Waal, literary editor of the former *Weekly Mail* says,

“Erotica forms a large part of international ‘gay literature.’”⁷

Twisting Concepts

Homosexual activists claim, that like black people, they have been discriminated against. Knowing that South Africans are loath to repeat the mistakes of the past, they manipulate these feelings and fears to gain sympathy for their movement. But there are two very important differences.

During apartheid, the country’s laws systematically discriminated against Black people in work opportunities, education, the right to vote, where to live and who they could socialise and even worship with. In all honesty, can homosexual activists really claim that they were forced to live in separate areas or refused entrance to universities? In many ways discrimination contributed toward the poverty of Black people in South Africa. This is certainly not the case with homosexuals internationally or in South Africa. The Sex Survey 2000 Cape Town (p. 5-6) showed that more than one in five homosexual men were educated to post-graduate level. This is way above the national level by any standards. 68% of the sample earned more than the national average income. This definitely does not show a group of people that have been discriminated against and driven from work, house and home, although homosexual activists actively promote that false idea. One of the major arguments used to justify promoting Cape Town as a “gay capital” is the buying power of homosexuals.⁸

A study published in the *San Francisco Chronicle*⁹ showed that homosexuals had higher incomes than other people. A study in the *Wall Street Journal*¹⁰ revealed that homosexuals held more professional/managerial positions and were far more likely to be college graduates. They were also more often frequent fliers and drank more wine than other Americans. Despite homosexual activists' claims, these statistics do not show a people that have consistently been discriminated against.

Black people can easily show they were discriminated against. Differences in terms of housing and living areas, education opportunities, income and employment are plain to see. "Gay discrimination" makes a mockery of the very serious problem of real discrimination.

Secondly, black people were discriminated against on the basis of their colour, which is a fixed God-given characteristic. Homosexuality on the other hand is a chosen behaviour, a sexual attraction or preference and a "lifestyle". Our own Constitutional Court makes no attempt to hide that.

There is a clear distinction between behaviour and immutable, unchanging characteristics. Society has always discriminated on the basis of behaviour. If we start to protect people on the basis of their behaviour or sexual urges, how will we prevent smokers, alcoholics, adulterers, paedophiles or any other group demanding similar rights and protections? To argue that we have no choice or control over our sexual feelings is a lie that disempowers. It claims that man is unable to rule over his urges and cannot but give in to them.

Granting special rights on the basis of "orientation", which is defined in the South African Draft Lesbian and Gay Rights Charter as "The way you are, what you choose or prefer, how you are inclined"¹¹ is foolish. What is to stop people claiming to be sexually oriented toward paedophilia or bestiality? Those who advocate these two behaviours are already working toward having them accepted as normal. The word "zoophilia" is even being used instead of bestiality in an attempt to make it sound more acceptable. Frighteningly, paedophilia (and pederasty, the crime of molesting a child of the same sex) is also being described and even glorified in non-judgemental terms like "adult-child sex", "male generational intimacy" and "child sexual liberation". People who disagree with them are accused of being not homophobes, but ageists.¹²

Winning Rights

So how do homosexual activists justify fighting for all these special rights, which are based on behaviour and not status? Well basically any argument will do. Homosexual activists have even hijacked the "gender rights"

bandwagon. “Gender rights” was originally about equal status in society between men and women. Women have been fighting for the female gender to be treated equally in society, but homosexual activists now jump in and twist the argument, claiming that gender rights is actually about having the right to choose what gender you want to be! Contrary to what homosexual activists have been implying recently, black women marching for gender equality in South Africa were not marching for “gay rights”.

But to win special rights, homosexualists primarily use a two-pronged strategy. Firstly there is the essentialist argument which manipulates the sympathies of society. South African homosexualist and Wits Law Lecturer, Angelo Pantazis, debates this in his article, “The Problematic Nature of Gay Identity.”¹³ He says, “Many gays see themselves as ‘homosexuals’ - their sexual attractions define their whole personality. Politically,” he says, “the notion of gay identity is a powerful strategy for ... winning rights for gays who are in this way seen as a minority deserving of protection.”

In a nutshell this argument is -this is our identity, this is the way we were born, we cannot help it, we are different from heterosexuals, unfairly discriminated against and deserving of protection. This is the primary argument homosexualists have used to win rights in South Africa and internationally, and it is the argument used whenever the movement is threatened. Sympathy through manipulation is the key. **However, once special homosexual protections are won through legislation, or the Constitution as in South Africa, a new and different argument is trumped up, that of ‘social constructivism’. Homosexual activists move away from a defensive victim argument to an offensive one that attacks and attempts to redefine our society and the family.**

The argument is that our “oppressive culture”, “social norms” and “religion” determine what we believe is right and wrong or normal. But, they argue, there is in fact no natural or moral difference between homosexuality and heterosexuality. As Pantazis says, the South African Constitution’s inclusion of sexual orientation “places heterosexuality and homosexuality on the same level of the sexual pyramid.”¹⁴ They are equally good, healthy, natural, normal and moral. **Now the rights gained through sympathy and manipulation are used to push this view and to punish and intimidate anyone who disagrees with or debates this radical reinterpretation of society and family.** The extreme of this ideology is as Pantazis says:

“More than winning civil rights for a minority group, it wants to transform the way we all live by celebrating unalienated sexuality.”¹⁵

Everyone Deserves Rights

People who practise homosexual acts enjoy all the same rights other people do. They have the same constitutional rights to human dignity and life, to be treated fairly before the law, freedom of religion, belief, expression, freedom to assemble and associate with people whom they choose to, freedom of trade and profession and to own property etc. However, special rights should not be granted on the basis of behaviour, and special protections should never be given to certain behaviours. No one can have the freedom to behave as they want - especially when that behaviour is unhealthy and poses a risk to the health, security and stability of the public. The laws that curbed homosexual behaviour in the past were the laws against sodomy and those used against cross-dressing in public. Until 1997, sodomy, as in most countries the world over, was illegal on the statute books in South Africa. Homosexual sexual activity 'at parties' was also illegal in South Africa.

However, people performing homosexual behaviour were still protected by their right to privacy. No Western Christian democracy has ever cracked down on homosexual behaviour, "dragging people out of bedrooms" and violating the right to privacy. The courts, even during the apartheid years, regularly dismissed sodomy cases or set convictions aside because the act was private and there were no witnesses.¹⁶ This principle is based on the Biblical injunction that there must be two or three witnesses for a crime to be established.¹⁷ Unfortunately our country has since misguidedly given all kinds of special constitutional and legal rights to the practising of homosexual acts.

What Have Homosexualists Done With Those Rights?

For each special right or privilege granted to someone, someone else loses a freedom. This is now especially visible in countries where these 'gay rights' have been enforced for some time. Many people have lost their right to discuss, debate and disagree with the practice of homosexuality, even in their own churches. They have lost the right to choose the kind of sex education their children receive. Many have lost the right to associate with, live with and employ the people they choose to. Many are forced to pay for all kinds of benefits for homosexual 'partners', public health crises and special programmes that teach children that homosexual behaviour is good, healthy and normal and that teach homosexuals how to have violent sex without killing each other (as in San Francisco, see chapter 6). These privileges for homosexuals and costs to the taxpayer mean that homosexuality is no longer a private issue between two adults. **By seeking government funding and public sanction of homosexuality,**

homosexualist lobby groups are forcing their beliefs on all of society, and even attempting to force the state and society to promote their behaviour.

A clear example of the loss of rights is the way homosexual activists bullied the organisation, Big Brothers, in the United States. The aim of the organisation was to find 'big brothers' for the many boys who grow up without fathers as a result of being born outside wedlock. Men would take boys fishing and hiking and be the male role figure that single mothers cannot be. All "big brother" applicants were interviewed and their resumes, which included their interests, were passed on to mothers. Each mother would choose the man she felt was the right role model for her son.

When one particular applicant was interviewed, he was asked whether he was homosexual, because several items on his resume reflected homosexual affiliations. The interviewer explained to the man that the organisation had a policy of telling mothers all the details about the applicants and that the mother had the final say. If the mother had no objections, he could be a "big brother". It was her choice and her right either way.

A liberal policy, you might think. But Big Brothers was sued under the Minneapolis gay rights ordinance. The homosexual applicant argued that he was discriminated against. Big Brothers argued that they had said nothing negative or positive about the man, but simply told mothers the facts along with all the other details such as his race, age and interests etc. Big Brothers lost the case and much time and money in the legal battle. In the future, mothers would lose the right to be informed and, on the basis of that information, choose what they believed was right for their own sons. Mothers would lose the right to choose the kind of 'big brother' they wanted for their sons. A mother would be allowed to choose whether the man was married or black or white or likes opera, but homosexuality would become a special privileged behaviour and category that was protected and not disclosed.

The homosexual man then claimed thousands of dollars in compensation, affirmative action for homosexuals in the organisation and the advertisement of 'big brothers' in the homosexual press. Mixed among the ads soliciting homosexual sex partners would be adverts seeking men to come and be 'big brothers' to Minneapolis boys. A higher court reversed the finding, but to avoid being sued again, the organisation announced in 1983 that it now had a national policy of accepting homosexual men.¹⁸

Top U.S. Lawyer Warns South Africans

Jordan Lorence, one of America's most respected lawyers at defending family values and Christian freedoms in the U.S. was asked to comment on



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the possible results of South Africa's Promotion of Equality and Prevention of Discrimination Act 2000.¹⁹ His warning to South Africans, "Important individual rights should not be suppressed to promote homosexual rights." Please see appendix 4 for his full document. Three of the cases he cited are summarised below:

- WISCONSIN UNIVERSITY STUDENTS PUNISHED FOR HOUSING DISCRIMINATION BECAUSE THEY DECLINED TO RENT A ROOM IN THEIR HOUSE TO A LESBIAN.

Three women shared a house as roommates. One of the women moved out, and the other two sought a new roommate. A lesbian applied to live with them. The other two women thought that it would produce "sexual tension" in the privacy of their home if a lesbian lived with two heterosexual women. One of the women said she likewise would not want a man as a roommate. The lesbian sued under the Wisconsin and Madison "gay rights" laws. After an administrative hearing the women were fined approximately \$1500, ordered to apologise to the lesbian, have their roommate selection procedures monitored by governmental agencies, and attend counselling at a homosexual centre so that they could overcome their "bigotry."²⁰

- PRIVATE CATHOLIC UNIVERSITY IN WASHINGTON, D.C. ORDERED TO ALLOW HOMOSEXUAL STUDENT GROUP TO MEET.

The District of Columbia forced a Georgetown University to allow homosexual student groups to meet on campus, even though the groups advocated sexual activities contradicting Georgetown's Catholic theology. The highest court for the District of Columbia ruled that D.C.'s homosexual rights ordinance prevailed over Georgetown's constitutional right to free exercise of religion.²¹

- PRISON EVANGELISTS ORDERED NOT TO PREACH THAT HOMOSEXUALITY IS A SIN

Local churches sent members and evangelists to a local jail to meet with inmates who voluntarily chose to meet with them. When one Christian told a woman prisoner that homosexuality is a sin according to the Bible, the jail administrator ordered all church visitors not to say that homosexuality was a sin, or they would be prohibited from visiting the prisoners. The administrator claimed that the County ordinance prohibiting discrimination on the basis of sexual orientation required this order. Two local churches filed a lawsuit in federal court, and the County changed its policy and allowed the Christians to speak without restriction.²²

Lorence gave this warning:

“In the United States, homosexual rights laws have been used repeatedly to silence or punish those who disagree with the goals of the gay rights movement. South Africa would be wise to reconsider adoption of comprehensive legislation barring discrimination based on sexual orientation.”

Homosexuals even use their special privileges to discriminate against each other. In Australia, homosexual men are even using their special 'gay' status to ban lesbians. Two 'gay venues' in Melbourne have been granted exemptions to the state Equal Opportunity Act. Petitioners claimed that letting women into a sex club and hotel would “oppress” male-homosexual patrons.²³

'Gay Activists' Threaten People at Work

The book *The Other Side of Tolerance: Victims of Homosexual Activism*²⁴ documents many instances of individuals in the U.S. who have lost their jobs for opposing, or even questioning, homosexuality. “Many more have been silenced for fear of injury to their families or repercussions in the workplace”. Examples include:

- A superior Court Judge John Farrell was asked to resign from the bench and was accused of “unethical behaviour”. His behaviour included occasionally helping out at his two sons' Boy Scout troop outings. His fellow judges who asked him to resign did not like the Boy Scouts because the Scouts do not allow homosexual scoutmasters. (p. 7)

- Betty Sabatino was fired from her job at a Texas bank for asking at a staff meeting why the company was planning to start giving benefits on the basis of sexual behaviour. She was later contacted for ‘counselling’ and her boss expressed his concern about her question. In less than a month she was officially fired. (p. 8)
- Ernie Kubr endured hours of interrogation and was threatened with suspension if he did not attend a “diversity” seminar. He eventually reluctantly attended the seminar. (p. 9) Similarly, a Christian social worker lost his job for refusing to attend such a seminar (p. 14) and a Pittsburgh University resident assistant lost his job for refusing to wear a ‘gay rights’ support pin on his jacket lapel. (p. 27)
- A software company hired a temporary worker. When the company chose not to offer him a permanent position, the employee sued on the grounds of ‘sexual orientation’ discrimination- only then revealing that he was a cross-dresser (after hours). The company has still not recovered financially. (p. 12)
- Shell Oil lost millions for dismissing an employee who used company equipment to advertise a sex party for homosexuals. The ruling effectively means that employers in California must ignore even the most outrageous activities of employees, even when they use company-owned equipment to promote them. (p. 13)
- Paul Cameron Ph.D., who has researched homosexuality for years, was due to give a presentation sponsored by the College Republicans at St. Joseph’s University, a Catholic Institution run by Jesuits. At the last minute they were told that the room that was reserved was being used by another student group. When another room was found, the group was asked to pay \$496 for a “security guard fee”. Although the money was paid, the University abruptly cancelled the event. While Cameron said he was willing to debate with any of his critics, they instead chose to censor him. (p. 24)

If “gay pride” is allowed, one would think “straight pride” should also be allowed. 16-year-old Elliot Chambers bought a sweatshirt from the web site straightpride.com, which presents its mission as helping the “Citizens of the Silent Majority put their message out to the world of political correctness that we are ‘Straight’ and proud of it!” After his school set aside 50 classrooms where “gay, lesbian, bisexual, and transgender” students could receive counselling and affirmation, he wore his sweatshirt with the mottos, “Why be politically correct when you can be right?” and “Straight Pride” on it, to school. Elliot was called into the school superintendent’s office and told he was banned from wearing it. The American Family Association Law Center has decided to challenge the constitutionality

of the school's policy because, "This is a case of classic viewpoint discrimination. The school has chosen to openly embrace homosexuality and bisexuality, and it does not welcome dissenting points of view. What is especially troubling is the school's open hostility toward student support of committed man-woman relationships."

In most cases it was only because of the work of Christian lawyers associations, such as The Rutherford Institute, that those being fired, discriminated against or censored could be protected. Concerned individuals and churches fund these organisations. While the South African homosexual rights movement is not as active as overseas, it is much younger and it may only be a matter of time before South Africans face similar opposition. In the U.S. sodomy is not constitutionally protected and is even illegal in many states, yet homosexual activists have managed to come so far. In South Africa, "gay rights" are entrenched not only in law, but in the Constitution itself.

Silencing People With Accusations

While homosexual activists like to cultivate the image of being "tolerant" and "inclusive", this is not usually the case. The fact is that they do not offer the same tolerance they demand for themselves. Anyone who speaks against the homosexual agenda is vilified, labelled and condemned.

Simply for believing that biologically a male and a female together produce babies and should therefore marry and form families, one is now labelled as "homophobic". South African homosexualist academic Juan A. Nel describes "heterosexism" as "the attitude that views heterosexuality as the only acceptable, normal pattern for human relationships."²⁵ People are accused of being "bigots" or "homophobes". Parents, the Church and these so-called "homophobes" are accused of causing suicide and depression among homosexuals. This is an attempt to manipulate them into silence.

Silencing people with the law

South Africa's Equality Act makes it illegal to "publish, propagate, advocate or communicate words" on the basis of "sexual orientation" that "could reasonably be construed to demonstrate a clear intention to -

- a) be hurtful;
- b) be harmful or incite harm;
- c) promote or propagate hatred."²⁶

It is unclear whether words communicated must be interpreted as hurtful, harmful and promoting hatred - or just be regarded as hurtful, for example. The Equality Act would have to be weighed up against the Constitutional Court ruling that "those persons who for reasons of religious or other belief disagree with or condemn homosexual conduct are free to hold and articulate

such beliefs.”²⁷ But, the Equality Act is open to wide interpretation. Could the words of the Bible or a scientific study showing the problems associated with homosexuality be deemed to be “hurtful” or “harmful”?

Internationally homosexual activists are trying to have criminal acts against homosexuals defined as “hate crimes”. Any criminal acts of violence must be punished equally before the law and these include acts of violence against homosexuals. It is wrong to give crimes against homosexuals or any other group special status before the law. The problem comes in when crimes against homosexuals are punished more severely than, for example, crimes against Jews or anyone else. Equality before the law is one of the foundations of a good legal system. Crime ought to be a problem that brings South Africans together. However, special hate crime legislation redefines crime as one more arena for intergroup and racial conflict.

“Hate crimes” are usually splashed across the media while the plethora of crime within the “gay community” is largely ignored. The murder of homosexual Matthew Shepard in 1998, described as a “hate crime”, logged 3007 stories in the media. Meanwhile the rape and torture-killing of

Media’s pro-gay bias obvious in lack of rape-case coverage



UNDERREPORTED HORROR: Major media outlets ignored the trial of Joshua Brown (left), convicted of the rape, torture and murder of 13-year-old Jesse Dirkhising (above).

Crimes against “politically correct” classes of people get more news coverage in today’s environment of “hate crimes” media hysteria (Citizen Magazine, June 2001).

13-year-old Jesse Dirkhising by homosexual Joshua Brown, convicted in March 2001, logged only 46 stories . Surely this act of violence, and in fact all acts of violence, should be treated equally and also be regarded as “hate crimes” . This bias is so obvious that homosexual Andrew Sullivan, former editor of the U.S. newspaper *The New Republic* wrote in an essay comparing the news coverage of the two cases:

“The discrepancy isn’t just real. It’s staggering ... What we are seeing, I fear, is a logical consequence of the culture that hate-crimes rhetoric promotes. Some deaths - if they affect a politically protected class - are worth more than others. Other deaths, that do not fit a politically correct profile, are left to oblivion ... The Shepard case was hyped for political reasons: to build support for the inclusion of homosexuals in a federal hate-crimes law...”²⁸



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How Should Society React to Such Censorship and Accusations

When dealing with individuals caught up in homosexuality, **the truth must be spoken** gently and with compassion. Never accept anyone’s identity as a “homosexual”. It is the worst thing you can do for them because it defines them as a type of sexual behaviour and allows them little space for change. Also, no one will find peace or satisfaction in the homosexual lifestyle and it is cruel to pretend that they will.

Violence or harmful action should never be perpetrated against anyone by any individual. Any form of violence by individuals or groups of people against homosexual people must be condemned. It is the duty and responsibility of the state to punish wrongdoers without fear or favour. At all times people should be treated with dignity and care, also in speech and expression. Many people practising homosexuality have been taunted, teased and worse. This is counter-productive and often only further entrenches their feelings of isolation and alienation from general society. It may also further entrench the behaviour and result in the person seeking out more homosexual contact for comfort and friendship. Homosexuality is a serious problem and not a reason for jokes.

This is how to deal with the individual in a counselling or social environment. But when it comes to the homosexualist agenda, it must be opposed in its entirety - its aims, its lies and its consequences. The connections of homosexual behaviour to crime, violence and other sexual deviancies must be exposed. The people who propagate and promote these lies must be openly challenged. The truth about homosexuality must never be compromised or suppressed in the public sphere. Neither should the truth about all forms of sexual and relational deviancy, whether homosexual or heterosexual. Attacks on the integrity of the family and life must be defended.

Christine Mc Cafferty

1. From a "Sexual Rights" Campaign Poster, PPASA and others .
2. *The New Republic*, 22 Nov 1993.
3. "Lesbian and Gay Youth in Law" (2000), 117 *South African Law Journal* 51 , p 56 citing G E Studds in G Weinberg, *Society and the Healthy Homo sexual*, 1991, p ix.
4. "Lesbian and Gay Youth in Law," p 60-2.
5. Joe Dallas, *A Strong Delusion*, Oregon: Harvest House, 1996, p 134.
6. *Are Gay Rights Right?* p 9-11.
7. *Defiant Desire*, p 240. "Cape Town camps it up for lucrative 'pink rand'", *Cape Argus*, Dec 30, 1998. 9. Aug 27, 1991.
8. July 18, 1991
9. Derrick Fine, *Lesbian and Gay Rights*, UCT, 1992.
10. York and Knight, *Homosexual Activists Work to Lower the Age of Sexual Consent*.
11. *South African Journal on Human Rights*; Vol. 12, Issue 2, p 291-307,1996.
12. *Ibid* p 303.
13. *Ibid*, p 304.
14. Examples are 1987 (2) SA 71 (W) and 1983 (4) SA 361 (T).
15. Deuteronomy 17:6
16. Most of the description of this example is from *Are Gay Rights Gay?* p 68-70.
17. www.acts.co.za/Prom_of_Equality/Index.htm
18. *Hacklander v. Sprague*, 205 Wis.2d 110, 555 N.W.2d 409 (1996 WL).
19. *Gay Rights Coalition v. Georgetown University*, 536 A.2d 1 (D.C. 1987).
20. *Greater St. Paul Church of Christ v. Hennepin County, Minnesota* (settled out of court 1996) Jordan Lorence filed this lawsuit) .

The Rise of the GayGB and the Pink Inquisition

21. *International Lesbian and Gay Association bulletin*, Issue 2/98, April - May - June, p 29.
22. Charles A. Donovan (ed), Washington : Family Research Council, p 2.
23. Juan A, Nel, "Empowering South Africa's Lesbian and Gay Community : Moving from rhetoric to creating the reality," at www.glop.org.za
24. Equality Act, Chapter 2, Section 10 (1).
25. *Butterworths Constitutional Law Reports* 1517, Case CCT 11/98 (CC) .
26. "Media's pro-gay bias obvious in lack of rape-case coverage," Focus on the Family
27. *Citizen Magazine*, Vol 15, No 6, June 2001.



Wildlife Welcome

Cape Town has established itself as the gay capital of Africa

In 1994 Nelson Mandela ushered in the new constitution, which included the crucially important "freedom of sexual orientation" clause.

The New Constitution blew off the closet door - out came Africa's pent-up queer creative energy - which needed a platform on which to express itself - Mother City Queer Projects (MCQP) was born.



This piece from a brochure promoting the MCQP parties shows how important the "sexual orientation" clause in SA's Constitution was for homosexuals. Star placed by your publisher.

THE HISTORY and ADVANCES of 'GAY RIGHTS' in SA

What Do 'Gay Activists' Want for South Africa?

Many South Africans thought that their society was quite “religious” and this “gay rights problem” would never arise in South Africa. Yet most of the major goals drafted in the Lesbian and Gay Charter in 1992 (see below) and also legislated in America and many European countries, have already been enacted in South Africa. South Africans also think that local homosexual activists do not have such an extensive and aggressive agenda. But the South African homosexualist movement is rapidly gaining momentum, with every aspect of religious freedom, freedom of speech and freedom of conscience under threat at the time of going to print (2018).

In 1992, the Organisation for Lesbian and Gay Action (OLGA)¹ drew up a charter of their aims, which they hoped would be “a guideline for drawing up and interpreting the law.”² The Draft Lesbian and Gay Charter was drawn from discussion at the 1991 gay pride march in Johannesburg and a survey in the Western Cape. Their entire charter is in appendix 5 of this book, but briefly in 1992 their major goals were to:

- Legalise sodomy;
- Legalise homosexual marriages and have the same insurance, pension, taxation, medical aid, housing, and other social and economic benefits as normal married couples;
- Have the right to adopt children or for lesbians to produce them by artificial insemination;
- Include pro-homosexual sex education in the curriculum of all schools even if the parents object, and to retrain teachers;
- Make anti-homosexual education, including the teaching of Biblical Christian sexual norms, illegal and ensure that scholars are “counselled” on “coming out” and “discovering their sexuality”;
- Prohibit people from refusing to hire someone because he is homosexual. This includes the military and church;
- Make speaking against homosexuality in the media illegal with homosexuals having the right to sue;
- Make it illegal to excommunicate an unrepentant practising homosexual from a church, to exclude homosexuals from the ministry and to preach that homosexuality is sinful;
- Have special re-education of health workers, police and judges to make them supportive of homosexuality and to encourage them to enforce pro-homosexual rights;
- And, to have “affirmative action” to get homosexuals into the police, courts and public service.

The Minority Wins

It is shocking to see how much of this agenda has already been achieved. South Africa's Constitution was the first in the world ever to mention 'sexual orientation' by name as grounds for special protection.³ It was and is regarded as the most radical liberal Constitution in the world, and can be seen in some senses as a liberal experiment. Yet the only political party in Parliament in 1996 who voted against the Constitution was the African Christian Democratic Party. This is astounding considering that many political parties after 1996 continued to claim that they upheld Christian moral standards and family values. Meanwhile the gay activists, abortion rights activists, porn kings and pimps were celebrating their victory. It would just be a matter of time before every restriction on pornography, prostitution, sodomy and abortion would fall. The Constitution was described as a "...constitutional scoop for gays."⁴

This 'gay victory' was by no means supported by the majority of South Africans. As SA homosexualist academic, Juan A. Nel admits⁵,

"This groundbreaking constitutional freedom was, however, not obtained via popular consent."

Even of homosexuals he writes,

"Also, although (this was) the largest mobilisation of LGBT (lesbian, gay, bisexual, transgender) individuals and their friends in the history of SA, only a small minority participated in the lobbying process and campaigning for signatures in support of retaining the sexual orientation clause in the final constitution as co-ordinated by the National Coalition for Gay and Lesbian Equality."

Same-Sex "Marriages" Legalised - 2006

Despite overwhelming opposition by the majority of South Africans and 90% of the 5, 800 public submissions to the Home Affairs Portfolio Committee about the Civil Unions Bill, the ANC forced its MPs and ministers to vote in favour of same-sex "marriages" and railroad the legislation through the National Assembly. Their MPS were not even allowed to abstain from voting on the basis of conscientious objection. After that, the National Council of Provinces was asked to rubber stamp the Bill, days before leaving for their Christmas break.

Did the Home Affairs Portfolio Committee simply placate the people by holding Public Hearings all over the country? They made a farce of the whole "democratic" process surrounding the Civil Unions Bill. This is yet another piece of significant legislation that affects the family that was railroaded through Parliament without implementing the will of the people. This makes one wonder if the ANC have ever truly been interested in democracy at all.

Will Pastors be Forced to Solemnise Same-Sex Weddings?

On Tuesday, 28th August 2018, the Parliamentary Portfolio Committee on Home Affairs adopted a motion of desirability for the Civil Union Amendment Bill as proposed by Congress of the People (COPE) MP Deidre Carter.

The intention of this Bill is to remove the conscientious objection clause (section 6 of the Civil Union Act, 2006) which allows state-employed marriage officers to be exempted – on grounds of their conscience, religion and belief - from solemnising same-sex unions.

The proposed removal of this clause is in direct conflict with the Constitutional Court's statement in *Minister of Home Affairs v Fourie* (the case which legalised same-sex marriage in 2005). This landmark judgement precipitated the drafting and passing into law of the Civil Union Act, but it specifically stated that *"the principle of reasonable accommodation could be applied by the state to ensure that civil marriage officers who had sincere religious objections to officiating at same sex marriages would not themselves be obliged to do so if this resulted in a violation of their conscience"*.

Explaining the dangers of the Bill, FOR SA's Legal Counsel, Adv Nadene Badenhorst, commented as follows: *"Parliament's support for the removal of section 6, which Parliament itself specifically wrote into law as a direct result of the Constitutional Court's recommendation, is a severe infringement of State-employed marriage officers' constitutional rights to dignity and religious freedom. The removal of section 6 will effectively force these employees to choose between obeying their faith (with potential eternal consequences if they do not), and obeying the law (and potentially suffering disciplinary and/or other punitive sanctions if they do not)."*

As such, the removal of the conscientious objections clause could potentially see Parliament face another constitutional challenge in the event that the Bill is passed into law. (Freedom of Religion South Africa Press Release, 29 August 2018, www.forsa.org.za)

Adoption of Children by Homosexual Couples

In 2002, the Constitutional Court's ruling in *Du Toit v Minister of Welfare and Population Development* gave same-sex partners the same adoption rights as married spouses, allowing couples to adopt children jointly and allowing one partner to adopt the other's children. The adoption law has since been replaced by the *Children's Act, 2005*, which allows adoption by spouses and by "partners in a permanent domestic life-partnership" regardless of sexual orientation.

Hate Speech Bill

If passed, the Hate Speech and Crimes Bill (released in 2017) would pose one of the most serious threats to religious freedom in South Africa. The Bill's extremely broad definition of hate speech under section 4 of the Bill includes in its scope any communication which is considered "*abusive or insulting*" and intended to "*bring into contempt or ridicule*" a person, or group of persons, on the basis of their gender, sex, sexual orientation, gender identity, etc. This includes email, or social media communications as well as teachings from a pulpit, or in a Bible study. Instead of an objective definition of what constitutes "*hate speech*" (for example those who sing "*Kill the Boer! Kill the Farmer!*" or those advocating Islamic Jihad to behead Christians), this bill seeks to focus on subjective definitions of where an individual may feel offended, even if that was not the intention.

Homosexuality is Not Acceptable in Black Culture?

The ANC certainly did not get its mandate to promote homosexual rights from its constituents. Across the continent homosexuality is regarded as 'un-African' and against nature and tradition. Of 54 African countries, only nine have explicitly legalised homosexuality. Sodomy is illegal in 29 countries including Uganda, Namibia, Zambia, Zimbabwe⁶ and Kenya. The remaining 16 do not mention it directly, but it is usually prosecuted or punished.⁷

In a newspaper article⁸ on how African lawyers did not want to defend "unnatural sex relations" as a human right at an All-African Human Rights Moot Court Competition, one young Tanzanian lawyer commented:

"(Europeans) want us to justify it, but it is not an African trend. It is because Europeans want to do it here that they want Africa to accept it."

Peter, from Zambia, said he would accept people who practise homosexuality on the basis that they are human, but not on the basis that they are 'homosexual', but he strongly rejects "the men who sleep with young children." Philemon said,

"It is not accepted at all, but with economic hardship a man may say he wants a lady but can't pay. So he goes to a street boy and says he will pay him and nobody will know, so it becomes a habit for him and the boy."

When "gay rights" were defended, the African lawyers quoted the South African Constitution. This shows how SA's Constitution is affecting other African countries negatively.

Homosexuality has won its fair share of negative reaction among Black people in South Africa. "Homosex Is Not In Black Culture" was a placard held by Winnie Mandela supporters outside the court during her 1991 kidnapping and assault trial. Mandela's defence created a stir when it was claimed that she rescued the boys from an alleged homosexual abuser, a Methodist priest.

The International Lesbian and Gay Association bemoans the fact that, "The silence from LGBT people in Africa is deafening." But the fact is that sodomy has never been politicised as a human rights issue in African culture, except under the influence of Western-style radical liberal ideology. In Africa, the act of sodomy is taboo. In South Africa many men became involved in homosexual practises because of migrant labour, especially on the mines, after they were removed from natural family lives. The large majority of Black South Africans would regard this as a shame and a tragedy. Meanwhile, homosexual activists glorify it and even give tours to single-sex mine hostels. Similarly, homosexual activists show no respect or sensitivity toward the history and religion of Uganda and criticise it for its anti-sodomy laws. Ugandans have good reason for their refusal to accept homosexuality - in 1882, 22 Ugandan Christians were martyred after refusing to be sodomised by their king.⁹

The argument whether homosexuality is African or not is academic. Historically it has never been a normal or accepted part of African or Western culture. But there has been and always will be those individuals who give in to perverse temptations. Some cultures may become more prone to it, especially as it becomes more 'acceptable' in that culture, as it currently is becoming in ours .

South African Major Religions Regard Homosexuality as Immoral

The Bible is clearly against homosexuality (see chapter 12). Neither can homosexual activists hope to win any support from Islam. In South Africa both the Muslim Judicial Council and the Jewish Ecclesiastical Court have stated clearly that homosexuality is incompatible with their faith. According to prominent international rabbis:

"There is not a single source in all of the disciplines of Jewish sacred literature ... that tolerates homosexual acts or a homosexual 'orientation.' Jews who sanction homosexuality must do so wholly without reference to Jewish sacred literature ... (It) is wholly without basis in a single piece of Jewish sacred literature written in the last 3000 years."¹⁰

Clearly, homosexual activists, and the liberal political parties on their behalf, have promoted 'homosexual rights' without the will or mandate of the majority of South Africans of any culture or religion.

Positioning Themselves as Apartheid Victims

Instead, homosexual activists have cleverly posed as the victims of a past discriminatory system, the apartheid regime, and then proceeded to brand anyone who stands against the gay agenda as being part of the “old apartheid school”. Because of the apartheid past, some South Africans have swung to the far left; many fear being labelled ‘intolerant and discriminatory’, and others are genuinely confused about what they believe. The intellectual and political vacuum left by the simultaneous collapse of Soviet Communism and apartheid means that liberal humanists have largely been given free reign in South Africa.

By the late 1980s, homosexual activists understood that the ANC would be the next government and, as they say, recognised “the value in courting this sector.”¹¹ Lesbians and Gays Against Oppression (LAGO) formed in 1986. Although barely more than half a dozen mainly white liberals, they gained prominence in the anti-apartheid structures in the Western Cape.¹² LAGO pamphlets stated clearly that the organisation was formed to “situate the lesbian and gay struggle within the context of the total liberation struggles”.¹³ Mark Gevisser, co-editor of *Defiant Desire: Gay and Lesbian Lives in South Africa* says,

“It is significant that this new politics (anti-apartheid) only found popular support at the very moment of the collapse of the apartheid regime.” (p. 67)

Prior to that, organisations like the Gay Association of South Africa had not supported the anti-apartheid movement. A small band of homosexual activists looking ahead were able to jump on the liberation bandwagon in the nick of time.

LAGO was later replaced by the Organisation for Lesbian and Gay Action (OLGA). These organisations have been through a number of changes and name changes over the years. A member of the Western Cape United Democratic Front (UDF), who was present at the meeting at which OLGA’s application to join the liberation movement was considered, remembers its impact:

“Sheila Lapinsky was a well-known activist in the region, but when she entered the UDF meeting with this OLGA application, there was a range of responses, from giggles to disbelief. I think most of the regional executive saw this gay thing as a ‘white thing’.”¹⁴

At a “non-heterosexism” student workshop Hein Kleinbooi, a homosexual and part of the student anti-apartheid movement, recounts this experience. A very concerned young man questioned him as to whether he was aware that he was trying to ‘hijack the struggle’. Hein admits,

“I took a hard look at student gay politics and came to the conclusion that... the ‘highjacking’ accusation, often levelled at lesbian and gay activists, was not always as far-fetched as these indignant lesbian and gay activists (myself included) believed.”¹⁵

International Liberal Pressure

Initially the ANC did not promote “gay rights”, but the organisation relied heavily on international funds and support in the 1980s. In 1987 ANC leader Ruth Mompati was quoted in a top British homosexual publication *Capital Gay*⁶:

“I cannot even begin to understand why people want gay rights. The gays have no problems. They have nice houses and plenty to eat. I don’t see them suffering. No-one is persecuting them ... Tell me, are lesbians and gays normal? It is not normal. If everyone was like that the human race would come to an end.”

She said that the ANC did not have a policy on homosexuality because, “We don’t have a policy on flower-sellers either.”

Her comments created a storm of protest in the liberal British, Dutch and Scandinavian anti-apartheid organisations. ANC officials in an effort to do damage control, offered *Capital Gay* an exclusive interview with Frene Ginwala (presently National Parliamentary Speaker) in which she said that gays and lesbians should be protected from discrimination.

Thabo Mbeki, then Director of Information for the ANC, offered an official policy statement in the same edition:

“The ANC is indeed very firmly committed to removing all forms of discrimination and oppression in a liberated South Africa ... That commitment must surely extend to the protection of gay rights.”¹⁷

Liberal governments in North America and Europe did, and still do, pour millions of rands into liberal non-governmental organisations in South Africa to “strengthen democracy”. They, together with overseas homosexual groups, also contribute to the extension of the local homosexual rights movement. Radical liberal Western notions of gender rights and gay rights had an immense impact on senior ANC leaders and lawyers, many of whom studied in liberal universities, especially in Europe. People like Albie Sachs, a Constitutional Court judge, and Kader Asmal, presently Minister of Education are among some of the strongest homosexual rights lobbyists within the ANC. In 1989 Sachs became the founding Director of the South Africa Constitution Studies Centre, based in London and later moved to the University of the Western Cape. He also played an active part in negotiating the Constitution as a member of the Constitutional Committee of the ANC.

Strategically Placed Individuals

Other individuals have been instrumental in the ANC leadership's acceptance of "gay rights". In 1986 the late Simon Nkoli, a homosexual, was arrested with 21 other prominent anti-apartheid activists and tried in the Delmas treason trial. The official Gay Association of South Africa (GASA), which was mainly white, claimed to be apolitical and did not support him. But international liberation-oriented gay organisations found in Nkoli a ready-made hero. There is, in fact, today a Simon Nkoli Street in Amsterdam and a Simon Nkoli Day in San Francisco. These organisations supported him and as a result were able "to exert a major impact on the ANC's later decision to include gay rights on its agenda."¹⁸

In his memoirs the late Nkoli, who died from AIDS, wrote how his interaction during the trial with senior UDF officials like Popo Molefe, then ANC National Executive Committee member and Premier of North West Province, and Terror Lekota, presently Minister of Defence, had a major impact on their thinking.¹⁹ He also said,

"I'm sure that my continued involvement with the African National Congress after my acquittal has helped to gain credibility for gay rights within the liberation movement..."²⁰

Probably the most prominent figure in the gay rights movement is former acting Constitutional Court Judge Edwin Cameron, who is homosexual and has AIDS. His childhood had its fair share of upheaval. Circumstances forced his mother to put him and his sister into a children's home when he was only six. He went to eight different schools. He lectured in classical studies before leaving for Oxford in England on a Rhodes Scholarship in 1976, where he furthered his legal studies. Cameron says that his divorce from his wife "forced him to confront the fact that he was homosexual". Although he became infected with HIV in the 1980s and became ill in 1997, he only confirmed publicly that he had AIDS in 1999. Cameron has said he is alive, thanks only to a drug regimen, which initially cost £420 a month.

