

Prologue

THE BEGINNING OF THE STORY



It was cold and windy that night in the Midwest university town, but I sensed as my lecture progressed that the temperature had continued to rise. My subject was, after all, controversial. As I descended from the platform, I noticed a giant of a man striding toward me out of the audience. As I stared up at the six-foot-ten-inch colossus from my five-foot-seven-inch vantage point and noted the look on his face, I wondered if I had just finished my last lecture on that particular subject. He said nothing but thrust a crumpled paper into my hand and walked away. Those few scribbled words are now pinned to my office wall, and they still speak to me:

I am angry, so angry! I realize that the things driving my temptations are ... fueling this whole paganist [sic] movement ... but at the same time I still have these desires—Damn it!

He walked out of my life and I never saw him again.

As a Christian do you wonder how to talk to someone who is gay? Do you have gay acquaintances who insist that you endorse their lifestyle if you want their friendship? Declaring homosexuals “lawbreakers” will not help, since the moral underpinnings of our society have been redefined. A placard carried in the San Diego Gay Parade says it all: “He’s *your* God. They’re *your* rules. *You* go to Hell.”¹ We can no longer appeal to a commonly held ultimate authority or notion of God. Quoting Bible verses at gays and other sexual sinners may indeed be counterproductive. This is ironic, since Christians always try to preach the gospel, and that gospel

affirms that “all [which definitely includes me!] have sinned and fall short of the glory of God.”²

Jeffrey Satinover—who has counseled many gays and has written with wisdom and authority on the homosexual movement—warns that while the present normalization of homosexuality increases the likelihood that a young person will adopt a homosexual lifestyle, he also believes that “ridicule, rejection, and harsh punitive condemnation of [the homosexual] as a person will be just as likely to drive him to the same position.”³ We face a delicate situation in contemporary Christian witness.

As the culture begins to normalize homosexuality and “progressive” churchmen hurl dismissive accusations of “irrationality,” “religious bigotry,” and “hate speech” at those defending a biblical view of sex, the specter of serious conflict between faithful biblical witness and a powerful pagan religious ideology looms large on the horizon. Christians who have a love for the lost and fortitude for the truth must come to understand the profound “theo-logic” of the Bible’s worldview with regard to sexuality.

This is what was suggested that cold night in my encounter with my tall, gay interlocutor who, in saying nothing, said it all.

PART ONE

SEXUALITY
ACCORDING TO THE
PAGAN VIEW OF GOD



INTRODUCTION



Part 1, “Sexuality according to the Pagan View of God,” is an invitation to ask the deep questions concerning the reasons behind the notion of sexuality taught to our children in many schools and seen on today’s television screens. Those who think this view of liberated sex is a spanking-new idea need to know that, in reality, it is a return to a much more old-fashioned worldview. In fact, the worldview proposed today is the same as that proposed by equally old-fashioned pagan religions. Oddly, in the third millennium we are given a choice of two equally “old” worldviews.

There is a deep correlation between a monistic understanding of God and the practical issues of spirituality—particularly, sexuality. The pagan understanding of God as a spiritual force within nature produces a deconstruction of heterosexual norms. *Polytheism* produces “polygender.” Behind the many sexual choices are many gods. If we are to make wise decisions in a time of cultural insanity, we at least need to understand the deep issues that explain where our culture is going.

Chapter 1

OUT WITH THE OLD:
MAKE LOVE, NOT WAR



*Come mothers and fathers
Throughout the land
And don't criticize
What you can't understand
Your sons and your daughters
Are beyond your command
Your old road is
Rapidly agin'.*

—BOB DYLAN

**THE SIXTIES SEXUAL REVOLUTION
IN “CHRISTIAN AMERICA”**

Somehow, Dylan (the bard of what I have come to consider the true American revolution) caught the “apocalyptic” character of the times in his 1963 song “The Times They Are a-Changin’.” Another hit song of that time described it as “The Age of Destruction,” or as “The Eve of Destruction,”¹ and another song from the hit musical of the 1960s *Hair* ominously welcomed the dawning of the “Age of Aquarius”—though it seemed nobody really understood what that meant. For the 1960s revolutionaries, the old had to go and the new be installed. This included deconstructing the normative sexuality of the *ancient regime*.

