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The Political Voice of Conservative Reform



The Fight for Traditional Marriage:

What's At Stake and Why We Must Not Lose

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CORPORATE OFFICE

PO Box 2281
Matteson, IL 60443
(708) 679-0758

E-MAIL

info@freedomsjournalmagazine.com

WEB SITE

www.freedomsjournalmagazine.com

PRESIDENT AND PUBLISHER

Eric M. Wallace, PhD

VP OF COMMUNICATIONS

Jennifer S. Wallace

EDITORIAL

David Brooks
Joan S. Wallace, PhD
John H. Wallace

COPY EDITING

Perry Drake
Cheryl Wilson

CONTRIBUTING WRITERS

David Almasi
John R. Diggs, Jr., M.D.
Aricka Flowers
Laurie Higgins
Bishop Harry R. Jackson, Jr.
Timothy F. Johnson, PhD
Rev. Ceasar LeFlore, III
Sarah McIntosh
Dan Miller
Dean Nelson
Steve Stanek
Eric M. Wallace, PhD

OP-ED ARTICLES

Ken Blackwell
Herman Cain
Bishop Council Nedd II
Star Parker

ART DEPARTMENT

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*“There can be no freedom
without equality.”*

William Monroe Trotter

TABLE OF CONTENTS

- 5** Publisher's Welcome
- 6** The Fight for Traditional Marriage by Harry R. Jackson Jr.
- 10** The High Stakes of the Marriage Debate by David Almasi
- 15** Same Sex Marriage an Oxymoron by Dr. Diggs and Ceasar LeFlore III
- 19** Video: Purpose of Marriage
- 20** Gay Marriage Timeline
- 22** Homosexual Marriage: A Cultural Calamity in the Making by Laurie Higgins
- 26** Video: Homosexuality and the Bible
- 29** Proposition Hate by Ceasar LeFlore III
- 33** Video: From Gay Activist to Child of God
- 34** History- Then and Now by Timothy Johnson, PhD
- NEWS**
- 37** **EDUCATION:** Kansas Teachers Leave State and Unions
By Sarah McIntosh
- 38** **HEALTHCARE:** GOP Senate Bill Would Prevent Rationing
By Arika Flowers
- 39** **ENVIRONMENT:** Costly Stimulus Bill Unlikely to Work, Analysts Say
By Dan Miller
- OP-EDs**
- 41** When Color Trumps Christianity By Star Parker
- 42** Enlightened Intolerance an Enemy of Democracy By Bishop Council Nedd II
- 43** Our Foundation is Crumbling by Ken Blackwell
- 44** Land of the Czars by Herman Cain

Publisher's Welcome

Welcome to this issue of Freedom's Journal magazine. Over the past few years, our nation has been embroiled in a heated debate regarding the redefining of the institution of marriage. Opponents for both sides have squared off in State legislatures, courthouses and at ballot boxes across the nation. The attempt to define marriage as a legal bond between two consenting adults, regardless of gender, has sparked a firestorm of controversy—with hope of "righteous" resolution moving further (and further) from sight. This issue, entitled *The battle for Traditional Marriage: What is at stake and why we must not lose* attempts to discuss this debate including those issues, which are commonly on the table—as well as a few, which typically are hidden under the table.

With the help of insightful articles and video, FJM seeks to expose the hidden agendas behind many of those who purport to have society's best interest in mind—but, yet propagate ideas, which are contrary to the well-being of the traditional family. Our hope is, that by examining the motives, agendas and progression of the pro-gay marriage movement, in particular—we challenge the idea that homosexuality is a condition into which a person is born; as opposed to a choice from, which one can (and should) be delivered. We believe, that gay marriage or unions are not the objective of the pro gay rights moment, at all—but are the ramblings of a well-orchestrated attempt to legitimize Gay, lesbian, bisexual and transgender (GLBT) behavior. An attempt (by all accounts) to rid our nation of the Judeo-Christian ethics and moral standards, which have undergirded our society for over 200 years; and are the very fabric from, which our founding was spun.

Finally, we pray that those who read this issue will begin to realize that a "war on culture" is indeed in progress. We have the choice to either get involved—or sit idly by on the sidelines, and do nothing. As we've admonished our readers in the past, I will say so again here. Our cause requires that "we stand for what we say we believe and that we actively engage in the political process, which represents us". With today's reality of a pro gay rights president and a very liberal court system—we must determine to be more active and aware of who is running for office and what they stand for.

Freedom's Journal Magazine has pledged to do its part in being vigilant and informative. Please share and discuss this issue with your family and friends—and believe that, together, we can bring about "change" we already believe in.

Eric M. Wallace, Ph.D.



The Fight for Traditional Marriage

By Harry R. Jackson Jr.



A hush falls on those in the chairs as they turn to see the long-anticipated entrance of the bride. They note her delight as she proceeds down the aisle to her betrothed...but this bride will not be joining with a man, but with another woman. Some in the audience are disgusted, some disappointed, some jubilant, some angered and others nonchalant. These responses reflect the reactions of Americans as they face the battle of our generation – the battle for marriage.