His academic and legal record, which includes work on the End Conscription Campaign, homosexual rights and labour law, particularly as regards HIV, has had a major impact on the laws and policies of South Africa. One case he represented established the controversial 'right' to confidentiality of a patient's HIV status in the health-care environment.

Cameron has probably been the most influential individual in the furthering of homosexual rights in South Africa. He also founded a gay lawyers group and worked with members of the Gay Association of South Africa, and

subsequent groupings, to lobby for the inclusion of sexual orientation in the new South African constitution. In the nineties, Cameron was an adviser to the movement for homosexual rights, playing a large part in its campaigns for legal rights. Given his obvious bias in favour of homosexual rights, it is perhaps questionable that he should have been selected to the South African Constitutional Court. He was given a temporary seat on the Court, due to his health.

The DP and ANC as early as 1991 included “sexual preference” in their constitutions. Both the ANC and the majority of the opposition parties subscribe to liberal humanism. Unlike in the United States where there is some liberal versus conservative debate, in South Africa there is a black liberal humanist versus a white liberal humanist debate. South Africa’s racial division has resulted in a lack of any real political diversity and discussion.²¹ Important information on different political parties’ positions on homosexuality is in appendix 6.

The Constitution and the Equality Act

The first time homosexual rights appeared in South African law was in the initial draft of the Bill of Rights. The SA Law Commission suggested that, along with women, children and disabled persons, gay and lesbians constitute a “natural group”. “Natural group” means that they have been assigned their distinctive status by nature like children or women and they cannot change or choose their status (race or sex, for example), which in the case of homosexuality is blatantly untrue. The final Constitution retained “sexual orientation” rights, providing the basis for all the current pro-homosexual laws in South Africa.

The second most important law is the Promotion of Equality and Prevention of Unfair Discrimination Act signed into law by President Thabo Mbeki on 3rd February 2000.²² This law gives homosexuals extensive “rights” extending even into the areas of employment, education, health care, housing and accommodation, “partnerships”, provision of goods and services and memberships of private clubs. It **threatens the rights of other people to choose in all these areas - to choose who they want to employ, who they want to provide services or accommodation to and even who they want teaching their children. It also threatens freedoms of speech and of association - to speak out against homosexuality and set rules for membership of clubs, and possibly even of churches.**

Affirmative Action for Homosexuals

Another problem is that the Promotion of Equality and Prevention of Unfair Discrimination Act is based on the idea of promoting the equality of certain groups of people. People who were previously “discriminated”

against should now be promoted (clause 25). This legally allows for “affirmative action” for homosexuals. The Constitutional Court judgement on sodomy confirmed that the state is obliged to promote the achievement of equality by “legislative and other measures designed to protect or **advance persons, or categories of persons**, disadvantaged by unfair discrimination ...”²³ Homosexual activists promote the idea that they, like black people, were previously disadvantaged.

The Threat to Churches and Freedom of Religion

The Equality Act overrides every other law in the country, except the Constitution. ANC chairman of the parliamentary committee that worked on the bill, Mohseen Moosa, said at a news conference in January 2000²⁴:

“Religious bodies must in future obey the value system set out in the new Equality Bill... This Bill does not exempt anybody. Whether you are part of one or another religion... or ideological system or traditional cultural system, or whether you believe in gender equality in one way or another, for whatever reason, whatever philosophy you hold, if you live in the South African society, this Bill does not exempt you. And so the ACDP cannot expect the religious community to be exempt.”

Moosa threatened the Church,

“(T)hose religious interpretations that do not uphold those values will be tested in court.”

This is an example of a blatant violation of the separation of church and state. The state should not interfere with the church and dictate its value system or beliefs. His statement also shows a lack of respect and understanding of the freedoms of religion, belief and opinion.

Sodomy Made Legal

One of the first moves of the homosexual lobby was to challenge the laws against sodomy, “unnatural sexual acts” and sexual acts between men at a “party”.²⁵ In 1998 these were declared unconstitutional (NCGLE v Minister of Justice, CCT 11/98). The Ministers of Justice and Safety & Security, the respondents in the case, did not even respond on behalf of the South African people. There was very little public debate. And so in South Africa, sodomy, an extremely dangerous sexual practice, especially as regards the transmission of HIV, was legalised in the middle of the AIDS epidemic.

Homosexuals won the right to perform sodomy on the basis of “equality”, not privacy. The Constitutional Court relied heavily on the views of homosexualist former Judge Edwin Cameron for its ruling. The “right to equality” is a right that goes way beyond the right to privacy. The

privacy argument asserts that homosexuals have the right to engage in sodomy on the basis that consenting adults have a right to privacy. Equality, on the other hand, equates homosexual relationships and sodomy - to marriage and heterosexual sex in every sphere.²⁶

In the United States, homosexual activists have never been able to prove “equality” or “minority status” in the Supreme Court. To prove “minority status”, they would have to prove that:

1. They have suffered a history of discrimination, which should be evidenced by financial hardship and lower rates of education. Homosexuals evidence higher levels of education and income than the average citizen.
2. They should have obvious, unchangeable distinguishing characteristics that define them, such as being of a particular colour. Homosexuality is a behaviour which evidence shows is changeable.
3. They must show that they are politically powerless. In the U.S. and in South Africa there are people who practise homosexuality in high political positions.

People who practise sodomy in the U.S. have never been able to prove they need a right to “equality”, because it is clear that they already have equality. Because South Africa’s court had no clear standards or precedents by which to judge whether a group needs equality or not, they have granted rights to homosexuals on the basis of “equality”.

In the U.S., because homosexuals cannot win the right to sodomy on the basis of “equality”, instead they challenged the sodomy laws under the right to privacy - and lost (*Bowers v. Hardwick* 1986). For sodomy to be protected under the right to privacy, the court would have had to find sodomy “implicit in the concept of ordered liberty” or deeply rooted “in



Zackie Achmat and Clayton Wakeford of the NCGLE, now the Lesbian and Gay Equality Project, which successfully challenged the laws against sodomy and “unnatural sexual acts” in the Constitutional Court.

the nation's history and tradition" which sodomy certainly is not. In a concurring opinion, U.S. Justice Burger pointed out:

"To hold that the act of homosexual sodomy is somehow protected as a fundamental right would be to cast aside millennia of moral teaching."

South Africa has granted homosexual rights over and above international norms in many respects, without debate or challenge.

Our pink-friendly Defence Force and Police

The South African National Defence Force has one of the most liberal policies on homosexuality in the world. Since 1996 the Department of Defence has explicitly forbidden "discrimination on the grounds of sexual orientation".²⁷ The issue of homosexuals in the military continues to be hotly debated in the world. The pros and cons are being considered and studied in the public and in the military. The debate has revolved around:

- the impact on discipline;
- sexual activity in the military, for example, should everyone be allowed to get sexual with whomever he wants and if so, where and when?
- the protection of non-homosexual soldiers' privacy, considering that they would have to share showers and other close living spaces with men who are attracted to men;
- the impact on trust, cohesion and morale among soldiers;
- soldiers gaining position or privileges from higher ranking officers in exchange for sexual favours;
- homosexual promiscuity and
- the AIDS crisis and STDs.²⁸

In South Africa, once again, there was no awareness and no debate. The decision was simply made by politicians on behalf of the people and the men and women in the military. This makes a mockery of our so-called 'democracy'. The South African Police Services have also adopted a policy of "equality" in employment and policing issues for homosexual people. The National Lesbian and Gay Community Policing Task Group has called on homosexuals, bisexuals and transgendered people, which would include cross dressers, to assist with "sensitivity/diversity" training workshops for the police.²⁹ The aim of these kinds of workshops is to pass on the usual 'homosexuality is good and normal' propaganda, and to teach policemen how to provide special protections for homosexuals and be "sensitive" in their dealings with them. Crime at homosexual cruising spots (where homosexual men pick up sexual partners, usually strangers) is a major concern of homosexuals.

The Refugee Act (130 of 1998) creates the explicit right for homosexuals (usually people convicted of sodomy) in their home country to apply for asylum in SA.

'Gay' Labour Relations

The Labour Relations Act (66 of 1995) gives people who engage in sodomy and other homosexual acts special protection against being fired or dismissed by employers who disagree with it. A crucial issue for homosexuals is special protections in the workplace. Well-known South African homosexual activist and former NCGLE leader Kevan Botha said in local homosexual magazine, *OUTright*, that transgendered people are particularly discriminated against. These are people who enjoy wearing clothes of the opposite sex. Botha says:

“Discrimination of them is a direct infringement of their rights... What chance do you think a transgendered person would have if he (or she) was to apply for a job and then arrive for the interview dressed in clothes that traditionally belong to the ‘opposite’ sex. Do you think that person stands a snowball’s hope in hell of getting that job?

“...What we have to consider here is what the true meaning of gender equality really is... The question we have to ask is why should they be denied the opportunity of wearing clothing or shoes that they are more comfortable in to work? The bottom line is the fact that men can’t wear stilettos to work - and that is the very heart of gender oppression.”³⁰

Employers are not forced to hire cross-dressers- yet. But this is the direction homosexual activists will go and they want to use the laws of the country and the force of the state to achieve their aims. In California “a drag queen” bill was defeated in the 2001 legislature. The bill had attempted to include “transsexuality” in the state’s anti-discrimination law. “The State Senate refused to vote on the radical bill that would have fined businesses (including Christian bookstores etc) and non-religious non-profit organisations up to \$150 000 for refusing to hire transsexual and drag queen job applicants.” The Campaign for California Families said the bill would turn “the Rocky Horror Picture Show into California labour law”.³¹

It is not civil government’s place to interfere in free enterprise and tell private businesses who to employ.

Christine Mc Cafferty

1. OLGA’s functions were later taken over by the National Coalition for Gay and Lesbian Equality (NCGLE), which was renamed the Lesbian and Gay Equality Project in 2001 .
2. Derrick Fine, Cape Town, UCT Printing Unit, 1992.
3. It was also the first time that “reproductive rights”, the ‘right’ to abort an unborn child, was specifically mentioned in a Constitution.

The Rise of the GayGB and the Pink Inquisition

4. A G M Sanders, "Homosexuality and the Law: A gay revolution in South Africa," *Journal of African Law*, 41 p 105.
5. Juan A. Nel, Empowering South Africa's Lesbian and Gay Community :Moving from rhetoric to creating reality, Website of Gay and Lesbian Organisation - Pretoria www.glop.co.za
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9. Miriam Cain, *Make a Difference*, Glosderry : Africa Christian Action, p 97-98.
10. Rabbis Marc Angel, Hillel Goldberg and Pinchas Stapler, *Jewish Action magazine*, Winter 1992-93.
11. Gevisser in *Defiant Desire*, p 74.
12. *Defiant Desire*, p 57-58.
13. *Ibid*, p 58.
14. *Ibid*, p 75.
15. *Ibid*, p 267-8.
16. *Ibid*, p 270 citing *Capital Gay*, 18 Sep 1987.
17. *Ibid*, p 271 citing *Capital Gay*, 4 Dec 1987.
18. *Ibid*, p 55- 56.
19. *Ibid*, p 75.
20. *Ibid*, p 256.
21. In some ways this is a result of most Biblical Christians not getting openly involved in the demise of apartheid and the subsequent rebuilding of South Africa. Biblical Christians are Christians who believe that Biblical values apply to all spheres of life, including government, law and politics.
22. www.actsof.co.za/Prom_of_Equality/ln dex.htm
23. Emphasis mine, *Butterworths Constitutional Law Reports* 1517, Case CCT 11/98 (CC).
24. *Citizen* reporter, "ANC says religious bodies must obey the Equality Bill," 27 Jan 2000.
25. The common law offences of sodomy and unnatural sexual acts and the statutory crime contained in S 20A of the Sexual Offences Act 23 of 1957
26. The court adopted Edwin Cameron's reasoning that, "[T]he privacy argument has detrimental effects on the search for a society which is truly non-stigmatizing as far as sexual orientation is concerned . On the one hand, the privacy argument suggests that discrimination against gays and lesbians is confined to prohibiting conduct between adults in the privacy of the bedroom. This is manifestly not so. On the other hand, the privacy argument may subtly reinforce the idea that homosexual intimacy is shameful or improper :that it is tolerable so long as it is confined to the bedroom -but that its implications cannot be countenanced outside. Privacy as a rationale for constitutional protection therefore goes insufficiently far, and has appreciable drawbacks even on its own terms." E Cameron, "Sexual Orientation and the Constitution: A Test Case for Human Rights" (1993) 110 *South African Law Journal*, p 464.
27. Heinecken, "The silent right', p 2 citing Department of Defence, White Paper on National Defence, Defence in a Democracy, Department of Defence, Pretoria, 1996, p 18.
28. Read *Caveat* and *The Gay 90s* for more information.
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31. Sept 2001, www.savecalifornia.com

The 'ANYTHING GOES' FAMILY

Fighting for Financial Benefits

One of the ultimate aims of homosexual activism is the establishment of legal homosexual so-called “marriage” that would be fully recognised by the state, society and the Church. By 2018, these goals have almost fully been achieved. Legal steps toward this aim in South Africa include:

- Homosexual “partners” of members of pension funds can receive the same benefits available to married persons.¹
- Homosexual partners can be registered as dependants for medical insurance benefits on each other’s medical insurance schemes. The Medical Schemes Act 131 of 1999 could be used to force employers and schemes to pay the same benefits to homosexual “partners” as to real spouses. The Pretoria High Court ruled in 1998 that police officer Jolande Langemaat’s lesbian partner was entitled to medical benefits just like any other employee’s spouse. The Minister of Safety and Security’s main argument against the ruling was that the police would then have to recognise all “other forms of non-marriage based relationships like heterosexual co-habitation”. Well-known homosexual activist and former NCGLE leader Kevan Botha’s reply in *OUTright* magazine was, “Our courts have already held that where the cake is only so big, people with existing rights and benefits may just have to sacrifice a few of those rights in order to share the cake more evenly.” In other words, **real marriages that bring children into the world and provide for their best possible nurturing must take a cut so that unnatural homosexual relationships can get some financial benefits from the taxpayer.**
- Homosexual partners have been granted the same rights as real spouses as regards inheritance. When one spouse in a marriage dies, the surviving spouse does not pay estate duties. Duty becomes payable when the surviving spouse dies. The same rights have been included in the Estate Duties Act 2000 for “same sex partners”.

As Edwin Cameron says, rights of inheritance are “of particular significance to the gay community in the AIDS epidemic.”²

The truth is that many of these claims for rights revolve around financial gain and the stress is often on medical aid and pension benefits. This was one of the reasons why the citizens of San Francisco opposed partnerships in 1989. Randy Smith, the veteran executive director of the Health Services Agency in

San Francisco, warned that city workers may claim partnerships as a means of helping friends suffering from AIDS and other chronic diseases obtain insurance.³ The extremely high rate of STDs, and especially AIDS, in the gay community means that many are in need of expensive medical treatment.⁴

Homosexual Parenting and Family Revolution

People often regard lesbians as less militant than gay males, yet as South African gay academic Angelo Pantazis writes,

“For lesbians, gender is a matter of family patterns and power relations. Whereas male gay liberation has focused on a revolution of sexuality, it is lesbian feminism (or lesbian separatism) that has focused more on a revolution of gender.”⁵

The implications are severe. With the acceptance of two homosexuals as joint parents, the family is torn from its traditional and God-inspired balance of a mother and a father both giving of their commitment, love and essence to the children. This generation has seen the tragic break-up of the family for a number of reasons, but most particularly because of so-called sexual “liberation”. This has led to adultery and fornication becoming social norms. Some lesbians (and gays) claim that with the breakdown of the family, they ought to be able to adopt children. However, walking further down the road of sexual revolution will only cause more damage. A wrong can never be righted with another wrong. Rather we should return to the God-ordained patterns of giving each child the best chance in life.

Lesbians, Donor Sperm and Babies

An amendment to South Africa’s Human Tissues Act, gazetted in 1997, granted lesbians access to artificial insemination and donor sperm. While this is hotly debated in Australia⁶ and the United Kingdom, South Africa has long since run ahead and legalised it. Once again, with no debate.

Former lesbian Cherie Tayler dropped a bombshell on the New Zealand gay community when she admitted that having children by artificial insemination was a **cruel mistake**.⁷ She had three children by artificial insemination, and shared the parenting with her lesbian partner. After the break-up of their 16-year relationship, Cherie admitted that her life as a lesbian has been spurred on by her unloving mother and sexually abusive father. She reported on a *60 Minutes* TV documentary that she saw the hurt in her children’s faces every day. Her 11-year-old son wanted to know about his father’s job, what he looked like, the colour of his eyes - and Cherie was unable to answer. She said, “I (now) believe that children should have the best opportunities in life. The best way they can have a balanced view of what is normal is with heterosexual parents.”

Lesbians often conceive children via “do-it-yourself” artificial insemination and may gang up together with other gay men to provide various forms of “extended families”.

Homosexual Adoptions

In South Africa, unmarried people are allowed to adopt. Constitutionally, this privilege is extended to homosexuals. A lesbian couple successfully challenged the adoption law to allow two homosexuals to co-adopt in the Pretoria High Court in 2001. The ruling still has to be confirmed in the Constitutional Court. While homosexuals intimate that their reasons for co-adopting are to give street children a home etc., the real reason is made clear by Triangle Project Director Anna Slabbert’s response to the homosexual adoptions ruling:

“(The ruling) sends out a signal that gay and lesbian couples are recognised as couples. They have now also been given the acknowledgement that they have the capacity to raise a child together (although this per se was not examined by the courts - author’s note) and of the strength and commitment between two (gay) people. It also gives validity to gay and lesbian relationships as functional and moral.”⁸

The ANC has given its full endorsement to gay co-adoptions. At the ANC’s 50th national conference in Mafikeng in 1998, the party adopted a resolution to endorse legislation that will grant, “Child custody and adoption rights for gay parents.” See appendix 6 for the full resolution the ANC adopted.

Gay-Raised Children are More Likely to Turn to Homosexuality

Research shows that children raised by lesbians or homosexual men are more likely to explore homosexual activity themselves. A study by two prohomosexual sociologists from the University of Southern California, Judith Stacey and Timothy Biblarz, showed that these children “seem to grow up to be more open to homoerotic relations.”⁹ Stacey and Biblarz did not conduct new research, rather they re-evaluated 21 studies done between 1981 and 1998. The thrust of those studies had been to try prove that children raised by homosexual parents were no different from those reared in normal families. Stacey said that in the past “sympathetic researchers” have defensively stressed the absence of difference. Aimee Gelnow, executive director of Family Pride Coalition (a U.S. pro-homosexual organisation) responded positively to the new evidence:

“Of course our kids are going to be different. They are growing up in a different social context.”

Kate Kendall, head of the San Francisco-based National Centre for Lesbian Rights said homosexuals should be elated by the study which she said shows that “our kids are somewhat more likely to identify as lesbian and gay.” Research by Dr. J Bailey and colleagues, published in *Development Psychology*, found that children raised by homosexuals are three times more likely to grow up homosexual.¹⁰

British MP Julian Brazier has challenged homosexual parenting saying,

“This sort of social experiment may be exciting for the people who take part in it but they should ask themselves whether it is in the best interests of the child.”¹¹

Cornelia Oddie of the U.K. based Family and Youth Concern think tank said,

“It must be extra confusing for the children. With homosexual couples the majority of their friends would be presumably part of the homosexual culture, so the children grow up with a skewed idea of relationships. This is bound to give children an unbalanced view of social and sexual relationships.”

Children in Gay Homes Struggle with Language, Maths, Sport, Teamwork

Nothing shows more clearly how selfish the decision of homosexuals to raise children with their homosexual partners is than the research that shows that these children struggle at school, achieving lower grades and are less sociable. Dr S. Sarantakos of Charles Stuart University, Australia did a study comparing primary school children with married, cohabiting heterosexual and homosexual couples as parents.¹² The couples were matched according to their education, occupation and socio-economic status to ensure that these factors would not influence the results.

Children in normal marriages fared best, and children raised by homosexual couples generally the worst. **Children of homosexual couples scored the lowest in language ability, including verbal skills, vocabulary and composition.** They scored the lowest in **mathematics**, and even in **sports performance**. Social studies was the only exception to this trend.

More children of homosexuals were reported to be **unwilling to work in a team** or talk about home and holidays. In general they felt “**uncomfortable when having to work with students of a sex different from the parent they lived with, and to be characterised as loners and as introvert.**” The “sociability” scores for the three groups again put children of married couples on top. The children raised by homosexual couples were

more timid and reserved. They also “tend to be more overly polite and formal, careful in their behaviour and actions, generally distant...”

Sex identity was also a problem area for some of these children. They were described by teachers as “more effeminate”, irrespective of their own gender, and “more confused about their gender and what was considered right and expected of them in certain situations” than children of heterosexual couples.

Married Couples Make Better Parents

Children of married parents said their parents wanted them to continue school beyond year 10, and they had clear future plans. The children of homosexuals and heterosexual cohabiters, on the other hand, wanted to get a job, earn money and establish an independent household as soon as possible. There were fewer expectations on them to finish school and undertake university studies. Ironically more female children of homosexuals expressed a preference for traditional female jobs than girls from the other two family groups.

Married couples also gave more parental homework support. Although homosexual couples gave their children more “freedom and autonomy” at home, including their own TV and sitting area, these primary school



Africa Christian Action demonstrated against homosexual co-adoption outside the courts in Bloemfontein and Cape Town on 7 August 2001. The actions generated 19 media interviews.

children also had to “fend for themselves” more by doing more housework and cooking. Homosexual parents were less involved in the school, asked about their children’s progress less often, and were least likely to volunteer for school activities. Married couples, it seems, care for and direct their children most. Sarantakis concluded that “married couples seem to offer the best environment for a child’s social and educational development.”



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The Pain of Fatherless Children

These statistics, showing the tragic consequences of fatherless homes in the United States, would apply to lesbian homes as much as to other woman headed homes:

- 63% of youth suicides are from fatherless homes.¹³
- 85% of all children that exhibit behavioural disorders come from fatherless homes.¹⁴
- 80% of rapists motivated with displaced anger come from fatherless homes.¹⁵
- 71% of all high school dropouts come from fatherless homes.¹⁶
- 75% of all adolescent patients in chemical abuse centres come from fatherless homes.¹⁷
- 85% of all youths sitting in prisons grew up in a fatherless home.¹⁸

These statistics translate to mean that children from fatherless homes are:

- 5 times more likely to commit suicide
- 20 times more likely to have behavioural disorders
- 14 times more likely to commit rape
- 9 times more likely to drop out of high school
- 10 times more likely to abuse chemical substances, and
- 20 times more likely to end up in prison.¹⁹

There is much talk about equality in our society but true equality includes the equal status, but different function, of men and women in a family. A mother and father make equal, but different contributions to a child and these contributions are equally necessary. Many children do not have this and that is the reason for so much of the brokenness in our society. How then can society go further and create laws and policies that absolutely deny the needs that a child has for the influence of both a man and a woman?

Homosexual Quasi-Marriage

Similarly, attempts to institute so-called homosexual marriage or partnerships are a foolish paradox in that it fails to recognise that each sex needs the other for humanity to live and reproduce itself. As early as 1993, former Judge Edwin Cameron wrote that adequate constitutional protection on the basis of “sexual orientation” would include formal recognition of homosexual permanent domestic partnerships.²⁰ Decisions like these are regularly made without any public debate. Often laws are sneaked in deceptively, undemocratically and completely without debate. An example is this section on “partnerships” in the Prevention of Unfair Discrimination and Promotion of Equality Act²¹

“Partnerships

7. (a) Determining in an unfair discriminatory manner who should be invited to become a partner in the partnership in question.
(b) Imposing unfair and discriminatory terms or conditions under which a person is invited or admitted to become a partner.”

This section almost certainly will be used as a legal basis for the establishment of quasi marriage “partnerships” for homosexuals. Yet, the public was not forewarned and encouraged, or even invited, to make comment. The public participation process is made a mockery of on the most vital issues. Under the guise of “protection from discrimination on the basis of marital status” the Act ensures that all relationships are treated equally, whether you are married or just shacking up with someone of the same or opposite sex. Any special status given to marriage is completely eliminated.

The Judiciary Dangerously Usurping the Legislature's Role

In December 1999, the NCGLE won another major victory in the Constitutional Court.²² The Court declared Section 2(2) of the Aliens Control Act unconstitutional because it did not give non-South African **“partners in permanent same-sex life partnerships”** the same rights as **“spouses”** to emigrate to South Africa. That means that homosexual “partners” were not treated as if they were wives or husbands and were not allowed to immigrate to South Africa with their South African partners. To give “homosexual partners” this privilege the Constitutional Court took the very controversial, and possibly unconstitutional, step of reading words into the Act.

Note that the Court played the role of the elected legislator (parliament) by adding the words “or partner in a permanent same-sex life partnership” into the Act. One of the basic rules of good government is the separation of the legislature, judiciary and the executive. The legislature (parliament) writes the laws, and not the judiciary (the courts). When the court starts writing and changing laws, it is moving very dangerously into the territory and area of authority of the elected parliament. Parliament, not the judiciary, is elected by the people to write laws. By adding words to an act, many would agree that the Constitutional Court has shown flagrant disrespect for the separation of powers and has set a very dangerous precedent in South Africa.

Even the Vermont Supreme Court in the United States, which wanted the benefits of marriage to go to same-sex couples did not read into the law, instead they ordered the legislature to pass a bill. The Court in Canada however, has read words into its Constitution. This has been widely criticised by legal experts, who are concerned about the principle of separation of judiciary and legislature.

The SA Constitutional Court also ruled that homosexuals have the same rights as heterosexuals to have their “families and family lives ... protected and respected”.

“Partnerships” and “Marriage”

Homosexual activists have two aims:

- full ‘marriage’ for homosexuals, and
- “civil unions” or “partnerships” (This would apply to homo- and hetero-couples).

A “partnership” grants the “partners” basically all the privileges of marriage, yet almost none of the disadvantages of divorce. A “couple” merely registers a civil union on a government register and then deregisters when the “partnership” ends.

Opposition has been widespread. In 2001 more than 68 000 Czechoslovakian Catholics and others signed a petition opposing a draft law which aimed to formally recognise homosexual couples²³ In France, tens of thousands of people marched through the streets to denounce similar legislation just before the laws were passed in 1998.²⁴ Some of the major problems with “partnerships” are:

- Many heterosexual couples who “live together” use this easier option instead of marrying and it is leading to the breakdown of family structures and commitment. The purpose of marriage benefits is to encourage marriage as it is the permanent (or at least indicates that intention) and most stable building block of society, and provides the ideal home for children to grow up in and become good citizens. If couples were committed to staying together they would marry and not enter “unions”. Now children are born into these temporary partnerships.
- The law in a sense penalises single people who don't live with their boyfriends or girlfriends, because they cannot benefit from the benefits or tax breaks this law offers.
- It leads to lifting laws forbidding gay couples from having children by artificial insemination or adopting children (already partially legal in SA).
- It is one step away from full homosexual ‘marriage’. In a sense, legal homosexual partnerships are just a step toward getting society to accept full “marriage” for homosexuals.

“Partnership” or “civil union” legislation already exists in several European countries, including Belgium, Iceland, Denmark and Sweden. In some countries the laws are so liberal that to separate, one “partner” simply sends a letter of separation to their “partner” and to the court. This is extremely convenient. Where is the dignity and commitment, that homosexuals claim they so desperately want, in that?

After partnerships are granted, homosexualists intend moving on to their aim of instituting so-called homosexual marriage. As one homosexualist said in the *International Gay and Lesbian Association bulletin*,

“In order to escape the alternative of “quasi-marriages”, we must go for the top, rather than accepting second-best.”²⁵

Homosexual Couples Granted Rights to “Marriage” in Europe

In September 2000, in the Netherlands, homosexuals were granted full rights to “marriage”. Germany's Federal Constitutional Court cleared the way for homosexual couples to exchange “marriage” vows at local

government offices as of August 2001. The court rejected a plea by the provinces of Bavaria and Saxony to stop the law taking effect.

South African homosexual activist and former NCGLE leader Kevan Botha said in the local homosexual magazine, *OUTright*, that homosexual “marriage” will be:

“the biggest and most hotly-contested issue in our fight... The term ‘marriage’, more than anything else, touches every straight couple who are married and they cling to that title with everything they hold holy. I think many people would be willing to recognise gay relationships (of a fashion) but the real crunch will come when we ask the heterosexual community to give up a little bit of the ‘organised, ordained’ definition of what they’ve got to distribute it to those who have been deprived. (See, we feature as a previously disadvantaged community all over again!) ... You will still own that ‘title’ - and now we’re asking them to give that up as well ... That means getting on ones stiletto heels and going out- door-to-door if necessary - ‘forcing’ people in your neighbourhood to recognise your relationships and vote tor it.”²⁶

In and Out Partnerships

The National Coalition for Gay and Lesbian Equality (NCGLE) in its submission to Parliament on the Equality Bill obviously supported the bill. The NCGLE’s proposed definition of partner is:

- “a person irrespective of sexual orientation, or marital status, who shares an intimate and committed relationship with another person based on a mutual obligation of support for basic living expenses **during the period of the relationship.**”²⁷ (Emphasis added)
- Note that no limitations are placed on the duration of the relationship. Would a ‘partnership’ of one month count? Most domestic partnership bills allow the registry of several partners (consecutively) a year.
- There are no limitations on how a person starts or ends such a relationship.
- There are no limitations on the “status” of persons entering such a relationship . Could a person who is already married to someone else enter a partnership?
- No mention is made as regards age limits of those entering the “partnership”. This very seldom comes up in discussions on “partnerships”.

The recognition of polygamous marriages in South Africa since November 2000 (Recognition of Customary Marriage Act), where **one**²⁸ of the

participants follows the customs of his or her community, may open the door for further dangerous redefinition of “family” and “partnerships”. This is especially true in the context of a government that claims to be committed to equality of the sexes and of people of different “sexual orientations”. Technically speaking, if heterosexuals have the right to polygamous marriages, why not homosexuals? (The complexities and problems around polygamy warrant further discussion, but this is not the forum for that.²⁹)

An article in the *ILGA bulletin* particularly praises a proposed bill for Australia, the “Significant Personal Relationships Bill”.³⁰ The draft legislation by Australian MP and champion of homosexual rights Clover Moore is described as,

“broad and flexible ... Basically, anyone can register anybody as a significant other, who would then be treated as a husband or a wife in a whole range of areas ... Such a relationship can be registered even if the parties do not cohabitate, have no sexual relationship and do not intermingle their finances.”

In such a partnership you do not even have to live with your so-called partner to get your AIDS costs paid by their medical aid or to adopt babies.

Granting homosexuals any form of partnerships changes the meaning and essence of marriage. Lesbian activist and U.S. policy director for the National Center for Lesbian Rights, Paula Ettelbrick says:

“Being queer is more than setting up house, sleeping with a person of the same gender, and seeking state approval for doing so ... Being queer means pushing the parameters of sex, sexuality and the family, and in the process, transforming the very fabric of society ... In arguing for the right to legal marriage, lesbians and gay men would be forced to claim that we are like heterosexual couples ... and vow to structure our lives similarly ... We must keep our eyes on the goals of providing true alternatives to marriage and of radically reordering society’s views of reality.”³¹

Any Kind of Family You Want

Any attempt to alter the definition of marriage will undermine the most fundamental building block of every society: the family unit. Former homosexual Joe Dallas, in his book *A Strong Delusion*, describes how marchers in the 1993 Gay Rights March on Washington explained their definitions of family:

“One group of marchers said “family” could be a man and woman, man and man, or woman and woman .Another group included various combinations- for example, two men and a woman- saying what is right for *them* (the alleged family) was all that mattered.

“Where there is love,” they said confidently, “there is a family” (So if love for whatever reason dies, the family relationship dies as well? If parents stop loving their children, can they, under this new definition throw their kids out?).” (p. 52-4)

There are usually very few rules governing the entering and deserting or ending of these relationships in proposed definitions of “partners” or “family”. That, it is claimed, would be encroaching on the “freedoms” and “rights” of the participants. Joe Dallas continues:

“Now the redefinition of “family” won’t stop with same-sex couples. Just as the gay rights movement is now a platform for sadomasochists, transsexuals and bisexuals (and in some cases, paedophiles), so these same groups can be expected *to* jump on the marriage bandwagon once the gays have opened the door.

“With “love” as the standard for the “new family”, any one of these groups, and other groups as well, can claim to love their partners. Logically, then, bisexual trios, a man and a transsexual, an adult and a child, and a “master” with his “sex slave” should be able to claim family status. Is this what gays want when they clamour for same sex marriages? I doubt it. But it is the inevitable result of tampering with the God-given model.”

We see this redefinition of family in our own country. The National Coalition for Gay and Lesbian Equality in its submission on the Equality Bill praised the clauses on “sexual orientation” and “family status and responsibility”.³² The NCGLE urged that the terms, “family, “dependent” and “household” be revised. The definitions of these words were challenged as “unfair discrimination” on the “grounds of sexual orientation and marital status”.³³ It claimed that other definitions used in “discriminatory provisions” include single, married, husband, wife, spouse, divorced, divorcee, widow, widower and household (no. 13). The Coalition urged, “The acknowledgement of concepts of “partner”, “spouse” and “family” need to become more inclusive.”³⁴

NCGLE praised the Department of Welfare’s White Paper definition of the family (no. 21):

“Individuals who either by contract or agreement choose to live

together intimately and function as a unit in a social and economic system. The family is the primary social unit which ideally provides care, nurturing and socialisation for its members. It seeks to provide them with physical, economic, emotional, social, cultural and spiritual security.”³⁵

Any groups of individuals who ‘contract’ to live together can now be defined as a family! As Robert H. Knight of the Family Research Council points out, these definitions of family and partnerships are so vague that “multiple-partner unions are not excluded, nor any imaginable combination of persons, including a fishing boat crew.” He says, “The whole point is to demote marriage to a level with all other conceivable relationships.”³⁶ The NCGLE, on the other hand, was obviously pleased that,

“Thus a clear trend is being established in public policy and law to eliminate bias in support of Eurocentric nuclear and Judea-Christian definitions of family and towards a recognition of diverse religious, cultural, social and sexual orientation determinations of family life or spouse.” (no. 24)

Homosexual activists often pop up under the banner of fighting for the rights of extended families. This is especially so in South Africa where they claim to be fighting for the rights of families that include grandparents and aunts etc. Yet none of their “partnership” or family redefinitions ever reflect this .

For more frequently asked questions and answers on homosexual so-called ‘marriage’, see Appendix 7.

Forcing the Gay Agenda on Africa

The International Lesbian and Gay Association (ILGA) is an umbrella organisation representing hundreds of homosexual groups worldwide. In 1993, ILGA became the first homosexual rights group granted official United Nations recognition. One year later, the U.N. revoked ILGA’s non-governmental organisation (NGO) status because a number of its members either condoned paedophilia or were promoting it. ILGA held its 19th world conference in Johannesburg in 1999. The organisation is currently seeking reinstatement as an official NGO. If it succeeds, there may be serious implications for other countries.

ILGA defines homosexual marriage or partnership as a basic human right and will work to promote this view within the U.N. If successful, the U.N. will consider any country without laws establishing and protecting homosexual “marriage” to be in violation of basic human rights! And, since the awarding of U.N. aid programs is tied to the elimination of

human rights abuses, many poor countries may feel compelled to endorse homosexual marriage, even if this contradicts the strongly held convictions of its people. In this way, homosexual “partnerships”, adoptions and other privileges may be forced on many countries.³⁷ Countries in Europe, such as Ireland, have already been forced to legalise sodomy or be denied membership of the European Union.³⁸



Is Government Now Forced to Accept Gay Marriages?

People who practice homosexuality have precisely the same right to marry as anyone else. Marriage is the bringing together of a man and a woman. To enter marriage, one must meet its qualifications. Any attempt to get around the rules that apply to everyone else is an attempt to have special rights, not equal rights. Although some would argue that SA’s ‘sexual orientation’ clause obliges the state to recognise same-sex “marriages”, this is not true.

1. The state has always legislated those categories it affords legal marriage rights to and those it does not. For example, it discriminates on the basis of “family status” (brothers may not marry sisters) and on the basis of age (adults may not marry children). This is fair discrimination as envisaged in clause 9(5) of the Constitution.³⁹

2. It is not the custom of any tribe or any race in any part of South Africa to marry people of the same sex. The Recognition of Customary Marriages Act of 2000 allows men to have more than one wife at one time. Women are not allowed to have more than one husband though, as it is not “customary” in South Africa (this reasoning, on the basis of custom, shows how shallow government’s commitment to gender equality is). While granting marriage rights purely on the basis of “custom” is highly debatable, if government is going to do so, it should be consistent. It is not custom or tradition for homosexuals to “marry” in any culture in South Africa. In fact the dictionary definition of “marriage” is the “union of a man and woman” so to speak of “gay marriage” is nonsensical.
3. It goes against the practices of every major religion, including those practised in South Africa.⁴⁰
4. The natural biological make-up of male and female expresses the intention of creation that sexual union is heterosexual.⁴¹ Other body openings were not designed for sexual activity. Only the penis and vagina self-lubricate on sexual stimulation. The male and female bodies are created to fit together and express the beauty of God’s plan for union between man and wife. The act of sodomy is unnatural and unhealthy. Ignoring these fundamental realities will result in confused identity and social disintegration.
5. Cultural anthropology has taught that heterosexual marriage has always been the assumed norm for all societies on earth. The idea of homosexual ‘marriage’ is a modern aberration spurred on by Western society’s “liberalised” self-developed value systems.⁴² This humanist ideology rejects all moral and cultural knowledge passed down from generations.
6. Our Constitution is about checks and balances. “Rights” cannot just be handed out at random. The consequences of “rights” must be weighed up against their benefits.
7. Other relationships have never been accorded the same status as marriage because they do not contribute in the same way to a community. To put it bluntly, societies can get along quite well without homosexual relationships, but no society can survive without heterosexual marriages and families.⁴³
8. Laws are more than just nice, harmless ideas for the populace to consider. For those millions who do not have a set moral standard, the laws often become their moral measure. As adultery, prostitution and pornography have been decriminalised or legalised, many more people

indulge in these activities- their rationale is: if government legalises it, it must be acceptable . Similarly, more people will experiment with homosexuality and even enter homosexual ‘partnerships’ because it is legal.