We should note two steps in the deconstructive process: (1) the normalization of heterosexual excess and (2) the normalization of homosexuality. “Traditional” sexual morality is in tatters, in large part, through the impact of one man, Alfred C. Kinsey.²

ALFRED C. KINSEY AND THE DESTRUCTION OF “NORMAL” SEX

Long before the cultural revolution broke out at street level in the 1960s, Kinsey spoke to overflow crowds in universities across the nation and the world, persuading them that traditional sexual norms were false and that the American male was promiscuous, self-pleasuring, and significantly homosexual. Today, few remember Kinsey (1894–1956). Even a major Hollywood movie about his life, starring Liam Neeson, failed to revive his memory, since it turned out to be a financial bust. However, Kinsey’s studies, beginning with his blockbuster *Sexual Behavior in the Human Male* (1948), enthroned him as the father of the sexual revolution.

How objective was Kinsey’s science? Some lionize him as a great fact-based researcher who liberated sex from the shackles of puritanical thought. Others “revile him as a fraud whose ‘junk science’ legitimized his own personal preference for degeneracy.”³ Even scholars sympathetic to Kinsey disagree. Leftist scientists such as Abraham Maslow, Lionel Trilling, and even Margaret Mead condemned Kinsey for betraying science by creating false data about American sexual life. Both of his biographers regard him as a brave pioneer and reformer,⁴ but one reveals that Kinsey “had affairs with men, encouraged open marriages among his staff, stimulated himself with urethral insertion and ropes, and filmed sex in his attic.”⁵ He goes on to justify Kinsey’s work by saying, “It shouldn’t surprise us that pleas for sexual tolerance would come from a person who couldn’t be himself in public.”⁶ One reviewer of Kinsey’s work believes Kinsey’s great interest in deviant sex stemmed from the fact of “his own sexual ambiguities,”⁷ indicated by the odd witness of one homosexual interviewee who claimed to have spent seven hundred hours alone with Kinsey.⁸

As he sought to demonstrate via research that “pansexuality”⁹ was the norm, personal considerations clearly motivated Kinsey. He was also motivated by ideology. Reacting against a strict Methodist father who made him

go to church three times on Sunday, Kinsey, as an adult, believed himself to be a scientist, free of ideology. For him “religion and morality were the hated enemies that stand in the way of sexual freedom ... no sex was abnormal ... man was merely an animal with a high degree of intelligence.”¹⁰ This, too, of course, is an ideology. E. Michael Jones identifies that ideology more clearly as a deep-seated commitment to “biological and social evolution.” Kinsey argued that deviance and/or difference was the material “out of which nature achieves progress ... in the differences between men lie the hopes of a changing society.”¹¹ It is now obvious that this ideological precommitment determined what Kinsey would find in his research.¹²

Only one generation after Kinsey and the sixties cultural revolution, the bedrock sexual values in American culture were collapsing. The normalcy of male-female sexuality and of heterosexual marriage had been abandoned. To this cultural, spiritual collapse constitutes the *real* American revolution.

Kinsey’s biographer, James H. Jones, has this to say about his legacy:

Kinsey died believing that his crusade to promote more enlightened sexual attitudes had not succeeded. Yet in 1957, a year after his death, the Supreme Court’s Roth decision narrowed the legal definition of obscenity, expanding the umbrella of constitutional protection to cover a broader range of works portraying sex in art, literature, and film. In 1960, the birth control pill was introduced, offering a highly effective method of contraception. In 1961, Illinois became the first state to repeal its sodomy statutes. The next year, the Supreme Court ruled that a magazine featuring photographs of male nudes was not obscene and as therefore not subject to censorship.

Then, in 1973, in a dramatic reversal, the American Psychiatric Association removed homosexuality from its list of psychopathologies. *Kinsey, the anguished man of science, had prevailed.*¹³

THE DECONSTRUCTIVE POWER OF HETEROSEXUAL EXCESS

The history of the sexual revolution has been well documented.¹⁴ The phenomenon is so huge it is difficult to measure. Many ordinary men and women, according to the promises of the revolution, changed their private

lives, believing those changes would help create a better, more open society. Prior to Kinsey, people called sexual love “the marital act.” After Kinsey, sexual expression knew no bounds. Here are a few examples of where we have arrived after this deconstructive period.