This article is my attempt to help you understand the history of the marriage redefinition movement and the dire consequences that it will produce in our culture. Further, I want to encourage you to take your stand to promote healthy marriages in every community of these United States. I have been actively fighting this battle alongside many others who represent the millions of people who want to preserve marriage between a man and a woman. But what is the fight that we are waging? And what do we need to do in the fray?

The goal of gay-rights activists is to gain not just equal protection under the law, which is everyone's right guaranteed by the 14th Amendment to the Constitution, but also special rights for homosexuals. It is not really about tolerance but about acceptance and legitimization of an alternative lifestyle — enforced ultimately by an act of Congress. One of the major beachheads of the gay agenda, as their literature states, is to gain “legal recognition for a wide range of relationships, households, and families, and for the children in all of those households and families, including same-sex marriage, domestic partner benefits, second-parent adoptions, and others.” These objectives are spelled out in detail on homosexual Web sites. This kind of marriage redefinition will destabilize one of the basic building blocks of our culture.

One of the popular gay newspapers in the District of Columbia, often reports candidly on the activities and objectives of the gay community. In one such report the newspaper described plans to bring gay leaders to Washington from all over the country to strategize new ways to enlist non-gay people in their cause. The article indicated that 16 national organizations were expected to participate, along with several groups that promote the homosexual agenda under the banner of “civil rights.”

The well-known homosexual activist attorney Evan Wolfson defined the purpose of the meeting by saying, “It’s really less about a meeting and more about what we are doing to enlist non-gay people and to move public opinion.” The objective, he said, was to get a million people to sign a petition which states, “I support the right of every American to marry, including gay, lesbian, bisexual, and transgender couples. I believe that marriage and other civil rights protections are essential to making all families safer and more secure.”

The Civil Rights Canard

Homosexuality has never been a civil right, and the heroes of the civil rights movement of the last century would be outraged that anyone would make such a claim. What gay activists are trying to do is to obscure what is actually involved — which is a lifestyle that is not only deadly (statistics show that gay people die at much younger ages than heterosexual counterparts) but has been forbidden by every civilized society in history — by hiding behind the legitimate banner of the civil rights movement.

The laws enacted by Congress during a century of struggle for equal rights for African Americans — from the 1860s through the 1960s — were intended to eliminate discrimination on the basis of race, not on the basis of an individual's sexual preferences. Race is a natural and inborn characteristic; it is not something we choose. Race is benign and tells us nothing about the character of the person. Homosexuality, on the other hand, is a choice. Despite the unfounded arguments of the gay community that homosexuality is determined at birth there is no science to support that argument. Every claim by sympathetic researchers, publicized in the liberal media, that science has found a “gay gene,” has been discredited and disproved.

Furthermore, every adult in this country already has the constitutional right to marry. But there are, for good and proven reasons, certain restrictions. For example, you may not marry a child, a close relative or a person who is already married to someone else. And you may not marry someone of the same sex. This is not prejudice but a sound legal precaution to protect society, the individuals involved and their potential offspring from the disabilities and suffering that would naturally ensue from such relationships.

Gay activists claim that anyone who tries to limit their right to marry is trying to impose their religion on other people. But this is another deliberate misstatement. Defining marriage as the union of a man and a woman is not something invented by the Christian Right. Even the most primitive and pagan cultures have considered sexual relations between two men or two women incomparable to the institution of marriage. Most have considered it a dangerous and immoral violation of nature. Marriage is not just a civil or religious agreement entered into by a husband and wife; it is the oldest covenant known to man, instituted by God for our own good.

The Homosexual Lobby

In the fall of 2004, I met with a group of 160 African American bishops, pastors, ministers, evangelists and other religious leaders in Washington, who came together to call on Congress to take a principled stand in defense of traditional marriage. We wanted members of Congress to make it clear that attempts by homosexual activists to revise the nation's laws and devalue this time-honored institution was not an issue of civil rights but, in fact, a slap in the face of black families.

When we spoke to members of the Congressional Black Caucus (CBC), I honestly believed that this group of African American legislators would be responsive to our point of view. We were asking them to support a federal marriage amendment to insure that marriage would be protected. We pointed out that more than 74 percent of the blacks who had been polled on the issue of same-sex marriage wanted to protect the institution of marriage as the union of one man and one woman. The CBC told us in morally condescending tones that the war in the Middle East, rising gas prices and border security were the issues they ought to be focusing on, not whether or not gays should be allowed to marry.

Further, Damien Lavera, a spokesperson for the Democratic National Committee and who deals specifically with gay and lesbian issues, spelled out the agenda of the homosexual lobby. He said the DNC's "five-point plan" for fighting state ballot initiatives

aimed at banning same-sex marriage is working. The points of this plan are aimed to turn the average American's opinion to be sympathetic toward marriage redefinition.