Law is not a suggestion, but, as George Washington said, it is force. Official government sanction of same-sex relationships as “marriage” would place government in opposition to the opinion of the vast majority who believe that marriage should remain between men and women. Traditional morality would, in effect, be outlawed. Chapter 1 of this book shows how people who have spoken up for the family and marriage have been silenced, prosecuted and persecuted.

The Public Rejects Homosexual “Partnerships”

In the United States, when citizens were given a chance to give their views, they rejected the notion. However, as of 2015, the US Supreme Court forced all states to legalise same-sex marriages. In 1994 the city of Austin in Texas became the first U.S. jurisdiction to overturn an existing domestic partners law when the citizenry voted 62% to 38% to undo what the City Council had enacted. In other jurisdictions, notably Cincinnati, Tampa and Lewiston, Maine, voters overwhelmingly voted to roll back homosexual rights law. Even in liberal San Francisco, voters rejected domestic partnerships in 1991, although the policy was later approved (without benefits).⁴⁴

The vast majority of states across the United States tried to protect themselves from this radical redefinition of marriage. By May 2001, 34 states had passed Defense of Marriage Acts (DOMA). A further sixteen states had not yet fully protected marriage or were in the process of doing so. A DOMA law defines marriage as a legally sanctioned union between one man and one woman . Without such a law, the courts could force recognition on a state in spite of what the people want.

No other definition of marriage, besides the union of one man and one woman, will be allowed in those states that adopt DOMA laws. Sadly, the US Supreme Court decision over-ruled these DOMA laws.

These moves by people on the ground to protect themselves from the redefinition of marriage through state laws and referendums prove that homosexual “marriage” and special rights are very unpopular. If there was a referendum in South Africa or if provincial parliaments had more power to make laws, there is no doubt that they would vote overwhelmingly against homosexual marriage. The granting of special homosexual rights in South Africa has not been democratic, **rather it**

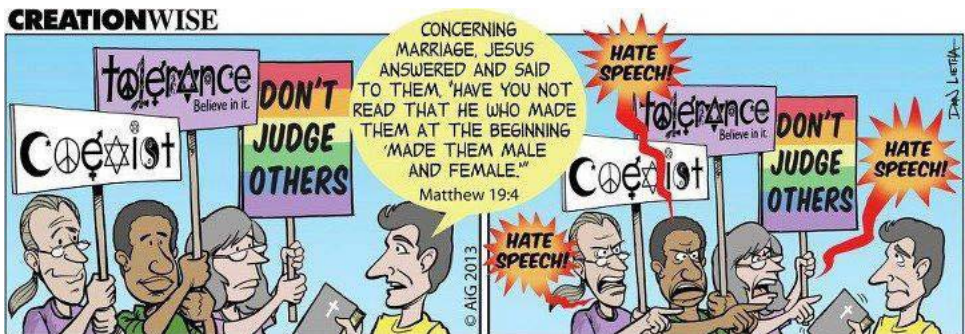
is because there is so little real democratic debate and decision-making that these laws are being passed.

Christine Mc Cafferty

1. Closed Pension Fund Amendment Act No. 41 of 1999.
2. *Defiant Desire*, p 97.
3. Pamphlet "Proposition S- It isn't FREE ...and it isn't fair", 1989 cited in *When the Wicked Seize a City*, p 175.
4. Because of the opposition to the high costs to society of "partnerships", the San Francisco "domestic partnership" law passed in 1990 excluded all benefits. A homosexual writer claimed in a local newspaper that the purpose of the law was to make "our relationships undeniable" and to destroy the "myth that we are emotionally shallow, incapable of serious, abiding commitments to each other." (Matthew Coles, *Bay Area Reporter*, 23 Aug 1990 cited in *When the Wicked Seize a City*, pp 184-5) However, only a small percentage of the homosexual community was bothered about these "undeniable relationships." Only 1069 "domestic partners" were signed up in the entire first year in homosexualised, politicised San Francisco. However, once benefits were added, through the back door and without the approval of the majority of its citizens, many more rushed to register their "partnerships".
5. Pantazis, "The problematic nature of gay identity" citing Mary McIntosh, "Queer theory and the war of the sexes" in Bristow & Wilson (eds) op cit note 49, 30 at 40.
6. *Family World News*, April 2001 AD , p 3.
7. *The Australian*, 24/1/95, p 13 cited in *Light*, No 106, May 2001.
8. Gay adoptions welcomed - and also condemned, Cape Argus, 3 Oct 2001
9. "Study shows impact of gay parenting," *Associated Press*, 16 July 2001 .
10. J M Bailey, D Bobrow, M Wolfe & S Mikach, "Sexual orientation of adult sons of gay fathers", 1995, 31.
11. "They're all one gay, happy family," *Sunday Argus*, 16/17 June 2001 .
12. Sotirios Sarantakos, "Children in three contexts", *Children Australia*, 21(3),1996.
13. U.S. D.H.H.S., Bureau of the Census .
14. U.S. Centers for Disease Control.
15. *Criminal Justice & Behavior*, Vol 14, p. 403-26, 1978.
16. National Principals Association Report on the State of High Schools .
17. Rainbows for all God's Children.
18. Fulton Co. Georgia jail populations, Texas Dept. of Corrections 1992.
19. "Getting Men Involved", The Newsletter of the Bay Area Male Involvement Network, Spring 1997 on www.fathermag.com
20. *Defiant Desire*, p 97.
21. Schedule: ILLUSTRATIVE LIST OF UNFAIR PRACTICES IN CERTAIN SECTORS (Section 29).
22. National Coalition for Gay and Lesbian Equality and others v Minister of Home Affairs and others, Constitutional Court- CCT10/99.
23. *The Citizen*, 30 Aug 2001, p 21.
24. FRANCEZCOUPLES, PARIS Jan 20 2000 SapaZAPe
25. Eric Fassin, *ILGA bulletin*, Issue 2/98, April - May- June, p 9.
26. "Girding our Loins for 1998", Feb/March 1998, p 14.
27. Promotion of Equality and Prevention of Unfair Discrimination Bill, Parliamentary hearings 22-26 Nov 1999, Submission by NCGLE, No 29.
28. *Sowetan*, 15 Nov 2000, p 19.

The Rise of the GayGB and the Pink Inquisition

29. Those who would like to contribute to this debate, could make a submission on Islamic Marriages and Related Matters, South African Law Commission, Project 59, Issue Paper 15, May 2000. For more details, visit the SALC web site at www.salc.org.za
30. Paula L. Ettelbrick, "Recognition of Same Sex Relationships : the Debate in Australia" in *Ilga bulletin*, Issue 2/98, p 3-4.
31. Ibid
32. The Coalition also proposed that people should not be discriminated against on the basis of HIV/AIDS . This was not granted because of the implication of medical aids being forced to accept clients who were already HIV positive.
33. Promotion of Equality and Prevention of Unfair Discrimination Bill2000, Submission by
34. NCGLE, no. 11.
35. Ibid, No. 20. An illustration of the extent of the NCGLE's victim mentality and cloudiness of logic is section 26 of their submission . It states, "Further, lesbian and gay people who have opposite-sex partners are often discriminated against for not having families." They wanted the Equality Act to address this kind of "discrimination". This demand is nonsensical. Should a law state : If you suspect that the husband of your friend or family member is homosexual, even though he is married to a woman, do not pressurise him by asking when they would like to have children. Oh and don't suspect that he is homosexual either because they do not have/ want children. That is discrimination too!
36. *Government Gazette* No 16943, 2 Feb 1996.
37. Robert H. Knight, "How Domestic Partnerships and "Gay Marriage" threaten the family."
38. Catholic Family & Human Rights Institute, FRIDAY FAX 11 May 2001, Vo14, No 21.
39. *IGLA bulletin*, Issue 2/98, p 26.
40. Many of these ideas are from the iJubilee ConneXion (PO Box 1158, Hillcrest, 3650) submission on the SA Law Commission Review of Marriage Project 109, Discussion paper 88.
41. iJubilee ConneXion submission, p 6. 45 . Ibid, p 5-6.
42. Ibid, p 6.
43. Knight, "How Domestic Partnerships and "Gay Marriage" threaten the Family."
44. Ibid.



HOMOSEXUALISING the SCHOOLS and the CHILDREN

Protecting Our Children from Homosexualisation

There is an added responsibility to protect children from messages that lead to confusion about sex, morals, masculinity and femininity. Some people experience brief feelings of attraction toward the same sex, especially during adolescence when children in the process of becoming adults discover sex, become aware of their changing body and learn about relating to the opposite sex, but this does not mean they are “gay”. Children are vulnerable during this phase. In the words of homosexualist academic Margaret Cruikshank,

“If homosexuality and heterosexuality were presented to young people as equally desirable, then many more of them would act on their homosexual desires and feelings.”¹

Many are eager to exploit this vulnerability. Homosexuality, like all forms of behaviour, can be influenced and encouraged. This is one of the reasons why homosexual activists work so hard for school sex education that presents homosexuality positively - as a moral, good, positive and healthy option, and a choice equally as valid as normal marriage.

It seems strange that people, who cannot have children, if they live out their supposed “sexual orientation”, should be so interested in other people’s children. But that is one of the key reasons- they cannot reproduce, so they must recruit. The president of the Gay and Lesbian Resource Center in Ojai, California, although she is openly lesbian, has accused homosexual activists of:

“using federal AIDS-education money to... conduct explicit education programs in public schools, and recruit children into the homosexual lifestyle.”

She said that children in public schools “are encouraged to experiment sexually.”² Using AIDS money to promote homosexuality is not new, but using it to promote homosexuality to children is especially despicable.

Dangers of Gay Teaching and “Counselling” for Young Children

Dr. Joseph Nicolosi, author of *Reparative Therapy of Male Homosexuality* has been involved successfully in treating hundreds of homosexuals for sexual disorders. Some of his concerns about pro-homosexual school counselling are:

“Gay activists attain political power by claiming to be the only legitimate spokesmen for homosexual people. With the same rationale, they would have the adolescent believe that because of his homosexual

thoughts, feelings, or behaviour, he is by definition a member of the gay counter-culture.”

“When a gay-identified counsellor speaks to a teenager, the teenager must be seen as precious booty in a cultural war. .. When the young man expresses hesitancy about accepting his gay identity, the gay-affirmative counsellor is likely to tell him that his hesitancy is due to an internalisation of what they call society’s ‘homophobia’, or its irrational fear of homosexuality.”

“Adolescence is a particularly vulnerable time when self-concept is still fragile and accessible to outside influences. Self-labeling -the labels that we apply to ourselves- determines our behaviour and the way we interact in the world”

“It is an injustice to direct a youngster into a gay identity with life-long emotional, social, and health consequences which he is still too young to understand.”

“When the behaviour is set in motion during adolescence, it takes on a life of its own. And, adolescence is exactly the time when Project 10 (a pro-gay project used in some U.S. schools) will have its influence. I have had clients in their late 40s who have come into therapy complaining of unhappiness with the lifestyle, complaining of their inability to control a homosexual behaviour pattern; but by that time there is a resignation and loss of hope. Interestingly enough, they characteristically say that what they once thought was disgusting or repulsive behaviour when they were young, now they do much more frequently and do not seem to mind it.”

“The longer a person is in a gay identity, the more difficult it is to change that identity.”³

In South Africa, children as young as 12 (grade 6) are being directed to gay activist organisations for “counselling”.

Transforming South Africa’s Schools into Homo Recruitment Centres

In the South African Draft Lesbian and Gay Charter (printed in full in appendix 5) under the section “Schools, Youth and Public Education”, homosexual activists make their aims clear:

- All curricula of schools and all youth and community programmes will include positive education on “sexual orientation” (including both homosexuality and bisexuality).
- Homosexual relationships and lifestyles will be presented as valid expressions of sexuality.

- Teaching that does not paint homosexuality positively will be censored and illegal. This would include the teaching of Biblical Christian sexual norms and that of other religions, for example, Judaism and Islam.
- Teachers and counsellors must be retrained to teach homosexuality positively.
- Lesbian and gay organisations will have access to schools, tertiary institutions and youth/community centres to provide “education”.
- Young people and students will have access to counselling to support them in “discovering their sexuality” and “coming out”. No doubt homosexual organisations and “counsellors” will queue up for this task.
- Parents or guardians will lose the right to prevent their children from receiving this kind of sex education.

The National Education Policy Act states that every person must be protected from unfair discrimination “on any ground whatsoever”.⁴ In Gauteng, regulations specify that “no learner or educator (teacher) may be discriminated against on the grounds of ‘sexual orientation’ by the Gauteng Department of Education.”⁵ In other words, homosexual teachers must be accepted regardless of the school governing body and parents’ own beliefs! WITS legal academic and homosexualist Angelo Pantazis in his article “Lesbian and Gay Youth in Law” gives the example of a U.S. court that ruled that a student’s “right to free speech” had been violated because he was refused permission to bring a male date to the high school prom.⁶ Pantazis says that all South African public schools should be forced to adopt a code of conduct that includes “anti-harassment” guidelines. He also writes :

“The new ‘Curriculum 2005’, which is being gradually phased in in South Africa’s schools, ‘sets a high value on the curriculum as an **instrument for social change**’.⁸ In particular, one of the eight ‘learning areas’ is Life Orientation, which aims at ‘a transformation of society in the interests of promoting a human rights culture ... as underpinned by the Constitution.’⁹ Pursuant of this philosophy the Gender Equity Task Team has recommended to the Department of Education that schools be made safe for lesbians and gays and sites for the **critical and active promotion** of all forms of human rights, including those based on sexual orientation.”¹⁰ (p. 65-6, Emphases mine)

Pantazis promotes the idea that “gay subject matter” should be introduced into all courses in SA schools, not just health and sex education. This, he says, would,

“make lesbian and gay students feel positive about their homosexuality and stimulate them to imagine lesbian/gay identities and lives for themselves.” (p. 66-67)

Doubtless, parents would be outraged if as part of standard schooling, their children were encouraged to imagine homosexual lives for themselves. Pantazis says, “It teaches **all** students autonomy in the formation of their own identities ...” and he threatens, “Anything short of this holistic approach smacks of segregation ...” He further recommends:

- homosexual adults should address school classes,
- schools must support groups consisting of homosexual students,
- special training must be provided for teachers on homosexuality,
- school libraries must obtain “lesbian- and gay-related” books, and
- lesbian and gay teachers must be seen as valuable as they are “expressive of diversity” for all youth.¹¹

NCGLE, now the Lesbian and Gay Equality Project, is also pushing for homosexual subject matter to be introduced into the school curricula.¹²

Planned Parenthood Fights for Abortion and Homosexual Rights

A major victory for SA homosexual activists was when Planned Parenthood of South Africa (PPASA) won the tender to train teachers to teach sex education in schools under the guise of “**HIV/AIDS and Lifeskills**” courses.¹³ PPASA also operates in SA under the guise of the “**Loveline**” programme. Planned Parenthood has tentacles in 122 countries and its primary aim is to provide abortion and contraception to all, including minors.

Besides being the largest abortion provider in the world and having lobbied for the legalisation of abortion in South Africa, this organisation also lobbied in Parliament for lesbians to access donor sperm and in-vitro fertilisation.¹⁴ They are obviously not neutral on abortion or homosexuality. While PPASA falsely claims to be “neutral” on these issues, they actively promote abortion and “gay rights” in this country. Planned Parenthood claims to provide “value-free” sex education. This is true in that their sex education has no regard for values, least of all the values of parents. According to the PPASA’s new “Sexual Rights Campaign”, launched in South Africa, everyone has the rights “To choose When, with Whom, and How to have Sex” and “To enjoy Pleasurable and Safer Sex”.¹⁵ Imagine if those posters go up in schools. Homosexual and bisexual behaviour fit in very comfortably in Planned Parenthood’s sex ideology.

Some Quotes from PPASA Books for High Schools

In PPASA’s manual for South African teachers, youth leaders and health professionals, *Responsible Teenage Sexuality*, homosexuality is viewed positively- as normal and certainly not immoral.¹⁶ This book, currently used in South Africa, states that some of the aims of the educator are:

- “To facilitate an understanding of homosexuality as a sexual variation.”
- “To understand the effects of societal attitudes on the psychological well-being of homosexuals.”

There is always the subtle manipulation that if you believe homosexual behaviour is wrong you will be guilty of causing homosexuals “psychological” problems:

- “The reaction of those told (about a person’s homosexuality) will affect the person’s ability to cope.”
- “It has been suggested that such people (homophobes) may be concealing and denying personal conflicts, guilt and own feelings about homosexuality.”

Claiming to correct myths about homosexuality, PPASA tells teachers to teach children that no proof exists that homosexuals can change. Nothing is more limiting than telling a young teenager that to try to change your “sexual orientation” will cause psychological problems. They teach South African teenagers:

- “In fact, any attempt to try to change a person’s sexual orientation is likely to cause psychological problems.”
- “Mutual masturbation and group masturbation experience of the same sex occur commonly during adolescence. This is usually exploratory and short-lived.”
- “While most adolescent homosexual encounters are fleeting, some will have an increasing awareness of being homosexual.”

PPASA has Videos for School Kids on ‘Gay’ Cruising & Prostitution

Some of the “suggested videos” in the PPASA’s *Manual and Resource Guide for Secondary School Teachers* to give South African high school children are:

- “*Sex-A guide for the Young*: This frank, animated video is designed to give teenagers a better understanding of their sexuality. It may help them avoid some of the problems that teenagers commonly experience in their sexual relations. It shows them how to give pleasure and how to enjoy themselves. Masturbation, homosexuality and safer sex practices are also discussed.”
- “Telling Parents You are Gay”
- “*Getting it Right: Safer Sex for Gay Young Men*: Deals with a range of issues including coming out, cruising, relationships, sex work (male prostitution) and safer sex.”¹⁷

Children are asked to consider whether they think “Having sex for fun” or “Having sex with someone of my own sex” is okay.¹⁸ The form below, from the same SA high school teachers manual, is given to children to help them choose the kind of “sex expression” they believe is “OK”.

A Manual and Resource Guide for Secondary School Teachers

Student worksheet

Listed below are ten expressions of physical affection. Beside each one mark the level of relationship in which you feel this kind of expression of feelings is acceptable.

<i>It feels OK to do this with ...</i>				
	Acquaintance	Good friend same sex	Good friend other sex	Your date
Kind words and gestures				
A fond touch				
Holding hands				
Arm around waist/ shoulder				
Hugging				
Kissing				
Caressing above waist				
Caressing below waist				
Caressing to orgasm				
Intercourse/sex				

Grade 9s (Std 7s) are Encouraged to Start “Gay Support Groups”

The *Soul City Lifeskills Workbook* for Grade 9 (Std 7)¹⁹, handed out to schoolchildren, states:

“Some people love others who are the same sex as themselves. Boys can love boys and girls can love girls ... Some people know that they are gay from when they are very young. Others have a boy/girl relationship and then fall in love with someone who is of the same sex... If you know that you are gay, it can be difficult to decide who to tell. Your family or friends may judge you and not understand your choices.”

Being gay

"People don't understand that we were made this way and it is not our fault that we are gay."
Fred

"I have joined a support group with other gays. Now I have a place where I belong."
Yoan

SA CITY Lifeskills Grade 9

How to 'come out' and tell people you are gay

Telling people that you are gay is called 'coming out'. It takes a lot of courage.

- Do not just 'come out'. Think carefully about your situation and what your parents will say or do.
- Take your time, build your confidence and self-awareness by talking to one person that you trust and what you want to say.
- If you know yourself and believe in your own values, you can get over their prejudice.
- Start a support group with other people who think it's a phase or that you have been cursed or who are really help to talk!
- Find out information from gay organisations. This will give you support and facts.

To find out more about gay support groups call:

National Coalition for Gay & Lesbian Equality
Johannesburg
Tel: (011) 487-3811
P.O. Box 27811, Yeoville 2143
Cape Town
Tel: (021) 423-4026

Selling homosexuality to SA school children: 15 year-olds are directed to politicized gay activist organisations, and there is no hope or help for those who want to change.

Detailed instructions of "How to 'come out' and tell people you are gay" are in the book and they say, "**Be aware** that there are people who do not understand gay love". Fifteen-year-olds are encouraged to "**Start a support group** with other gay people." Over the page they list the contact details of "gay support groups".

The lie that "People don't understand that we were made this way and it is not our fault that we are gay," is repeated once again. Children are asked to discuss, "How can you make sure that gay rights are respected."

PPASA Says Grade 6s (Std 4s) Must Know About Lesbian Oral Sex

PPASA also targets primary schools. The *Life Skills and HIV/AIDS Education: A manual and resource guide for Intermediate Phase School Teachers*²⁰ claims that it is **essential** for children by **at least** Grade 6 (12-years-old) to have a clear understanding of how a woman has an orgasm, **including how a female or male can give a woman oral sex** or manual stimulation. (p 45)

According to PPASA, Grade 4s (10-year-olds) are to be taught by the teacher about sexual intercourse, and according to the manual, "this information should be repeated each year." (p 45)

PPASA claims that the reason why children need sex education is to know how to prevent AIDS. But one wonders how knowing about lesbian oral sex, for example, will prevent AIDS. PPASA is stealing the responsibility and the joy that parents should have in sharing the mysteries of sex with their own children. They are also stealing the right of parents to make decisions about the kind of knowledge about sex that they want their children to have.

An Analysis of the Pro-Homo Propaganda that Children are Taught

In Lesson 4 of the classes for Grade 6 (Std 4), the teachers are told to present to children the following lies:

“Learners need to understand that their feelings about homosexuals are based on irrational prejudice rather than fact.” (p. 46)

Children are told to override their consciences and their own mental barriers against perversions.²¹

“Homosexuality is a variation of sexual behaviour, not a deviation.”

“Most people have a range of sexual feelings about different people, which is entirely normal.”

Are all peoples’ sexual feelings about “different people... entirely normal”, including desires for mass orgies or paedophilia, for example?

“Many homosexuals are happy the way they are - they are in touch with how they feel and have a positive self-image.”

This completely ignores the high rates of depression and suicide amongst homosexuals .

“The proportion of child abusers amongst homosexuals is probably similar to the proportion amongst heterosexuals.”

This completely ignores all the evidence and research to the contrary.

“There is no known cause for homosexuality...”

This is a blatant lie that ignores all the evidence that shows that homosexual behaviour is closely linked to child sexual abuse, lack of good fathering, sexual adventuring etc.

“Discuss with them the idea that the only difference between a homosexual and a heterosexual is the gender of the person they are sexually involved with.”

This is an absolute lie that ignores the links between homosexuality and massive promiscuity, paedophilia, crime and violence. It also ignores the obvious physical dangers and disease associated with sodomy and other homosexual practices.

Furthermore the teacher is guilt-manipulated with these words:

“A dislike or fear of a person you don’t know simply because they are homosexual, is the same as a dislike of a person just because they are of another race.”

In lesson 4, the teacher is also told that they should have a list of telephone numbers on the classroom wall that includes a “Gay Information Service” and “family planning services”. Children of 12-years-old are being directed by PPASA to homosexual activist organisations such as GLOW (Gay and Lesbian Organisation of Witwatersrand) for “confidential” counselling. Gay affirmative counselling from seemingly caring adult homosexual activists could easily influence a confused 12-year-old into accepting a “gay identity” and being drawn into the homosexual “lifestyle”. Remember that all this is intended to occur without the parent’s permission or knowledge.

PPASA Tells Teachers to Challenge “Heterosexism”

In their *Sexuality Education for Intermediate Phase Grades 4-6* (Std 2-4) teachers’ guide²², PPASA tells teachers:

“Homosexuality should be dealt with in the context of anti-bias education and should be seen as one of the ‘isms’ (e.g. sexism, racism, heterosexism) that should be challenged. The aim at this level should be to ... prevent homophobia.

“Our main aim in this book is to promote tolerance and respect for difference, so we feel that it is your duty as an educator to challenge this attitude of intolerance, and to explain that people can differ in their preferences and interests. Some adults prefer sexual relationships with people of the same gender, most prefer to have a partner of the opposite sex, and some people have sexual relationships with both sexes.

“Some learners may be concerned that they are homosexual ... Reassure them that one sexual experience (or even a few sexual experiences) with some one of the same sex ... does not necessarily mean that you are homosexual but if it does, this is OK. People usually know whether or not they are homosexual by late adolescence.

“If you (as teacher) have very strong negative views about homosexuality, then it may be better for another teacher, who feels more comfortable dealing with this topic, to talk to the learners.”

Children in grades 4-6 (Stds 2-4) are told that people can choose to have “sexual relationships with both sexes” if they prefer. Ten year olds are told the blatant lie that you “usually know whether or not you are homosexual by late adolescence” and that if you are homosexual “this is OK”.

Children are taught that having sex, as long as it is with condoms, is no more important than any other playground game. In the United States where children receive a similar education, three schoolboys sodomised a 13-year-old girl in the classroom after school. They used condoms obtained beforehand from their guidance counsellor.²³

In 2018, the SA government released the *Draft National Policy on the Prevention and Management of Learner Pregnancy in Schools* which, if accepted, will accelerate their indoctrination of school children about abortion, homosexuality and explicit sexual immorality. The proposed policy would usher in what is internationally known as Comprehensive Sexuality Education (CSE), something far worse than what was being pushed by PPASA

The SA government has taken its cue from UN agencies like UNESCO by implementing “Comprehensive Sexuality Education” (CSE) in our public schools. The Policy document erroneously claims “CSE will ensure young people gain the knowledge and skills to make conscious, healthy and respectful choices about relationships and sexuality.” However, CSE is a tool of global abortion and sexual “rights” activists. If you view the *War on Children* (see www.stopCSE.org) documentary, you must acknowledge CSE should be described as promiscuity, LGBT and abortion education.

Say NO to PPASA’s Violation of Your Rights as a Parent

Teachers have no right to teach children values that conflict with their parents’ values. It is a serious violation that PPASA is encouraging them to do so without the permission, or even the knowledge, of the children’s parents. The Minister of Education, Kader Asmal, announced in August 2001 that from 2002, sex education would be incorporated in all schools from reception grade (pre-primary school). Lovelife CEO, David Harrison, said that by failing to start communicating with children between three and six years old about sex, the opportunity to reduce the risk of problems (like teenage pregnancy and HIV/AIDS) would be “missed”.²⁴

There are serious concerns about the disruptive effect of sex education on children under the age of 10 or 11. Dr John Meeks, a Washington child psychiatrist expresses the concerns of many child development experts when he says, “(S)exual instruction in the lower elementary grades is unwarranted and potentially destructive to a large percentage of our children ... The relative quiescence of the (latency period) is extremely important in the development of a broad cognitive catalogue of skills ... The focus of latency is on gathering information about the world and developing skills in dealing with it... It is clear that the unnecessary stimulation of direct sensual interest may interfere with these tasks.”²⁴ Teaching young children about homosexual behaviour is damaging, unless the aim is to gently remind them that their bodies are their own and that interference, even verbal, is to be refused and reported to a parent.

Choose to Opt-Out

See appendix 10 for an “Opt-Out” form to copy, fill in and send to school officials and the principal. This form is based on a form developed by the Save California Campaign and other prominent organisations and has been very popular among U.S. parents. It politely requests that your children are not taught that homosexuality, bisexuality and promiscuity are normal, harmless, unchangeable behaviours and valid alternatives to heterosexual marriage. The form gives you the option of reviewing all sex education class outlines and then deciding whether you want your child to be exempted from class. It should be the privilege of every parent to share the joys and responsibilities of sex with their own children at an appropriate age. With “sex education” starting in pre-primary, sending an Opt-Out form to your school principal is never too early.

This kind of sex education has outraged U.S parents and as a result many have used the Opt-Out option. They have also protested against Planned Parenthood. In April 2001, Target Department Chain Stores decided to stop donations to Planned Parenthood. This followed 11 years of action and a boycott on the part of pro-life advocates .

Homosexual Education in U.S. Public Schools

Unless parents take a stand the situation in schools will deteriorate rapidly.

U.S. Lesbian teacher Virginia Uribe developed Project 10, which has been adopted by many school boards in that country. The name Project 10 is based on the false propoganda that 10% of people are homosexual. Some of the aims of the project are to:

- Change the school curriculum and rewrite textbooks to include information on homosexuals throughout. When they talk about families, they would include homosexual ‘families’; there would be ‘gay history’ in the history books and so on;
- “demystify” homosexuality; and
- present “positive educational images and role models” to “gay teenagers” (and others).²⁵

Uribe also suggested that all “anti-gay” fiction and non-fiction be censored and removed from the school library (one wonders whether this would include the Bible). She said,

“The State courts must be used to force school districts to disseminate accurate information about homosexuality. Starting in the kindergarten, again, and working its way all the way through high school. **This is war.**”²⁶

A complete library of pro-homosexual materials was set up in a Los Angeles school that included the book *Changing Bodies, Changing Lives*.²⁷ When the

explicit contents of this book was made public knowledge, Uribe was forced to stop handing it out to young people being counselled, but it was kept in the library. One “positive” homosexual story was that of a 12-year-old who was sexually abused and taken advantage of by her dance teacher who said to her, “I want to make love to you. Let’s go to bed,” and started a sordid relationship with her that lasted three years . The supposed moral of the story- ‘just another happy lesbian’. This chapter was eventually removed after outraged parents protested.

This kind of programme definitely forms part of the plans of South African homosexual activists. WITS law professor and homosexualist Angelo Pantazis has praised Project 10 and uses it as an example of what welfare policy should aim for.²⁸

Rodeph Sholom, a private school in the U.S. decided in 2001 that it would no longer celebrate Mother’s Day or Father’s Day out of “respect” for students raised by homosexuals.²⁹

Little Gloria Goes to Gay Pride

In the United States books like *Daddy’s Roommate* are illustrated for children three to eight years old. In the same series there is *Heather*



The Australian Christian Democratic Party condemned the political use of children in an adult “m”-rated event when children were marched along in the 2001 Sydney Homosexual and Lesbian Mardi Gras.

Has Two Mommies. A promotion of the book says : “As the daughter of a lesbian couple, three-year-old Heather sees nothing unusual in having two mommies. When she joins a playgroup and discovers that other children have ‘daddies’ her confusion is dispelled by an adult instructor and other children who describe their own different families.” Imagine the confusion wrought in young minds by this kind of propaganda.

Gloria Goes to Gay Pride tells about how a little girl goes to a homosexual “Pride” celebration with her two “mommies”.³⁰ The Australian Christian Democratic Party has raised concerns about children taking part in gay pride parades where the most lewd displays of perverse behaviour imaginable are paraded for all to see. Party leader Fred Nile said in the New South Wales Parliament,

“The political use of children in an adult ‘M’ rated event with obscene floats is to be condemned.”³¹

Children are often displayed naked in these parades and naked toddlers are carried on men’s shoulders.³² There is more information about the organisations that march for the legalisation of paedophilia in these parades in the next chapter .

The same publishing company that published these books for toddlers, Alyson Publications, also published *Gay Sex: A Manual for Men Who Love Men* which contains detailed instructions for pederasts on how to avoid being caught molesting children. Author Jack Hart advises,

“Avoid situations where a number of men have sex with the same boy, or groups of boys, over a period of time.”³³

Parents Fight Back in Britain

In Britain the gay movement has similarly made strenuous attempts to promote homosexuality amongst children. In this case, however, a concerted effort by Christian groups, concerned parents, and sympathetic parliamentarians succeeded in bringing in legislation which (although now threatened with repeal by Britain’s current Labour government) has offered at least some protection for the last decade. It is an example from which South Africans can draw clear lessons for action.

The attempt to promote homosexuality in Britain’s schools began in earnest in the mid 1980s. One of the main public bodies behind this was the Greater London Council (GLC) which has since been disbanded but was then controlled by London’s current mayor and former Labour MP, Ken Livingstone. Under Livingstone, between 1980 and 1984 the GLC poured more than £1 million of tax-payers’ money into gay rights organisations in London.³⁴ This not only enormously increased the profile and campaigning abilities of activist gay groups in London but also encouraged left-wing

controlled London borough councils (local councils) to adopt similar pro-homosexual policies. In schools across inner London, in 1983, a “Relationship and Sexuality” project was introduced. Its brief included³⁵:

“To educate against ignorance and prejudice with regard to homosexuality, both in the formal and hidden curriculum To make accessible to students and staff information about lesbian and gay organisations; existing fiction and non-fiction; other resources which would stimulate discussion and challenge stereotyping and prejudice. To recognise that discrimination and homophobic attitudes exist and to challenge these at all levels.”

A resource guide of materials for use in schools, colleges and the youth service called “Positive Images” was developed. The fallacious argument that one person in ten is homosexual was used, and that therefore in a class of 30, three pupils will be gay and should be catered for accordingly. In particular, the contact names and addresses of gay groups were made freely available. Other controversial material recommended for use in schools included Joani Blanks’ *Playbook for kids about sex* - a very sexually explicit sex education handbook for very young children; *The Milkman’s On His Way*, a novel for teenagers describing in pretty voyeuristic terms how a boy of 16 is sodomised by a 23 year-old teacher on a beach in Cornwall; and a video entitled *Framed Youth: Revenge of the Teenage Perverts*, which uses powerful visual images to present homosexuality as caring and fun whilst heterosexuality (by cutting to images of boxing matches; nuclear bombs, and Mrs Thatcher) is made to look violent, old-fashioned and ultraconservative.

The London borough of Haringey in 1986 stated that it was establishing “projects from nursery through to further education which are specifically designed to promote positive images of lesbians and gays.” At the same time, many Christian teachers and librarians living in London and other then left-wing controlled local authorities, became increasingly alarmed at being required to attend “heterosexism awareness” training courses, to make them aware of their own oppressive heterosexism.³⁶

Raising Awareness, Taking a Stand and Praying

During the mid-1980s the gay lobby was able to make serious inroads into the educational service in Britain, largely because the general public was unaware of what was going on. However, in 1986A British Christian journalist, Rachel Tingle, drew attention to the cumulative effect of all these initiatives in promoting homosexuality amongst children in a booklet entitled *Gay Lessons: How Public Funds are used to promote Homosexuality among Children and Young People*. This received widespread press and political attention.

A multi-party committee of back-bench MPs and members of the House of Lords who studied the booklet were so concerned that they decided to attempt to introduce legislation which would prevent the use of public money for promoting homosexuality amongst young people. One of the committee, Lord Halsbury, decided to introduce a private members' bill in the House of Lords to introduce a debate on the matter, but without the backing of the then government the chances of such a bill becoming law were very small.

By this time, however, parents in areas where "positive images" policies were being enacted had begun to form Parents' Rights Groups to demonstrate publicly against the policy. They lobbied MPs, wrote letters to the press and staged public demonstrations, which in at least one instance resulted in some of them being punched, spat on and urinated on by gay rights campaigners.³⁷ Christians and Muslims comprised most of the groups. Britain's largest intercessory groups undertook to pray for legislation to pass through parliament. One Baptist pastor declared he was going on a total fast until parliament passed legislation banning the "positive images" policy in schools. This got excellent newspaper and television coverage.

The Final Battle and Victory

As expected, however, the Halsbury bill fell as soon as it entered the House of Commons, but then an extraordinary thing happened. Another Christian MP changed the bill slightly and put it down as an amendment to a government bill relating to local authorities going through parliament at that time. It was as if all the opposition forces were looking the other way, and it was only when the bill had made its way into the House of Lords for final approval that the gay lobby really woke up to what was going on. A "Stop the Clause" campaign was launched, and at this point some of the prominent supporters of the clause in the House of Lords received death threats from gay activists to try persuade them not to back it. During the final debate in the House of Lords, gay rights campaigners actually absailed from the public gallery down into the chamber of the House of Lords. But in spite of the drama, the legislation was passed as Section 28 of the Local Government Act 1988. The clause states:

"(1) A local authority shall not-

- a. intentionally promote homosexuality or publish material with the intention of promoting homosexuality;
- b. promote the teaching in any maintained school of the acceptability of homosexuality as a pretended family relationship.

(2) Nothing in subsection 1 above shall be taken to prohibit the doing of anything for the purpose of treating or preventing the spread of disease."

The second part of Section 28 was inserted to allow schools to teach about homosexuality in the context of AIDS and STD education. Section 28 effectively ended the “positive images” campaign in British schools, although gay rights activists in Britain have been able to continue their propaganda amongst the youth through so-called AIDS education. But not as much as they would have liked. It only takes one parent to complain to the District Auditor that public money has been misused for the promotion of homosexuality for an investigation to be launched. As prominent gay rights activist, Peter Tatchell, writing in 1992, has admitted, Section 28 has led to “at least 35 instances of self-censorship by local authorities fearful of prosecution.”³⁸

The extent to which Section 28 has been a setback to the homosexual rights cause in Britain is indicated by the virulence with which the gay lobby has attacked and campaigned against it, claiming it to be a “bigot’s charter” leading to bullying of homosexuals in schools. Unfortunately it is official policy of Britain’s current Labour government to get rid of Section 28. Although the new, devolved Scottish Assembly has already done so, in England and Wales the resistance continues, led by the Christian peer Lady Young who has rallied support in the House of Lords to block government attempts to scrap Section 28.

It is unlikely this resistance can continue for long, but at least concerted Christian efforts have so far won British children and their parents a breathing space of thirteen years free of blatant homosexual propaganda in schools .

Undermining Parental Authority

A very important question is, would homosexuals go as far as to try and get children away from their parents? In the past, parental authority included the right to ensure that a child does not mix with someone whom the parent believes could be harmful, for example, an undesirable sexual contact. This principle appears to have been done away with because the courts no longer make judgements based on the rights of the parent, but in the so-called “child’s best interest”. The reason for this is the new principle introduced by Section 28(2) of the Constitution that states,

“a child’s best interests are of paramount importance in every matter concerning the child.”³⁹

But who will determine what is in the “child’s best interest”? Discussing this issue, homosexual WITS law professor Angelo Pantazis says:

“Parents of lesbian and gay youth very often do not act in the best interests of their children: they contribute to their suffering as children

and make harder the adjustment to mentally and emotionally healthy lesbian and gay adults. In the light of this experience in the family ... it is necessary for the state and other parties to provide welfare service and appropriate education interventions.”⁴⁰

“Welfare service” could be interpreted to include removing a child from his family and placing him in a state institution or foster home. An “educational intervention” could be something like South Africa’s “Lifeskills” sex education or interfering in home schooling. The possibility of parents having to do an anti-heterosexism workshop is not excluded.

This means that if homosexualists have their way, either the state or “other parties” could interfere in or overrule the authority of the parent. This effectively separates the child from the protection and authority of the parent. Pantazis says in the same article:

“Lesbian and gay role models should also be important in decisions about fostering and out-of-home placement of lesbian/gay-identified youth.”