Destruction via Pornography

When our culture left behind the norm of one man–one woman sexuality, one of the unexpected effects was the eventual meeting of pornography and cyberspace. This techno-sexual rendezvous unleashed an unprecedented wave of sexual liberation through Internet pornography. We have not begun to measure the consequences this voyeuristic obsession—which sees the opposite sex merely as an object for self-pleasure—will have on the moral soul of our culture.

Internet Pornography

Bus stations are depressing places, especially late at night, and they always seem to be located in the seediest parts of town. While in seminary, I waited for a bus late one Sunday evening after having spent a great day at church with my friends, including my future wife. As I leaned wearily against the wall, I saw him. He wore the classic raincoat, collar turned up and hat pulled down—the ultimate sleuth. But his disguise was not good enough. I recognized one of my respected professors making straight for the red-light district. Though raised as an evangelical, his theological world collapsed with the onslaught of liberalism, and he eventually became a vociferous spokesman against the faith of his youth. Did his visits to prostitutes come before or after his spiritual decline?

I show my age when I say that in those days he had to go to the red-light district to fulfill his lust. Had he lived now, he might have stayed in his comfortable study and received illicit sex piped over the Internet. His students would have never known. CBS confirms what I say. “In the space of a generation, a product that once was available in the back alleys of big cities has gone corporate, delivered now directly into homes and hotel rooms by some of the biggest companies in the United States.”¹⁵ As the “dot-coms” of the nineties collapsed, online pornography flourished—one of the few industries successfully charging money for online content. A recent survey

found that *one-third* of German Internet users regularly visit pornographic sites. The figures are similar in the rest of the West and in the United States. Here are some frightening facts about the invasion of pornography.

- Media Metrix, which tracks Internet usage, affirms that porn sites are the favorite destinations of Internet users.¹⁶
- In 2002 it was estimated that the adult online industry in the United States generated approximately \$1 billion in revenues annually, and some in the industry expected this figure to grow from \$5 to \$7 billion over the following five years, barring unforeseen change.¹⁷ In 2005 it is estimated to be a \$13 billion industry.¹⁸
- European pornographic firms are exploring the possibility of a stock market listing.
- In the United States, Playboy Enterprises paid \$70 million for three pornographic TV networks. On its decision to abandon its soft-porn-only policy, its shares shot up by 12 percent.
- The latest development, erotic games and porn video clips for cell-phone users, will, when everything is in place, double the industry profits, granting to pornography the attribute of unlimited ubiquity. The depressing news, according to legal experts, is that it is now virtually impossible to turn back the tide of Internet porn.¹⁹

Pornography is often justified as a way of breaking out of the narrow confines of “uptight” morality to discover one’s true, sexually liberated, natural self. That is why, in deconstructing sex, pornography *must* be taken to the high schools—to liberate our children!

Pornography in High School

Diversity is a mandatory element of student orientation on most American college campuses and is now pushed in high schools. Patriotic bells ring at the sound of phrases such as “one man–one vote,” “freedom and personal choice,” or “tolerance.” But *diversity* can be a pretext for introducing *perversity*. Radical educators are trying to undermine any notion of normative Judeo-Christian moral structures in the minds of the rising generation. Deborah M. Roffman, a sex educator, discussed students’ clothing in this “quote of the day” from the *New York Times*:

Kids are supposed to test the limits; you worry about it if they don't do that. But the message now is that there are no limits.²⁰

"Teens are having more sex—and getting more diseases" by "turning to sexual behaviors that were once considered taboo," declares *U.S. News & World Report*.²¹ Even *USA Today* complains: "The fact that we have high school kids videotaping sex acts and in effect producing pornography is a sad comment on what is happening to our culture.... It's probably not an isolated situation."²² Though some call for the full extent of the law to be applied to these young pornography-producing students, instead of going to jail, they can simply go to college.

*Pornography in College—College as Sex Carnival*²³

Anyone with children in college should be concerned about the state of sexuality on the campus. I doubt we could have ever seen, in the history of America or in the entire history of the "Christian" West, an article like the one titled "Dorm Brothel: The New Debauchery, and the Colleges That Let it Happen."²⁴ In our institutions of "higher learning" that educate the elite of the next generation, all hell has broken loose. The author, a respected professor at Loyola College in Baltimore, gives a particularly moving *cri-de coeur* as he provides a firsthand report of the animalistic behavior of contemporary undergrads. What bothers him even more than the sophomoric behavior of the students is the attitude of the administration of his Roman Catholic school, which does all it can to facilitate the sexual carnival. Dating is out, hooking up is in. Almost like animals, young people make genital contact without ever making friends. Gone are any institutional structures that would keep sexuality from being anything other than an appetite to be satisfied. To quote the author, "In most American college coed dorms, the flesh of our daughters is being served up daily like snack jerky."