Despite their attempts, the overwhelming majority of Americans believe strongly that marriage is the union of one man and one woman. The only reason the issue is even being discussed is because a relatively small group of homosexual activists has gone to court, trying to find a few sympathetic judges who will listen to their arguments and, by fiat, subvert the laws of the nation. There is no way the American people would ever condone such fundamental changes in our laws if the issue ever came to a vote. But, with the aid and comfort of liberal judges in Vermont, Massachusetts, California and other places, along with the subterfuge and collaboration of the leadership of the Democratic Party, the long march of same-sex marriage proponents through the institutions of American culture is under way. But the battle is far from over.

Legislating Inequality

I agree with Bill Cosby, well-grounded grandmothers and the lion share of black ministers everywhere that family formation is the most important issue facing the black community today. That word is getting out. But just as we are about to get the message across, homosexual activists are attempting to hijack the civil rights movement and turn it into something it is not.

What it really comes down to is an attempt by homosexuals to disguise their personal lifestyle choices as a civil rights issue. The degree to which the homosexual lobby depends on subterfuge and misrepresentation was spelled out in the now-infamous words of two of the early leaders of the movement. In an article called "Overhauling Straight America," published in a homosexual magazine, they said:

You can forget about trying to persuade the masses that homosexuality is a good thing. But if only you can get them to

think that it is just another thing with a shrug of their shoulders, then your battle for legal and social rights is virtually won.

Their goal then and now is to enforce acceptance and legitimization of their lifestyle, and to vilify and stigmatize anyone who dares to stand in their way. The article goes on to describe several tactics that homosexuals can use to change public opinion. The suggestions include:

1. Talking about gays and gayness as loudly and as often as possible
2. Portraying gays as victims, not as aggressive challengers
3. Giving protectors a just cause
4. Making gays look good
5. Making the “victimizers” look bad.

To make those who object to the homosexual lifestyle look bad, they said, homosexuals were to use words, images and slurs comparing their opponents to Nazis, Klan members and “ignorant homophobes.” The object wasn’t to convince or persuade but to destroy their opponents by linking them to racists and “rightwing crazies.” If that sounds like all-out war that is exactly what it is.

An Open Assault of Society

In every nation where same-sex unions have received comparable status to heterosexual marriage, rapid destabilization of the entire institution of marriage has been an unintended consequence. Studies by Dr. Stanley Kurtz and others show the unfortunate results of this devaluation of marriage: dramatic increases in out-of-wedlock births, long-term singleness, etc. Redefining marriage redefines family; the redefinition of family changes the definition of parenting; the definition of parenting alters the dynamics of education. Already in certain places in this country, 8-year-olds are required to read *Heather Has Two Mommies* or learn about the prince and the prince who grow up to be the king and the king. These types of books dangerously woo our children into making premature declarations about their personal sexuality.

There are numerous studies which prove that boys and

girls are deeply affected positively in both biological and psychological ways by the presence of both a mother and a father in their home. From a significant decrease in behavioral problems to a measurable increase in cognitive ability and psychological stability, children who are raised in a traditional family become better people and better citizens.

What Can We Do?

Here are some ways that every person can make a difference in the battle for marriage.

1. Become a part of the grassroots mobilization and education effort. Informing voters has demonstrated an incredible rate of return. In 29 states, voters have reaffirmed their support for traditional marriage, rejecting the legalization of gay marriage.
2. Do not be duped by the propaganda of the radical gay movement. Supporters of same-sex marriage have recently purported that religions should not be forced to solemnize any marriages that are inconsistent with their faith, but that the state should grant civil marriages to all in the name of “marriage equality.” Yet, if same-sex marriage becomes the “law of the land,” ministers will not be able to refuse performing these marriages without risking losing their tax-exempt status.
3. Act now! The District of Columbia’s City Council recently passed a measure to acknowledge same-sex marriages performed in other states. This legislation is coming up for approval in the U.S. Congress and can set a precedent for the entire nation. Register your objection by sending a copy of this article to five friends, including your pastor. Let your Congressmen know that you support the DC Defense of Marriage Act (DOMA).

Because gay activists have succeeded in making marriage a political issue, we are being told to simply accept same-sex marriage, as in the words of San Francisco Mayor Gavin Newsom, “Whether you like it or not.” We cannot assume that our elected officials will simply do the right thing. We must let our voice be heard...loud and clear...now!

Harry R. Jackson Jr serves as the senior pastor at Hope Christian Church in Beltsville, Maryland. He is also a weekly columnist on Townhall.com, a conservative website.



The High Stakes of the Marriage Debate

By David Almasi

A lot of people claim to be agnostic on the issue of gay marriage. They say they don't have a problem with gays marrying because they don't want to deny homosexuals the freedom to love in the same manner as heterosexuals.

But, as Tina Turner sings, "What's love got to do with it?" Love is not all that's at stake in the gay marriage debate, and it may not even really be at the core of the issue.

What lies in the balance is the definition of what marriage truly is. Those fueling the gay marriage movement seem to want more than to simply acquire the same benefits as heterosexual couples. In pressing their cause, they also seem willing to risk destroying the institution altogether.

Or is that the whole point?