Pantazis says further:

“if a parent applied to court to interdict a person of the same sex from romantic association with her or his child, the homosexuality per se of the relationship ought to be irrelevant to the court’s determination of the child’s interests.”

No longer is the parent deemed fit to make decisions about what is in their own child’s “best interest”. In fact a parent’s “fitness” as a parent is irrelevant. The court determines what is in the child’s “best interest”. In a country hit by a wave of pro-homosexual rulings and where “political correctness” is paramount, the parent and child are in a vulnerable position. This grossly undermines parental authority, and provides for pervasive intrusion by the state, and homosexual activist organisations.

Lowering the Age of Sexual Consent

South Africa’s Lesbian and Gay Equality Project also aims to lower the age of consent for sodomy and homosexual activity from its present age limit, which is 19 years (the age of consent for normal sex is presently 16 years old). Lowering the age of sexual consent is an important goal for homosexual activists. As homosexualist Richard A. Isay writes,

“Satisfying sexual experiences motivate the adolescent or young adult... to come out to other gay peers and adults and then to parents and close family members, consolidating his identity as a gay person...”⁴¹

On the news section of the website, www.f***frat.com/musclef*** (stars placed by author), an NCGLE spokesman bemoans the 19 year age of

consent limit saying that it denies “gay and lesbian youth the right to enjoy romance, courting and sex.”

Homosexualising Children Through the Movies

The attack on children, however, also comes through other seemingly less intrusive ways. A study has shown that positive images of homosexual life on television and in the movies have probably spurred an increase in homosexual activity among Americans. Analysing years of data from the Federal Social Survey, a poll of adults taken every two years, Amy C. Butler found that the percentage of women who admit to having lesbian sexual activity (not necessarily being “lesbians”) increased 15-fold from 1988 to 1998- from 0.2 to 3%.⁴²

This is not a sign that more people are being ‘born that way’, but rather that sexual confusion and experimentation is on the increase. Popular TV programmes like, *Queer As Folk*, aired in the U.S. and U.K. included an explicit depiction of sodomy between a 17-year-old boy and a 29-year-old man. The series has received rave reviews from *Time*, *Newsweek* and the *Wall Street Journal*. *Dawson’s Creek*, aimed at teenagers, featured a sexual relationship between a 15-year-old boy and his teacher. This tells children and adolescents that homosexuality (and not to mention pederasty) is funky and fun. The movie *In and Out* had a long kiss between Kevin Kline and Tom Selleck. *American Beauty* presented a gay couple as a warm contrast to the main character’s miserable home life. Teen hero Leonardo DiCaprio performed in nude homosexual “love” scenes in *Total Eclipse*.⁴³

Political and Social Change Means More Homosexual “Youths”

The promotion of homosexuality in the political sphere is also wreaking havoc among the youth. The NCGLE ran a week-long camp in 1998 for what they describe as “lesbian, gay transgendered and bisexual youth”. Besides attending a “gay pride parade” in Gauteng, a primary thrust of the camp was to get young people more involved in gay rights issues. Politicisation is obviously a key issue for the gay movement. Typical gay-speak included a complaint that the lack of “free access to dental dams, gloves (which should be made a bit thinner like condoms) and also single/double finger condoms at clinics” was a problem for lesbians, and that lobbying should be done to remedy the situation. Everyone, they said, must read *Defiant Desire*. They also started a youth gay organisation.⁴⁴

Pantazis writes of the new phenomena of teenagers, rather than young adults, “coming out”. He says,

“This lowering of the age of coming out is due to the presence of a larger, visible, more powerful community of lesbian and gay adults who have fought for important political and social changes.”⁴⁵

Homosexual activists understand the power of influence on children. Darrel Yates Rist wrote in his article, “Are Homosexuals Born That Way?” in *The Nation*:

“I have found that even many of my most unbiased straight friends grow skiddish with my homosexual candour- say, kissing my mate -when their children are around. Underneath it all, they too understand that sexually free ideas are infectious and that, once introduced to the suggestion of same-sex love, their kids might just try it and like it.”⁴⁶

Well-known lesbian columnist Donna Minkowitz says,

“I’m much more comfortable with the notion of “recruiting” than I am with the guesstimate that restricts same-sex passion to a fixed percentage of the population ... In a world without the heterosexual imperative, maybe kids would try on different forms of sexuality as they now try on musical styles, career choices, and haircuts.”⁴⁷

In schools, children and teenagers are taught that homosexuality is normal. Politically and legally, it is given special status and special protections. In the movies, it is glamorised . Monumental effort against the homosexualisation of young people will be required on the part of parents and society if the tide is to be turned back.

Christine Mc Cafferty

1. *The Gay and Lesbian Liberation Movement*, New York: Routledge, 1992, p 104.
2. *A Strong Delusion*, p 47 citing “Gay Activists Channel AIDS-Education Funds into Controversial Programs,” *Southern California Christian Times*, Jan 1996, vol. 7, no. 1, p 4.
3. *When the Wicked Seize a City*, p 195-196.
4. National Education Policy Act No 27 of 1996, s 4(a)(i) .
5. Regulations Relating to the Governing Bodies of Public Schools, Reg. 3(b), General Notice 786 *Gauteng Gazette* 331, 28 Feb 1997 cited in Pantazis, “Lesbian and Gay Youth in Law” (2000), 117 *SALJ* 51.
6. Pantazis, p 66, note 88.
7. Pantazis (p 66) suggests that this be included In the code of conduct that governing bodies of public schools must adopt in terms of S 8 of the South African Schools Act 84 of 1996.
8. ‘Gender Equity in Education’ Report of the Gender Equity Task Team for the Dept of Education, Oct 1997, p 225.
9. *Ibid*, p 100.
10. *Ibid*, p 104.
11. *Ibid*, p 67, note 93.
12. Rex Wockner, “150 South African Gay Youth Go to Camp.”
13. Planned Parenthood’s founder, Margaret Sanger, believed that birth control would eliminate what she called “human weeds” and “genetically inferior races” (Margaret Sanger, *The Pivot of Civilization*, New York: Brentano’s, 1922, p 264). She aimed, in her own words, to “exterminate the Negro population.” (Glenn T. Stanton, *Behind the Mast*, Focus on the Family, 1995) In line with this vision, a large part of PP’s funds and efforts go toward aborting unborn children in developing countries .
14. Pro-Life South Africa pamphlet, *Planned Parenthood: The Pied Piper of the Modern World*.

The Rise of the GayGB and the Pink Inquisition

15. PPASA with other organisations, "Sexual Rights Campaign" poster.
16. Erica Greathead (ed.), *Responsible Teenage Sexuality*, Publisher: J.L. van Schaik, Sponsored by the European Union, Module 12, Homosexuality.
17. *Ibid*, p17-18.
18. PPASA : *A Manual and Resource Guide for Secondary School Teachers*.
19. Harriet Perlman (Projected.) *Soul City Lifeskills Workbook Grade 9 (Std 7)*, Soul City: the Institute for Health and Development Communication, 2001 (Financed by the European Union), p 47.
20. J Norton and C Dawson for PPASA, Sandton: Heinemann, 2000.
21. Dr M Anchell, "Preteen and teenage sex and environmental influences", 1990.
22. *Life Skills, Sexuality Education for intermediate Phase (Grades 4-6) Teachers*, Tania Vergnani & Elzan Frank, Sandton : Heinemann Publishers.
23. Sue de Groot, "The Modesty Blaze," *Femina*, July 1999.
24. Asmal and Harrison quoted in "Sex education 'very beneficial'", *The Citizen*, 23 Aug 2001. Dr Meeks cited in Pro-Life South Africa pamphlet, *Planned Parenthood: The Pied Piper of the Modern World*.
25. *When the Wicked Seize a City* citing Virginia Uribe, "Project 10- An Outreach to Lesbian and Gay Youth."
26. *Gay rights/Special Rights* video, Jeremiah Films, 1993.
27. New York: Random House, 1988.
28. A Pantazis, "Lesbian and Gay Youth in Law" (2000), p 62.
29. Focus on the Family *Citizen* citing *New York Post*, 8 May 2001.
30. Michael Willhoite, *Daddy's Roommate*, Boston: Alyson Publications, 1991.
31. "Sad Mardi Gras," in *Family World News*, 4 April 2001 AD, p 3.
32. *Gay rights/Special Rights* video .
33. Cited in *The Pink Swastika*, p 195.
34. Rachel Tingle, *Gay Lessons: How Public Funds are used to promote Homosexuality among Children and Young People*, Pickwick Books, 1986.
35. *Ibid*.
36. Rachel Tingle, "Straining Sexual Tolerance", (London) *Daily Telegraph*, 17 Dec 1986.
37. Rachel Tingle, "Gay Lessons in Haringey: Tip of Labour Iceberg", *The Free Nation*, Feb1987.
38. Quoted in *Bankrolling Gay Proselytism: The case for extending Section 28*, The Christian Institute (Newcastle, UK), Nov 1999.
39. This section is basically a restatement of the articles of the United Nations Convention on the Rights of the Child (1989). Cited in SA Law Commission, Review of the Child Care Act, 1998.
40. Pantazis, "Lesbian and Gay Youth in Law", p 63-4.
41. *Ibid*, p 61.
42. Focus on the Family *Citizen Magazine*, Vol15, No 6, June 2001.
43. Dan Yakir, "Suddenly it's ok to be gay," in *Argus Tonight*, 27 Sep 1999.
44. Rex Wockner, "150 South African Gay Youth Go to Camp," and Shelley Majiet, Youth and Human Rights Report 1st National Lesbian and Gay Youth Camp 1998.
45. Pantazis, "Lesbian and Gay Youth in Law", p 56.
46. Cited in *Sodom's Second Coming*, p 100.
47. *A Strong Delusion* citing "Revolt in Queens," *The American Spectator*, Feb 1993, val 26, no 2, p 29.

The SLIPPERY SLOPE into PAEDOPHILIA

Scouts Cave to Pressure to Allow Homosexual Scout Masters

A nation-wide investigation of child molestation in the Boy Scouts in the U.S. from 1971 to 1991 revealed that more than 2000 boys reported being molested by adult Scout leaders. From 1973 to 1993, over 1416 scout leaders were expelled for sexually abusing boys.¹ Having experienced their fair share of problems resulting from men attracted to boys, for many years, the Scouts resisted allowing homosexual scout masters.

When James Dale, an open practising homosexual, was dismissed by the Boy Scouts, the organisation was sued by homosexual activists. At the time, the Scouts took a brave stand for the rights of parents and private associations to choose the kind of influences they want on their children. Although they won an appeal in the Supreme Court, the liberal media continued to persecute them. It should come as no surprise that NAMBLA (North American Man/ Boy Love Association), a homosexual organisation that is working for the legalisation of paedophilia and pederasty worldwide, wrote to the CEO of the Boy Scouts pleading with him to allow homosexuals into the organisation. This, they said, will allow “every boy and girl in our country to find their own truth.” NAMBLA included this threat in their letter: “We recognise, of course, that the action for which we call is inevitable.”²

The Executive Committee finally caved in when, in 2014, Walt Disney World threatened to cut funding unless they allow homosexual scoutmasters. On May 23, the Boy Scouts approved a resolution saying that “no youth may be denied membership in the Boy Scouts of America on the basis of sexual orientation or preference alone.” Then on 13 July 2015, the Boy Scouts of America Executive Committee unanimously approved allowing gay adults to serve as scoutmasters.

These policy changes have caused many parents to instead enrol their children in the Royal Rangers or Trail Life USA (TLUSA), Christian alternatives created by scouting leaders.

Sexual Abuse of Boys and Homosexuality

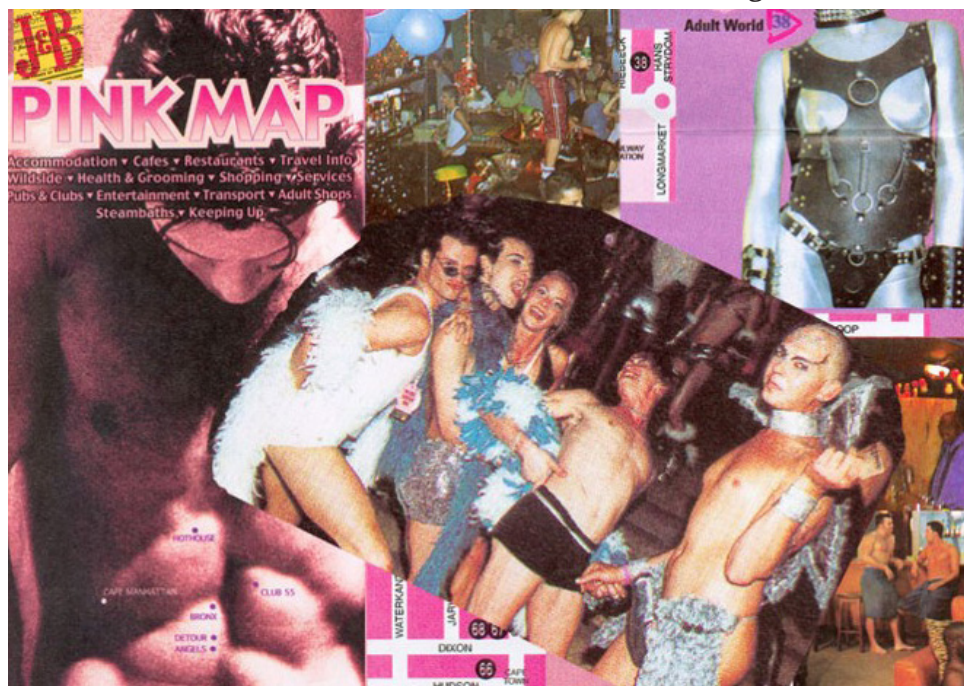
Homosexuals’ life stories are filled with incidences of interventions into children’s sexuality by older boys or men.³ A child may grow up in a stable home with a mother and a father, but either on the playground, in a porn magazine or through a teacher, family member or ‘friend’, the child encounters sexual experiences or awakening long before his or her time. Whether an adult perceives his childhood molestation as abusive or not (where a need for attention or love might temporarily have been met), most people believe that sexual abuse usually results in skewed sexual development.

Child abuse can result in sexual unresponsiveness, promiscuity or even homosexuality.

In 1985, the U.S. Institute for the Scientific Investigation of Sexuality found that 97% of heterosexual males and females reported that their first sexual experience was heterosexual, while 85% of homosexual men and 29% of lesbians said their first experience was homosexual or bisexual.⁴ The 1970 Kinsey Institute survey in San Francisco (conducted on 5162 adults) showed that homosexuals typically had their initial sexual experience at a younger age than heterosexuals did - and they had that experience with another, usually older homosexual.”⁵

Cape Town’s Dark Secret

At a 1990 church conference called ‘Chaos Around Eros’, former police Captain Leonard Solms told delegates that the sexual abuse of boys by men was a much bigger problem in Cape Town than in other South African cities. He said, “if we don’t do something, we will have more homosexuals in the next generation.”⁶ Possibly, Cape Town’s reputation as a “gay capital” has its roots in something darker and uglier than the often-touted idea that the city is liberal or free. Is Cape Town a homosexual stronghold because of sexual “liberation” or because of sexual bondage and abuse?



Promoting Cape Town as a “gay capital”: The Pink Map was sponsored in part and promoted by Cape Town Tourism, the city’s official and taxpayer-funded tourism association.

This following statement, by a top American homosexual leader, is significant for Cape Town as it weighs up the perceived financial benefits of “gay tourism”. Larry Kramer, founder of the homosexual activist group ACT-UP, says in his review of a book for homosexuals,

“like much canonized male homosexual literature, (this book) involves sexually predatory white men on the prowl for dark-skinned boys to gratify them.”⁷

When an internationally known homosexual leader brazenly claims that much of the respected and authoritative homosexual literature is about white men prowling for dark-skinned boys, both we and our government ought to take note. In 1993 an article entitled “Asia’s Shocking Secret” in *Reader’s Digest* carried the story of powerless third world Asian boys who are used and infected with AIDS by homosexual men who come as “sex tourists” from all over the world including London, Stuttgart and San Francisco. We must prevent the same happening in South Africa. Preventing the legalisation of prostitution would be an important step.

In an article in South Africa’s oldest homosexual magazine, *Exit*, a pederast writes about his trip to Egypt and sexual exploits and orgies, with what he describes as a “young Arab boy”.⁸ He says,

“We are traveling (sic) back to Egypt in the middle of this year (2001) and are hoping to make up a small group of like-minded people.”

People need to be vigilant to ensure that this does not become a large part of homosexual tourism in South Africa, especially considering the huge problems of street children and AIDS. This is a very real threat when the sexual abuse of children, under the guise of “gay travel”, is promoted in South Africa’s oldest homosexual magazine. The Egyptian embassy in SA was notified about this planned trip.

When Victims of Child Abuse Become Abusers

People who have been abused often become abusers themselves. As one homosexual writer says,

“Nobody is fooled when we proclaim that the gay movement has nothing to do with kids and their sexuality ... Many of us- both women and men- had our first homosexual experience with partners who were older than ourselves.”⁹

This frank admission says as much about the causes of homosexuality as it does about the causes of paedophilia and pederasty.

The late Jim Kepner, founder of the International Gay And Lesbian Archives in Los Angeles, which is similar to South Africa's own Gay and Lesbian Archives (GALA) hosted at Wits University, describes his close affinity to paedophiles:

“Many of the men who picked me up so lovingly would today be stigmatized as paedophiles. They were all kind and respectful... I feel they are often more victims of harm than the perpetrators of it... Too many in our movement, victims themselves of prejudice and discrimination, pass those hatreds and fears to drag queens, paedophiles, bisexuals, leather men and women, transsexuals, and many other minorities in our community.”¹⁰

Child molestation has always existed in society and has always been condemned - and rightly so. But now there is a push from this very group of individuals most likely to have been molested and mostly likely, proportionally speaking, to molest children to legalise what has always been recognised as wrong- pederasty and paedophilia.¹¹

This push to legalise and normalise sex with children is largely coming out of the homosexual movement for two reasons. Firstly, homosexuality's links with pederasty as a major cause of homosexuality, and secondly because homosexuality is currently on the forefront of the sexual liberation/revolution movement. If as far as sex goes, there is no wrong and right, how can “sexual relations” with children be wrong? Just like homosexuality has been the platform for transsexuals, sadomasochists and foot fetishists, you can be sure that the paedophiles are beating the door down. According to Dr Paul Cameron in his excellently researched book, *The Gay 90s*,

“Not only is the gay movement up front in its desire to legitimize sex with children, but whether indexed by population reports of molestation, paedophile convictions, or teacher-pupil assaults, there is a strong, disproportionate association between child molestation and homosexuality.” (p. 67)

Value-Free Sexuality

The stress of homosexualists on “value-free” and “non-judgemental” sexuality means that other questionable behaviours are very easily accepted. South Africa's best known book documenting “Gay and Lesbian lives in South Africa”, *Defiant Desire*, comfortably incorporates multiple sex partners, often concurrently, sodomy with virtual strangers and one-night stands. This book, co-edited by former acting Constitutional Court Judge Edwin Cameron, is regarded as definitive of “gay culture” in South

Africa. It is one of very few books published on homosexual “history” in SA and is widely referred to by homosexual academics and activists.¹² Edwin Cameron has probably done more to push homosexual rights in South Africa than any other individual. But the perverse activities documented in Cameron’s book go much further than just adult men having free and easy wildly promiscuous sexual relations with adult men.

Prostitution is spoken of with no sign of concern, not even for the young boys who prostitute themselves, like the “rent-boys”. Faceless “rents” picked up cheap at public toilets and cruising spots are just something people “do” when they can’t get anything at the clubs. In fact, we are told that “pick-ups” were cheaper than entering some clubs and “thus available to a far greater section of the population” (p. 136). Hugh Mclean and Linda Ngcobo write in their chapter in *Defiant Desire*,

“Selling sex is far neater, more direct, often more lucrative and it can be more equal.”

They shamelessly admit,

“On the mines it’s openly done with young boys.”

Even the tragedy of African men working on the mines and being drawn into homosexuality and male prostitution, including a scene involving a 16 or 17- year-old boy having over 24 sex partners in one night, is recounted without any concern. For the editors, the mine sodomy phenomenon seems to be just another “proof” that homosexuality is also a “black” thing.

Cameron’s Book Calls Child Molestation “Positive and Formative”

Accepting one form of unnatural behaviour very easily leads to another. And so *Defiant Desire* also has many references to older men having sexual relations with young boys or “rent-boys”.¹³ Mclean and Ngcobo under the heading “Passing on knowledge” talk easily about pederasty (p. 161):

“Sex is more often learned from older boys and men (than peers).”

They say,

“In each case the early experience with an older male is related as positive and formative.”

Zackie Achmat from South Africa’s (AIDS) Treatment Action Campaign describes his first sexual experiences in his chapter entitled “My Childhood as an Adult Molester”. At the age of only ten he was sexually molested by an adult man in public toilets in Observatory. He describes the experience positively and goes on to tell how he continued going there and was sodomised by two or three men daily as a child (p. 333). No doubt a broken family and an absent father resulted in deep emotional needs.

Another example is of a priest who sexually abused young boys and then passed them to other older boys to abuse. But this is not condemned in *Defiant Desire*. Instead they write, "For Chris, the relationship was important in helping him to come to terms with his homosexuality." (p. 162) The sexual abuse of a young boy by an adult man taking advantage of his position of authority is a gross abuse of trust and is illegal in our country. Yet, the priest is viewed positively in *Defiant Desire*. Readers are told, "The priest, for his part, was unselfish about the arrangement."

This behaviour should be condemned, and most especially in a book edited by a legal practitioner and a "human rights" activist. It is extremely disturbing that Cameron having edited such a book was accepted for a position as acting Constitutional Court Judge by the most senior judges in the country. It is disturbing that this book is widely referred to and praised by homosexuals and academics, and recommended to "gay youth" to help them build an "identity" and "history". There seems little concern for its open acceptance, and even praise, of paedophilic experiences.

Some people say it is a sign of the times. Pastor Steve M. Schlissel, director of an outreach to women who were sexually abused as children, agrees. He believes that paedophilia is the next item on the politically correct agenda. He says in the *Chalcedon Report*¹⁴,

"The next stop on this train is quite clear: paedophilia. Sex between adults and "consenting" children will be - there is no room for doubt about this- the next item on the agenda to be advanced."

In *Defiant Desire*, South Africa is described as a country "in which public hysteria greets revelations of paedophilia." (p 239) It is very important that South Africans retain their repugnance for child molestation because the long-held truth that sexual behaviour between adults and children is abusive and destructive to children is starting to be challenged in many quarters.

Mary Eberstadt in her one of her two articles examining "Pedophilia Chic" in the *Weekly Standard*¹⁵ (U.S) says,

"This social consensus against the sexual exploitation of children and adolescents, however... is apparently eroding, this regardless of the fact that the vast majority of citizens do overwhelmingly abominate the thing. For elsewhere in the public square, the defense of adult-child sex - more accurately man-boy sex - is now out in the open. Moreover, it is on parade in a number of places- therapeutic, literary, and academic circles; mainstream publishing houses and journals and magazines and bookstores - where the mere appearance of such ideas would until recently have been not only unthinkable, but in many cases, subject to prosecution."

Homosexual Activists Work to Lower the Age of Consent

Since 1972, the National Coalition of Gay Organizations in the U.S. has included this demand: “Repeal of all laws governing the age of sexual consent.”¹⁶ It has not changed its demands. Just as sodomy is now called “gay sex” so there are new names for child molestation. It is no longer called paedophilia, but rather **“intergenerational sex”, “intergenerational intimacy”, “male generational intimacy” or “adult-child sex”**. Those who molest children are no longer called paedophiles or child molesters, they are just another persecuted **“sexual minority”**. And those of us who oppose this form of “loving” are branded as, not homophobes, but **“sexual ageists”**.

An editorial in the July 1995 homosexual magazine *Guide* declared:

“Kids are still being taught destructive lies about sex. They are told that until they are 16 (or 14 or some other arbitrary age that varies from state to state) ... any sexual expression on their part means a crime is being committed. We can be proud that the gay movement has been home to the few voices who have had the courage to say out loud that children are naturally sexual, that they deserve the right to sexual expression with whoever they choose We cannot, however, always be proud of the way we as a community have treated our prophets ... Instead of being labelled paedophiles, we must proudly proclaim that sex is good, including children’s sexuality. Surrounded by pious moralists with deadening anti-sexual rules, we must be shameless rule-breakers, demonstrating our allegiance to a higher concept of love. We must do it for the children’s sake.”¹⁷

International ‘Gay’ Organisation Barred from U.N. Because of Paedophilia

The major homosexual organisation in the world has been barred from the United Nations because some of its members promote paedophilia and pederasty. In 1994, only one year after it was officially granted United Nations NGO status, the International Lesbian and Gay Association (ILGA)’s status was revoked. The umbrella organisation, representing hundreds of homosexual groups worldwide, was barred because some of its members either condoned or promoted paedophilia. The homosexual paedophile organisations included the North American Man-Boy Love Association (NAMBLA). ILGA claims to have severed ties with some of the most visible paedophile groups, but according to a September 1994 report in the *New York Times*, ILGA still could not “vouch” for the elimination of all such groups from its organisation. In 2001 ILGA was once again trying to win U.N. status.¹⁸

Catholic Family & Human Rights Institute President Austin Ruse says,

“In the end it is unlikely that ILGA is interested in purging its ranks of paedophilia. In the years since ILGA has campaigned for U.N. recognition, paedophilia has become an even greater part of the homosexual culture. According to a recent article by Mary Eberstadt... paedophilic themes have become a major part of homosexual literature and is hardly ever criticised by more respected members of the homosexual movement.”

Instead, paedophile organisations under the banner of “children’s rights” have been working hard to legitimise their agenda. At a U.N. Population Conference held in the Netherlands in 1999, teenage delegates lobbied for the right of teens and children from as young as ten to have “sexual pleasure and sexual freedom”. Approximately 130 youths from 111 countries signed the sexual rights document.¹⁹

Homosexuals Didn't Need Scientific Evidence, Neither Do Paedophiles

The public approval of homosexuality and the idea of homosexuals “marrying” would have been unheard of thirty years ago. But the homosexual campaign’s success did not depend on rightness or on scientific evidence - but on its image, and on the increasing permissiveness of society. Dr John Money of Johns Hopkins University has urged paedophiles not to be discouraged by the lack of evidence backing up their cause. He says:

“When the gay rights activists became politically active, there wasn’t a sufficient body of scientific information for them to base their gay activism on. So, you don’t have to have a basic body of scientific information in order to decide to work actively for a particular ideology. As long as you’re prepared to be put in jail. Isn’t that how social change has always taken place?”

This quote comes from the “scholarly” Dutch journal, *Paidika - A Journal of Paedophilia*.²⁰ If homosexuality has been posed as healthy, good and normal, in the face of overwhelming evidence to the contrary, so can paedophilia. Pro-paedophilic articles are making their way into academia.

Sodomy of 12-Year-Olds is Legal in Holland

Holland is probably the most liberal country in the world with legalised abortion, legalised doctor-assisted suicide (even for children as young as twelve), legalised prostitution, legalised drug-taking and full “marriage” for homosexuals - and in many ways South Africa is tripping over its feet to be as “liberal” and “progressive” as the Dutch. The age of consent in Holland is now twelve years old for both heterosexual and homosexual sexual intercourse. That means that an old man may have sex with or

sodomise a boy or girl of 12 years old, and it is perfectly legal. There is no age differential. The Dutch Association for the Integration of Homosexuality (DAIH) takes the credit for helping change the laws. According to the DAIH, the new age of consent law,

“leaves more room for the young person, the parents and the adult friends to come to a satisfactory arrangement of a sexual contact. Nobody is allowed to interfere as long as the situation is mutually agreeable.”²¹

Man Boy Love Finds a Home in SA

The Gay Freedom Day Parade is an annual event in San Francisco. One of the groups that marches along, seemingly as respectably as any other group advocating sexual lawlessness, is the North American Man/Boy Love Association (NAMBLA).²² NAMBLA is a homosexual organisation that advocates sex with “consenting” minors.

Kevin Bishop, an admitted paedophile, is promoting the work of NAMBLA in South Africa. Bishop was molested at the age of six and is also a homosexual. He is blunt about the relationship between homosexuality and paedophilia. As Bishop told the *Mail & Guardian*³ in an interview in 1997:

“Scratch the average homosexual and you will find a paedophile.”

This paedophile/homosexual activist began studying paedophilia while a student at Rhodes University. Like other homosexual activists seeking what they call “sexual freedom” for children, Bishop is on a crusade to have “age of sexual consent laws” abolished. He is looking for help from NAMBLA to accomplish his goal. He says children must be empowered,

“by teaching them about loving relationships at an early age, and giving them the opportunity to make an informed decision about having (sex).”

He also approves of incest, noting,

“Two women psychologists in America say the healthiest introduction to sex for a child should be with their (sic) parents, because it is less threatening and the emotional intimacy more comfortable.”

Bishop agrees with NAMBLA that the next social movement in Western liberal politics will be an attack on “sexual ageism”, which prohibits sexual contact based on age differences. The movement is already well under way. Interestingly, the South African q-online (queer-online) website’s “Homosaurus” (glossary) defines the following words: Ephebophile/ephebophilia.²⁴ The definition is:

“A person who is erotically attracted to an adolescent male youth up to the age of twenty.”

This, they say, is not the same as paedophilia. First there is a move toward normalising sex with adolescents, and then children.

Paedophilia is No Longer Regarded as a Perversion

In much the same way that homosexuality was normalised in the 1970s, first in psychiatric associations, paedophilia is slowly being normalised. Chapter 4 of this book showed how the process of “normalising” homosexuality began once the American Psychiatric Association (APA) redefined homosexuality on the Diagnostic and Statistical Manual (DSM). Homosexuality was redefined from a mental disorder to “ego-dystonic homosexuality”, which means that unless a person is disturbed by his homosexual behaviour, he should not be treated. **The shocking fact is that in 1994, the APA quietly revised the DSM, and paedophilia was similarly redefined, though subtly. According to the APA’s new definition, paedophilia only represents a problem if a paedophile feels bad or anxious about it.**²⁵

A 31 page article entitled “A Meta-Analytic Examination of Assumed Properties of Child Sexual Abuse Using College Students” appeared in 1998 in a APA publication.²⁶ The article, by three men from prestigious universities, argued that the idea that child sexual abuse “causes intense harm, regardless of gender” is not true. The idea that sexual intercourse with a child is the most damaging form of child sexual abuse is a “well-ingrained prejudice ... unsupported by research.” The authors said,

“Classifying a behaviour as abuse simply because it is generally viewed as immoral or defined as illegal is problematic ...”

Frank V. York and Robert H. Knight of the Family Research Council in their thorough study, *Homosexuals Activists Work to Lower the Age of Sexual Consent*, say,

“The 1994 decision was a significant breakthrough for paedophiles, and helps provide them with a cover of normality.” (p. 9)

Similarly, thirty years ago, homosexuals used the APA decision as a cover of normality.

Attacks on Those Who are Anti-Paedophilia

The public outcry against the APA’s “Meta-Analytic Examination” article was ridiculed by even “mainstream” gay journalists such as Jonathan Rauch and Andrew Sullivan . Mary Eberstadt in her article, “Paedophilia Chic Reconsidered”, which examines this new acceptance of “*man-boy* love” says²⁷,

“That two such mainstream authors should mock the public outcry against the APA article illustrates something noteworthy: that in place of a social consensus against paedophilia per se, a separate option - call it anti anti-paedophilia- appears to have taken root. According to that view, the problem is less sex with minors than the people who declare themselves against it - Dr. Laura (a radio presenter) fans, congressmen, dissident therapists, religious types, and anyone else who does not grasp the necessity of putting words like “child sexual abuse” in quotes.”

University of the Western Cape homosexual Professor Pierre de Vas demonstrated this attitude when he said in a debate on ETV²⁸ in August 2001, “The same people who complain about **sexual orientation and children being sexually abused** will drive past street children sniffing glue and wouldn't think twice about it because they have a warped sense of morality inspired by a religious belief such as Christianity ...” Notice that DeVos placed those who oppose “homosexuality” and “children being sexual abused” in the same category, and accused them of having a “warped sense of morality.”

The Same Arguments Used to Justify Homosexuality and Paedophilia

The arguments from “experts” defending paedophilia today are the very same arguments used to defend homosexuality thirty years ago. For example, it is society's attitude toward paedophilia that creates more problems for paedophiles than what their so-called “sexuality” does. William Pomeroy, formerly of the Alfred Kinsey Research Team, told Focus on the Family's *Citizen magazine* that adult-child sex can be “wonderful and beautiful” but that the only downside is that the “consequences” society applies against such behaviour “can be absolutely horrendous”.²⁹

Another argument is that paedophiles are no less emotionally stable than non-paedophiles. “Paedophilia according to Dr John Money, should be viewed as a ‘sexual orientation’, not a disease or a disorder.”³⁰ Just as it is argued that homosexuality is “natural”, there are now claims that paedophilia too is part of nature. Dr Money, of John Hopkins University, said in 1992 in the *New Statesman*³¹.

“Paedophilia is not a voluntary choice, and there is no known treatment. Punishment is useless. One must accept that paedophilia exists in nature's overall scheme, and with enlightenment, formulate what to do.”

Finally, he asserts that like homosexual relationships, child-adult relationships can be healthy and affirming:

“People seem to think that any contact between children and adults ... has a bad effect on the child. I say that this can be a loving and thoughtful, responsible sexual activity.”³²

The massive use of child pornography will have created a huge demand for and acceptance of the “real” thing. Imagine when these “closeted” perverts start crawling out of the woodwork with their banners.

One of the reasons for exposing this drive to normalise paedophilia is to illustrate that the demands for sexual freedoms and so-called “sexual rights” will not stop at the demands for the acceptance of homosexuality. Unrestrained sexual “freedoms” and desires are never satisfied. If society does not move to stop the ever-advancing tide of sexual perversion, there will be no end to the increasingly degenerate demands and claims of the immoral. If society does not stand up to the arguments of homosexual activists demanding acceptance of their behaviour and all sorts of special rights, how will they stand up to paedophiles demanding the same? The church too, will find itself in a difficult predicament. The Bible in many texts plainly condemns homosexual behaviour, but nowhere does it directly refer in name to the perversion of paedophilia, although Romans 1, for example, speaks against “vile passions”. If the church is unprepared to use the Bible against the advancement of homosexual rights, will it be prepared- or even able to defend the children, and society from the paedophiles and pederasts?

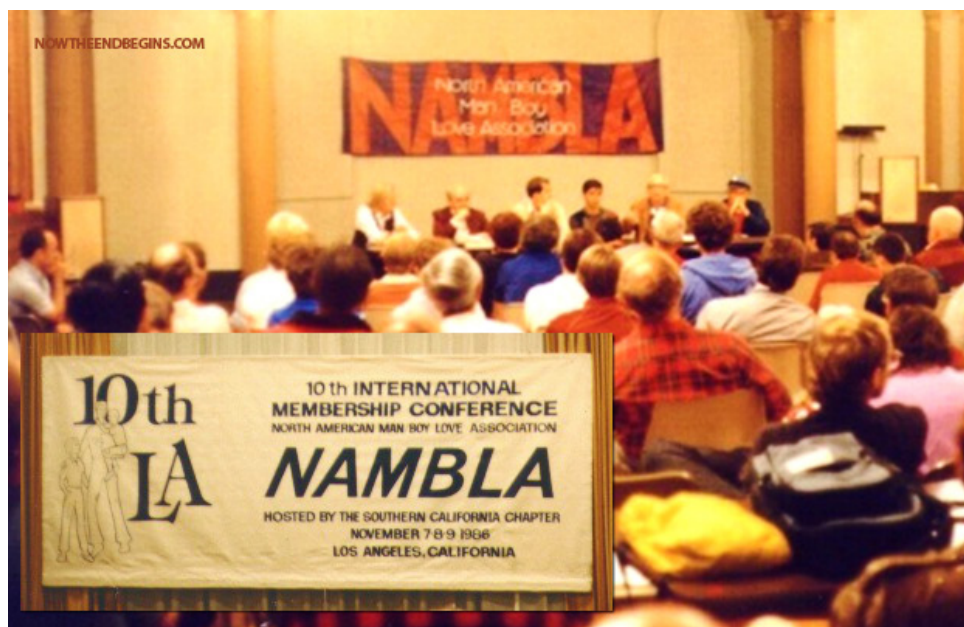
Christine Mc Cafferty

1. *The Pink Swastika*, p 196 citing *The Washington Times*, 15 June 1993. 2. *The Pink Swastika*, p 197-8.
2. The section in Gevisser and Cameron’s book, *Defiant Desire*, Testaments, pp 319-353 gives ample examples .
3. *Homosexuality: A Report for the Government of Canada*, p 58. The Institute for the Scientific Investigation of Sexuality was renamed the Family Research Institute in 1989.
4. Ibid citing *Homosexuality IS learned*, Family Research Report, Nov - Dec, 1993, p 5.
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6. *Homosexual Activists work to Lower the Age of Sexual Consent* citing “Larry Kramer’s Reading List,” *The Advocate*, 24 Jan 1995, p 99.
7. *Exit*, May 2001, www.exit.co.za
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11. *Homosexuality: A Report for the Government of Canadian*, p 45.
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13. Ibid, examples are p 30-31, 105, 163, 177.
14. Next Stop: Pedophilia, Jan 2001.
15. Jan 1/8 2001 Vol6, No 16.
16. *Homosexual Activists Work to Lower the Age of Sexual Consent* citing Enrique T. Rueda, *The Homosexual Network*, Connecticut: The Devin Adair Company, 1982, p 201 .

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21. *Homosexual Activists Work to Lower the Age of Sexual Consent* citing Dirk Kruihof, "Dutch law on Ages of Consent Since 1991," Dutch Association for the Integration of Homosexuality, www.x54all.nl/nvihoe/history.html
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23. Angela Johnson, "The man who loves to love boys," *Electronic Mail & Guardian*, June 30, 1997.
24. www.q.co.za/homosaurus/e
25. Newsletter from the National Association of Research and Treatment of Homosexuality on recent diagnostic reclassifications, "Pedophilia Not Always a Disorder?" *NARTH Bulletin*, April 1995, vol. 3, no. 1, p 1 and *Homosexual Activists Work to Lower the Age of Sexual Consent*, p 9.
26. *The Psychological Bulletin*, Vol 124, No. 1, 1998.
27. *Weekly Standard*, Jan 1/8 2001, Vol 6, No 16.
28. *Third Degree*, 23 Aug 2001 .
29. "Pedophilia Steps into the Daylight," *Citizen*, 16 Nov 1992, vol. 6, no. 11, p 6.
30. *Ibid.*
31. Don Feder, "Where will it all end?" in *Caveat*, p 102.
32. These arguments are cited by Dallas in *A Strong Delusion*, Ch 2: Cultural consequences.