In such a context, pornography (and not only heterosexual) is honored as a subject worthy of academic study, especially now that academic feminists have given it the green light.²⁵ The available pornography includes images of heterosexual and homosexual intercourse, masturbation, bestiality, sadomasochism, bondage, rape, incest, and much, much more, all justified in the name of the high goal of sexual liberation.

Wesleyan University in Middletown, Ohio, begins with the basics, offering a seminar called “Pornography: Writing of Prostitutes.” At Wesleyan and elsewhere, a rehabilitated sex industry is now part of the curriculum. Porn stars work the college lecture circuit. For instance, Annie Sprinkle, a “performance artist” as she is euphemistically known, packed a Wesleyan auditorium to extol the value of prostitution and told students, “The answer to bad porn is not no porn, but to try to make better porn.”²⁶ Students are giving it their best college try, making pornographic films of themselves and their friends and showing the results in class—just like those high school boys but this time for academic credit. Parents must wonder why they pay more than \$30,000 a year to send their children to a university that teaches them to indulge in and create porn. Some shrug and say, still somewhat surprised, “That’s what kids do these days, they make porn at school”²⁷—as part of the academic curriculum. Hartford’s Trinity College offered a new philosophy class in the fall of 2000 on the legal and political issues surrounding pornography and prostitution.²⁸ The sanction of the ivory tower has created transgression without shame—higher education for the lower nature.

With the academic normalization of lust, it is little wonder that western European governments are granting health and retirement benefits to state-accredited prostitutes—in the name of democracy.²⁹ It helps explain the United Nations document, the Convention on the Elimination of All Forms of Discrimination adopted in 1969. This document—called an international bill of rights for women and already ratified by one hundred eighty countries—recommends the decriminalization of prostitution and the elimination of the traditional stereotypes of women in the role of mother.³⁰ In all of human history no rising generation has been so inundated with pornography or so coaxed into thinking it normal. A book by a twenty-one-year-old says it all in its two-word title: *Porn Generation*.³¹ I say the following after much thought: Only a clear understanding of the way the Creator meant things to be can stop the rot. Otherwise we are doomed as a civilization.

Abortion—the Deconstruction of Motherhood

In once Calvinistic Scotland there is now one abortion for every four live births and in some regions one abortion for every three.³² In the United States, approximately 1,370,000 abortions occur annually, according to the

Alan Guttmacher Institute.³³ Abortion has brought great numbers of young women under the spell of transgression and into the entangling web of self-justifying moral impotence. Dr. Beverly McMillan, an obstetrician-abortionist in Jackson, Mississippi, finally had to admit:

I was depressed to the point of suicide, and I think the abortions had something to do with this.... With the technique I used, we had to reassemble the parts. It just got too real ... [what got me out] was looking at the bodies and realizing [that] five minutes earlier, this was all together in one beautiful piece.³⁴

Dr. McMillan finally quit after years of abortion practice. She could no longer justify her work. A Christian ethicist observed that when conscience, provoked by guilt, is suppressed, it loses none of its force. The force is only redirected, driving a person into more and more wrongdoing.³⁵ The phenomenon is illustrated in the lyrics of the song performed by folk artist Mary Prankster, at a National Organization for Women (NOW) event: “Gonna hook me up to that great big suction pump, and bust that little piece of dust that’s growing deep inside of me.”³⁶ The dehumanization and destruction of delicate babies and of fragile moral sensitivity are essential in the deconstruction of traditional values and the promotion of the goals of the sexual revolution.

The Deconstruction of the Traditional Family

Though sexual relationships outside of marriage have always been a temptation, something definitive happened in America in the 1960s. Sexuality was “liberated” from its conjugal confines, and as a result, marriage has never been the same. Even children needed liberating. In an article published in November 1973 in the *Harvard Educational Review*, Hillary Rodham—who became first lady and then senator from New York Hillary Clinton—advocated liberating our “child citizens” from the “empire of the father.”³⁷ With notions like that, it is not surprising that a well-known sociologist could observe “the ideal of the nuclear family died during the 1960s and 1970s.”³⁸ One should note some of the factors that have produced it:

- Unlimited and easy contraception pushed sex outside of marriage.