Before any legitimate debate begins, it must first be established and understood that America today for homosexual couples is not the same as it was for interracial couples in the days before *Loving v. Virginia* overturned Virginia's Racial Integrity Act of 1924. Sodomy laws are either repealed or largely overlooked when it comes to homosexual activity. Last year's Best Actor Academy Award was given for the portrayal of a gay activist.

People accept gays as their friends, neighbors and co-workers with relative ease, especially when compared with our nation's Jim Crow past.

In short, the parallels of gays today cannot be compared to blacks in the pre-Civil Rights Era. Nor can a lifestyle decision (the American Psychological Association recently backed away from its prior embrace of the notion that homosexuality is a genetic trait) be compared to something as basic as skin color. It's apple and oranges.

Nonetheless, gay activists consider obtaining the ability to marry as a civil rights issue. Those who oppose it are labeled as hateful bigots.

What gay marriage proponents overlook is the tolerance — both offered and enforced — now shown

to homosexuals and their relationships. "Hate crimes" laws often protect homosexuals against discrimination in the workplace, in seeking housing and other facets of public life to the degree that it elicits complaints from some that such laws elevate homosexuals to a special, protected class.

There are also civil unions available in many places that legally recognize gay relationships. Adoptions of children are similarly allowed.

It is within this context that conservatives may actually find common ground with homosexual activists. Conservatives are naturally strong defenders of private property rights. One argument cited by rank-and-file supporters of gay marriage is that they want people to have the ability to visit their partner in a hospital should they fall ill or be legally protected in a will should a partner die (these can be problems in instances of a combative family relationship).

Providing a legal bedrock for a relationship — as is offered by civil unions — would give homosexual couples much, if not all, of the legal security necessary to protect their property and interests while not offending the morality of social and religious conservatives and other Americans who may also happen to oppose homosexual marriage.

But what gay marriage advocates want is equal spots at the table. Homosexual couples see heterosexuals are married, and they demand that for themselves. It's not a rational need as much as it is an abject demand.

And this demand might ultimately lead to the destruction of marriage itself.

In the June 1, 2009 Weekly Standard, Sam Schulman pointed out: "Gay marriage is not so much wrong as unnecessary. But if it comes about, it will not be gay marriage that causes the harm I fear, as what will succeed its inevitable failure."

Schulman pointed out that there is a difference between the idyllic vision of marriage based on romance as opposed to the obligations that have traditionally been the bedrock of traditional marriage. Schulman wrote:

The relationship between a same-sex couple, though it involves the enviable

joy of living forever with one's soulmate, loyalty, fidelity, warmth, a happy home, shopping and parenting, is not the same as marriage between a man and a woman, though they enjoy exactly the same cozy virtues. These qualities are awfully nice, but they are emphatically not what marriage fosters, and, even when they do exist, are only a small part of why marriage evolved and what it does...

The fact is that marriage is part of a much larger institution, which defines the particular shape and character of marriage: the kinship system.

While some aspects of this kinship system are rooted in old, outdated situations, they are nonetheless important to consider when thinking of the overall concept of marriage. Schulman's four most important aspects of this kinship system are that marriage:

- protects females from abuse by creating a protected relationship.
- creates a selective group of people who may marry, making practices such as incest and polygamy taboo.
- makes once-illicit sexual acts acceptable, ensuring the propagation of the species.
- defines adulthood.

While we obviously no longer live in a society that systematically treats women as possessions or enforces chastity, Schulman's assertions do show the working relationship that cemented the bonds of traditional marriage through the centuries. Schulman notes that homosexual relationships cannot stand up to this scrutiny, pointing out:

Sooner rather than later, the substantial differences between marriage and gay marriage will cause gay marriage, as a meaningful and popular institution, to fail on its own terms. Since gay relationships exist perfectly well outside the kinship system, to assume the burdens of marriage — the legal

formalities, the duty of fidelity (which is no easier for gays than it is for straights), the slavishly imitative wedding ritual — will come to seem a nuisance. People in gay marriages will discover that mimicking the cozy bits of romantic heterosexual marriage does not make relationships stronger; romantic partners more loving, faithful, or sexy; domestic life more serene or exciting. They will discover that it is not the wedding vow that maintains marriages, but the force of the kinship system. Kinship imposes duties, penalties and retribution that champagne toasts, self-designed wedding rings and thousands of dollars worth of flowers are powerless to effect.

In much of the Western world, the notion of romantic marriage has already begun to supplant marital obligation. The result has been skyrocketing divorce rates and broken families in recent generations. When traditional marriage and homosexual marriage are on the same level, and should those homosexual marriages fail as Schulman predicts, won't this have a devastating affect on the institution as a whole?

Furthermore, once Pandora's box is opened, where will the line be drawn? What's stopping the acceptance of polygamy, bestiality, incest or pedophilia? What's stopping society from not ditching the institution of marriage altogether in the face of such widespread failure?

It's this slippery slope that the acceptance of homosexual marriage creates that is the biggest threat to marriage in general. Consciously or not, people do realize this. It's politics, however, that seems to be driving the process at this point.