A BULWARK AGAINST Those STORMING the CHURCH

Stomping on Communal Wafers

Dr. Ralph Underwager, founder of the Institute for Psychological Therapies in Minnesota says,

“Paedophiles need to become more positive and make the claim that paedophilia is an acceptable expression of God’s will for love and unity among human beings.”¹

The broadside of this attack on church teaching has yet to come, but attempts to convince churches and Christians to accept and even promote homosexuality by reinterpreting the Bible and downgrading its authority in modern times is a few decades old already. The Church is one of the last standing opponents of the homosexual activists. The homosexual movement wants the blessing of the Church to fulfil its need for “full acceptance” and “legitimacy”.

Some of these attacks have been direct, such as when members of the homosexual “ACT-UP groups invaded Catholic churches in New York during religious services, screaming obscenities and stomping on communion wafers.”² A near riot by 400 homosexual activists in Madison, Wisconsin delayed a scheduled speech by Scott Lively, a researcher of the homosexual movement:

“Shouting obscenities and slogans, activists invaded and occupied the tiny Trinity Evangelical Fellowship church for nearly an hour while hundreds of others banged on the outer walls and window with rocks and trash-can lids. Chants of “Crush the Christians!” and “Bring back the lions!” could be heard through the window. Police refused to clear the church ...”³

Christians have also been punished for speaking the truth. When homosexualists can’t win acceptance from the Church, censoring it is the next step. Their aims for religion are made clear in South Africa’s Draft Lesbian and Gay Charter’ :

1. “It shall be unlawful to discriminate against lesbians and gay men in churches, mosques, temples, synagogues or other places of worship . This includes the right to worship in a place of their choice, and the right to be a member of, or a minister of religion in, a religious institution, regardless of sexual orientation.
2. “Lesbian and gay issues shall be openly raised and discussed in religious institutions as a normal and natural variation of human sexuality.

3. “It shall be unlawful to promote homophobia and teachings that present the notion of lesbian/gay behaviour as being sinful.”

Internationally, laws like those demanded by South African activists have been used against the Church:

- In Sweden a pastor was jailed for preaching a sermon on Romans 1.⁵
- Large paid advertising billboards that quoted a passage saying, “Thou shall not lie with mankind as with womankind: It is an abomination,” were posted in the borough of Staten Island, New York City. After five days they were condemned as hateful and divisive, and removed.⁶
- A United Kingdom Christian TV Channel has been instructed not to broadcast anti-homosexual material and was fined £20,000 (over R200 000) by the Independent Television Commission. The channel aired an advertisement which said that homosexuality was “an abomination” and that the (secular) media “has become the insidious mouthpiece of an anti-Christian culture.”⁷
- Even Christian politicians are being persecuted for speaking the truth. In 1998, Dutch MP Leen van Dijke, leader of the Reformatorische Politieke Federatie was facing prosecution for his comments in a magazine interview. He said, “One cannot divide sins into serious and less serious ... Why should a practising homosexual be better than a thief?”⁸

On 27 September 2001 South Africa’s Gay and Lesbian Alliance (GLA) declared it was planning a mass visit by a hundred “cross dressers” to one of three Afrikaans churches which it labelled as “homophobic”, should these churches not agree to enter into public debate with them.⁹ The GLA unanimously passed a motion wherein the Dutch Reformed Church, Apostolic Faith Mission and Afrikaans Protestant Church were labelled as “sects” because of their “homophobic statements”. It was claimed that a visit to a Sunday service by 100 transvestites, dressed in their “finery”, would be first on the GLA’s agenda of action. The GLA said that “homophobic statements” by the three churches and the fact that homosexuals are branded as sinners “has turned up the heat and the Afrikaans gay community has reached boiling point- and therefore this motion”.

At the GLA congress, the organisation further said it would draw up a list of what it deems to be “all homophobic institutions, whether they be churches, individuals or business concerns”. The list would then be circulated with a request that all South Africans boycott these institutions.

According to the GLA's definition of "homophobic" the vast majority of South Africans could probably be deemed so, and such a list would be extremely long. Furthermore it would probably not carry much clout, and should be completely ignored by organisations and Christians. Evert Knoesen of The Equality Project said that "the leader of the GLA, Juan Nel, is a convicted fraudster" and "not much ever comes of any of the GLA initiatives ..." but it does show that extreme militancy is emerging amongst some elements of the SA homosexual movement.¹⁰

False Prophets: the "Gay Church"

While these attacks are blatant, those that come through liberal and gay theology are less easy to discern, but possibly more damaging. In South Africa, "gay churches" include Agallia which provides a "comfortable environment for all gay, bi-sexual, transgendered and transsexual people" and the Hope & Unity Metropolitan Community Church. The latter is affiliated to the Universal Fellowship of Metropolitan Community Churches, founded by Troy Perry in the United States over thirty years ago. The church was first known as the "Sodomy Church" and later renamed the Metropolitan Community Church.

Troy Perry survived abuse from a violent stepfather who battered his mother. His stepfather arranged for one of his friends to rape him when he was 13 years old, as punishment for coming to his mother's defence.¹¹ Perry, though a promising Christian leader and pastor, got involved with young men before and during his marriage. He divorced his wife and, by the time he was 28, started the first "gay church".

Some homosexual people are unsatisfied and unhappy with their lifestyles, but they are unwilling to change or believe they can't. Sometimes they attempt to reconcile their sexual and spiritual desires by joining a "gay church". Joe Dallas, a member of such a church, until he recommitted himself to Christ, describes how compromising the Word of God in theology leads to compromise in the lives of members of the gay churches in his book *A Strong Delusion*. He says:

"During my involvement with the gay church, we made virtually no effort to abide by these standards. Among gay men (religious or not) it was unheard of to wait until a marriage (or "union ceremony," as it was called then) before engaging in sex. Indeed, sexual relations within days or even hours of meeting were not uncommon, and they were never, in my experience, criticized from the pulpit. .. And the dissolution of a relationship required far less than abandonment or adultery. Most couples I knew broke up because of incompatibility, or one partner's interest in a third party." (p. 99-100)

In *OUTright* magazine, columnist Roger Loveday writes of his years of experience in a South African “gay church” :

“If only I had been more observant, I would have noticed that nearly everyone in the church was either (quite rightly) enjoying one-night stands as frequently as possible, or else living quite happily (if discreetly) in de facto “open” marriages.”¹²

An “open” marriage is a relationship that includes other sexual partners. “Gay church” founder Reverend Perry said in a 1993 interview, “If you have an open relationship, that’s fine and dandy.”¹³ Christian writer Joe Dallas says, “It is unlikely that Reverend Perry taught such loose views of marriage when he served as a pastor with the Church of God.”

Rewriting the Scriptures

Gay theology has been aptly described as “a theology of desperation”. It even includes the outrageous claims that Jonathan and David, Ruth and Naomi, Paul and Timothy, and Jesus and John had homosexual relationships.¹⁴ Their revision of Scripture goes as far as to say that Sodom was not destroyed for sodomy, but for not helping the poor and needy!¹⁵ That might have played a role, but the Bible is clear:

“They called to Lot, ‘Where are the men who came to you tonight? Bring them out to us so that we can have sex with them’.” Genesis 19:5 (NIV)

“Sodom and Gomorrah ... having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.” Jude 7 (NKJV)

Most pro-homosexual theologians are not ignorant of the damage they could potentially cause to the institution of the church. “Catholic lesbian theologian” Elizabeth Stuart, professor of theology at King Alfred’s College in Britain, says,

“Part of the panic is the fear that the church’s whole sexual ethic is going to be unravelled. Any shift in the unrelenting attitude to gay sex threatens to overthrow the entire edifice of the church’s sexual teaching.”¹⁶

This is very true- accepting homosexuality would throw the doors wide open to every other perversion.

South African Council of Churches Promotes Homosexual Rights

Unfortunately the acceptance of gay theology is not limited to “gay” churches. The acceptance of homosexuality is creeping into a few mainline churches, also in South Africa. The South African Council of Churches

(SACC) in its submission to the parliamentary committee on the Equality Bill said that “among its members were Protestant, Catholic, African Independent and Pentecostal churches, representing the majority of Christians in South Africa”. Claiming to represent these churches it said it supported the inclusion of “sexual orientation” in the Equality Act.¹⁷ In response to a question on “gay rights”, the SACC replied,

“Truth in the Bible is evolving with time. Some things that were prohibited in the past are no longer prohibited. The SACC wants to see the concept of family broadened to include all kinds of family.”¹⁸

The SACC representative also said,

“It is exactly because there is discrimination in the Church (on the basis of ‘sexual orientation’) that this Bill is needed -and the SACC wants to be seen as accountable for lobbying and implementing the Act within its constitution.”¹⁹

The Church Must Take Steps to Ensure That It is Truthfully and Correctly Represented in Public Forums, Especially Parliament.

The SACC falls under the World Council of Churches. Christian leaders unhappy with the liberal and unbiblical views of this body have formed the International Church Council (ICC). The ICC is a united effort by theologians and Church leaders of different denominations to clarify and affirm Biblical doctrines that are presently being undermined. The ICC position paper on homosexuality is given in Appendix 9 and is a solid basis for understanding homosexuality Biblically and the way Christians should respond to it.

Gay Theologians Fight an Uphill Battle

On the ground, the vast majority of churchgoers are opposed to homosexuality. The churches that are holding to Biblical truth are also the fastest growing in the country.²⁰ Even in the most liberal denominations, gay theologians are fighting an uphill battle. At the 1998 Lambeth Conference of the Anglican Church, they suffered a crushing defeat when the church reaffirmed its traditional teaching on sodomy with over 82% approving the resolution.²¹ The African bishops took a strong stand against homosexuality. Cape Town’s archbishop Njongonkulu Ndungane was an exception however. One gay rights campaigner, Bishop Jack Sprong, accused Africans of being “one step up from witchcraft” and said they had not “faced the intellectual revolution” of the West. Ugandan bishop Wilson Mutebi gave a clear answer to the liberal theologians,

“Homosexuality is a sin. Any bishop who says this is not true, we consider to be out of communion with us. We call on him to repent.”

To learn more about “gay theology” and its deceptions, read *A Strong Delusion* by Joe Dallas.²²

Pro-gay theologians often try to justify their claims by saying that Jesus did not say anything directly about homosexuality and would have if it were a sin. They conveniently forget that Jesus also did not say anything directly about paedophilia, bestiality, incest, pornography or wife battering. But Jesus did teach directly on God’s clear intent for marriage and sex to be between one man and one woman in a lifetime covenant, and that certainly makes no allowance for homosexuality.

Man and Wife - A Picture of Christ and His Church

Christians are often accused of being old-fashioned about sex because they hold to the simple, but profound, belief that the marriage bed is private and holy. God, who Himself created sex and said “it is good” in no way intended it to be something shameful.

In fact, marriage and sex within marriage is the image used to describe God’s love for His People (Isaiah 54:5; Jeremiah 31 :32; Ezekiel16:21-32; Hosea 2:19). This image is mirrored in Christ’s pure, loving and sacrificial relationship with the Church, which are those people who choose to be joined to Him.

Paul says in Romans 5:31-32 (NKJV) : “For this reason a man shall leave his father and mother and be joined to his wife and the two shall become one flesh. This is a great mystery, but I speak concerning Christ and the church.”

John says in Revelation 21:2 (NKJV), “Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride for her husband.”

The marriage model is complementary - male to female - with no hint of sexual sameness between the parties.²³ It is characterised by unconditional sacrificial love, a covenant that cannot be broken and mutual respect and caring. This image of a man and wife in a marriage union represents Christ’s relationship with His Church. Christians dare not sanction and promote a false representation of God and His Beloved, Christ and His Church, whether it is in the form of man-on-man or woman-on-woman sexual relationships or any unmarried (and therefore uncommitted for life) heterosexual sex.

Pro-gay priests may claim to “marry” two lesbians, but it is only God who joins two people, a man and a wife, as one flesh (Matthew 19:5-6). They may stand at the altar in matching wedding dresses, but unless God joins

them together, they are not married. Liberal theology might be hazy about where God draws the line in terms of sex, but the Bible is very clear :

“Let marriage be held in honour (esteemed worthy, precious, of great price, and especially dear) in all things .And thus let the marriage bed be undefiled (kept undishonoured); for God will judge and punish the unchaste (all guilty of sexual vice) and adulterous.” Hebrews 13:4 (Amplified Version)

God’s design for the family is clear. Genesis 2:24 (NKJV) reads,

“Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.”

Malachi 2:15 says that God made a man and his wife one because **“He seeks godly offspring.”**

The Consequences of Sexual Sin

Without the Biblical injunction to men, “Husbands, love your wives, just as Christ also loved the church and gave Himself up for her” (Ephesians 5:24) and to women: “let the wife see that she respects her husband” (Ephesians 5:33) what kind of society do we live in? The answer is a society in which women and children are physically abused and neglected, where adultery is a norm, divorce is rife and families are deserted. Children are tragically left fatherless, hurt, betrayed and desperately in need of love. As a result, rebellion and anger may become a part of their lives. The need for fatherly love or care can become perverted into a powerful homosexual desire. Love and acceptance are sought in alcohol, drugs, gangs, sexual relationships and also homosexuality. This in turn produces its own generation of even more unhappy, confused and desperate youth.

The playboy philosophy of the 60’s led to the hippie tree-love ideology of the 70’s, of which San Francisco, significantly, was a centre. The homosexual movement was a natural outworking of these “sexual liberation” movements .²⁴

Given all the dangers of getting involved in homosexuality and other sexual sin - STDs and AIDS, depression, suicide, unhappy relationships, crime and further perversion - is it any surprise that God, a loving caring Father, strictly prohibits homosexual behaviour and other forms of sexual sin? The Bible talks about this rejection of God and His standards and the descent into sin and depravity:

“For since the creation of the world God’s invisible qualities - His eternal power and divine nature - have been clearly seen, being understood from what has been made, so that men are without excuse.

For although they knew God, they neither glorified Him as God nor gave thanks to Him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like mortal man...

“Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth of God for a lie, and worshipped and served created things rather than the Creator- who is forever praised. Amen.

“Because of this, God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. 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.

“Furthermore, since they did not think it worthwhile to retain the knowledge of God, He gave them over to a depraved mind, to do what ought not to be done. They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; they are senseless, faithless, heartless, ruthless. Although they know God’s righteous decree that those who do such things deserve death, they not only continue to do these very things, but also approve of those who practise them.” Romans 1:20-32 (NIV)

Biblical Law Prohibits Homosexuality

“Do not lie with a man as one lies with a woman; that is detestable.”
Leviticus 18:22 (NIV)

“If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon them.” Leviticus 20:13 (NKJV)

“A woman must not wear men’s clothing, nor a man wear women’s clothing, for the Lord your God detests anyone who does this.”
Deuteronomy 22:5 (NIV)

“Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.” 1 Corinthians 6:9-10 (NIV)

Theologian Greg Bahnsen explains that there is no way around the truth:

“All homosexuality, regardless of whether one is inverted or converted to homosexuality, is itself a perversion, a departure from God’s ordained use of sex. No qualifying or mitigating distinctions are warranted textually or theologically. The creation order and the law of God have been violated in any and all expression of homosexuality.”²⁵

God made man and woman, not homo and hetero

Mankind is either male or female, not homosexual or heterosexual. The Bible puts it very clearly:

“So God created man in His own image, in the image of God He created him; male and female He created them. God blessed them and said to them, ‘Be fruitful and increase in number; fill the earth and subdue it’...” Genesis 1:27-28a (NIV)

Man is not created to mate with the same sex. If God’s plan were homosexuality, there would never have been any children born.

Modern society is highly sexualised and people struggle to have intimate caring relationships with peers or older people without those friendships becoming sexual. If our society becomes more homosexualised, there will be an even greater pressure to become sexually involved with members of the same sex. But because people become involved in homosexuality does not mean that they are born homosexual. Rather, they are labelled homosexual by society, and by themselves. Even adolescents who experience a “crush” on an older teacher, friend or sports hero of the same sex are now in danger of being labelled a homosexual and drawn into a homosexual lifestyle. Similarly, a person who finds it easier to make friendship and love bonds with a someone of the same sex or feels a need for that is now encouraged to sexualise those feelings. Men who enjoy the arts, especially the visual arts, such as dance, drama, decor and design are also in danger of being categorised “homosexual”. The myth that homosexual men are more “sensitive” and “creative” only perpetuates the harmful stereotype that other men are not.

The Biblical Answer to Homosexuality

God is righteous and holy and we could not possibly enter into a relationship with Him when our lives are sinful. Sin separates us from Him. The Bible says, “the wages of sin is death” (Romans 6:23 NIV). The Bible also says, “For all have sinned and fall short of the glory of God,” (Romans 3:23 NIV). Whether for heterosexual, homosexual or any other sin, we all deserve death. But God loves us so much that He has paid the price for us. Christ, fully God and fully man, was born into this harsh world, lived a perfect life and then was subjected a horrible death- punished for our sins.

“But God demonstrates His own love for us in this: While we were still sinners, Christ died for us.” Romans 5:8 (NIV)

God not only provided forgiveness for sins, but He gives healing from both physical illness and mental anguish . Many people have turned from homosexuality, and even worse sins, to receive forgiveness and love and have been changed. In the Bible, the apostle Paul refers to Christians who had previously lived as homosexuals:

*“Do you not know that the wicked will not inherit the kingdom of God. Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders ... will inherit the kingdom of God. **And that is what some of you were.** But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.”* 1 Corinthians 6:9-11 (NIV)

South African Christian counsellor Wynn Cameron says,

“If you are tempted by homosexual thoughts, seek help and counselling, but do not get involved in sexual behaviour with a person of the same-sex. The road to recovery is a long one and the decision to recover is usually only made once a person hits rock bottom. The dangers of homosexuality are serious. It is clear that in God’s eyes, homosexuality is not an unchangeable condition binding one to a lifetime of unhappiness and sin. Homosexual thoughts are a temptation to sin, like any other temptation .The temptations only become sin when the thoughts are indulged and acted on. If you are deeply involved in homosexuality already, it is never too late to turn back. Seek counsel, but don’t give up. We are here to help people who want to be helped.”

Appendix 12 is the testimony of a man who found his true identity, and left the homosexual lifestyle.

Though the process is usually lengthy and difficult, change is a reality. It is not easy to change habits and patterns of thinking. Extensive counselling and care is needed and must not be neglected. Christian ministries offer help to people who struggle with same-sex attraction . See Appendix 1 for a list of ministries.

Speaking the Truth

While the Church must extend God’s love and grace to the individual caught up in homosexuality, it has another equally important role to play - that of speaking the truth to society.

“When I say to the wicked, ‘You shall surely die,’ and you give him no warning, nor speak to warn the wicked from his wicked way, to save

his life, that same wicked man shall die in his iniquity; but his blood I will require at your hand. Yet, if you warn the wicked, and he does not turn from his wickedness, nor from his wicked way, he shall die in his iniquity; but you have delivered your soul.” Ezekiel3:18-19 (NKJV)

Many misunderstand the prophetic calling to speak the truth. Speaking the truth about sin and the need for repentance through public protest and demonstration is not a pleasant task. But it is motivated by God’s love. The prophets of the Old Testament warned the Israelites that their sin and their acceptance of sin would result in the destruction of their nation. The prophets spoke out because they were moved by the love of God and His desire to see the nation healed.

Some Common Objections to Speaking the Truth

1. *“Being confrontational is not really loving - shouldn’t we try to win the sinner?”*

Light is offensive to those in the dark. No wound likes salt. The Gospel is offensive to those who want to be their own masters. We will do all we can to win the sinner, but we cannot compromise God’s truth. It isn’t loving just to let our neighbour continue on a self-destructive path.

2. *“Jesus accepts everyone just as they are.”*

The message of Jesus has always been one of repentance (Mark 1:15 and Luke 24:47). John 4:16- 18 tells how Jesus met an immoral woman at a well and pinpointed her sin- with gentleness- so that she came to repentance. In Matthew 23 Jesus rebuked the Pharisees harshly- calling them blind guides, snakes and full of uncleanness. In John 8, Jesus told the woman caught in adultery “Go and sin no more.”

3. *“Criticism and negative actions have never converted anyone to Christianity- people tum to Christianity because of love and forgiveness, not condemnation.”*

In Acts 2:23, Peter says to the crowd “YOU, with the help of wicked men, put Him (Jesus) to death by nailing Him to the cross.” In verse 36, Peter says, “God has made this Jesus, whom YOU crucified, both Lord and Christ.” What was the result? The people were cut to the heart, and said to Peter and the other apostles, “Brothers, what must we do to be saved?” About 3000 people were converted that day, through that seemingly “negative, condemning” sermon, and received the love and the forgiveness of Christ. If they had not repented, they would have remained in condemnation. We pray that homosexuals will see that their sexual behaviour is rebellion against God and repent and find freedom in Christ.

Homosexuals will suffer if no one tells them the truth -that there is a way out. The Church cannot condone and legitimise a lifestyle that is ungodly, unhealthy, shortens life, and can easily end up in crime and violence . It is also vital that we warn society about an agenda that seeks to redefine the family and destroy what God intends for marriage. Christians cannot condone the destructive policies and laws that governments are passing such as the legalisation of sodomy and the granting of special rights on the basis of homosexual behaviour. In public life, they need to make a stand. If they are unwilling to make a stand against “homosexual rights”, how will they stand against so-called “children’s rights”, “adult-child intimacy” and the lowering of the age of sexual consent? Society will go further down the path of destruction. Keeping quiet is not love- it is cowardice. Christians cannot be quiet for the sake of being popular and “politically correct”, at the expense of the children, or at the expense of people caught up in homosexuality. The country is at a crossroads and all South Africans must make a choice.

Christine Mc Cafferty

1. *Homosexual Activists Work to Lower the Age of Sexual Consent*, FRC, p 12-13 citing *Paidika - A Journal of Paedophilia* 3, 1993, p 2-12.
2. *The Pink Swastika*, p 204-5.
3. *Ibid*, p 209.
4. Derrick Fine, Cape Town, UCT Printing Unit, 1992. See appendix 4 for the full charter.
5. “Discrimination or Not?” in *Amen*, Cape Town, Oct 1994.
6. www.ReligionToday.com, March 10, 2000.
7. EVCHAT, 10 March 2000, cited on <http://talk.to/jeremia>.
8. International Lesbian and Gay Association (ILGA) *bulletin*, Issue 2/98 April - May - June, p 27.
9. news24.co.za, 27 Sep 2001.
10. Private communication, 8 Oct 2001 .
11. Troy Perry, *Don't be Afraid Anymore*, New York: St. Martin's Press, 1990, p 7.
12. “Promiscuity :A geriatric point of view”, *OUTright*, Vol 5, No 2, Feb/March 1998, p 20.
13. *A Strong Delusion* citing Troy Perry, *Dallas Voice*, 19 July 1989.
14. *The Homosexual Revolution*, p 147.
15. Ezekiel 16:49-50
16. “Homosexuality in the Catholic Church is a time bomb that is going to explode soon,” *Sunday Independent*, 13 May 2001.
17. South African Council of Churches Legislative Submission on the Promotion of Equality and Prevention of Unfair Discrimination Bill, 17 Nov 1999.
18. African Christian Democratic Party media release, “The SACC misrepresents the church,” 23 Nov 1999.
19. Parliamentary Monitoring Group, Minutes of Submissions on the Equality Act, 23 Nov 1999.
20. Denominations, such as the Dutch Reformed Church (NG), which are presently reconsidering homosexuality, are suffering the biggest losses in terms of membership . It is telling that a church that sanctioned apartheid when it was politically expedient, is now considering homosexuality because it is politically correct.
21. *Signposts*, “Anglican Church Rejects Homosexuality,” Vol. 17 No 5, 1998.
22. Oregon: Harvest House Publishers, 1996. Available from TRAILblazers. See appendix 1 for contact details.
23. *A Strong Delusion*, p 35.
24. Incidentally, San Francisco was also home to the People’s Temple led by cult leader Jim Jones . He moved his followers to a more clandestine site in Guyana called Jonestown where in 1978, 913 of them committed a mass suicide. In a world of ‘liberation’, people easily fall prey to authoritative-type, controlling leaders.
25. Bahnsen, *Homosexuality: A Biblical View*, New Jersey: Presbyterian and Reformed Publishing Co., p 58.

SOUTH AFRICA at the CROSSROADS

The ‘Gay’ Myth

Possibly the saddest, and the most typical, stories about “gay life” are those of the young South African men who went to New York and San Francisco in search of some “gay paradise”. In the 1980’s they started returning to this country, gaunt and on the verge of death. They had seen many of their friends and “lovers” die of A AIDS. Now they had to get special permission to fly home because they were so weak and sick. In some cases uncontrollable diarrhoea had set in. They came home to say goodbye to their families before dying a horrible death once sicknesses like pneumonia and AIDS dementia complex took their toll.¹

The homosexual dream is a false one. Kids who run away from their families to San Francisco are soon disappointed. Instead of open arms, they find the streets filled with drugs, alcohol and homosexual cruisers prepared to give them a place to sleep for the night- in return for some homo-sex . Juan, a youngster who has “seen the dark side of being homeless and gay in San Francisco,” says, “I’ve gone through the black market system of dealing and sleeping with other men just to have a place to stay.” Young people seeking the homosexual fantasy discover that the “the city’s status as a gay mecca is a myth. Instead,” says CNN correspondent Rusty Dornin, “they find themselves down and disillusioned in San Francisco.”²

Will the sexual, family and social revolution that the gay ideology offers deliver what it promises? Will it really lead to a happier, freer and more “democratic” future?

A Peep into a Homosexualised Future

South Africa must choose between two directions. One is the firm establishment of Judea-Christian morals. The other is the further breakdown of Judea-Christian morals where the state and society allows each man to live as he feels is right, free and good. We could move away from the traditional idea of marriage, revolutionise it and throw it wide open. We could allow women to marry women and men to marry men, and then allow as many people as want to join temporary couplings, before moving on and joining another “family” with similar transient “commitments” .Children could be born or adopted into these relationships and temporary “homes” without the stability and security of a Biblical family. Then we could ape the latest trend sweeping the Western World: that of lowering the age of sexual consent. In Holland, children as young as twelve years old have their “sexual freedoms”; we could argue that we should have the same

here. In fact, why stop at an arbitrary age like twelve? And if children can have sex, why can't they marry? Or to soften the blow, let's say, why can't they legally enter partnerships with "loving partners"?

What do we have to do to bring this about? Just sit by passively and the sexual revolutionaries will continue their business and calling! Homosexual activist Michelangelo Signorile urges his fellow visionaries:

"...to fight for same-sex marriage and its benefits and then, once granted, redefine the institution of marriage completely, to demand the right to marry, not as a way of adhering to society's moral codes but rather to debunk a myth and radically alter an archaic institution that as it now stands keeps us down. The most subversive action lesbians and gay men can undertake- and one that would perhaps benefit all of society- is to transform the notion of 'family' entirely."³

When the Ancient Greeks Start to Look Good

What would such a society replace the family with? Homosexual activists often refer to ancient Greek and Roman cultures where homosexuality was widely practised during certain periods, and in their declining years, even accepted as a norm. Plato himself writes in *Banquet*,

"If it were possible to form a state or an army exclusively of homosexuals, these men would direct all their emulations toward honours, and going into battle with such a spirit would, even if their numbers were small, conquer the world."

This should serve as a warning. Homosexualist and sexual revolution ideology denies that sexual acts have an inherent moral or spiritual significance. Instead, it is argued, sexual acts take on whatever cultural meaning we give them. Homosexuality and paedophilia are only taboo, they claim, because society makes it taboo. South African homosexualist academic, Angelo Pantazis, gives us an example of this thinking when he quotes Halperin:

"For example, the ancient Athenian who engaged in sodomy did not think of himself and was not seen as a homosexual ... The penetration of the body of a boy by the phallus of an adult male was an action performed by a social superior on a social inferior."⁴

According to the sexual revolutionaries, the "penetration of the body of a boy by the phallus of an adult male" is a morally neutral act; it is not seen as good or bad, wrong or right. It is not seen as "homosexual perversion", "paedophilia", or "child sexual abuse". No moral judgement can be made. The same text says:

“The Athenian polity was rigidly divided into the dominant elite of adult male citizens who monopolized social power, and the subordinate group of women, children, foreigners and slaves, who lacked full civil rights.”

If no moral judgement can be made about the sexual acts in Ancient Greece can we make a moral judgement about the laws and the politics of Ancient Greece?

Some even see sodomy between men and young boys as beautiful, and superior to heterosexual sexuality. They dream of a society based on the “love” between men and boys, rather than on the traditional heterosexual family. German psychoanalyst Wilhelm Reich in his 1933 classic, *The Mass Psychology of Fascism* wrote about the ideas that influenced the Greeks, and the Nazi fascists:

“Among the Greeks ...we find the following sexual organisation: male supremacy ... and along with this the wives leading an enslaved and wretched existence figuring solely as birth machines. The male supremacy of the Platonic era is entirely homosexual ... The same principle governs the fascist ideology of the male strata of Nazi leaders (Hans Blueher, Ernst Roehm, etc.). For the fascist, therefore, the return of natural sexuality is viewed as a sign of decadence, lasciviousness, lechery, and sexual filth ...”⁵

The Homosexual Myth versus Biblical Truth

When society is no longer able to judge between right and wrong on one of the most fundamental levels of human behaviour- sexuality- that civilisation will soon lose its ability to discern in every other area. If we do not know what is right and what is wrong when it comes to sex, how will we discern right from wrong in politics or law, for example? When society is unable to discern right from wrong, what is false is reckoned to be true and what is evil is considered good.

This is what is presently happening in our society. What is evil is being called good and lies are called truth. Society has believed the lie that: Gays are born like that and need special rights. All they want is to be free from the hatred and discrimination of society, especially the church, and be treated fairly. They form beautiful and committed relationships and have every right to marriage and children, even if by unnatural means.

The truth, however, is that the fabric of society is being damaged by a small group of maladjusted individuals, often with serious psychological problems who, because they cannot procreate, must recruit. They have through manipulation, propaganda and gaining power in high places (although they claim they are discriminated against) managed to convince society that

they need all kinds of special rights, privileges and legal protections. Their sole basis for these special rights is that they engage in sodomy and other perverse sexual activities with members of the same-sex. As documented in this book, the fact is that their sexual activities are costing society a fortune. Considering that they are only a tiny percentage of the population they carry and spread a massive amount of AIDS and every other kind of STD and unimaginable bowel disease. Because so-called 'gay sex' often includes regular contact with faeces, even typhoid has now been declared a sexually transmitted disease. Vast numbers of their sexual encounters are short and sordid and they have massive numbers of sexual partners- an estimated average of 500 each - with some in the thousands. Although only a tiny percentage of the population, the facts in this book show that they have contributed the top six U.S. serial killers and are much more likely to molest children. They suffer from more depression than the average person and are also far more likely to commit suicide or die a violent death.

But because society seems no longer to be able to judge between right and wrong, homosexualists are telling us what to believe and are actively involved in influencing school children. They're teaching teachers, policemen and judges and they are being given positions in the highest authority structures in the country. And out of their very ranks, carrying that false aura of respectability, is coming a major thrust for the normalisation of adult-child sex and "man-boy" love.

In many ways, society and the institution of the church have been intimidated into accepting the gay agenda. But, society and the church also stand guilty of passivity, and worse, sometimes aiding and abetting their cause.

Democracy or Tyranny?

Another fallacy is the idea that these homosexual rights have been accepted in law and in society as part of the democratic process. The truth is that there has been nothing democratic about it. The decisions to allow lesbians access to artificial insemination and allow homosexuals into the military, plans to give homosexual "twosomes" the same rights as married couples and allow them to adopt children have never been put to the public in an open, transparent manner. There has been almost no open public debate on this issue. The laws are sneaked in, often using deceitful, ambiguous and misleading terminology, without the implications being discussed and debated. Until October 2001, when all these benefits had already been granted, there was no serious invitation from government or the SALC to discuss the issue. Any attempt to discuss homosexuality in the press or on radio and TV is met with shrieks of "homophobia" and "prejudice" from the predominantly leftist politically-correct media.



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People are accused of being unkind and forcing their religion on society. The truth is that sexual revolutionaries are the ones forcing their ideology on society, even teaching school children that homosexuality is good and normal, behind parents' backs. In the South African homosexual charter it is clearly stated that parents should have no say over the kind of sex education their children get in schools and it should be illegal to speak against homosexuality, even in churches. While homosexualists pontificate about tolerance, the South African homosexual charter makes it clear that they aim to censor everyone who disagrees with them.

U.S homosexual activist Harry Brit said about the campaign to legalise same sex partnerships in San Francisco,

“This is spiritual war ... our enemies are the authoritarian, man-on top, woman-on-bottom world.” ⁶

Homosexual activists are deadly serious about the war they are in. To gain lost ground, Christians and concerned members of society will need to make a firm stand, and work against the further extension of rights, most particularly, that of “partnerships” or “marriage”, co-adoption and the lowering of the age of sexual consent. They will have to claim back their rights to freedom of speech and of belief, and exercise them. They will have to stand together to halt the oncoming tide of sexual confusion and perversion.

Choosing to Discern

A decision by the church or society **not** to judge between right and wrong is as dangerous as being unable to judge. Commenting on whether the Church will take a stand against homosexuality, law professor F. LaGard Smith writes,

“The real issue will be whether we will allow a minority of those who can no longer distinguish ‘moral’ from ‘immoral’ to force the rest of us to give up our right to discriminate between right and wrong.”⁷

Ancient Greek civilisation does not look good when the ability to discern between right and wrong is intact. William Barclay in his commentary on 1 Corinthians 6:9-11 gives us these lessons from history:

“We have left the most unnatural sin to the end- there were homosexuals. This sin had swept like a cancer through Greek life and from Greece, invaded Rome. We can scarcely realize how riddled the ancient world was with it. Even so great a man as Socrates practised it. Plato’s dialogue *The Symposium* is always said to be one of the greatest works on love in the world, but its subject is not natural but unnatural love.

“Fourteen out of the first fifteen Roman emperors practised unnatural vice. At this very time Nero was emperor. He had taken a boy called Sporus and had him castrated. He then married him with a full marriage ceremony and took him home in procession to his palace and lived with him as wife ... (*Note that this could soon be legal in modern Western societies like Holland- a “sex-change” and a lowered age of consent. It was the influence of Christianity that stopped these heathen practices.*)

“When Nero was eliminated and Otho came to the throne, one of the first things he did was to take possession of Sporus. Much later, the Emperor Hadrian’s name was associated with a Bithynian youth called Antinous. He lived with him inseparably, and, when he died, he deified him and covered the world with his statues and immortalised his sin by calling a star after him.

“In this particular vice, in the time of the Early Church, the world was lost to shame; and there can be little doubt that this was one of the main causes of its degeneracy and the final collapse of its civilization.”⁸

Those ancient civilisations, which esteemed homosexuality above the heterosexual family, hold little attraction or promise for anyone else- women, children, the lower classes, “heterosexuals” - in fact, the vast majority of the population.

But Barclay is not the only theologian that believes that the widespread acceptance of homosexuality is a sign of a civilisation in decline, Greg Bahnsen says,

“In a sense, homosexuality is the cultural culmination of rebellion against God. It represents the “burning out” of man and his culture. Paul described accompanying aspects of a culture that reaches this stage in (Romans 1) verses 29-31. The vices enumerated by Paul accompany the open practise of homosexuality and characterize a society in which homosexuality is practised and tolerated. Therefore, homosexuality that is publicly accepted is symptomatic of a society under judgement, inwardly corrupted to the point of impending collapse. Paul the apostle regarded it as the most overt evidence of the degeneracy to which God in His wrath gave over the nations.”⁹

Will Sex Serve the Family or Will Passion Rule Over Us?

It was Biblical values that revolutionised the concept of marriage and family. Sexuality was safely contained within marriage; sexual passions and desires no longer ruled over society. Sexual passions and perversions no longer resulted in the horrific “family” arrangements, like Emperor Nero’s, and even child abuse in the name of so-called “sexual freedom”. Instead of self-indulgent sexual passions ruling over society, in the God-ordained Judea-Christian society, sex serves the family. Sex builds the relationship between husband and wife.

In a society based on Judea-Christian values, children are conceived and brought into the stable and safe environment of the family. The basis of the family is the covenant marriage established by God, between man and wife. Children are protected from abandonment, abuse and sexual identity confusion. It was this arrangement, radical in its time, which saw society strengthen and prosper. “A primary goal of any people striving to maintain a civilised human society must be to prepare our children to become reliable and loyal husbands and wives and competent fathers and mothers. There is nothing in the world a young man wishes to do more than to be able to love, admire and respect his father. This vision can only be fully realized in the context of a healthy natural family.”¹⁰

There can be no sitting on the fence. Society has to choose the direction it wants to go. We need to regain our ability to discern between right and wrong. We must choose to condemn what is wrong and destructive. We need to ensure that we promote and pursue what is right and good for our society. We must hold up God’s ideal to society. God places the choices clearly before us:



“This day I call heaven and earth as witnesses against you, that I have set before you life and death, blessings and curses. Now choose life, that you and your children may live.” Deuteronomy 30:19 (NIV)

Christine Mc Cafferty

1. *Defiant Desire*, the late John Pegge, pp 301 to 310.
2. Dornin, *CNN*, 30 Dec 2000.
3. Robert H. Knight, “How Domestic Partnerships and “Gay Marriage” threaten the Family”.
4. David M Halperin “Is there a history of sexuality?” in Henry Abelove, Michele Aina Barale & Halperin (eds), *The lesbian and gay studies reader*, 1993, p 416 .
5. Wilhelm Reich, *The Mass Psychology of Fascism*, Farrar, Straus & Giroux, New York, 1970. To learn more about the influence of homosexual ideology on Hitler’s left-wing Evolutionary Socialist Nazi party and the SS read Scott Lively and Kevin Abrams, *The Pink Swastika: Homosexuality in the Nazi Party*, Oregon: Founders Publishing Corporation, 1997. It is true that the Nazis killed some men who were homosexuals. *The Pink Swastika* explains the tension, and later hatred, that existed between the homosexuals who were effeminate and believed that they were “born like that” and the butchtype Nazis who believed that homosexuality was a choice and a form of “higher love”. These “effeminates” had no place in the masculine, butch homosexual Nazis’ new Germany. They regarded the “effeminates” as a blight on the pure “Aryan” race. Dislike and often hatred between masculine homosexuals and the smaller number of feminine “queens” is still a factor amongst homosexuals. *The Pink Swastika*, ch 7, also documents Nazi influences on modern homosexual organisations like ACT-UP and Queer Nation.
6. *When the Wicked Seize a City*, p 18.
7. *Sodom’s Second Coming*, back cover.
8. *The Letters to the Corinthians*, Rev. Ed., Philadelphia : Westminster Press, 1975, p 53-54.
9. *Homosexuality: A Biblical View*, p 59.
10. Abrams in *The Pink Swastika*, p 235.