- Feminists persuaded countless young women that careers, not family, really matter.
- Bastardy and divorce were destigmatized.
- The commercialization of sex and the sexualization of commerce separated sex from marriage and successfully sold immorality.
- “Morally neutral” sex education in the schools encouraged experimentation.
- The MTV youth culture promoted hedonism.
- The elimination of transcendence made morals and the family structure a purely relative and personal affair.
- Divorce, which now occurs in 50 percent of marriages, became easily accepted.³⁹

We have a generation of liberated “sluts,” “sacred prostitutes,” and “shameless gigolos,” freed from the chains of marriage and the restraints of conscience, responsible to no one, “living in sin,” on whom the future of our nation must be built. This is democracy gone nuts! Said a college student, “The sexual revolution is over and everyone lost”⁴⁰—everyone, that is, except the pagan agenda of liberation from creation’s norms.

The Deconstruction of Normal Sex by the Promotion of Homosexuality

In raising the issue of marriage, we’ve already embroiled ourselves in the discussion of homosexuality. In recent years the promotion of homosexuality and bisexuality—which are now protected and even promoted by the state—has destroyed normal heterosexuality. Though presented in the righteous robes of civic justice, homosexuality represents a complete distortion of creation’s sexual structures. We cannot understand the radical implications of homosexuality’s acceptance until we realize that homosexuality turns the blueprint for life inside out and upside down.

For having made that last statement, I am classified as a bigot and a homophobe. Much confusion exists. The average person is naturally confused upon reading a booklet called *Just the Facts*, which was sent, in cooperation with the Interfaith Alliance, to 14,500 school board presidents by fourteen mainstream mental health establishments. The booklet declared homosexuality to be “normal behavior.”

The confusion is deliberately sown. Take Barnes and Noble, for example. This highly visible bookstore chain cooperated with the Anti-Defamation League to promote homosexuality through a booklet sent out with all its orders. *Close the Book on Hate: 101 Ways to Combat Prejudice* starts with a pledge to which we would all adhere without hesitation: "I will speak out against anyone who mocks, seeks to intimidate or actually hurts someone of a different race, religion, ethnic group or sexual orientation." But as you read on, the 101 "Ways to Combat Prejudice" turn out to be at least ninety-three ways to normalize sodomy.

Homosexuality on the High School Campus

The Barnes and Noble booklet recommends specific actions that will help achieve the goal "at home, in your school, in the workplace, in your house of worship, in the community." To close the book on hate in your school, the booklet recommends that you "encourage representation of all students on every school board, committee, group publication, and team ... create a school calendar with all the holidays and important civil rights dates represented." (Obviously, a place for gay pride week will be found.) High school kids are encouraged to "poll your teachers about their ethnic-cultural backgrounds ... and their experiences with prejudice. Ask each to write a short paragraph on the subject that can be compiled along with their photos in a teacher 'mug book.'" The problem is there is a real opportunity to "out" and publicly denounce teachers who do not affirm a politically correct doctrine.

In this document, valid protection of the homosexual is used to promote the homosexual lifestyle, even among young, impressionable children. Under the guise of "moral neutrality," our schools have become places where traditional values may *not* be taught, and immorality *must* be. The strategy of protecting in order to promote is exemplified in two cases, one from each coast.

Former Massachusetts governor—and then US Ambassador to Canada—Paul Cellucci, set in motion at taxpayer's expense a prohomosexual annual Gay, Lesbian and Straight Education Network (GLSEN) Conference, which one observer described as a thinly disguised gay sex festival and recruitment fair. Of the 650 attendees, 400 were public school students, bused in for the occasion on taxpayer's money. One astute observer noted:

The homosexual groups backing the programs justify them on grounds of “making schools safer for gay children.” ... The *Boston Globe* gave the official spin to the conference in its Sunday edition under the headline, “Alert against threats to gay teens.” The first paragraph repeated the canard about suicide and safety in schools. The conference, said the *Globe*, was merely an attempt to overcome homophobia.⁴¹

If this were true, then why was so much attention given to explaining to students the various techniques of homosexual lovemaking? Here is the reason.