Six states — Connecticut, Iowa, Maine, Massachusetts, Vermont and New Hampshire—allow homosexual marriage or have passed laws that will soon allow it. The District of Columbia recognizes gay marriages performed elsewhere.

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Same Sex Marriage: an Oxymoron

by Dr. John R. Diggs, Jr. M.D.
Reverend Ceasar I. LeFlore III

Our country is currently embroiled in a heated discussion about marriage, which in the long run could turn out to be a good thing for us.

Marriage is good. People should desire to be married for their own good; and for the good of society at large. It's in marriage we realize all the essentials for building and maintaining a healthy civilization. Marriage between a man and a woman is vitally important and it deserves our best efforts on all levels of government and society to value and protect it.

The model building block of a nation is the family. One of the primary purposes of government is to protect that which is foundationally important to our common good. Unfortunately, the political leaders currently in control of Washington D.C. have taken positions on the subject of marriage, and so-called 'same-sex marriage' that ei-

ther don't take the notion of protection seriously or are positively destructive to our most essential institution, the family.

In kitchen table conversations about family, we mistakenly skip the first agenda item to meaningful discussion – that is to define our terms. Certainly, there have been political efforts to redefine family to mean any loose association of individuals experiencing what they define as love. However, the 'natural family' defies political redefinition and precedes judicial interference.

Widespread biblical illiteracy on the topics of sex and marriage compel these authors to define our terms prior to reviewing the positions of those who advocate for the new paradigm of same-sex marriage, as well as those who seek to resist what they perceive as threats to the integrity of marriage from same-sex marriage. Also, to the chagrin of some, we want to establish God as our primary source of our understanding of the purposes and practices of marriage so that our discussion can develop against an immutable objective measure that defies political preferences and one that has withstood the testing of time and proven itself throughout the annals of human history.

The natural family consists of man, woman and the children they produce. The family is not a political or sociological construct but a natural structure defined and imbued with natural law. Family is an institution first endowed by God, then written on the heart of man and demonstrated worldwide.

Jesus is quoting Genesis when he says, "Have you not read that He who made them at the beginning 'made them male and female,' "and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'?" (Matthew 19:4)

The "one flesh" definition reflects biological reality and anthropological observation. Marriage is the mating of opposites and complements, not identicals and duplicates. Man and woman complement each other physically, spiritually and in personality. The obvious differences between them are necessary for men and women to become one. Our basic anatomical and emotional design allows us to plug into and complete each other according to a brilliantly designed construct for human reproduction and development.

Every child is the genetic mixture of only one man and only one woman. And each child is a 50/50 mixture of each parent, even if she predominately resembles one parent. Twenty-three chromosomes from each parent contribute to the forty-six chromosomes that constitute a human being.

Every society throughout recorded history has followed this family pattern. It is not because the ancients had an understanding of the human genome and the scientific details of reproduction. It is simply because this is the biologic reality and the innate drive of humanity – natural law.

The marital aberrations of seldom-encountered polygamy and the even more rare polyandry do not negate but confirm the natural family.

...for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

Matthew 5: 45

As a God-given institution, marriage is good. Sociologists confirm what your grandmother could have told you. Married people have more money, better education, better health and contrary to pop culture, more frequent and satisfying sex. Much of the research is compiled in the book "*The Case for Marriage*."

Christian marriage is even better, creating the environment for raising godly children. However, the benefits of marriage fall on the just and unjust alike. Those who support same-sex marriage would ask, 'would it not be good to raise the sun of marriage on all?' The next logical question then should be, 'Who is all?' Children? Those already married? Animals? Multiple people at once? Who, besides God, gets to make that decision?

Along comes modern man and his hubris. Having accomplished amazing cataloguing in "The Human Genome Project," having done in vitro fertilization and transplanted organs, we now think ourselves wiser than God. Because we can manipulate the building blocks of life we've come to think of ourselves as the authors of life, even the new reformers of God's institution.

The latest attempt at marital redefinition is "same-sex

marriage.” Unlike polygamy, polyandry and serial marriages, same-sex marriage literally obliterates the concept of marriage.

The term “same-sex marriage” is an oxymoron, an internal contradiction, an impossibility. It makes as much sense as saying ‘square circle.’ Sure, the words ‘square’ and ‘circle’ can stand next to each other – but not complement each other. As soon as a square gets any roundness it is no longer a square; as soon as any corner sprouts from a circle, it is no longer a circle.

Since marriage forms, worldwide, throughout recorded time, on the basis of biological reality, natural law – same-sex marriage is natural illegitimacy, biological nonsense, dissonance, fantasy and self-destruction.

Why is anybody entertaining or endorsing nonsense? The answer is found in the psychology of gender identity disturbance and in the words of the Apostle Paul.