WHAT YOU can DO to REVERSE the PINK AGENDA

The battle against the acceptance and promotion of homosexuality, the dismantling of the family and the damage wrought by the sexual revolution must be fought on different levels: spiritual, social, legal and political.

The Battle on the Political and Legal Level

On a political and legal level, homosexualists in South Africa primarily still aim to achieve:

- “partnerships” and so-called “marriage” for homosexuals;
- confirmation of the co-adoption of children in the Constitutional Court;
- lowering the age of consent for homosexual behaviour;
- redefinition of the family and family rights and responsibilities;
- greater access to children and schools; and
- to force churches to accept the ordination and membership of open practising homosexuals, and silence Christian teaching against homosexual behaviour

There are also still the general aims of sexual revolutionaries to lower the age of sexual consent for all children and “normalise” all forms of sexual behaviour.

Instead we need to turn back the tide of immorality and put in place laws that will safeguard the family. Good examples of laws implemented in other countries are:

- laws that prevent the promotion of homosexuality in public schools and education;
- a legal definition of marriage limiting it to a lifetime exclusive commitment between a man and a woman; and
- laws preventing the recognition of same-sex “marriages” from other countries (such as the Netherlands) .
- The dangerous practice of sodomy should be illegal. Punishment must be severe in order to discourage the practice, but convictions must only be upon two or three witnesses . This will keep the practise of sodomy private and on the fringes of society, and prevent its being flaunted in the public sphere.

Working Against the Social Acceptance of Homosexuality

On a social level, there will be attempts to implement the laws passed - in the business sphere, the media, societies and other organisations. We need

to stand bravely against all attempts to force society to accept ungodly laws and standards. There is also the battle for the minds of the people. In the words of South African homosexual activist Kevan Botha:

“Think about this challenge for a minute. When you see a wedding procession going down the road, people stop and look and see who it is and if they can get a glimpse of the bride. They all stand around going ‘ooh’ and ‘aah’, ‘isn’t she lovely?’ ... We need to create that mystique, that aura, that recognition that we see flowing so freely toward the ‘bride’ and ‘groom’ as the procession drives down the road. We need to get society to react the same way when a gay or lesbian couple’s wedding passes by, wishing them well as they go. And that is going to be some battle...”¹

This is the exactly the battle we cannot allow homosexualists to win .Their primary weapon in the social conflict is the politically correct mass media. We need to be aware of biases in the media and the censorship of pro-family voices.

Prayer and Intercession

The battle is also spiritual. All action needs to be backed by prayer, seeking God for His perfect will in all our work:

“The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.” 2 Corinthians 10:4-5 (NIV)

We need to pray and seek God for His power and understanding. Then we need to use the supernatural truths of God and His Word to demolish every argument and pretension that sets itself up against the knowledge of God. Pray:

- For South Africa’s leaders and society in general that they will not to be hoodwinked and manipulated into accepting this agenda.
- That Christian leaders and the Church will be bold and stand firm. Pray especially for Christians taking a public stand against the homosexual agenda.
- That homosexualists and the academic and legal fraternity pushing this agenda will come to repentance and be converted to Christ.
- For those caught in the homosexual lifestyle, that they may come to repentance.
- For Christians working in ministries helping people overcome same-sex attraction.

“The effective, fervent prayer of a righteous man avails much.”

James 5:16 (NKJV)

The reason our nation is presently in trouble is because of rebellion against God. Furthermore, Christians have not been faithful in proclaiming the whole counsel of God, “Go therefore and make disciples **of all nations ... teaching them to observe **all things** that I have commanded you ...**” (Matthew 28:19- 20 NKJV). Many Christians have been apathetic and fearful, and we need to approach God with an attitude of repentance:

*“For our offences are many in your sight,
and our sins testify against us.
Our offences are ever with us,
and we acknowledge our iniquities :
rebellion and treachery against the Lord,
turning our backs on our God,
fomenting oppression and revolt (against God),
uttering lies our hearts have conceived.
So justice is driven back,
and righteousness stands at a distance;
Truth has stumbled in the streets,
honesty cannot enter.
Truth is nowhere to be found,
and whoever shuns evil becomes a prey.
The Lord looked and was displeased
that there was no justice.
He saw that there was no one,
And he was appalled that there was no one to intercede.”*
Isaiah 59:12-16a (NIV)

Building Strong Families

Society desperately needs strong families .We need to live what we preach and not deviate from God’s ideal. People must refrain from sexual sin and be faithful in marriage. Children must be raised in the fear of the Lord and without confusion about sex and Biblical values. Every parent must instil in his children a moral and healthy sexual constitution.

Many young people are growing up fatherless and are therefore vulnerable to unnatural needs and those who prey on the emotionally needy. Christian men need to be fathers in society. Show Godly, fatherly love to your children, their friends and to children in your church, community and local school. It is difficult to completely prevent harmful sexual interventions in a child’s life but the Word promises, “Train up a child in the way he should go, and when he is old he will not depart from it.” Proverbs 22:6 (NKJV)

Educate Yourself and Others

Read the Bible. See the list of resources in appendix 1 and learn more about homosexuality, the pink agenda and how to help people caught up in sexual sin. Attend seminars and read books. Read newspapers and be up to date on the issues. We must interpret what we read from a Godly perspective and not take everything at face value. Find Christian sources of news, such as CFT's *Christian News*, Africa Christian Action's *Salt Shaker* newsletter, United Christian Action's *UCANEWS* and Focus on the Family's *Citizen* magazine. Once you are informed of the facts, pass on literature to others. See appendix 1 for more details.

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”

2 Timothy 2:15 (NKJV)

Speak the Truth

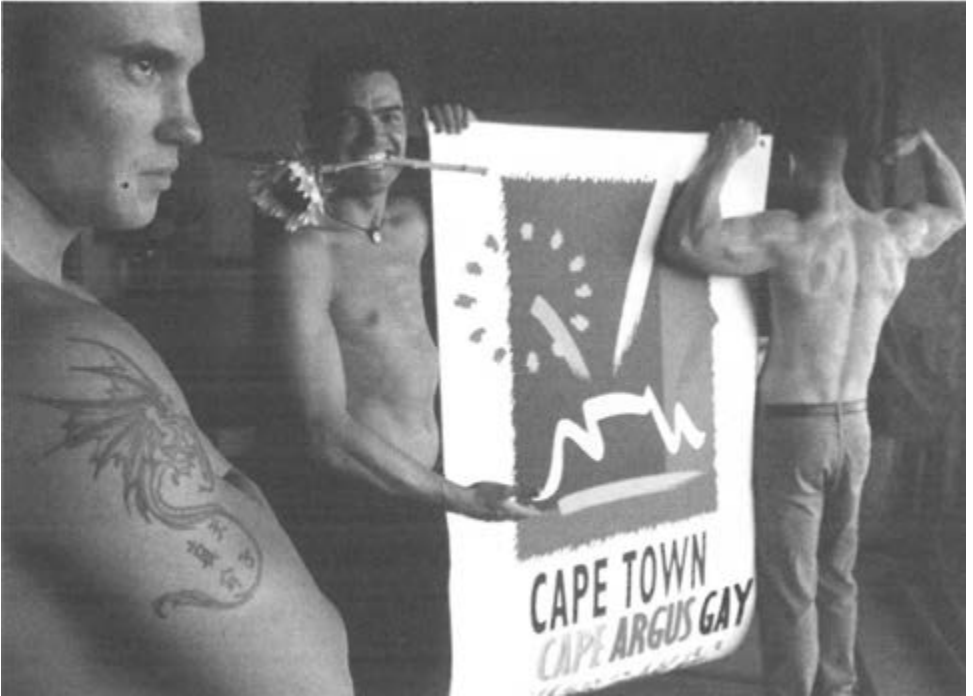
To avoid sexual confusion on a large-scale, we need to use every opportunity to remind people of God's plan for sex, men, women and the family. Explain calmly and rationally what God's intention is. Then explain the lie of homosexuality in the light of His truth. Never allow yourself to get angry or raise your voice. A person usually cannot be convinced in a single conversation, especially a person who has chosen to practise homosexual behaviour. Do not be intimidated by accusations of “homophobia”. Remind people of the difference between a Biblical belief, medical fact or scientific survey and a “phobia”, which is an irrational fear. See appendix 8 for an advertisement placed by Christian groups in the U.S. warning the public against censoring discussion on homosexuality.

Radio shows are a good opportunity to speak the truth. Do not think you have to be a professional to phone in. Be armed with some facts about the dangers of homosexuality, a Biblical truth or a testimony. This book contains many interesting facts you could quote. Keep your argument short and simple and stick to your main point. Do not be intimidated by rude radio presenters. Remind them of their responsibility to be tolerant and impartial. Speak to the audience and do not get upset if the presenter does not support you because of his bias. There will be many listeners out there who appreciate what you are saying. Do not allow Biblical truths and common sense to be censored.

The letters page of newspapers and magazines also provide an audience. Do not allow a falsehood to be printed without writing a letter challenging it. Keep your letters short and clear. Try to focus on one major point. Remember you have every right to speak against homosexuality and other sexual sin. An increase in sexual sin will affect us all.

Make a Stand for Righteousness

Demonstrations are an opportunity to express your community's desire to protect the family and not support homosexual privileges—that the taxpayer (you) will end up paying for. To host the Sydney Australia Gay Games 2002 licensing fees of US\$1-million (R8-million) were paid to the Federation of Gay Games.² Gay activists in Cape Town are planning a bid to host the following “gay” Olympics in Cape Town. A large percentage of this money will come from ratepayers



Promotion of the 2000 “Gay Argus New Year Bash”: Rates and taxpayer - sponsored homosexual parties, courtesy of the City of Cape Town council and the Cape Argus .

and taxpayers. Sheryl Ozinsky of Cape Town Tourism says that she believes the City of Cape Town must pay toward the annual Mother City Queer Project parties.³ The Unicity Council, under the Democratic Alliance, in its Interim Integrated Development Plan has committed itself to “Promote alternative lifestyles.”⁴ They ignored and refused to hear pleas from the community to replace this with “the promotion of a family friendly environment.” Often the only way to prevent these kinds of abuses of taxpayers’ money is through public protest and demonstration.



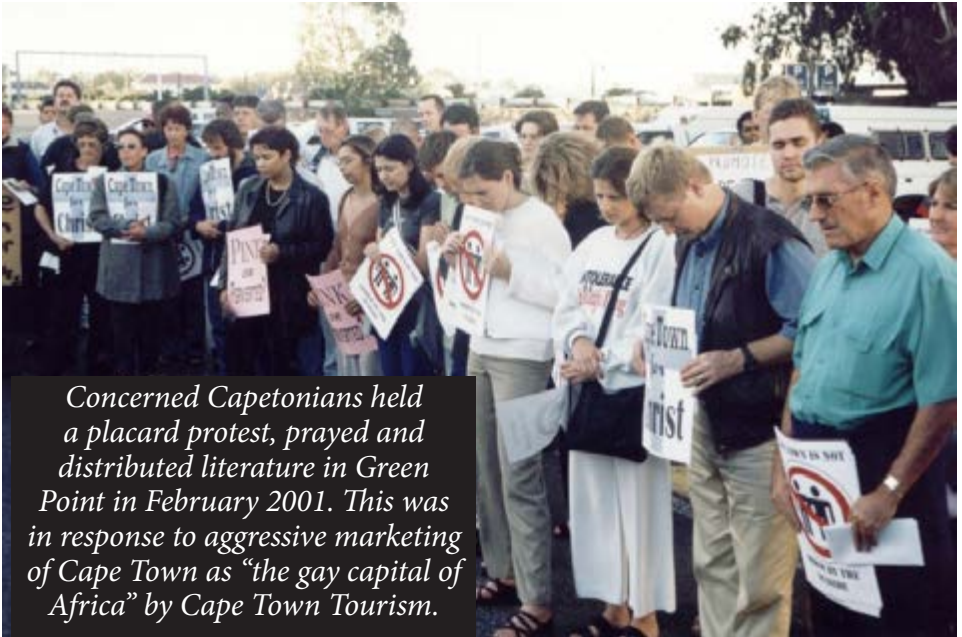
*A Christian Prayer Vigil held during the 2001 Homosexual and Lesbian Mardi Gras in Sydney.
The vigil was organised by Followers of Light in Australia.*

Demonstrations and pickets can be extremely successful. Robert L. Spitzer, a prominent psychiatric professor's study shook the gay world by showing that "sexual orientation" can change (see appendix 2). His decision to do the study was sparked by a demonstration. When he presented the study he said,

"...at the 1999 APA annual meeting in Washington I talked to several people who were picketing the meeting and claiming that, contrary to a recent APA position statement, change of sexual orientation was possible and should not be discouraged and that they, personally had changed from homosexual to heterosexual. I started to wonder, could it be that some homosexuals could actually change their sexual orientation? After much thought. .. I concluded that my curiosity would only be satisfied if I conducted a study of my own."⁵

But does the Bible say we must protest? There is a clear precedent both in the actions of the prophets and our Lord, who even cleared the temple with a whip. See also 1 Kings 18, Isaiah 20, Jeremiah 13, Ezekiel 24 and Mark 11:15-17. Proverbs 1:20-21 reads, "Wisdom calls aloud outside; She raises her voice in the open squares. She cries out in the chief concourses, At the openings of the gates in the city She speaks words ..."

Let us not in ignorance criticise those who risk reputation and sacrifice comfort to get out there and proclaim God's truth where it really matters.



Concerned Capetonians held a placard protest, prayed and distributed literature in Green Point in February 2001. This was in response to aggressive marketing of Cape Town as “the gay capital of Africa” by Cape Town Tourism.

Stand Against Pro-Homosexual School Sex Education

Speak to your child’s school principal about Planned Parenthood’s sex education in South African schools . As the world’s largest abortion provider, and as an industry making millions of dollars each year exploiting girls and women with unplanned pregnancies, should they be teaching sex education - from pre-primary? Would Texan Tobacco representatives, for example, be allowed to provide education on health and smoking?

Children are the responsibility of their parents- not the school or the state. The best deterrent against pregnancy and STDs for children and teenagers is an honest and loving relationship with parents that includes discipline and firm boundaries. It is the duty and responsibility of parents to give their children a good moral sexual education.

Any sex education philosophy that exalts homosexuality as equal to normal marriage and families, and promotes abortion and promiscuity, should not be allowed to shape our children’s minds . Many wise parents do not allow their children to attend the HIV/AIDS and Lifeskills classes given by Planned Parenthood (PPASA) trained educators. As of 2002, sex education is starting in reception year in South African schools. Appendix 9 is an “OptOut” form that you can copy and send to your school administrator, governing body or principal. This letter will hold school officials accountable for the materials presented in sex education classes. This accountability is critical because children are usually not given the same books to take home that the teachers are teaching from.

As a parent it is your right to raise your children according to your own religious and personal beliefs. Africa Cares For Life teams are also available to take classes and do presentations in schools. Ask your local school to consider using their curriculum instead. See appendix 14 for contact details.

Vote and Work for Political Change

Vote for political parties that do not support rights on the basis of “sexual orientation”. Please see appendix 6 for the major South African political parties’ positions on the issue. Write letters to provincial and national Members of Parliament. Be respectful and state your points clearly. Send them literature on homosexuality. In elections, challenge candidates on where their political party stands on the homosexual agenda and partnerships.

Also visit the South African Law Reform Commission (SALRC) at www.justice.org.za to find out when comments on discussion or issue papers are due. Members of the public can make submissions to the SALRC when discussion papers are being formulated. Discussion papers come out prior to draft bills being presented in parliament, and often form the basis for the laws that are finally passed.

Also, consider making parliamentary submissions or working with organisations that make submissions when issues are dealt with in parliamentary committees. The more submissions, the greater the possibility of influence.

Also visit the Parliamentary Monitoring Group at www.pmg.org.za to find out when parliamentary hearings will be held.

Legal Support

In the United States, Christian legal organisations have successfully come to the defence of Christians and Christian organisations when they have been sued by homosexual rights activists and lawyers. Christian lawyers have in these cases been financially supported by individual Christians and churches. Christians will have to stand together and provide legal, financial and moral support if an individual, pastor, church or radio station is threatened. Businesses may also need to stand together.

Possibly the constitutionality of the Equality Act could be reviewed in terms of its limitations on “freedom of religion, belief and opinion”, “freedom of expression” and “freedom of association”. Furthermore, the correctness of the Constitutional Court’s interpretation of “sexual orientation” (which applies “equally to the orientation of persons who are bi-sexual, or transsexual and it also applies to the orientation of persons who might on a single occasion be erotically attracted to a member of

their own sex”) is extremely dubious. The subsequent protection of “sexual orientation” under the right to equality could also be challenged. The right to equality should only be granted to inborn characteristics (such as race, etc), not behaviours (committing sodomy with a man, or feeling turned on by a member of the same sex).

Working for Clarity in Your Church’s Position

Know your denomination’s official position. If unsure, write to the head office and ask for their position statement on homosexuality. Speak to your pastor about his position. If he is unsure, give him good literature on the issue or sponsor his attendance at a seminar on the Christian response to sexual brokenness, such as Journey South Africa or Learning to Love Ministry. Where possible, participate in committees formed by your denomination to investigate homosexuality. Many churches are currently looking into the issue, and making decisions on their stance. Contribute verifiable information and pass on literature to other members of the committee. Invite Christian speakers on the issue of homosexual “rights” and its implications for society to visit your church.

Support Ministries on the Battlefield

Help ministries that are reaching out to, educating or counselling people caught up in homosexual sin. Financial gifts, letters of encouragement, help with administration or any time or abilities you can offer will be appreciated. Please also support organisations, churches and individuals making a public stand against the homosexual agenda. They often receive the most persecution.

Reaching Out

Well-known Christian author George Grant’s first step in winning a man to Christ was attending a “gay pride parade” as part of an evangelistic team, where he handed out invitations to a Bible Study group. Thanks to Grant’s brave step of going to the parade, that lost man could later give this testimony:

“I had become convinced that I was born a homosexual. Now I know that I was just born a sinner. I never could find a cure for the former. Thankfully, the cure for the latter found me.”⁶

When meeting with people, inside and outside the church, who struggle with same-sex attraction, remind them of the love of God. Encourage them to seek help from counselling organisations. When meeting with people who choose to practise homosexuality (and are unrepentant) be polite and friendly. Use the opportunities you have to tell them about Christ and His sacrifice for both our sin and that we may be completely healed. Do

WHO IS THE GOOD NEIGHBOR?



By permission of Chuck Asay and Creators Syndicate, Inc.

not accept their “identity” as a homosexual. Make it clear that you believe that we are all born heterosexual and just indulge in different types of sin. Remind them that if they are ever interested in learning more about the Gospel or need help, you are available and you do care.

Be warm and welcoming to people who visit your church . Pray for compassion tor those caught up in sexual sin. If possible, refer strugglers to professional counsellors, such as Learning to Love. They need special care and help. Leaving a lifetime of sin, especially sexual sin, is very difficult, and a struggler needs to be committed and faithful to real change to take place.

Invite speakers who minister in the area of same-sex attraction and homosexuality to your church . Often people inside the church, especially the youth, are struggling and need to know there is help. Contact Learning to Love for referrals (see appendix 14). Speak to your minister about developing ministries in your church or working closely with other ministries.

Unrepentant sinners cannot be allowed to remain indefinitely in fellowship if they show no serious intention of dealing with their behaviour (Matthew 18:15-19; 2 Thessalonians 3:6, 14-15; 1 Corinthians 5:1-7).

The church's message to the tempted and lost person struggling with homosexuality should be:

Christine Mc Cafferty

**“We love you. Come and struggle with us against sin.
Don't give in to it.”⁷**

1. *OUTright*, Vol5, No 2, Feb/March 1998, “Girding our Loins for 1998”.
2. *Ibid*, p 86.
3. Sheryl Ozinsky, Meeting of the Rainbow Society at UCT, 20 April 2001 .
4. City of Cape Town, Interim IDP 2001/02, p 42 (39).
5. Robert L. Spitzer, Presentation at the APA, 9 May 2001, New Orleans, LA.
6. Grant (ed.), *Caveat*, pp 142-6.
7. Reverend Andrew Aquino of the Columbus Baptist Association, “*ABC World News Tonight: Gays and the Church*,” 28 Feb 1996.



YOU HAVE 3 DEADLY PROBLEMS

HEART OF
STONE



FILTHY PAST



DESTRUCTIVE
LIFE



*"None is righteous,
no, not one..."*

Their throat is an open grave

they use their tongues to deceive...

Their feet are swift to shed blood;

their paths are ruin and misery"

ROMANS 3:10, 15-16

*"The wicked are estranged
from the womb; they go astray
from birth, speaking lies.
They have venom like the
venom of a serpent"*

PSALM 58:3-4

GOD PROVIDES 3 SOLUTIONS

WHEN YOU REPENT AND TRUST IN JESUS CHRIST ALONE TO SAVE YOU,
GOD PROMISES TO GIVES YOU:

NEW
HEART



NEW
RIGHTEOUSNESS



NEW
HOLINESS



LIVINGWATERSAFRICA.CO.ZA

*"I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a **new heart**, and a **new spirit** I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to **walk in my statutes** and **be careful to obey my rules.**" EZEKIEL 36:25-27*

DEBATING HOMOSEXUALITY and The BIBLE on CAPE TALK RADIO 702

How Do You Interpret Scripture?

Thursday (23/08/2018), I had the opportunity to be part of a panel discussion on the Eusebius McKaiser show on Cape Talk, Radio 702. The title of the show was: *Is the Bible an Ally of Gay People?* The discussion began with host Eusebius asking me how I deal with passages of Scripture when there are differences of opinion on interpretation. My reply was that Scripture interprets Scripture. The clearer passages of Scripture are used to interpret the less clear. The whole of Scripture must be used to interpret any portion of Scripture. If any interpretation of Scripture is inconsistent with the whole Bible, then it must be rejected. In addition, we can receive confirmation from Church Councils, Creeds and Confessions. The point is that objective truth must be our foundation, not subjective opinion. If I am hiking in the mountains and find a cairn (a pile of rocks with a sign) which disagrees with my perception of where I am, it is my perception that is wrong. The objective rock solid marker is objective reality. So is Scripture. The Bible is the Word of God, inspired, infallible and inerrant.

“You Have to Be Gay to Know God”

Host, Eusebius McKaiser introduced Siya Khumalo, the author of *“You Have to be Gay to Know God”* with much warmth and enthusiasm, highly recommending his book as a must have, must read book. Eusebius describes it as: *“one of the best books that has been written in South Africa in recent years!”* Eusebius then added that he did not know what gender God was.

“No One is Obligated to be Celibate”

Rev. Owen Franklin, who identified himself as *“gay”* and *“sexually attracted to men”*, as he described it, was then brought into the discussion. He then claimed that while some may feel called to be celibate, he did not believe that God obligated anyone to be celibate, but calls us to *“loving relationships.”*

“The Most Pro-Homosexual Passage in the Bible”

Rev Michael Oliphant, who was described as a minister of the *Church of the Province of South Africa*, when asked for some Scriptural support for his position, said: *“I am not used to quoting Scripture ad nauseam.”* But then he offered John 3:16 as the most *“pro-homosexual passage in the Bible”*. Which he then quoted as: *“God so loved the world – not the world except for*

gay people...” Eusebius then responded that “*It could be argued that God loves Oscar Pistorius, but that would not necessarily mean that He approves of murder.*” John 3:16 was very broad, could Rev. Oliphant not give some more explicitly pro-homosexual passage from the Bible? To this Rev. Oliphant responded that he disagreed that it was broad and claimed that as “*God is love*”, we need to “*accept and embrace.*”

“Not Different!”

When a caller stated that it was a physiological fact that people are created male and female and men and women are different biologically, the interviewer rejected his assertion and stated that the claim that there are biological and physiological differences between men and woman is “*blatantly false!*”

War Against the Bible

Siya Khumalo stated that “*God has not been wasting his time*” over these issues and “*we should not romanticize the Bible,*” “*We have progressed,*” “*The Bible does not speak to our context,*” “*We should not cherry pick verses,*” “*We have moved on from the Bible times,*” “*The Bible is obsolete,*” “*The Law failed,*” “*We should not be self-righteous and self-justifying.*” He found it “*bizarre*” that Genesis 19 could be used as condemnation of homosexuality, dealing as it did with the attempt to “*homosexualise angels who were there to investigate the situation.*” He claimed that this has absolutely no relevance to our time. Several of the panel participants declared “*our modern context is utterly different*” from the Bible times. It was claimed that the attempted imposing of homosexuality on the angels in Sodom was the issue, not homosexuality itself. Rev. Oliphant of the CPSA claimed: “*We put this to bed a long time ago.*”

“For Us the Bible is Not Authoritative”

One woman who phoned in stated that “*the Bible is a wisdom book, much like the Quran*”. One of the panel participants claimed that: “*We never claimed the Bible as the infallible Word of God. The Bible for me is a precious document, but not a legal document. It was not inspired by God exclusively. We can find some comfort and inspiration from it in times of darkness, but it is not authoritative.*”

“Christ Died for Opposing the Status Quo!”

It was claimed that “*Christ was crucified for opposing the status quo*” and those who oppose homosexuality are “*only interested in the status quo.*” It was then claimed that the best religious ally for the homosexual agenda is in “*liberation theology.*” The Bible speaks of “*the outcasts*” being accepted back in and our primary concern should be to make the homosexual “*outcasts*” welcome in the church. Siya Khumalo said the very definition of Christianity is “*loving people more than the status quo.*”

“The Church Must Move On to Gender Equality”

It was then mentioned that, as in the case of slavery and women’s rights, the church needs to recognize that we have “*moved on*” and should therefore recognize that gays must be given equal rights in the church, including homosexual “*marriage*” and “*gender equality*”.

Only Biblical Evangelical Christianity Brought Freedom to Slaves and Respect for Women

When after about 30 minutes, I was next able to participate in the discussion, I had to point out that every religion and culture practiced slavery. It is an historic fact that only Bible-believing, Evangelical Christianity brought an end to slavery and the slave trade. Only Christianity brought real freedom and liberation for women. Respect and protection for women did not grow out of, for example, the Burka in Islam, but from the Bible and the teachings of Christ. Everything good in society has its roots in the Bible and in the teachings and example of Christ. All of the problems we are facing throughout the world are a result of ignoring, or violating, the Laws of God and the teachings of Christ in the Bible.

The Pink Inquisition’s Hostility to the Bible

The panel and host tried to depict Evangelical Christians who hold to marriage, being only between a man and a woman, as “*unloving,*” “*judgmental,*” “*harsh,*” “*self-righteous,*” “*homophobic bigots.*” Several of the panel participants made comments such as: “*Little in the Bible helps me,*” “*The Bible doesn’t speak to our context*” and “*Our modern context is utterly different from the Bible times.*” Eusebius made a comment: “*If gay people are sinners...*” and asked: “*Why should we give a damn what the Bible says anyhow?*” At one point he asked one of the participants “*Why don’t you just accept the God Delusion and go to the other side?*” Siya Khumalo mentioned some of his inspirations being SACP (South African Communist Party) leaders Ronnie Kasrils and Joe Slovo and Bishop Desmond Tutu. Because the church has “*influence*”, he believed it was important to stay in the church. Siya Khumalo said that he saw God as love and therefore he supported activities that promote “*who I am.*” Eusebius commented that Siya would make “*a good son-in-law!*”

The Bible is the Greatest Book Ever Written

Well, no one who is reading the Bible on a daily basis could actually say that. It is just extraordinary to see how up-to-date and relevant the Bible is when exposing the depravity of human nature and providing real, workable, incisive solutions to all areas of life.

Idolatry is the Most Condemned +Sin in the Bible

When I finally had an opportunity to make a comment again, I pointed out that the issue is primarily about religious freedom. The most condemned sin in the Bible is actually idolatry. If we make an idol of anything, whether it be adultery, fornication, or perversion, the sin of idolatry is so serious that it is given as the primary reason for God abandoning His people in Israel to the Assyrian Exile and Judea to the Babylonian Exile, even with the destruction of the Temple. That is how seriously God takes idolatry. If we raise our own personal opinions above that of God's Word, that is idolatry.

Religious Freedom is at Stake

There is a religious freedom issue at stake here. The real "outcasts" these days seem to be those who want to hold to a traditional view of marriage and who hold to inerrancy of Scripture. Many Bible-believing Christians are being bullied, intimidated, harassed, sued and prosecuted by an increasingly intolerant Gay GB and Pink Inquisition. Homosexual activists are acting like a modern Inquisition bullying, harassing and suing those who disagree with them - for "Thought Crimes!" Eusebius said at this "we wish we had such power!"

What About Slavery and Women's Rights?

Eusebius then asked, what I thought of slavery? To which I could reply that Christians have historically been in the very forefront of opposing and outlawing slavery, setting the captives free. When he asked where I stood on women's rights, I pointed out that Christianity has been at the very forefront of elevating women to greater dignity, respect and protection. Every evil in the world is a result of neglecting, ignoring, or violating the Laws of God and the teachings of Christ in the Bible. The greatest freedoms, prosperity and productivity has come from obeying the Word of God and following the teachings of Christ in all areas of life.

Hope and Freedom

Eusebius challenged me to "square the circle" and reconcile the "inconsistency" of my beliefs that if I am willing to "depart from the Bible" and accept "progressive views" on issues like slavery and women's rights, why can I not do so when it comes to "gender equality"? In response I had to say: "No I am not departing from a literal belief in an inerrant Bible. The Bible is the very Charter of Liberty. Paul's Epistle to Philemon charged Philemon not to accept Onesimus back as a slave, but as a brother beloved". Jesus taught us to love our neighbour, to do unto others as we want to be done unto. Jesus said that He had come to set the captives free. Jesus offers hope for adulterers, fornicators,

homosexuals and other sinners. He can free us from our darkness, fears, depravity, sins, habits and addictions. You shall know the truth and the truth shall set you free! In the Bible we see the love of God, who loves us enough not to leave us in our chains and oppression, but to set us free.

The Bible is the Essential Foundation for Justice and Liberty

I expressed my surprise that there were “*ministers of the Gospel*” on the panel who were belittling the Bible, downgrading the Bible, making such comments as: “*I am not used to quoting Scripture ad nauseam*” and then not even able to quote John 3:16 properly! Making comments that the Bible is “*obsolete*” and that there is “*little in the Bible that helps me.*” The Bible is the greatest Book ever written. It is a foundation of freedom. The foundation of civilization itself. When nations have taken the Bible seriously, there has been greater freedom, justice and liberty for all.

Love in Action

Eusebius then interrupted to ask “*If you believe that God is love, then what is loving about excluding and forbidding me to have a loving consensual homosexual relationship with another man?*” I answered, “*What is loving about trying to prosecute Christians for holding traditional views about marriage? What is loving about taking churches to court and trying to sue them and bully them into accepting the homosexual agenda of re-defining marriage?*” Hatred for the Bible and for traditional Christian views of marriage is hardly loving. To attempt to force Christians to go against their conscience is not loving.

Marriage is a God-Ordained Institution

In the Bible marriage can only be between a man and a woman. There are prohibitions against marriage between, for example, brothers and sisters, or with under-aged girls. If we are to take away all prohibitions on marriage then even polygamy, paedophilia, or incest could be legalized! There are qualifications for marriage, including age. If we are to take away restrictions in qualifications of marriage, then you could allow, for example, what is tolerated in many Muslim countries, where a man can marry a minor, even as young as 9 years old!

The Biblical Solution

A woman caller then said that there is a solution to homosexuality and it is the same solution as for alcoholics and adulterers, it is to repent. Eusebius responded that if the majority of people in her church were like her, then “*count me out!*”

Hope for Homosexuals

When I was asked for a concluding statement, whether homosexuals would be welcome in our church Eusebius added that in his opinion, I was “*homophobic*”, I responded: “*No, I am definitely not homophobic. Homophobia would be an irrational fear of and/or hatred of homosexuals. I do not fear anybody and I do not hate anyone. We love homosexuals and want them to come to know full Salvation in and through our Lord and Saviour Jesus Christ. The Bible offers a message of hope for all that we can rise above our natural inclinations and be transformed through salvation and discipleship through Christ.*”

A Challenge to the Churches

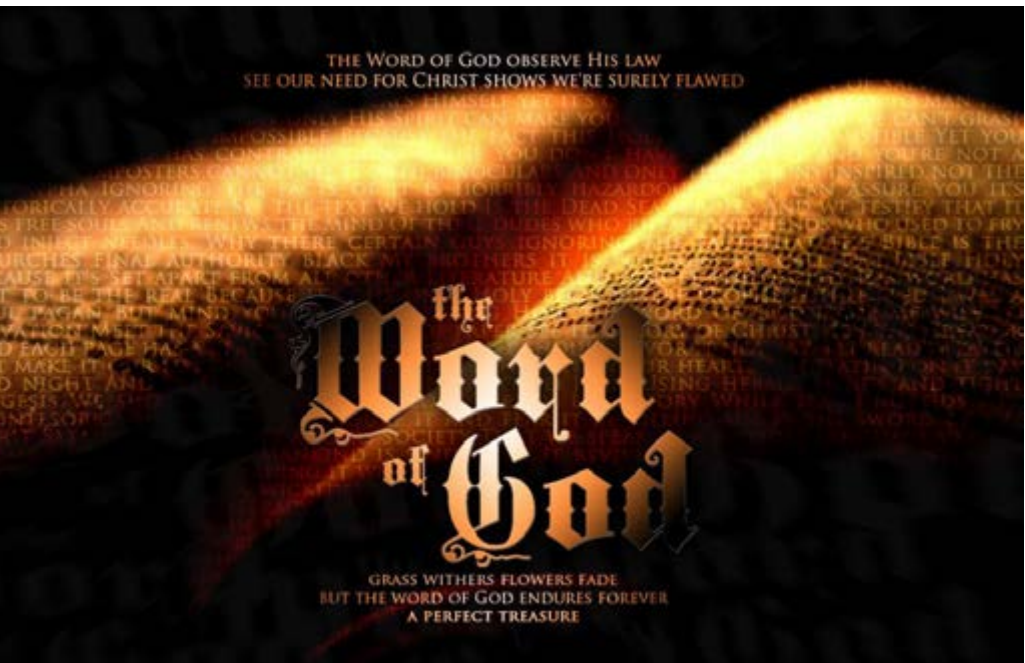
There is no doubt that the debate over homosexuality and gender issues, the attempts to redefine marriage and so much more are issues that cannot be ignored. We need to be informed, interceding and involved in being salt and light in all areas of life. To understand this issue better, obtain ***The Pink Agenda – Sexual Revolution in South Africa and the Ruin of the Family***, which is also available as an **E-book**.

“Who will rise up for Me against the evildoers?

Who will stand up for Me against the workers of iniquity?”

Psalm 94:16

Dr Peter Hammond



Perverted US Agenda Destabilises Nigeria

In Nigeria we have been disturbed to hear that former US Congressman, Steve Stockman, a Member of the US Congressional Delegation sent to Nigeria, in the months after the kidnapping of hundreds of school girls by Boko Haram, confirmed, with Lifesite News, that a senior US General informed them that they had intelligence that could have aided the Nigerian military to crush the terrorist group, but were blocked from providing this information to the Nigerian authorities by the Obama Administration. The reason given for this refusal of critical intelligence that could have made all the difference in the war against terrorism, was Nigeria's pro-family stance resisting the same sex "marriage" demands of the Obama Administration.

Catastrophic Elections

As a result of the deteriorating security situation in Northern Nigeria and what voters saw as the failure of Goodluck Jonathan's presidency, the incumbent lost the recent presidential elections and previous military dictator Muhammadu Buhari was elected in a highly contested election. This was the fifth election to be held since the end of military rule in 1999. The elections were first scheduled for 14 February 2015. However, it had to be postponed by six weeks to 28 March, due to the instability caused by Boko Haram insurgency. The voter turnout was very low at 43% and the election marks the first time an incumbent president has lost re-election in Nigeria. It is also the first time that a previous military dictator has won an election after having been ousted!

A Victory for Islamic Terrorism

Our friends in Nigeria inform us that most people who voted for Muhammadu Buhari did so because Jonathan's administration has failed to curb Boko Haram insurgency, and Buhari has promised to end it decisively. There is suspicion that the Muslim terrorists and the Muslim presidential candidate have been working towards a similar goal of removing Christians from power in Africa's most populous nation.

Gay Agenda Serves Cause of Islamic Jihad in Nigeria

Nigerians have expressed their frustration that American interference and blind promotion of perversion sabotaged attempts to free the kidnapped girls from Boko Haram, undermined Nigerian military attempts to defeat the Jihadists, and now have brought about a catastrophic return to rule by a Muslim, who used to be the military dictator of the country.

"While they promise them liberty, they themselves are slaves of corruption..." 2 Peter 2:19

“Some Gays Change,” Prominent Psychiatrist Says

9 May 2001

NEW ORLEANS-A study released today which shows that some gays and lesbians can experience a significant shift in sexual orientation is making media headlines across the nation. Dr. Robert L. Spitzer, Chief of Biometrics Research and Professor of Psychiatry at Columbia University in New York City, announced the results of his research in a presentation today at the annual meeting of the American Psychiatric Association.

“Contrary to conventional wisdom, some highly motivated individuals, using a variety of change efforts, can make substantial change in multiple indicators of sexual orientation,” Spitzer said.

Dr. Spitzer, a leading figure in the 1973 APA decision that removed homosexuality from the official diagnostic manual of mental disorders, said that he began the study as a skeptic. “Like most psychiatrists, I thought that homosexual behaviour could only be resisted, and that no one could really change their sexual orientation. I now believe that to be false. Some people can and do change,” he said.

The Spitzer study is reported in today’s issue of USA Today, The Washington Post, The New York Times, and was released to hundreds of local newspapers by the Associated Press. The story is also being widely reported on the World Wide Web through such prominent news sites as foxnews.com, cbsnews.com, abcnews.go.com, and msnbc.com. Dr. Spitzer was featured on this morning’s edition of “Good Morning America .”