Four years later, on April 30, 2005, GLSEN sponsored an event at Brookline (Massachusetts) High School where a booklet called *Little Black Book: Queer in the 21st Century* was distributed to middle and high schools students.⁴² The book—which was made available to children as young as thirteen—contains phrases such as “You have the right to enjoy sex without shame or stigma.” This booklet glorifies the riskiest of behaviors and then suggests that the students get tested for STDs every three to six months. It contains photos of full frontal nudity of men applying condoms, sexual profanity is used throughout, and abstinence is dismissed with the comment, “But how much fun is that?” One sidebar in the book lists gay bars in the Boston area “for the discerning queer boy,” with the following annotations: *Campus/Manray Bar*: “Dancing, young guys and those who like young guys”; *Paradise Bar*: “Strippers dancing on the pool tables ... porn on the television, the old, the young, something for everyone.”⁴³

Homosexuality on the College Campus

On the college campus, voyeuristic homosexuality is raised to an art form. Consider, for example, this course description for a fall 2002 class at UC Berkeley:

QUEER CINEMA, Film 140: This course examines what performance is ... as a live event that takes place on a stage or equivalent space.... By examining queer cultures, ... we will also look at the relationships between queer audiences and the cinema.⁴⁴

At Hartford's Trinity College, mentioned above, the Gay and Lesbian Studies Department is brimming with enthusiasm. The Web site describes the difference between the college's present offerings and what was available in 1985. In 1985 there was nothing offered, but

today, the course catalogue lists nearly 50 courses—offered by no fewer than 14 different departments and programs—that are related to gay and lesbian studies. In addition, the past two years have seen the development of a handful of new courses—all heavily enrolled—that specifically focus on the manifestation of sexuality in the fields of art, culture, science, and society.⁴⁵

The progress of the prohomosexual juggernaut shows no end. Generally, I have limited my comments to the United States, but the homosexual machine is rapidly moving forward in other nations as well. In 2001 in the United Kingdom, the age of consent for homosexuals was reduced to sixteen, and the following clause added to the amendment: "A homosexual act by any person shall not be an offense if he is under the age of sixteen years and the other party has attained that age." Suggested future reforms call for legalizing gay sex in saunas, public toilets, and "cruising" areas.⁴⁶ Social commentators need no special genius to recognize that gay marriage is the defining moral issue of the twenty-first century. In spite of serious efforts, which I support, to defend traditional one man–one woman marriage,⁴⁷ state-sponsored, legalized homosexual marriage will surely put the final touches on the social destruction of biblical, creational marriage.

The Feminization of Men

In the short-lived CBS sitcom, *Some of My Best Friends*, a straight, bridge-and-tunnel guy mistakes "GWM" for "Guy With Money" in a roommate ad and unwittingly moves in with a gay man. But by the second episode, he's learned to play gay, laugh out loud at the femme friend's campy jokes, and even prance around in silky, tight workout pants. This new sitcom demonstrates that the gay makeover of the straight American male has reached prime time.⁴⁸

This process has been evident for years in big cities where gay men are rewriting the rules of what it takes to be the ideal man. Glossy magazines have noticed that straight men are looking more gay, but the influence is

more than a matter of working out, waxing, and wearing Prada. It involves a profound change in consciousness, reflected in everything from greeting gay buddies with a kiss to treating women the way other women and most gay men do. In the trendier zones of New York, LA, Miami, and Montreal, the gay sensibility is influencing receptive straights.

There is a sobering lesson here. The homosexual lobby first gains access to the media, and thus to people's living rooms and bedrooms. Through the media, it re-creates reality and begins to redefine what is "normal."⁴⁹

POSTMODERN SEX: ENDLESS PERMUTATIONS

When normal male-female sex stops being the social yardstick, and when sex is separated from its essence—its created function for marriage and childbirth—the only standard left is the free-floating desires of each individual. And postmodern sex is exactly that—the expression of various forms of gratification and fantasy but with a horrendous loss of identity. Mark Taylor, the postmodern philosopher, states, "The lawless land of erring, which is forever beyond good and evil, is the world of Dionysus, the Antichrist, who calls every wander[er] to carnival, comedy and carnality."⁵⁰

Such desires become the democratic right of the individual. No civic theory can put the brakes on our runaway sexual engine. We must accommodate more and more sexual eccentricities.⁵¹

The 1960s called for gender equality for women. Such equality must now be extended to all five sexes! The elite have enumerated them—male, female, gay, lesbian, and bisexual. (Some find as many as fourteen.) Says Charles Colson, "The gay-lesbian-transvestite crowd wants to smash gender categories and obliterate the social norms within those categories. They say gender is artificial, a mere invention of society. So, they want your school to teach that kids are free to adopt any sexual identity."⁵² Apparently they are succeeding.