Most same-sex attraction arises out of failed relationship with the same-sex parent. Characteristic of persons with these attractions is an inordinate need for affirmation. Currently, the political goal of activists with same-sex attractions is legal marriage. It is not because large numbers of “homosexuals” want to marry but rather they feel it will give them society-wide affirmation. What they seek to affirm is nothing less than their open rebellion against God. What are they rebelling against – the knowledge of God as Lord of all:

...because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. (Romans 1:19-21)

Promotion of same-sex sexual relationships denies God’s invisible attributes of communion, maleness and femaleness, and His power to design the pinnacle of creation, man, to mate only with opposites. The two be-

come one flesh only through one man and one woman. God, in giving us limited free will, allows this rebellion, with a price:

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. (Romans 1:26-27)

Note: it is against nature that these actions occur. People practicing homosex will tell you that they seek affirmation of who they are. Truthfully, it is not who they are but what they do. Even in 2009, no one has identified a biological or anatomical determinate of homosexual practice.

Prior to the late 20th century, persons practicing homosexuality understood that homosex was what they were attracted to, not who they were. The idea of central identity as homosexual was a political calculation designed to take advantage of civil rights laws for persons discriminated against on the basis of immutable, unchangeable characteristics.

So-called homosexuals have demonstrated remarkable public changeability. Anne Heche, former consort of Ellen Degeneres, married a man. James McGreevey, former governor of New Jersey, married two women, fathered two children, then told the nation that he was ‘gay.’ Clearly, homosexual activity is not an immutable, unchangeable characteristic but an activity.

Humanity has demonstrated an endless ability to worship the creature rather than the creator, some of it through sexual perversions; homosex is just one of many, like pedophilia, necrophilia and bestiality.

People without homosexual inclinations support the homosexual movement for two reasons – misdirected sentimentality and to cheer on their own rebellion against God.

***...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 1:32)***

They seek to justify their premarital and extramarital sexual experiences and their abortions (denying that God is the author of life). In their minds they think, compared to sodomites, I'm not so bad.

So our terms are defined as follows:

1. Marriage is the God-ordained union of one man with one woman.
2. Family is the union of one man and one woman and the children they sire
3. Homosex is what some people do, not who they are.

Today there is a major effort in America, being led from our highest echelons of social and political power, to invalidate these definitions and the authority of their author (God), and to establish a new model and affirm it through the clout of a new authority figure.

During his presidential campaign Barack Obama promised gays and lesbians that he would destroy the Defense of Marriage Act from the Bush years and said the following:

“I'm running for President to build an America that lives up to our founding promise of equality for all – a promise that extends to our gay brothers and sisters. It's wrong to have millions of Americans living as second-class citizens in this nation. And I ask for your support in this election so that together we can bring about real change for all LGBT Americans.”

Mr. Obama erroneously condones lesbian, gay, bisexual, transgender as biological realities and immutable characteristics. They are none of these things. As already described, homosex is what people do, not who they are. The decision to behave otherwise is well documented – mutability, not immutability. Transgenderism is another fantastic creation – one variation being a female brain trapped inside a male body. A man who

has sex reassignment procedures, surgery to implant fake breasts and amputate his genitals, is not suddenly a woman but a mutilated man. His genes scream ‘man!’

Second, Obama claims unethical discrimination. His conclusion belies the studies that find self-described homosexuals with higher income and more formal education than average. This is not living a second-class life. Furthermore, discrimination on the basis of behavior is something that each of us legitimately practices on a daily basis. We don't hire drunks to drive our children to school, thieves to run banks or elect people of poor character to public office. OK, maybe the last one is not a good example. The point is that character is a valid basis for discrimination while immutable, unchangeable characteristics, by and large, are not.

Third, as in our definitions, marriage is a union. People of the same sex can never unify. Can they have sex? Yes. Can they unify? No – not in the physical nor genetic nor complementary senses.

By his position statement, President Obama while wearing a Christian label on his sleeve, rejects Jesus' definition of humanity as being male and female, encourages unseemly behavior thereby rejecting the knowledge of God as Lord and rebels against the institution of marriage as defined by scripture and conscripted by biology.

In North America, no one is thrown in jail for advocating homosexual behavior. On the other hand, as we watch the ascendancy of homosexuality here and in other Western nations, criticism and resistance to homosex is being punished by government through criminal and financial sanctions.

Unavoidably, as sure as the rain will fall, violating God's word leads to less freedom, not more.

Dr. Diggs is a board certified Internist in the full-time practice of medicine in Western Massachusetts. He periodically travels for speaking engagements involving public health issues, the sanctity of life, the STD epidemic, and fundraising for pregnancy care centers.