Spitzer’s study was “based on 45-minute telephone interviews with 143 men and 57 women who had sought help to change their sexual orientation,” reported The New York Times. “[Spitzer] and his colleagues found that 66 percent of the men and 44 percent of the women had achieved ‘good heterosexual functioning’.”

Today’s edition of The Washington Times gives more details of the study’s results: “Before changing, 20 percent were married. Afterward, 76 percent of the men and 47 percent of the women had tied the knot. The typical respondent started trying to change at the age of 30 but did not feel any different sexually for at least two years. Seventy-eight percent reported a change in orientation after five years.

“Due to a combination of therapy and prayer, 17 percent of the men and 55 percent of the women reported they had no homosexual attractions whatsoever. Twenty-nine percent of the men and 63 percent of the women reported ‘minimal’ same-sex attractions,” The Times said.

Spokespersons for various national pro-gay organizations issued statements today attempting to discredit both Dr. Spitzer and the study’s results. “This study has little scientific value because the sample was largely drawn from organizations with strong anti-gay missions and appears to be a reflection of the researcher’s personal bias,” said Wayne Besen, Human Rights Campaign’s Associate Director of Communications. Bob Davies, Executive Director of Exodus North America, dismissed these protests as invalid. “Dr. Spitzer is a self-identified humanistic atheist,” Davies said. “At the beginning of this study, he was skeptical that change was possible. If anything, his bias is against change, not that change is possible.”

Besen claimed that lack of acceptance and fear of rejection may have played a key role in the subjects’ decision to enter into conversion therapy. However, the subjects themselves gave different reasons for seeking change, including the feeling that homosexuality was “not emotionally satisfying” (81 percent), conflict with religious beliefs (79 percent), and the desire to get married or stay married (67 percent of the men, 35 percent of the women).

ABC News confronted Spitzer with the claim by some gays that “change therapy” causes damage, depression and even suicide among clients who are not successful in finding change. “There’s no doubt that many homosexuals have been unsuccessful and, attempting to change, become depressed and their life becomes worse,” Dr. Spitzer responded. “I’m not disputing that. What I am disputing is that is invariably the outcome.”

Spitzer told ABC News that some of his subjects had been despondent and even suicidal for the opposite reason: “...they had been told by many mental health professionals that there was no hope for them, they had to just learn to live with their homosexual feelings.”

Some gays questioned the subjects involved in the study. “The sample is terrible, totally tainted, totally unrepresentative of the gay and lesbian community,” David Elliot, a spokesman for the National Gay and Lesbian Task Force in Washington told ABC News. “But Spitzer said that, while the people in his sample were unusual-more religious than the general population-it doesn’t mean their experiences can be dismissed. And, he said, it doesn’t mean they aren’t telling the truth,” ABC News said.

The ABC report continued: “A well-designed survey, [Spitzer] said, can determine whether or not a respondent is credible. And his respondents, each of whom was asked some 60 questions over 45 minutes, have all the earmarks of credibility.

“In fact, he said, to dismiss his survey would be to dismiss an awful lot of psychological and psychiatric research. The methods used in designing his study are the same as those used to determine the effectiveness of drugs, he says.”

According to the ABC report, Spitzer asked subjects “very detailed questions not only about sexual attraction, but about fantasies during masturbation and sex, and yearnings for romantic and emotional involvement with the same sex and a variety of other variables that indicate sexual orientation . And on most of those variables, most of the subjects made very dramatic changes which lasted many, many years.”

“The assumption that people can’t change is a political conclusion rather than a scientific conclusion,” said Dr. Joseph Nicolosi, director of NARTH and an Exodus member. “It points to the influential gay lobbyists within the profession, of which there are many. When we issued a study last year saying more than 800 people had changed, it was pushed to the side. But when Spitzer issues this, it has to be listened to because of his track record as a gay advocate.” Exodus International-North America



Danger of SA Legislation Granting Special Rights to Homosexuals

CHRISTIAN VIEW, a South African Christian news and information service, asked Jordan Lorence, one of America's most respected lawyers for defending Christian values, to comment on the possible effects of South Africa's Prevention of Discrimination and Promotion of Equality Act 2000.

DANGERS OF SOUTH AFRICAN LEGISLATION GRANTING SPECIAL RIGHTS TO HOMOSEXUALS by Jordan Lorence, J.D.

Northstar Legal Center, Fairfax, Virginia, United States of America

South Africa is currently in the process of enacting various laws granting specific legal protection to homosexuals. South African authorities should be warned how similar laws in the United States have been interpreted and applied by the courts and governmental authorities. These laws have been used to attempt to silence those who state publicly that homosexuality is wrong or immoral; force one Catholic archdiocese in the United States to permit homosexual dissidents to conduct a Mass on Church property; require the Boy Scouts to allow open homosexuals to be scoutmasters of boys; punish the "Big Brothers" organization (which matches fatherless boys with adult male mentors) for merely informing the

mothers of fatherless boys that the men desiring to befriend and mentor their sons are homosexuals; order a private Catholic university to allow a student homosexual group to meet on campus; punish women college students for declining to rent a room in a private residence they lived in to a lesbian and other situations. In the United States and Canada, homosexual activists and their allies in government civil rights enforcement agencies, have been adept at using these laws as a weapon against their opponents.

In some of these cases, appellate courts overturned an overzealous application of a homosexual rights law by a lower court. However, these cases still demonstrate the real threat these gay rights laws present to the legitimate practice by others of the freedom of speech, freedom of association, freedom of press and free exercise of religion. These important individual rights should not be suppressed to promote homosexual rights.

Because South Africa just recently ended a minority regime that suppressed dissent and those who challenged established government power, South Africans should carefully examine how homosexual rights laws have been misused in the United States, Canada and other nations.

BOY SCOUTS IN NEW JERSEY ORDERED TO REINSTATE ASSISTANT SCOUTMASTER WHOM THEY DISMISSED BECAUSE HE OPENLY PROCLAIMED HIS HOMOSEXUALITY

The New Jersey Supreme Court agreed that the Boy Scouts of America violated the state anti-discrimination law prohibiting public accommodations from discriminating on the basis of sexual orientation when a local Boy Scout troop dismissed an assistant scoutmaster who announced his homosexuality in a publication. This case has been granted review by the United States Supreme Court, which will hear the case in late April, 2000 and probably decide the case by July 1, 2000. *Boy Scouts of America v. James Dale*, 160 N.J. 562, 734 A.2d 1196 (1999).

CATHOLIC ARCHDIOCESE FINED \$25,000 FOR REFUSING TO ALLOW A DISSIDENT HOMOSEXUAL GROUP TO CONDUCT MASS IN AN ARCHDIOCESE BUILDING

The Minneapolis Civil Rights Commission in the fall of 1990, fined the Catholic Archdiocese of the Twin Cities approximately \$25,000 for obeying Vatican directives and expelling a homosexual Catholic group (Dignity) that rented space at the church's Newman Center at the University of Minnesota campus in Minneapolis. The Commission said the Catholic Church had no constitutional right of religious liberty that protected it in this situation, so it must obey the city "gay rights" law. The Minnesota Court of Appeals reversed and ruled in favour of the Catholics. *Dignity Twin Cities v. The Newman Center and Chapel*, 472 N.W.2d 355, (Minn. App. 1991). The Minnesota Supreme Court refused to hear the case.

WISCONSIN UNIVERSITY STUDENTS PUNISHED FOR HOUSING DISCRIMINATION BECAUSE THEY DECLINED TO RENT A ROOM IN THEIR HOUSE TO A LESBIAN

Three women shared a house as roommates in Madison, Wisconsin. One of the women moved out, and the other two sought a new roommate. A lesbian applied to live with them. The other two women, who do not consider themselves to be conservative, thought that it would produce "sexual tension" in the privacy of their home if a lesbian lived with two heterosexual women. One of the women said she would not want a man as a roommate, because of the sexual tension. Likewise, she did not want a lesbian roommate. The lesbian sued under the Wisconsin and Madison "gay rights" laws. After an administrative hearing the women were fined approximately \$1500, ordered to apologize to the lesbian, have their roommate selection procedures monitored by governmental agencies, and they also had to attend counselling at a homosexual counselling center so they could learn to overcome their "bigotry." *Hacklander v. Sprague*, 205

Wis.2d 110, 555 N.W.2d 409 (1996 WL 544099) (Wis. App.1996). This is the only housing discrimination case against homosexuals that has been reported by an appellate court by any United States court, state or federal.

PRIVATE PARADE ORGANIZERS ORDERED BY MASSACHUSETTS COURT TO PERMIT GAY RIGHTS ACTIVISTS TO MARCH IN BOSTON'S ST. PATRICK'S DAY PARADE

The Massachusetts Supreme Judicial Court ordered a group of veterans who annually organized Boston's St. Patrick's Day Parade to allow a group of Irish-American homosexual activists to march with their sins in the parade. The United States Supreme Court reversed, ruling that the decision by the Massachusetts Supreme Judicial Court violated the parade organizers' freedom of speech and freedom of association. *Hurley v. Irish-American Gay, Lesbian, Bisexual Group of Boston*, 515 U.S. 557 (1995), reversing *Hurley v. Irish-American Gay, Lesbian, Bisexual Group of Boston*, 418 Mass. 238, 636 N.E.2d 1293 (Mass. 1994).

PRIVATE CATHOLIC UNIVERSITY IN WASHINGTON, D.C. ORDERED TO ALLOW HOMOSEXUAL STUDENT GROUP TO MEET

The District of Columbia forced Georgetown University to allow homosexual student groups to meet on campus, even though the homosexual groups advocated sexual activities contradicting Georgetown's Catholic theology. The highest court for the District of Columbia ruled that D.C.'s homosexual rights ordinance prevailed over Georgetown's constitutional right to free exercise of religion. *Gay Rights Coalition v. Georgetown University*, 536 A.2d 1 (D.C. 1987).

OREGON AND VERMONT STATE GOVERNMENTS ORDERED TO TREAT SAME-SEX COUPLES THE SAME AS MARRIED COUPLES UNDER LAW

Lesbians working for a state university in Oregon sued because they could not get employee medical insurance coverage extended to their unmarried same-sex partners. The intermediate appellate court in Oregon ruled that the state constitution required the state government to treat unmarried same-sex couples as the legal equivalent of married couples under state law.

Tanner v. Oregon Health Sciences University, 57 Ore. App. 502; 971 P.2d 435 (1998). The Vermont Supreme Court reached a similar ruling that the Vermont Supreme Court compels the state to treat unmarried same-sex couples the same under law as married couples in a case challenging the Vermont law defining marriage as one man and one woman. *Baker v. Vermont*, 744 A.2d 864 (Vt. 1999).

BIG BROTHERS PROSECUTED FOR INFORMING MOTHERS OF FATHERLESS BOYS THAT THE MALE MENTORS OF THE BOYS ARE HOMOSEXUAL

The Minneapolis Commission on Civil Rights sued Big Brothers, an organization that provides father figures for boys without fathers, for discrimination, because the group would tell mothers when the potential Big Brother was a homosexual. A hearing examiner found Big Brothers in violation of the law, and ordered it to not to inquire about the “sexual preference” of its Big Brothers, or to disclose all of the men’s sexual preference to all mothers. Big Brothers was also ordered to advertise for homosexuals in homosexual publications. A higher court later overturned this decision. *Big Brothers v. Minneapolis Com’n. on Civil Rights*, 284 N.W.2d 823 (Minn. 1979).

PRISON EVANGELISTS ORDERED NOT TO PREACH THAT HOMOSEXUALITY IS A SIN

Local churches near Minneapolis, Minnesota sent members and evangelists to a local county jail facility to meet with inmates who voluntarily chose to meet with the Christians. When one Christian told a woman prisoner that homosexuality is a sin according to the Bible, the facility administrator ordered all church visitors not to say that homosexuality was a sin, or they would be prohibited from visiting the prisoners. The administrator claimed the County ordinance prohibiting discrimination on the basis of sexual orientation required this order. Two local churches filed a lawsuit in federal court, and the County changed its policy and allowed the Christians to speak without restriction. *Greater St. Paul Church of Christ v. Hennepin County, Minnesota*, (settled out of court 1996} (The author filed the lawsuit described here).

CATHOLIC SCHOOL ORDERED TO RETAIN HOMOSEXUAL TEACHER

In 1979, St. Paul, Minnesota city authorities sued Roman Catholic priest John Buchanan of the Church of the Holy Childhood, for violating St. Paul’s “gay rights” ordinance. Father Buchanan refused in 1977 to hire Thomas Murphy, for a teaching job at the church’s parochial school, because Murphy was a homosexual. The court recognized the church’s constitutional rights to religious freedom, and ruled in favour of the Catholic priest. Repeal of the St. Paul “gay rights” ordinance in a special election also helped save Father Buchanan from further legal action. *Lewis ex. rel. Murphy v. Buchanan*, 21 FEP 696 (1979).

PRESBYTERIAN CHURCH ORDERED TO RETAIN HOMOSEXUAL ORGANIST

An organist, fired from his job at the First Orthodox Presbyterian Church of San Francisco because of his homosexuality, sued the church under San Francisco's "gay rights" ordinance. Although the homosexual tried to get the court to force the church to rehire him contrary to its religious beliefs, the court ruled in favour of the church. *Walker v. First Presbyterian Church*, 22 FEP 764 (1980).

RELIGIOUS GROUPS PROVIDING SOCIAL SERVICES FOR NEW, CITY ORDERED NOT TO DISCRIMINATE AGAINST HOMOSEXU-

Mayor of New York City ordered all city contractors to agree not to discriminate against homosexuals in hiring, or lose their funding. Several religious groups, including the Salvation Army, Covenant House (Father Ritter's home for runaway children) and several Jewish charities sued New York City. The highest court in New York ruled in favour of the religious groups. *Under 21 v. City of New York*, 492 N.Y.S.2d 522 (Ct.App. 1985).

CONCLUSION

In the United States, homosexual rights laws have been used repeatedly to silence or punish those who disagree with the goals of the gay rights movement. South Africa would be wise to reconsider adoption of comprehensive legislation barring discrimination based on sexual orientation.



Draft Lesbian and Gay Rights Charter

(Published in 'Lesbian and Gay Rights, Derek Fine, Developing Justice Series Volume 8, Published by the Social Justice Resource Project and Legal Education Action Project at the Institute of Criminology, University of Cape Town, September 1992)

Introduction

Note: *This is a draft Lesbian and Gay Rights Charter drawn up by the Organisation for Lesbian and Gay Action (OLGA) after collecting the demands of many lesbians and gay men.*

As lesbians and gay men, we commit ourselves to building a non-racial, non-sexist, non-homophobic and democratic South Africa. Together with all other South Africans, we say that we should no longer be oppressed and exploited because of our race, colour, class, gender, sexual orientation, political beliefs, language, religion, culture or physical ability. We believe we are entitled to the following rights to give effect to the principle of non-discrimination against us as lesbians and gay men:

A - The Law

1. Homosexuality and lesbianism shall be decriminalised.
2. Where Acts of Parliament make lesbian/gay behaviour a crime, or discriminate against lesbians and gay men, they shall be repealed or amended.
3. Where the common law criminalises or discriminates against lesbians and gay men, it shall no longer be applied.
4. A future Bill of Rights shall include the principle of non-discrimination on the basis of sexual orientation.
5. All laws shall be reviewed to ensure that they follow the principle of non-discrimination and equality before the law, as enshrined in the Bill of Rights.
6. In changing the law relating to sexual acts, the focus shall be on whether there was actively-given consent, and not on the gender and sexual orientation of the participants.
7. The law relating to sexual acts shall deal with sexual violence and abuse regardless of the gender and sexual orientation of the participants .
8. The age of consent shall be the same for heterosexual and lesbian/gay sexual acts.
9. Positive anti-discrimination laws shall be introduced to reinforce the broad commitment to lesbian and gay rights, and all other human rights contained in the **Bill** of Rights.
10. The law shall be drafted and interpreted free of heterosexism so as to include rather than exclude lesbians and gay men, and lesbian and gay relationships/partnerships .

B - Privacy

1. Lesbians and gay men shall enjoy the same rights to privacy as all other people.
2. This includes the right to engage in sexual conduct between consenting people, to host social events, and to write and receive correspondence without interference.

C - Public expression, speech and association

1. Lesbians and gay men shall enjoy the same rights as all other people to express affection in public, to speak freely, to produce and receive media, to hold meetings and have access to public facilities and resources.
2. Lesbian and gay men shall enjoy the same rights to personal dignity and respect as all other people.

D - Relationships and registered partnerships

1. People of the same gender shall have the right to form relationships and live together.
2. Two people of the same gender shall have the right to formalise their relationship as a registered partnership.
3. Registered partners shall have similar rights as in marriage, including the right to cohabitation, to share property and wealth, to inheritance, and to next-of-kin status.
4. Registered partners shall also have the right to insurance, pension, taxation, medical aid, housing and other social and economic benefits.
5. A registered partnership can be ended by deregistration, which will have a similar effect as divorce after marriage.

E - Children

1. Lesbians and gay men shall enjoy the same rights in respect of children as all other people, regardless of whether they are in a registered partnership or not.
2. This includes the right to produce children through sexual intercourse or alternative insemination, to adopt, foster and take custody of children, to raise and support children, and to be a natural/legal guardian.

F - Schools, youth and public education

1. Positive education about gender and sexuality, including sexual orientation and homosexuality/lesbianism, shall be included in the curricula of schools, all tertiary institutions and youth/community programmes.
2. This shall include the combating of prejudice and the presenting of lesbian/gay relationships and lifestyles as a valid expression of sexuality.

3. It shall be unlawful to teach negative and homophobic attitudes towards homosexuality and lesbianism .
4. Teachers and counsellors should be suitably trained and qualified to provide balanced and positive education on gender and sexuality.
5. Lesbian/gay organisations shall have access to schools, all tertiary institutions and youth/community centres to supplement or provide such education.
6. Students shall not be discriminated against or harassed because of being lesbian or gay, or because their parent(s)/guardian(s) are lesbian or gay.
7. There shall be procedures for complaints by students regarding such discrimination or harassment.
8. Rules regarding relationships and harassment/abuse between teachers and students shall be the same, regardless of whether the relationships/conduct are of a heterosexual or lesbian/gay nature.
9. Youth and students shall have access to counselling to give them support with discovering their sexuality and 'coming out', and when experiencing problems related to discrimination or harassment.
10. Young people shall have the right to sex education and information, even if this is opposed by their parent(s) or guardian(s).
11. Lesbian and gay youth/adults shall have the right not to be discriminated against in getting access to education and training for future employment.

G - Employment

1. Discrimination against lesbians and gay men in the workplace shall be unlawful with regard to recruitment, working conditions, promotion and dismissal.
2. Lesbians and gay men shall have equal access to employment and service in the armed forces, and being lesbian/gay shall not be considered to be a risk to national security.
3. It shall be unlawful for employers to harass, abuse or blackmail employees because of their sexual orientation.
4. It shall be an 'unfair labour practice' for employers to harass to discriminate against employees because of their sexual orientation.
5. Lesbian and gay employees shall have the right to be 'out of the closet' (open about their sexual orientation) in the workplace .This right shall apply equally to schoolteachers and those who work with young people.
6. Disciplinary action shall be taken against employees who harass or victimise co-workers because they are known to be lesbian or gay.

7. Lesbian/gay registered partnerships shall be recognised for the purposes of all employment benefits, including compassionate and co-parenting leave.
8. Single lesbians/gay men shall have equal access to maternity/ paternity leave benefits.

H - Housing

1. It shall be unlawful to discriminate against lesbian/gay individuals or couples with regard to access to housing or accommodation because of their sexual orientation.

I - Health and welfare

1. It shall be unlawful for insurance companies, building societies, pension offices and other government departments, or other institutions dealing with health and welfare, to discriminate against lesbians or gay men in providing their services.
2. Health and welfare workers shall be educated with regard to the particular problems experienced by lesbians and gay men owing to the homophobic nature of our society.
3. Health and welfare workers shall be trained to combat such homophobia and to present lesbian/gay lifestyles as a normal and natural variation of human sexuality.
4. Homosexuality and lesbianism shall no longer be considered to be medical or psychological conditions requiring corrective or curative treatment.
5. Mental health problems in lesbians and gay men shall not automatically be assumed to be a result of their sexual orientation.
6. Lesbians and gay men shall have the right of access to visit partners/ lovers in hospitals and other places of care.
7. Lesbians and gay men shall have the same right of access to all other people to counselling, social and advice networks, and health care, including value-free access to services/medicines to prevent or treat HIV/AIDS or other sexually transmissible conditions.

J - Immigration

1. Sexual orientation shall not be factor in decision-making regarding applications for immigration.
2. Lesbian and gay men shall have the right to share the nationality of their registered partner.
3. The government shall grant asylum status to lesbians and gay men who flee from, or fear returning to, countries where homosexuality/ lesbianism is persecuted.

K - Media

1. It shall be unlawful to promote homophobia and the negative stereotyping of lesbians and gay men in the media.
2. Lesbians and gay men shall have the same access as all other people to publish and speak in the press and on radio and television.
3. The same standards shall be applied with respect to censoring exploitative or violent heterosexual or lesbian/gay sexual acts.
4. Lesbians and gay men shall have the right to sue the media for promoting hate and violence against people because of their sexual orientation.

L - Prisons

1. There shall be protection for lesbians and gay men in prison in respect of rape and other forms of victimisation and violence.
2. Lesbian/gay prisoners shall have the right of access to psychologists and social workers of their choice.
3. Lesbians and gay men shall have the right of access to visit partners/lovers in prison.

M - Religion

1. It shall be unlawful to discriminate against lesbians and gay men in churches, mosques, temples, synagogues or other places of worship. This includes the right to worship in a place of their choice, and the right to be a member of, or a minister of religion in, a religious institution, regardless of sexual orientation.
2. Lesbian and gay issues shall be openly raised and discussed in religious institutions as a normal and natural variation of human sexuality.
3. It shall be unlawful to promote homophobia and teachings that present the notion of lesbian/gay behaviour as being sinful.

N - Policing, the courts and enforcement of rights

1. The police, magistrates, prosecutors and other staff of law/human rights enforcement bodies shall undergo thorough training/retraining on issues relating to gender and sexual orientation, including education on the new protective rights and laws concerning lesbians and gay men.
2. An affirmative action approach should be followed regarding employment in the police, administration of justice and public service to ensure that lesbians and gay men are represented in institutions.
3. Harassment and entrapment of lesbians and gay men by the police and any other law enforcement bodies shall be unlawful.
4. It shall be the duty of the police to protect lesbians and gay men from harassment, victimisation and 'bashing'.
5. The approach to policing and the regulation of sexual acts/conduct

shall focus on preventing abuse, and not on certain kinds of sexual acts or the gender and sexual orientation of participants.

6. There shall be quick and accessible channels to report and follow up cases of abuse, harassment and victimisation on the grounds of sexual orientation. Police liaison officers shall be adequately trained to assist with such cases.
7. Lesbians and gay men shall, together with all other people, have access to Human Rights Commission, Ombud's offices, the Constitutional court and other relevant bodies to make complaints and seek redress where lesbian and gay rights under the Bill of Rights and new anti-discrimination laws have been violated.
8. People affected by anti-lesbian/gay violence shall be entitled to fair and impartial hearings by courts and other relevant bodies.
9. Homophobia shall not be permissible as the basis for a legal defence on charges of violence and abuse against lesbians and gay men.
10. The same standards shall apply in sentencing in criminal cases involving heterosexual or lesbian/gay harassment, abuse or violence."



SA Political Parties and Their Position on Homosexuality

African Christian Democratic Party

“Protection on the basis of ... ‘sexual orientation’ is unbiblical because it legitimises the practices of homosexuality (sodomy).” ACDP Constitutional Assembly Submission.

“Our party maintains its stand that homosexuality is a chosen life-style that does not deserve further protection than it already enjoys.” ACDP President Kenneth Meshoe, Speech on the Equality Act, 26 Jan 2000

“The ACDP opposed the legalisation of sodomy and remains opposed to the granting of special privileges on the basis of homosexual behaviour. Allowing two men or two women to enter a so-called ‘marriage’ or adopt children together will prove destructive for the institution of the family and for society in general. A normal family does not consist of two men or two women and children but it is made up a father, mother and children.” Statement by President Meshoe, 7 June 2001

African National Congress

As early as 1987, the ANC promised it would protect ‘gay rights’. (*Defiant Desire*, p 271)

According to the International Lesbian & Gay Association (*ILGA bulletin* Issue 2/98- April-May-June, p 7) the ANC’s “platform contains the most progressive gay rights agenda in the world” and South Africa “is poised to become the next country to legalize same-gender marriage.” *ILGA bulletin* says:

“During its 50th national conference in Mafikeng (in December 1997), the African National Congress adopted a resolution to back legislation “establishing the equal right to marry for people of the same sex.” ANC delegates at the conference also endorsed a number of pro-gay employment, health, family and youth policies. The party endorsed:

- Domestic partner benefits in the private and public sectors;
- Workplace protections from discrimination;
- Stronger programs addressing HIV/AIDS and breast cancer (for lesbians);
- Child custody and adoption rights for gay parents;
- Specific programs protecting gay youth at home and at school, on the streets and in the media;
- Equalizing the age of consent;
- Establishing programs to counter anti-gay prejudice and promote “inclusive sexuality education.”

The ANC's recommendations are in line with South Africa's constitution, the only constitution in the world that outlaws discrimination based on sexual orientation."

Cape Party

The Cape Party supports a system of direct democracy, where referendums could be held on such issues. Different areas or cantons, such as in Switzerland, could hold a referendum on homosexual issues. For example, there could be some areas in the proposed independent Cape Republic that do legalise homosexual civil unions in their area and some that do not, based on the results of the referendum held in that specific area.

Christian Democratic Party

The CDP opposes the demands of homosexual groups to recognise homosexual "marriages" (response to Christian Action Network Policy Survey).

Congress of the People

(COPE) Supports a "society where discrimination...based upon...sexual orientation...[is] condemned and where government moves aggressively to end such discrimination..." (COPE Policy Documents).

Democratic Alliance

When the New National Party and the Democratic Party merged, the values of the more liberal DP dominated. In the DA's vision, core values and principles, the party adopted 'sexual orientation' rights (*Business Day*, 26 June 2000, p 8).

In a motion introduced in Parliament on 20 March 2001 (National Assembly, Order Paper, p 208) the Democratic Alliance urged the ANC (which ILGA says has the most liberal gay rights agenda in the world) to go even further:

"Draft resolution (Mr M Waters, DA): That the House-

(1.) notes that the ANC-led government continues to permit discrimination against lesbians and gays in that-

- a.) pension benefits for surviving same-sex partners are not paid;
- b.) both the Department of Correctional Services and of Defence refuse full and equal medical aid benefits for partners in same-sex relationships;
- c.) hon Judge Ann-Marie de Vos has had to approach the courts for relief in that the Child Care Act of 1983 does not allow co-parenting adoption for same-sex relationships; and
- d.) full benefit schemes for same-sex couples are not paid by SAA;

(2.)calls on the ANC to reassure the gay and lesbian community by demonstrating through its actions that it is sincerely committed to ridding the statute books of any discriminatory or prejudicial legislation and that it is committed to the values and freedoms enshrined in our Constitution.” DN246.01E

EFF

The EFF is pro-homosexuality. “To oppose patriarchy, sexism, and homophobia and any discriminatory practices...” (EFF Constitution).

Freedom Front

Opposes gay “marriage”. Media Release: Legalizing of Gay Marriages. 1/12/2004.

Inkatha Freedom Party

As early as 1992, the IFP had adopted ‘gay rights’. In its submission to the Constitutional Assembly, the party stated, “All citizens of the Federal Republic of South Africa shall share in equal rights of ... sexual orientation.” IFP Constitutional Assembly Submission

Pan Africanist Congress

“Supports the fundamental rights as in the Bill of Rights.” PAC Constitutional Assembly Submission

United Democratic Movement

UDM Election Manifesto 1999 states, “It is the duty of any government to uphold the human rights and equality of all its citizens. Therefore, a UDM will tolerate absolutely no discrimination and/or harassment on the grounds of sexual orientation.”



Frequently Asked Questions on So-Called Homosexual ‘Marriage’ and Homosexuality

Acknowledgements to and adapted from Robert H. Knight, Family Research Council, and Focus on the Family. These FAQs are helpful for answering difficult questions or in radio interviews .

Q: Aren’t we denying homosexuals their rights by not instituting same-sex marriage?

Homosexuals enjoy all the rights every citizen has—they can vote, own property, etc. That is not the issue. The issue is about redefining the social institution of marriage, as it has been understood and transmitted down through the centuries throughout civilisation. Homosexuals have precisely the same right to marry as anyone else. Marriage is the bringing together of a man and a woman . To enter marriage, one must meet its qualifications. Society has always defined qualifications about who may enter a marriage, and who may not. For example, there is discrimination on the basis of “family”: a brother and sister may also not marry. Any attempt to get around the rules that apply to everyone else is an attempt to have special rights, not equal rights. When homosexuals are not allowed to marry each other in the eyes of the state, they suffer no more discrimination than do brothers and sisters .

Q: In restricting marriage to one man and one woman, aren’t you imposing your beliefs on others?

Those who are trying to radically redefine marriage for their own purposes are the ones who are imposing their values on the rest of the population. Marriage, of men and woman, has been the foundation of civilisation for thousands of years. Any attempt to alter that definition is an effort to undermine the most fundamental building block of every society: the family unit.

Q: Whom does it affect if a same-sex couple wants to get married?

When homosexual couples seek civil and public approval and all the benefits that the state reserves for married couples, they seek to impose the law on everyone :

- Businesses will be required to extend employee benefits such as pensions etc. to homosexual “spouses.” This is already starting to happen in South Africa.
- School curricula would be required to treat homosexual “marriage” as morally equal to traditional, heterosexual marriage. In schools,

Planned Parenthood is already training teachers to teach children that homosexual behaviour is normal and moral. Homosexual lobby groups have embarked on public education campaigns to ensure the acceptance of homosexuality as a norm in society. They are forcing their values on everyone else.

- Same-sex “marriage” would facilitate the adoption of children by homosexual couples. Single homosexuals can already adopt, although there is no research indicating any positive effects of being raised in a homosexual home. What research does confirm, however, is that the family environment most conducive to the wellbeing of children has both a mother and a father.
- Law is not a suggestion, it is force. Official government sanction of same-sex relationships as “marriage” would position the government in opposition to the opinion of the vast majority who believe that marriage should remain as being between a man and a woman. Traditional morality would, in effect, be outlawed. Homosexuals want to make it illegal to speak against any aspect of homosexual behaviour.

Q: But if two people love each other, why not let them marry?

If the definition of marriage is radically altered and based on “feelings” or “love”, then there is no logical reason for not letting several people marry, or for gutting other requirements, such as minimum age and blood relative status. For example, if there were no restrictions on marriage and feelings were all that mattered, fathers could marry their own daughters or brothers could marry their sisters. Any person, of any age, could marry anyone he wished or any number of persons he wished—a close relative, three young children, etc. If there were no restrictions on marriage, the possible arrangements would be endless.

Q: Don’t studies show that homosexuals are born that way?

Absolutely not. The genetic studies that have been publicised have been misrepresented in the media. The studies themselves typically have tiny sample sizes, biased selection, and other major methodological flaws, and are not replicated by reputable scientists. By contrast, 70 years of therapeutic counselling and case studies show a remarkable consistency about the origins of the homosexual impulse as an uncompleted gender identity seeking after its own sex to replace what was not fully developed. Homosexuals can choose their behaviour, and they can change their sexual preference, as researchers Masters & Johnson and Robert L. Spitzer showed in their studies, and as numerous testimonies of ex-homosexuals reveal.

Q: For the past, Black and White people were prevented from marrying each other by apartheid laws. Eventually, these laws were overturned. Aren't same-sex couples being similarly discriminated against?

Skin colour and sexual behaviour are entirely different from each other. Skin colour is a benign, inborn characteristic that has no bearing on conduct or character; sexual behaviour, on the other hand, is based on a person's actions and has to do with character, morality and society's basic rules of conduct. If special rights are granted to citizens based on behaviour, new laws would have to be passed almost daily to accommodate the flood of claims based on any activity. Smokers, compulsive gamblers, paedophiles, thieves, etc., could all claim new "rights" to protection against discrimination.

Q: Isn't the traditional view of marriage religious in nature? And if so, doesn't the restriction of marriage to a man and a woman violate the religious beliefs of those who disagree?

As regards religion, the five major world religions, Christianity, Judaism, Islam, Hinduism and Buddhism all recognise the natural, heterosexual understanding of marriage. By contrast, these religions teach that homosexual behaviour is sinful or wrong. But besides religion, every culture, race and custom in South Africa as a norm has historically and traditionally upheld marriage as between men and women. Marriage is also an independently quantifiable good for society, providing stability and protection for the next generation. That is why marriage has always been protected in law. The state has an interest in preserving and protecting the special status of marriage, regardless of religious beliefs.

Q: What about childless couples? If marriage must be protected partly because of its importance in forming families, does this mean that heterosexual couples who don't want or can't have children should not be allowed to marry?

Although most people marry with the intention of someday starting families, married couples who do not have children still have the potential of becoming mothers and fathers, either biologically or through adoption. They then have the potential to bring up children offering them ideal conditions for growing and maturing into healthy individuals. An infertile heterosexual couple can offer ideal conditions to an adopted child- a mother and a father. Two men or two lesbians can never offer that. But marriage is a societal good even without children. Sociologists tell us that marriage has a powerful effect on society, deterring individuals from socially harmful behaviour. Marriage also contributes to the health and longevity

of both husbands and wives. Additionally, marriage encourages sexual regulation, a characteristic that historically has been the most important factor in creating and preserving healthy and productive cultures . It is the breakdown in society of marriage, commitment and sexual faithfulness that has led to the STD and AIDS epidemic . We therefore need to work harder to preserve marriage. Procreation is an important aspect of society's high regard for marriage, but it is not the only reason that marriage is protected.

Q: But what's the big fuss about gays? What about adulterers?

Problems associated with the breakdown of the family, including adultery, are being addressed. The concerns about 'partnerships' and marriage benefits to couples who shack up are equally serious. Children are being born into relationships where there is no permanent commitment between the man and woman. The effects of divorce and separation on children are devastating.



Advertisement placed by Focus on the Family, Family Research Council, American Family Association, Concerned Women for America and Coral Ridge Ministries and other Christian Organisations in the US

Toward an open debate on homosexual behaviour

In Defense of Free Speech.

Recent comments by Reggie White, Trent Lott, and recording artists Angie and Debbie Winans describing homosexual behaviour as a “sin” have brought a tidal wave of harsh language from homosexual activists, media pundits, and even a White House spokesman ...They have branded Christian minister and pro-football player Reggie White as “ignorant,” “stupid,” and “backward.”

If Tolerance is a Virtue Today, It’s Because of Free Speech.

Our Founding Fathers knew free speech was essential to the American experiment in ordered liberty. They knew it allowed every person or group, no matter how small or disaffected, a role in the marketplace of ideas that is Democracy. The activist homosexual lobby has used its free speech privilege to promote its own ideas. But believing they’ve captured the culture’s ear, they have become a jealous lover...demanding the culture hear no other view but theirs. That’s not only bad for true ‘tolerance,’ it’s also un-American.

Just Because We Disagree Doesn’t Make Us Homophobic.

Tyranny flourishes where free speech is forbidden . Dissent in countries with dictatorial governments, from Communist China to Sierra Leone, is punished by imprisonment and even death. Contrast that with America, whose own President is known for his anti-government protests as a student. That’s why all Americans should shudder when homosexual activists routinely use the tactics of threats, intimidation, blackmail and deception to strangle a free and open exchange on homosexual behaviour. Name-calling is a poor excuse for debate, and labels loaded with veiled hostility like “bigot,” “homophobe,” and “zealot,” are routinely applied to those who disagree with the aims of the homosexual movement.

Free Speech is the Best Guardian of Truth.

Without a free and open debate on homosexuality, we might never have learned:

* The truth about the non-genetic roots of homosexuality...and how nurture, not nature, is the real cause of homosexual behaviour.

- * The truth about ex-gays ...and how thousands are leaving their homosexual identity for sexual celibacy, and even marriage.
- * The truth about homosexual recruitment in public schools ...and how activists have misused AIDS funding to promote homosexuality to elementary-age kids.
- * The truth about raw political power...and how homosexual activists are creating laws to mandate acceptance of homosexual behaviour in every facet of life from work to school to religion and making it a criminal offense to dissent.
- * The truth about sexual sin...and the powerful hold it has on homosexuals and heterosexuals alike and the only way to find real hope and healing.

Sin and Salvation is the Language of Religion.

That's not changed in 2000 years. Even so, history is littered with movements who've tried to get rid of God because His message was inconvenient or uncomfortable. The Bible says God's ways will seem like foolishness to the world ...which is why a concept like sin is so misunderstood. Jesus didn't come to give people what they desired. He came to reveal God's honest truth about deception and sin and to offer a way out with a lifetime guarantee. Now that's the speech of real freedom!

Free Speech is Worth Nothing If We're Not Ready to Pay the Price.

In a "whatever" culture whose greatest value is tolerance, sin is a huge roadblock. It demands a level playing field of right vs. wrong ...and that's worth discussing today.

We are a broad coalition representing millions of caring and concerned American families. We're asking you to re-evaluate this issue with ALL the facts in hand, not merely a handful of half-truths and sound bites. Ask us to explain our position. Then ask the other side. But ask! Then let the real healing begin.

"I've been called homophobic. I've been called stupid. I've been called unintelligent, and I've been called a nigger by so-called gay activists."

NFL All-Pro Reggie White

If you really love someone, you'll tell them the truth.

International Church Council Issue Paper Concerning Homosexuality

Article I

We affirm that Scripture describes homosexuality, in thought¹ or behavior,² as sin.