An issue of the *UTNE Reader*, a chic magazine of the intellectual Left, promotes the active involvement of the Gay-Straight Alliance in schools. Specifically the Alliance wants to encourage children as young as thirteen to "come out as gays or lesbians." The argument goes that for young people, "Sexual identity can be fluid.... It's not so absolute.... This means rejecting the labels of male *and* female. If you erase those lines, then the whole thing changes."⁵³ High school students now describe themselves as "postgay,"

that is, they feel free to be anything they choose for the moment, sliding out of homosexuality into bisexuality and back as the whim occurs. Here are a few contributions to the colorful diversity now on offer.

- *Deirdre N. McCloskey.* A few years back, Deirdre was Donald N. McCloskey. Now she claims her moment in the sun: "I want the courtesy and the safety of a *whyless* treatment [that has been extended to gays] [to be] extended to gender crossers."⁵⁴
- *A fifteen-year-old boy from Massachusetts.* The nameless campaigner fought for his democratic right to attend class while wearing a dress, high heels, a wig, and a padded bra. His therapist suggested that forcing the teenager to wear boys' clothing could endanger his mental health! At a court hearing, the sensitive lesbian judge, Linda Giles, overruled the school authorities. She argued that for the school to bar the boy from class amounted to "the stifling of a person's selfhood, merely because it causes some members of the community discomfort."⁵⁵
- *A Church of England vicar.* The first vicar to undergo a sex-change operation, she returned to a warm welcome from parishioners. Ms. Stone, who was married twice and has a daughter, this time rose in the pulpit as a female priest, dressed in purple clerical robes and sporting a flashy pair of gold earrings and ruby-red lips.⁵⁶
- *Lesbian prom king.* A senior girl who claims to be the only open lesbian at the school nominated herself for king "to defy the gender bias" of the traditional contest. The principal declined to oppose the nomination, saying, "We don't want her to be discriminated against."

Savoring this new diversity, Jungian, gnostic psychologist June Singer waxes apocalyptic: "A new sexual theory is in order, because of the dissolution of the old order [which] attempted to keep sexuality under moral and rational paradigms."⁵⁷ Indeed, this deconstructed sexual landscape needs the help of religion, a "new" kind of religion, such as the one that can be espoused by The American Humanist Association. This classic bastion of old-fashioned atheism now states, without the least hint of embarrassment:

The battle for humankind's future must be waged and won in the classroom by teachers who correctly perceive their role as

the *proselytizers of a new faith*: a religion of humanity that recognizes and respects the spark of ... *divinity in every human being*. The classroom must and will become an arena of conflict between the old and the new—the rotting corpse of Christianity ... and the new faith of humanism.⁵⁸

Contemporary “humanism” now throbs with spirituality. Mikhail Gorbachev, the last leader of the Soviet empire and a pure product of the atheistic Marxist system, now preaches a certain form of religious conversion:

We need a new synthesis that incorporates ... democratic, Christian and Buddhist values, ... which affirms such moral principles as ... the sense of oneness with nature and each other ... a kind of Ten Commandments that provides a guide for human behavior ... in the next century and beyond.⁵⁹

The materialist has become a mystic, at the cost of throwing out the original Ten Commandments for a substitute version that celebrates boys in dresses, thirteen-year-old gays and lesbians, sex-changed and twice-divorced Christian ministers, and lesbian homecoming kings.

This new religion intends not only to save the planet but also to deliver a new, liberating sexuality for everyone. But first the earth must be rid of that “ol’-time religion.”

TALKING POINTS

- Pornography is often justified as a way of breaking out of the confines of “strict” morality to discover one’s true, sexually liberated, natural self. That is why, in redefining sex, pornography must be taken to the schools—to liberate our children!
- The homosexual lobby first gains access to the media, and thus to people’s living rooms and bedrooms. Through the media, it recreates reality and begins to redefine what is normal.
- When normal male-female sex stops being the social yardstick, and when sex is separated from its essence—its created function for marriage and childbirth—the only standard left is the free-floating desires of each individual.