The Purpose of Marriage

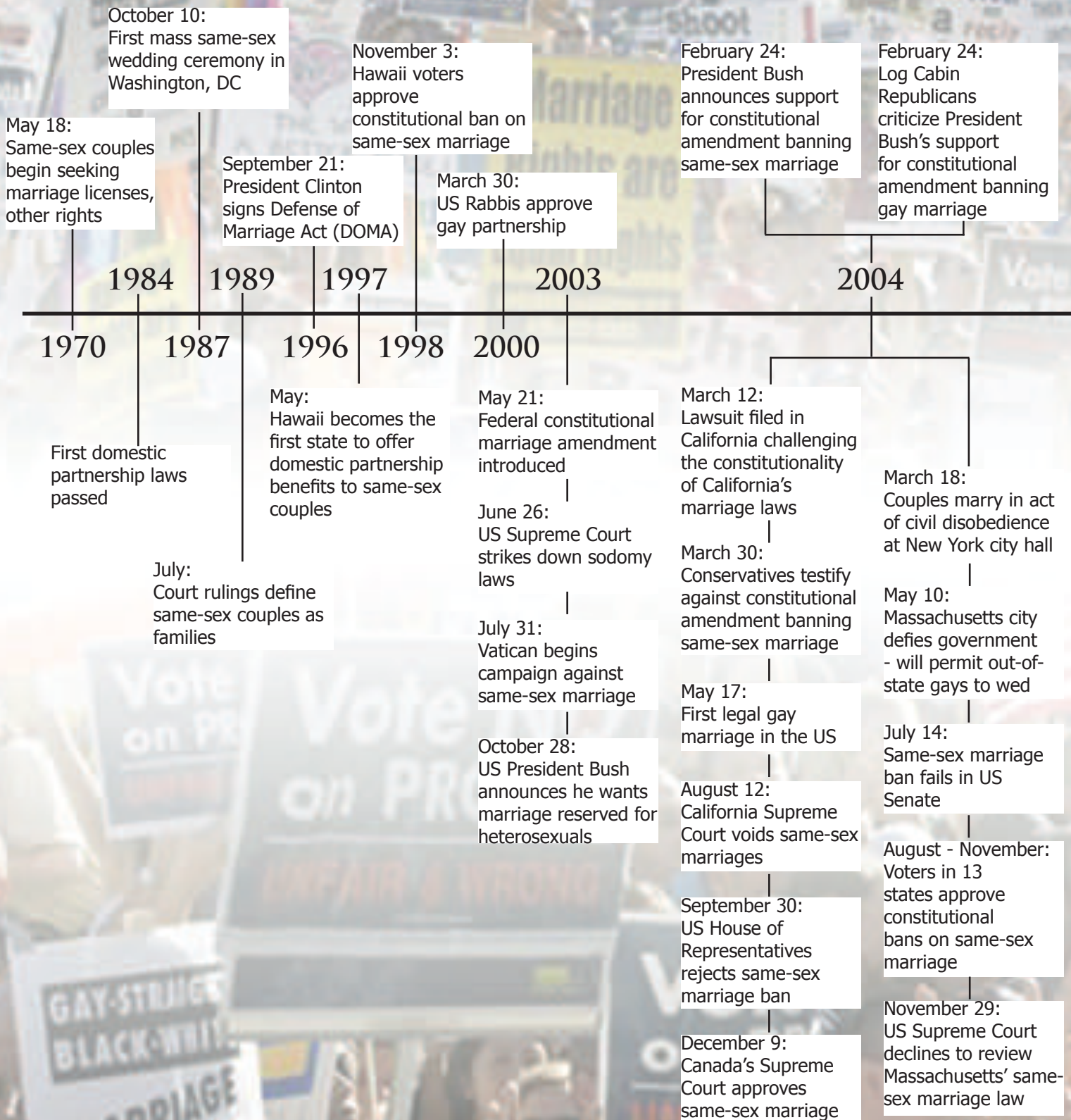


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BILL MAIER

GAY MARRIAGE



GAY MARRIAGE TIMELINE

March 14:
Judge rules
California same-
sex marriage ban is
unconstitutional

February 4:
State judge rules that
New York ban on
same-sex marriage is
illegal

May 15:
California Supreme
Court overturns ban
on gay marriage

November 4:
California, Florida,
and Arizona
voters approve a
constitutional ban on
same-sex marriages

2005

2006

2008

2009

April 14:
Oregon court voids
same-sex marriage
licenses

June 30:
Spain legalizes same-
sex marriage

July 20:
Canada legalizes
same-sex marriage

September 6:
California legislature
first in US to approve
gay marriage
legalization

May 13:
US judge rejects
Nebraska ban on
same-sex marriage

July 4:
United Church of
Christ backs same-
sex marriage

August:
California Supreme
Court establishes co-
parenting rights for
same-sex couples

September 29:
California
Governor Arnold
Schwarzenegger
vetoes bill to legalize
same-sex marriage

July 18:
House rejects
constitutional
amendment to ban
gay marriage

November 7:
Voters in seven
states approve
constitutional ban on
same-sex marriage

April 3:
Iowa Supreme Court
overturns ban on gay
marriage

April 7:
Vermont legislature
legalizes same-sex
marriages

May 6:
Maine Governor signs
bill legalizing same-
sex marriages

June 3:
New Hampshire
legalizes same-sex
marriages

Sept 1:
Vermont legalizes
same-sex marriages

HOMOSEXUAL “MARRIAGE”: A CULTURAL CALAMITY IN THE MAKING

By Laurie Higgins



Has anyone stopped to think about why the government is involved in marriage? Some clarity on this issue may prevent the culture-destroying institutionalization of same-sex civil unions and their inevitable successor, same-sex “marriage.” Both clarity and courage will be necessary.