We deny that Scripture's discussion of homosexuality is culture-specific,³ or relevant only to non-committed or "unnatural" homosexual relationships.*

1. Matthew 5:27-28
2. Genesis 18:20-21; 19:5-7, 13, 24-28; Leviticus 18:22-24; 20:13-16; Judges 19:22; 1 Kings 14:24; Romans 1:24-32; 1 Cor. 6:9-11; 1 Tim. 1:8-11; Jude 1:7
3. Psalm 119:89; Matthew 5:18-19; Isaiah 8:20

Article II

We affirm that the Holy Spirit empowers homosexuals to change,¹ meaning that, by the grace of Christ, those who were homosexual can learn holy love² for both men and women. **We further affirm** that sanctification in Christlikeness is progressive³ and all Christians struggle against their inherent sinful nature until they reach heaven.⁴

We deny that a person is truly converted to Christ if he or she continues on in any homosexual practice.⁵

1. 1 Cor. 6:9-11
2. Romans 13:8-10
3. Hebrews 12:14; 2 Peter 3:18; Hebrews 5:12-6:1; 1 Thes. 4:2-8
4. Galatians 5:5; 5:16-6:9; Romans 6:12-23; Psalm 17:15; Psalm 51:1-19
5. 1 Cor. 6:9-11; Matthew 16:24-27; Leviticus 20:13-16; Romans 6:23

Article III

We affirm that spiritual change affects the whole person:¹ behavior, imagination, motives, beliefs, and affections.²

We deny that spiritual change targets behavior alone.³

1. John 3:3
2. Ephes. 4:17-5:12; Col. 3:5-14
3. Hebrews 10:16; Jeremiah 32:38-40; 31:33-34; Titus 1:15-16

Article IV

We affirm that, like any sin, homosexuality can be influenced by innumerable factors, such as biology,¹ early homosexual molestation,² cultural values,³ opportunities for homosexual experimentation.⁴ However, those who are homosexual are so because they have made decisions to be homosexual.⁵

We deny that homosexuality is ultimately caused by biology or life circumstances. We also deny that homosexuality is something other than a moral choice.

1. Leviticus 21:18-21
2. Ezekiel 20:18-19; Exodus 20:5-6; Numbers 14:18; Deut. 5:9-10
3. 1 Kings 14:24; 2 Kings 16:3; 21:2
4. Galatians 5:13; 1 Cor. 15:33; Proverbs 13:20
5. Romans 1:24-32; Leviticus 20:13
6. Leviticus 20:13; 1 Cor. 6:9-11

Article V

We affirm that we should devote as much attention to how we speak with love and grace to homosexuals as to what we speak.¹

We deny that the clear teachings of Scripture on homosexuality must be muted in order to reach homosexuals in a compassionate manner.²

1. Proverbs 22:11; Proverbs 19:22; Col. 4:5-6
2. Zech. 8:16; John 8:45; Ephes. 4:15

Article VI

We affirm that the preaching of the doctrines of grace and the fervent worship of the Triune God should attract homosexuals to the Church,¹ that they might learn to trust, worship and obey Jesus Christ,²

We deny that homosexuals who claim to be believers in Jesus Christ, and who are committed to practice their homosexual behavior, should be allowed to continue as communicant members of the Church of Christ,³

1. 2 Cor. 2:14-17; Acts 2:46-47; Psalm 22:27
2. 1 Peter 1:2; Romans 1:5; Ephesians 4:20-24
3. 1 Cor. 5:9-13; 2 Cor. 6:14; Ephes. 5:11; 2 Thes. 3:6

Article VII

We affirm that the Bible teaches that practicing homosexuals will not inherit the Kingdom of God.¹

We deny that the Bible offers any hope of salvation to an unrepentant, practicing homosexual.² **We further deny** that one who is a practicing homosexual is following Jesus Christ, or that such a one may properly be called Christian.³

1. 1 Cor. 6:9
2. 1 Cor. 6:9
3. Matthew 16:24-27; Acts 11:26; Lev. 20:13 with Matthew 5:17-19

Article VIII

We affirm that repentant homosexuals who, recognizing the reality of

their sin, call upon Jesus Christ for his salvation, leaving off homosexual practices, and become born again, are saved from eternal judgment, including judgment for homosexual sin, and may confidently expect to spend eternity with God and His saints in Heaven.¹

We deny that practicing homosexuals have any Biblical reason to suppose they are born again, or that they will not be condemned for their sins, or that they have any reason to expect to spend eternity with God, but may only reasonably expect to spend eternity in hell, separated from God and His saints who are in Heaven.²

1. 1 Cor. 6:9-11
2. Rev. 22:14-15; 1 Cor. 6:9-11

Article IX

We affirm that the Gospel of Jesus Christ holds promise of eternal life for all repentant homosexuals.¹

We deny that there is no hope for homosexuals, or that homosexuals cannot be forgiven if they are repentant and forsake homosexual practices.²

1. 1 Tim. 1:15-16; Mark 2:17; Luke 15:2; 19:10; Acts 2:40-41
2. Romans 10:13; 1 Tim. 1:15-16

Article X

We affirm that God has called heterosexual men and women into leadership in Christ's Church.¹

We deny that a practicing homosexual may be a pastor, a teacher, or hold any other office of service in Christ's Church,² or be a communicate member.³

1. 1 Tim. 3:2-10; Titus 1:5-9; Genesis 1:27
2. 1 Tim. 3:2-10; Titus 1:5-9; Deut. 17:14-15
3. 1 Cor. 5:1-13; 2 Cor. 6:14; Ephes. 5:3-12; 2 Thes. 3:6; Rev. 22:15

Article XI

We affirm that Christians and Christian churches ought to eagerly share Christ's love for the homosexual, urging them to repent and be washed from their sins by the blood of Jesus Christ.¹

We deny that Christians ought to hate or reject homosexuals,² or that Christians ought to ignore homosexual sin as if it were a sin not needing repentance.³

1. Mark 16:15-16; 2 Cor. 5:19-6:2; Ephes. 1:7-8; 1 Peter 1:2
2. Luke 6:36; 1 Cor. 6:11; Ephes. 5:1-2
3. 1 Cor. 5:1-7; Romans 13:12; 2 Cor. 6:16-7:1

The Rise of the GayGB and the Pink Inquisition

*It is our general understanding from Scripture that all of Scripture's condemnation of fornication would apply directly to homosexual sex as well. And it is apparent that Scripture looks at homosexual sex not only as sin deserving judgment, but also sees it as particularly perverted, unnatural, detestable, and "an abomination" (Lev. 18:22).



Opt-Out of Sex Education in School Form

To: _____

Principal: _____

School: _____

Date: _____

Dear Sir or Madam

1. Upon your receipt of this document, you are placed on notice that I(we), the undersigned parent(s), have elected to invoke my(our) and our family's "right to freedom of conscience, religion, thought, belief and opinion" as guaranteed by the South African constitutional Bill of Rights (clause 15.1) and the child's rights (clause 28 (1) b) to "family care and parental guidance".
2. I hereby request that you not instruct my child about human sexuality without first providing me, on an incident-by-incident basis, with at least **2 weeks prior notice**, and obtaining my **written permission** after allowing me the opportunity to **review all materials/lesson plan**. This would include any Planned Parenthood Association of South Africa "Life Skills and HIV/AIDS Education" manuals and resource guides for teachers/ educators and "Lovelife" programmes. Discussions on abortion, sexual arousal and means of sexual arousal, demonstrations of how to use condoms and pictures of the same, details and contact details of homosexual counselling and promotion groups, "family planning services", and abortionists, and videos with sexual content will also be subject to my notice and review.
3. I hereby request that you specifically refrain from addressing issues of homosexuality, bisexuality, lesbianism, transvestitism, transsexuality, sado-masochism, paedophilia, bestiality, promiscuity or other alternatives to monogamous heterosexual sex within marriage to my child in any manner or form that would convey the message to my child that such orientations/behaviours are immutable, unchangeable, natural, normal, or harmless.
4. This request extends to any legitimisation or normalisation of these sexual orientations/behaviours no matter how your program or approach is defined, including but not limited to any instruction, materials or conversation related to "diversity," "tolerance," "gender studies," "alternative family life," "prejudice," "AIDS," or the like.

5. This request extends to all school system employees, officials, teachers and agents in any setting, on or off the school grounds, in which my child(ren) is/are in the care of the school. Similarly this extends to visits to the school by practitioners of “alternative lifestyles”.
6. Any instruction that suggests that homosexuality is normal or acceptable is antithetical to my religious beliefs and/or my moral beliefs. Such instruction would therefore be a direct governmental intrusion on my rights and duties as a parent. I consider it the duty of the school to protect my child(ren) from any such activities .
7. I will regard the failure to notify me(us) of any of the aforementioned instruction and/or programs as an infringement of my(our) rights as regards the ‘Promotion of Administrative Justice’ and ‘Promotion of Access to Information’ Acts of 2000.
8. 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

Gender Mainstreaming

The Attempt to Abolish Male and Female Distinctives

Male and Female He Created Them

“So God created man in His own image; in the image of God He created him; male and female He created them.” Genesis 1:27

Rearranging Reality

Blue is for boys and pink is for girls – or so we thought. In August (2015) Target chain store in the USA announced a change in its stores: children’s toy and bedding sections would soon become gender-neutral. The retailer is removing dual “Building Sets” and “Girls’ Building Sets” aisles. While this may seem surprising to us, for parents in Europe, the idea of gender-neutral parenting is nothing new.

“Gender Mainstreaming”

In 1999, the European Union signed a legally-binding protocol to enforce member states to legislate public policies that remove references to male and female. Closely connected to the radical homosexual agenda and to the feminist movement, these policies have been called “gender mainstreaming” (GM).

Sweden and Switzerland

Sweden seems to be one of the biggest proponents of GM. Children are no longer referred to boys and girls at school, but rather by the gender-neutral term “friends”. In 2012, Sweden introduced a gender-neutral personal pronoun “hen” to the country’s vocabulary. A children’s clothing company in Sweden has done away with its designated boys’ and girls’ sections to become a gender-neutral outlet, and a toy catalogue in the same country featured a boy in a Spider-Man costume pushing a pink baby carriage. In Switzerland, parents of school children are no longer to be called mother or father, but “parent 1” and “parent 2”.

Unisex Toilets and Toys

In other public policy moves across Europe, separate toilets for males and females have been replaced with unisex toilets. Parents are being encouraged to allow their child to explore their gender identity, through cross-dressing and through playing with toys not normally considered appropriate for their sex.

Confusing Children

Actors Brad Pitt and Angelina Jolie have been praised by their fans for their apparent decision to support what is being perceived as their child’s

exploration of her gender identity (or rather, confusion). Pitt and Jolie's 9-year-old biological daughter, Shiloh has reportedly asked to be called John by their family, and arrived at the *Unbroken* film premiere with a cropped haircut and wearing a tuxedo/tie combination. This typifies the promotion of gender-neutral parenting.

More Vulnerable to Bullying

While those in support of gender-neutral parenting say this allows children to break free of gender stereotypes, other parents say that this makes children vulnerable to being teased by their peers and to being very confused about their identity.

Christian Parents Harassed

For Christians in Europe, especially Christian parents who do not want their children indoctrinated with homosexual, or with gender mainstreaming, propaganda at school, this is yet another threat to religious freedom and a means for governments, radical homosexual and feminist groups to harass, or even prosecute, Christians who voice their opposition to such policies. Any opposition to "gender mainstreaming" is labelled as "homophobic", "bigoted", "narrow-minded" and "hateful."

Anti-Gender Mainstreaming March in Germany Disrupted

When up to a thousand conservative Christian parents at a rally in Stuttgart, Germany (1 February 2014) were protesting against a new pro-homosexual, gender-mainstreaming, "sexual diversity" curriculum in their schools, homosexual demonstrators blockaded the march, interrupted the rally speeches with heckling and assaulted the listeners, through shoving and throwing paint bombs and eggs. A poster that was against the homosexualising of children was set on fire by the rioters.

Parents' God-Given Responsibility

God's Word is clear. We are "fearfully and wonderfully made" and are created as either male or female. A parent's God-given responsibility is to "train their child in the way he should go" and to bring them up in the "nurture and admonition of the Lord." This includes affirming their God-given sexual identity and modelling Biblical roles of brother or sister, husband or wife, father or mother.

"Whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea." Matthew 18:6

Gender-Neutral Bible

The 2011 *New International Version* Bible raised concerns from many denominations, as it inserted gender-neutral pronouns such as “brother or sister”, “they” and “them”, instead of the classic “he” or “him” references.” References to God remain “Him”, “He” and “the Father.”

Some feminists are advocating for references to God as Father to be removed in church liturgy and even the Bible. This is in rebellion to God’s chosen revelation of Himself using male pronouns.

Where Did the Concept of “Gender” Come From?

In *Resist Gender Ideology! United Appeal from Three Branches of Christendom*, Professor Peter Beyerhaus explains, “The introduction of the concept of ‘gender’ goes back to New Zealand psychologist John Money (1921-2008). Based on an extremely dangerous experiment with small children, he claimed that it is not biological predisposition, but upbringing which defines the expression of gender roles, i.e. gender is determined by nurture not nature. While women’s rights movements had initially demanded only equal rights for women, since the “third wave” of the feminist movement in the early 1990s, it has, in addition, been about the social and functional equality of women in all spheres of life. GM activists endeavour to enforce the absolute equality of the sexes in all areas. In addition, they maintain there are not just two genders, but a variety.”

European Union Legislation

“The term ‘gender-mainstreaming’ was first discussed in 1985 at the 3rd UN World Conference on Women in Nairobi. In 1997, the European Union declared GM as a mandatory task for its member states. In 1999, this was enshrined as legally binding. Consequently, all EU member states laid down GM within their statutory guidelines. This means, first, that no differences in the treatment of people of both sexes may be made in all sectors of public life. The implications for all this are revolutionary.

Gender Studies

“Lesbian philosopher and professor at University of California, Berkeley, Judith Butler, is considered to be a pioneer thinker of gender ideology. In her opinion, because male and female, and marriage and parenting roles support patriarchy, these differences should be eliminated. Part of this for her, is the introduction of ‘gender-neutral language’. Within two decades, Judith Butler’s ideas have become regular curriculum subjects at many universities under the name ‘Gender Studies.’” (*Resist Gender Ideology! United Appeal from Three Branches of Christendom*, Professor Peter Beyerhaus, 15 December 2014, www.bekanntnisbruderschaft.de).

War Against Patriarchy

Gender mainstreaming is serving to compound Hollywood's war against the Biblical idea of patriarchy – that the husband is the head of his wife and the father is the leader of his home.

War Against God

Radical homosexuals, feminists, and gender activists' agenda to destroy the family, and the image of God displayed through male and female, is ultimately a war against God Himself. Marriage is meant to be a picture of the Gospel – a husband laying his life down for his wife – just as Christ sacrificially gave up His life for His bride – the Church.

“Husbands, love your wives, just as Christ also loved the Church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the Word, that He might present her to Himself a glorious Church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.” Ephesians 5:25-27

Coming Soon to a University Near You!

According to information revealed to us by a University of Cape Town (UCT) Student Representative Council (SRC) leader, this year the SRC at UCT seriously discussed doing away with male and female bathrooms and even residences, and having a SRC cross-dressing day in order to promote a LGBTI-friendly campus! Homosexual indoctrination “sensitisation workshops” are proposed as part of the Orientation Week programme for new students.

Phillip Rosenthal of Christian View Network, has evaluated a new policy drafted for UCT. He says: “The UCT ‘Draft Sexualities Policy’ proposed by the UCT HIV/AIDS Inclusivity and Change Unit (HAICU) amongst other proposals: prohibits the use of ‘heteronormative language’ i.e. gender distinctive and pro-marriage words like male, female, husband, wife, boyfriend, girlfriend in teaching, institutional communication and all publications by staff and students and requires ‘sensitivity training’ (i.e. brainwashing with political correctness) for academic staff and student leaders. Supporters boast that this is the ‘first’ South African university to consider such a policy, which implies they hope it will spread to other campuses.”

According to a study by the University of Massachusetts, there are over 150 college campuses across the US that have set-up gender-neutral restrooms. Rosenthal explains: “Such policies force universities to decide gender by ‘self-identification’, for example, if a male says he is female, then he can get access to live in a female residence and share the same bathroom

facilities and showers, etc - although it does allow for exceptional referral to co-ed residences. Overseas, such policies have led directly to the sexual abuse of women - e.g. privacy invasion and sexual groping - and it is likely the same will happen at UCT.”

What You Can Do

Such policies could be used to persecute Christians as was done earlier this year to the UCT SRC Vice Chairperson Zizipho Pae. Christian students and parents should voice their concerns and objections to such policies to the Student Representative Council and Vice Chancellor of your university. Email the Vice Chancellor of UCT Max Price at vc@uct.ac.za to urge rejection of the UCT ‘Draft Sexualities Policy’ and the disbanding of HAICU.

Gender mainstreaming and homosexual indoctrination and persecution of Christians is God’s judgement on nations whom He has “given over to their sinful hearts’ desires” (Romans 1:24). Unless we repent, seek His Face (2 Chronicles 7:14) and by prayer and action resist this anti-family agenda, our children will be subjected to even greater anti-God indoctrination and persecution.

“Who will rise up for Me against the evildoers?”

Who will stand up for Me against the workers of iniquity?”

Psalm 94:16

Taryn Lourens



Personal Testimony of a Former Homosexual - A Life Changed by the Truth

I was only nine or ten years old, when I first experienced rejection from my school friends and was teased because I was “feminine”. From an early age, I had been attracted to other males, and this was especially strong the first time I saw a man naked.

In Std 6 or 7, I had my first homosexual experience with an older schoolboy. In Std 8, I became infatuated with a friend and thought that I was in love. After this experience, I really believed that I was ‘different’ - that I was “homosexual”. I believed that I was born gay. I never thought about women, and I longed for a relationship with another guy. I would even fantasise that a man would molest me- so desperate was my need and desire for affection.

After school I became actively involved in homosexuality and was very open and outspoken about it. In the army I had quite a few homosexual encounters. My experience was that some men who would not normally get involved in homosexuality, did do so in the army. It was just pure lust.

When I left the army I got involved in the gay subculture in Cape Town. I fitted in the social scene, which is very promiscuous. I had many casual partners. Of course there are risks involved, even if you are ‘careful’ . Most of the many parties and social activities, and there were many of them, were all about meeting new sexual contacts. It is very social with lots of drinking and drugs. There is quite a bit of money to be spent because most people have few family responsibilities and they earn good salaries, often because they are very driven in their careers. The truth is that the friendships are quite shallow and usually for your own gain, although I could not see it at the time.

After a few years of the party lifestyle I got involved in a long-term relationship. It was a case of two people with unmet needs getting together. Trying to satisfy these needs meant that there was frustration, selfishness and sexual unfaithfulness in our relationship. Violence and anger surfaced and there was a lot of heartache. There are many broken hearts in the “gay” subculture.

After two years, this relationship broke up and I went back into the promiscuous homosexual lifestyle. God started to speak to me during this time, and I had a year of intense battle between my heart and mind. My heart told me that my life was sinful and I needed to turn to God. I was

convicted. But I was used to my lifestyle, and my mind told me that I could never get out of it - my social circle, parties and sexual contacts. I used to think that this is how I am, and who I am. Also, I knew that it would be difficult to get out of that lifestyle by myself.

What I never knew was that all I had to do was respond to God and He would set me free.

During this year, 1997, I had contact with some of my family members who were Christian. I knew that according to Scripture, homosexuality is wrong, so I tried not to think about the Biblical passages that clearly condemned it. I would also try to justify it in my mind with every possible argument I could find. But at the same time I was worried about myself. I was starting to have violent and murderous thoughts. I decided I needed to see a psychiatrist. It was after my first session with the psychiatrist, that I heard God's voice. As I walked out the door I clearly heard Him say that no one could help me, except Him.

One day I got on my knees before God. I was in tears. I wrote Him a letter saying that I knew I had done lots wrong, I told Him I wanted clear guidance regarding my sexuality. I asked him to set me free, forgive me and heal me. I also asked Him to help me to marry and even to be a good father one day.

Two weeks later, one Sunday night, I had a dream. On the one side was absolute darkness and on the other, absolute light. In the dream God said to me that the kingdom of darkness and the kingdom of light were fighting for my life. He said that I needed to choose and to do so quickly, because my time was running out.

The next morning I went on my knees by myself. I took my Bible and knelt in front of a couch. Right then I chose the kingdom of light and gave my life to Jesus. In an instant I felt such a tangible presence of God that I turned around to look. I knew that God was there. My Bible fell open to Romans 1 and as I read it, I felt the power of God going through my body. As I read Romans 1, I knew I was never created homosexual. I felt clean, free and I knew I was saved and that God had a plan for me. I wasted no time in joining a church. I went for counselling, and joined a Bible School.

I was instantly set free from sinful homosexual desires and I knew that I was not homosexual. My advice to people leaving the homosexual lifestyle is to take on your new identity in Christ. The Bible says that you are created in the image of God, created a man, forgiven in Christ, and set free. Believe it, and you will live it.

Important steps to freedom for me were:

- Come to Christ with your problems and temptations.
- Walk under the authority of the Bible. Conform your life to the Bible and not the Bible to your own opinions.
- Walk by the leading of the Holy Spirit, not fulfilling sinful temptations.
- “Submit yourselves, then, to God. Resist the devil, and he will flee from you.” (James 4:7 NIV) Temptations will come and the battlefield is in the mind, but you need to actively resist.

You will not change unless you actively apply these principles.

My parents divorced when I was seven years old and there was abuse in the home. My father was largely absent and I could never really relate to him. I had a much stronger relationship with my mother. Looking back now, I know that the absence of my father from my life resulted in me having many needs. If unmet emotional needs are not satisfied in childhood, they can easily get mixed up with your sexual drive once you reach adolescence. An emotional need is satisfied by sex, much like a drug addict tries to meet his unmet emotional needs with drugs.

Also, a breakdown in the child-parent relationship means that the child does not receive a positive message about his gender. If he does not have his masculinity confirmed, he seeks it out in the wrong places, by getting involved with men.

When I was a practising homosexual, I supported all the “gay rights”, and defended homosexuality as normal. But now I understand the damage caused by these homosexual rights laws that support the lie that homosexuality is normal and that some people are created that way. It also props up the cruel deception that people can find satisfaction in a homosexual lifestyle. You can never be satisfied in homosexuality, because it is denial of one of the most basic facts about yourself- your gender.

“Do not conform any longer to the pattern of this world, but be transformed by the renewing of the mind. Then you will be able to test and approve what God’s will is- his good, pleasing and perfect will.”

Roman 12:2 NIV

“You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.” Ephesians 4:22- 24 NIV

Testimony of Henry-Ian van den Berg, Cape Town

Bisexuals, Gays, Lesbians and the Bible

(The men of Sodom) ***“They called to Lot, ‘Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.’”*** Genesis 19:5

“He condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly.” 2 Peter 2:6

“Sodom and Gomorrah . . . gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.” Jude 7

“Do not lie with a man as one lies with a woman; that is detestable.”
Leviticus 18:22

“If a man lies with a man as one lies with a woman, both of them have done what is detestable. They must be put to death.” Leviticus 20:13

“A woman must not wear men’s clothing, nor a man women’s clothing, for the LORD your God detests anyone who does this.”
Deuteronomy 22:5

“Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth of God for a lie . . . God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. 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. . . . Although they know God’s righteous decree that those who do such things deserve death, they not only continue to do these very things, but also approve of those who practise them.” Romans 1:24-32

“Do not be deceived: Neither the sexually immoral . . . nor male prostitutes, nor homosexual offenders . . . will inherit the kingdom of God.” 1 Corinthians 6:9-10

“Flee from sexual immorality . . . he who sins sexually sins against his own body.” 1 Corinthians 6:18

“It is God’s will that you should be sanctified; that you should avoid sexual immorality;” 1 Thessalonians 4:3

Biblical Guidance for the Homosexual

“Seek the LORD while He may be found; call on Him while He is near. Let the wicked forsake his way and the evil man his thoughts. Let him turn to the LORD, and He will have mercy on him, and to our God, for He will freely pardon.” Isaiah 55:6-7

“As surely as I live, declares the Sovereign LORD, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live. Turn! Turn from your evil ways! Why will you die, O house of Israel?” Ezekiel 33:11

“For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God.” 1 Peter 3:18

“It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery . . . You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love.”

Galatians 5:1, 13

The Biblical Cure for Homosexuality

Thank God, there is hope, there is a cure for the sin of homosexuality. Take note, that the homosexual lifestyle is just one of the many types of lifestyles that God guarantees will never enter into heaven. Though homosexuals are singled out with some of the harshest pronouncements of God’s judgements they are put together with other sinful lifestyles when it comes to God’s cure.

What hope this should bring to the homosexual and lesbian! 1 Cor. 6:9-11 refers to those among the Corinthians who had lived as homosexuals (“*such were some of you*”), but were totally set free, washed, justified and sanctified! How bleak the picture would be if homosexuals would have to always suffer from perverted desire and never find the same release that the “*fornicators, idolaters, adulterers . . .*” may receive from Jesus Christ.

And how is this cure received? In exactly the same way as other types of sinners find forgiveness: **recognise and confess that you are sinful, and that you deserve God’s judgement for having wilfully chosen wickedness.**

Surrender your life to God and receive His gift of forgiveness through the sacrificial death of our Lord Jesus Christ on the cross. In other words –Turn **from** sin and turn to Christ. Repentance also implies a ‘change of mind’, a new way of thinking.

“Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is – His good, pleasing and perfect will.” Romans 12:1-2

Then, just as the alcoholic needs to avoid alcohol-related situations if he wants to stay dry, the converted homosexual needs to avoid all company and habits that may entice him back to his former way of life. By the unmerited Grace of God that he has now received, he will be given the strength to “resist the devil” and experience that “*the devil will flee.*” James 4:7

“You will know the truth and the truth will set you free.” John 8:32



List of Resources

RECOMMENDED READING

- **The Gay Nineties** by Dr Paul Cameron {Tennessee: Adroit Press, 1993) Solid research that examines the science and politics that underpin the homosexual agenda.
- **When the Wicked Seize a City** by Chuck & Donna Me Ilhenny and Frank York (Lafayette: Huntington House Publishers, 1993) The story of a pastor's brave stand despite being sued and terrorised by San Francisco gay activists.
- **Sodom's Second Coming** by F. Lagard Smith (Oregon: Harvest House, 1993) An intelligent look at homosexual rights - separating fact from fiction, truth from propaganda .
- **Caveat: Homosexuality, the Military and the Future** by Dr George Grant (ed.), (Franklin: Legacy Communications, 1993) Compelling information on a moral and strategic crisis.
- **A Strong Delusion** by Joe Dallas (Oregon : Harvest House Publishers, 1996) A look at 'gay theology'- its history, arguments and infiltration of the church .
- **Desires in Conflict** by Joe Dallas. This book offers counsel and training in dealing with identity problems associated with homosexuality. A good book to offer someone struggling with homosexual desires.
- **The Sad Facts about Gays** by K. Olsen, Christians for Truth (Kranskop: Khanya Press, 1993) The early homosexual movement in SA and the Biblical answer.
- **Gay Lessons: How Public Funds are used to promote Homosexuality among Children and Young People** by Rachel Tingle (London: Pickwick Books, 1986)
- **The Christian Response to the Gay Agenda** (London: Reform and Cost of Conscience, 1997) Available from Christian Voice, www.christianvoice.org.uk
- **Porndemic - How the Pornography Plague Affects You and What You Can Do About It** by Taryn Lourens with Dr Peter Hammond and Christine Mc Cafferty.

- **Kinsey, Sex and Fraud** by Judith Reisman and John Court (eds.), (Lafayette: Lonchinvar-Huntington House, 1990) An important revisit and expose of Alfred Kinsey's infamous study.
- **Make a Difference** by Miriam Cain (Cape Town: African Christian Action, 1999) A practical and comprehensive Christian action handbook for Southern Africa. Indispensable for Christian activists.
- **South Africa - Renaissance or Reformation?** by Peter Hammond and Tom Barlow (Cape Town: United Christian Action, 1999) A discerning study of the options facing SA today. Humanism or Christianity? Repression or Revival?

Organisations Providing Information

Africa Christian Action

Address: PO Box 23632, Claremont, 7735, Cape Town, South Africa

Tel: 021- 689 4481

Email: info@christianaction.org.za

Website: www.christianaction.org.za

Answers in Genesis

Address: P.O. Box 510, Hebron, KY, 41048, USA

Tel: 888-582-4253,

Websites: www.answersingenesis.com

Christian Liberty Books

Address: PO Box 358, Howard Place, 7405, South Africa

Tel/Fax: 021 - 689 7478

Email: admin@christianlibertybooks.co.za

Website: www.christianlibertybooks.co.za

Coalition on Revival

Address: P.O. Box 2129, Murphys, CA 95247, USA

Email: coalitiononrevival@gmail.com

Website: www.reformation.net

Concerned Young People in South Africa

Address: PO Box 2643, Stanger, 4450, South Africa

Tel: 032-481 5742

Email: cypsouthafrica@gmail.com

Website: www.preciousyouth.org.za

Doctors for Life International,

Address: P.O. Box 6613 Zimbali 4418, South Africa

Tel: 032 – 481 5550

Email: mail@dfi.org.za

Website: www.doctorsforlife.co.za

Focus on the Family - South Africa

Address: Private Bag X7023, Hillcrest 3650, South Africa

Tel: 031 - 716 3300

Email: info@fotf.co.za

Website: www.safamily.co.za

Freedom of Religion South Africa (FORSA)

Address: PO Box 50110, West Beach, Cape Town, 7449, South Africa

Tel: 021 556 5502

Email: info@forsa.org.za

Website: www.forsa.org.za

Concerned Women for America

Address: P.O. Box 34300, Washington, D.C. 20043, USA

Tel: (202) 488-7000

Website: www.concernedwomen.org

Family Research Council

Tel: 1-800/225-4008

Website: www.frc.org

Alliance for Therapeutic Choice and Scientific Integrity (USA)

Tel: 888-364-4744

Email: contactus@TherapeuticChoice.com

Website: www.therapeuticchoice.com

Reformation Society,

Address: P.O. Box 74 Newlands 7725, Cape Town, South Africa

Tel: 021-689 4480,

Email: info@reformationSA.org

Website: www.ReformationSA.org.

Restored Hope Network

PO Box 64588, Colorado Springs, CO 80962, USA

Tel: (503) 927-0869

Email: info@restoredhopenetwork.org

Website: www.restoredhopenetwork.org/

SA Legal and Political Information

Parliamentary Monitoring Group

An information service and archive providing minutes on proceedings of SA Parliamentary Committees. Documents handed out at committee meetings such as public submissions, Bills and briefings on government policy and draft legislation are also made available. They also send out email alerts as to when the public have an opportunity to make submissions on Draft Bills.

Address: 2nd Floor, 9 Church Square, Parliament Street, Cape Town, 8001, South Africa

Tel: 021 - 465 8885

Email: info@pmg.org.za

Website: www.pmg.org.za

South African Law Reform Commission

A statutory body set up to research and advise on the “modernisation” and “reform” of all SA laws. Draws up discussion documents and Draft Bills.

Address: Private Bag X668, Pretoria, 0001

Tel: 012 – 622 6300

E-mail: reform@justice.gov.za

Website: www.justice.gov.za/salrc

SA Organisations Providing Counselling for Those Struggling with Same-Sex Attractions and Counselling Training

Journey South Africa

Journey South Africa is a community-based, Christ-centred discipleship ministry that exists to help people find hope and live life through experiencing Jesus in their relationships, sexuality and identity. Their courses point people to Christ, the all-sufficient One who desires to heal relationships and be present on the journey to understanding identity, sexuality and wholeness.

Tel: 073 289 9554

E-mail: info@journeysouthafrica.org

Website: www.journeysouthafrica.org

Learn to Love Ministry

Andre Bekker lived as a gay man for 34 years before coming to salvation in Christ and now ministers to same-sex oriented people. Andre has a diploma in theology and a degree in Biblical studies and languages. He is happily married and he and his wife have two sons.

Tel: 071 326 8034

Email: info@learntolove.co.za Website: www.learntolove.co.za

Christian-Based Sex Education for Schools

Africa Cares for Life (umbrella body for Crisis Pregnancy Centres in Southern Africa) - Undiluted Sexual Health Programme

Undiluted is designed to equip learners to be sexually healthy and responsible. The programme comprises of 12 hours of learning.
Tel: 031- 903 2640

Email: office@africacaresforlife.co.za

Website: www.africacaresforlife.org.za

Focus on the Family Abstinence Curriculum

No Apologies - is a character-based, abstinence curriculum. Six one-hour lessons.

Address: Private Bag X7023, Hillcrest 3650, KwaZulu Natal, South Africa

Tel: 031 - 716 3300

Email: noapologies@fotf.co.za

Website: www.safamily.co.za



About the Authors

Christine Mc Cafferty is a writer and researcher with degrees in politics and media & journalism. Her experience includes work in radio news, freelance writing, Christian activism and media liaison. Christine worked at Parliament handling all aspects of a political party's communication and is very familiar with the parliamentary and political processes in South Africa.

At Africa Christian Action, her work included researching and raising awareness on issues affecting the family, and developing a Biblical approach to challenges facing South African.

Taryn Lourens has been the International Co-ordinator of Africa Christian Action and the Christian Action Network since 2006. She has degrees in Journalism and History from Rhodes University. Taryn is the Co-editor of Christian Action Magazine, the Co-ordinator of Sanctity Life Sunday, March for Life to Parliament, Life Chains and National Women's Day Outreaches. She is married to Abrie and they have been blessed with one daughter.

Peter Hammond was born in Cape Town (in 1960) and brought up in Bulawayo (in what was then war-torn Rhodesia - now Zimbabwe). He was converted to Christ in 1977, worked in Scripture Union and Hospital Christian Fellowship, served in the South African Defence Force and studied at Baptist Theological College, Cape Town. He also earned a Doctorate in Missiology and has been awarded an Honorary Doctorate in Divinity. Peter is married to Lenora, whose missionary parents Rev. Bill and Harriett Bathman pioneered missionary work, mostly into Eastern Europe, for over 67 years. Peter and Lenora have been blessed with 4 children: Andrea, Daniela, Christopher and Calvin whom they home educated.

Rev. Peter Hammond is the Founder and Director of Frontline Fellowship, Africa Christian Action and The Reformation Society. He is the author of *Faith Under Fire In Sudan, Holocaust In Rwanda, In the Killing Fields of Mozambique, The Great Commission Manual, The Biblical Worldview Manual, Putting Feet To Your Faith, The Greatest Century of Missions, Biblical Principles For Africa, Discipleship Handbook, Slavery, Terrorism and Islam - The Historical Roots and Contemporary Threat, The Greatest Century of Reformation, The Power of Prayer Handbook, Practical Discipleship, Answering Skeptics, Victorious Christians - Who Changed the World, Chaplains' Handbook, Old Testament Survey* and *Sketches from South African History*. He is the Editor of both Frontline Fellowship News and the Christian Action magazine.

Resources Available

Books

Answering Skeptics *
Biblical Faith and Modern Day Counterfeits *
Biblical Principles for Africa (Also in Afrikaans and French) *
Biblical Worldview Manual
Chaplains' Handbook
Character Assassins - Dealing with Ecclesiastical Tyrants & Terrorists *
Church History Manual *
Discipleship Handbook *
Discipleship Training Manual
Faith Under Fire in Sudan (in both hard cover and soft cover) *
Going On ... with a nod from God *
Going Through - Even if the Door is Closed *
Great Commission Manual
Greatest Century of Missions
Greatest Century of Reformation
Holocaust in Rwanda (also available in French)
In the Killing Fields of Mozambique
Make a Difference - A Christian Action Handbook for Southern Africa
Old Testament Survey - Exploring the Central Message of Every Book of the Bible
Practical Discipleship *
Prison Break
Putting Feet to Your Faith *
Reforming our Families *
Security and Survival Handbook
Sketches from South African History *
Slavery, Terrorism and Islam - The Historical Roots and Contemporary Threat *
South Africa - Renaissance or Reformation? *
The Apostles Creed - Firm Foundations for your Faith *
The Authority of Christ and the First Day Sabbath *
The Christian at War (also in Afrikaans, German and Spanish)
The Ten Commandments – God's Perfect Law of Liberty *
The Wonders of Water
Victorious Christians Who Changed the World *

DVDs

Reformation 500
Behind Enemy Lines for Christ (107 min)
Sudan the Hidden Holocaust (55 min)
Terrorism and Persecution - Understanding Islamic Jihad (55 min)
Evangelising in the War Zones (35 min)

AUDIO MP3s

Answering Skeptics
Biblical Worldview Summit
Church History Overview
Great Commission Course
Heroes of the Faith
Old Testament Survey
Revival
Muslim Evangelism Workshop
Reformation 500 Audio, Data and DVD boxset
South African History

* Also available as an E-book



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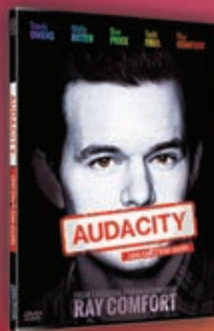
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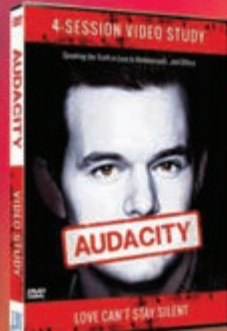
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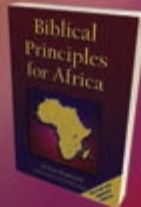
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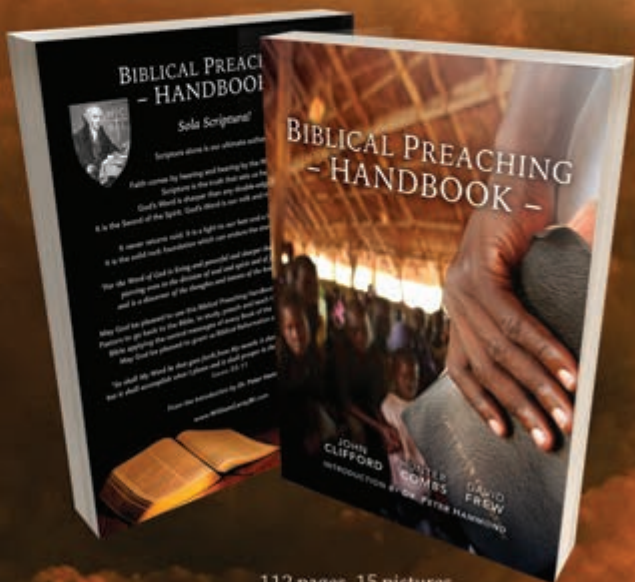
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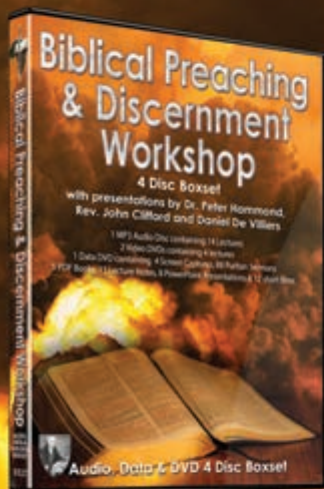
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