Many believe that marriage is a private institution centrally concerned with sexual attraction and love. Quite the contrary, marriage is a public, cultural institution centrally concerned with securing the bond between children and the biological parents who produced them. That, at least, is the government’s concern with marriage.

As David Blankenhorn writes in *The Future of Marriage*, “In all or nearly all human societies, marriage is socially approved sexual intercourse between a woman and a man, conceived both as a personal relationship and as an institution, primarily such that any children resulting from the union are—and are understood to be—emotionally,

morally, practically and legally affiliated with both of the parents.”

The fact that marriage is inextricably bound up in contractual obligations, often pertaining to financial matters, reflects the government’s interest in protecting and preserving the natural family. The government has no legitimate interest in whether marital partners love each other. If the sole purpose of marriage were to publicly recognize, institutionalize or solemnize sexual attraction and/or emotional affiliation, the government would have no business being involved with marriage at all. If society is going to regain a proper understanding of marriage, citizens must be disabused of the notion that the government’s involvement in marriage has anything to do with sanctioning love.

The government seeks to support that institution that best serves the needs of the state. Our government, which reflects the collective wisdom and will of its citizenry, has rightly determined that the institution that best serves the needs of a healthy society is that which best serves the needs of children who are essential to the future success of any nation. And what best serves the needs of children is to be raised, when possible, by their biological parents.

Tradition, sociology, biology, psychology and, yes, religion have held that both men and women are crucial to the fulfillment of children’s needs. The importance of both sexes points to their fundamental differences, which even homosexuals acknowledge when they express a preference for their own gender. Since there is almost universal agreement that men and women are fundamentally different, heterosexual unions must be of a different character than homosexual unions. And throughout history, societies have embodied in law the belief that heterosexual unions contribute something essential to civic health unmatched by homosexual unions. Even the tragic fact that homosexual couples are procuring children via ethically dubious means should not compel the state to redefine the institution of marriage to accommodate this perverse reality.

Furthermore, if we accept as true the erroneous claim that government is involved in marriage in order to publicly sanction love and that government-sanctioned marriage is only peripherally or incidentally concerned with procreation and child-rearing, then there is no justification for prohibiting incestuous or plural marriages.

Many on both sides of the political spectrum propose civil unions as a worthy compromise. There are, however, two critical problems with supporting civil unions. First, there is no reason for the government to provide institutional recognition to same-sex civil unions since they contribute nothing beneficial to the common good. Do not misunderstand that statement: I did not say that those who self-identify as homosexual contribute nothing beneficial to the common good. They unequivocally do. Rather, homosexual unions per se are destructive to the common good.

Second, homosexuals will not for very long accept this compromise. Anyone who’s paying attention knows that homosexual activists have no intention of settling for civil unions. It’s merely a steppingstone on their relentless, illegitimate quest to have their profoundly disordered relationships accorded the moral legitimacy that comes with marriage. But in the meantime, while homosexual activists await the further clouding of the minds and hearts of Americans and the weakening of their collective will, activists will make do with “civil unions.”

Many proponents of same-sex marriage argue that maintaining sexual complementarity as an essential criterion for marriage represents the imposition of faith practices, and therefore represents a violation of the First Amendment.

My understanding, however, is that the Establishment Clause of the First Amendment was intended to prevent the establishment of a state religion, not to prevent religious values from informing political decisions. What would supporters of the view that religious values may not shape political decisions, make of the words of Reverend Martin Luther King Jr. in “Letter From A Birmingham Jail”:

How does one determine whether a law is just or unjust? A just law is a man made code that squares with the moral law or the law of God.

...

I have watched many churches commit themselves to a completely other worldly religion which makes a strange, non-biblical distinction between body and soul, between the sacred and the secular.

...

There was a time when the church was very powerful in the time when the early Christians rejoiced at being deemed worthy to suffer for what they believed. In those days the church was not merely a thermometer that recorded the ideas and principles of popular opinion; it was a thermostat that transformed the mores of society.

Since people from many religious faiths and no religious faith have long agreed upon the essential place of sexual complementarity in the nurturance of the next generation, laws that reflect those convictions hardly seem a violation of the Establishment Clause. It is no more unconstitutional for people whose faith teaches that homosexual behavior is immoral to oppose homosexual marriage than it is for people whose faith affirms homosexual behavior to support homosexual marriage.

The other canard leveled at opponents of same-sex marriage is that their views embody discrimination. This claim is based on the absurd, offensive and increasingly discredited analogy between race and homosexuality. As the American Psychiatric Association recently admitted:

“There is no consensus among scientists about the exact reasons that an individual develops a heterosexual, bisexual, gay, or lesbian orientation. Although much research has examined the possible genetic, hormonal, developmental, social and cultural influences on sexual orientation, no findings have emerged that permit scientists to conclude that sexual orientation is determined by any particular factor or factors.”

In fact, even “queer theory,” which emerges from the homosexual community, denies that sexual orientation is inherent and immutable.

Also emerging from the fallacious proposition that race and sexual desire are ontologically equivalent is the claim that prohibitions against same-sex marriage violate the civil rights of those who want to marry someone of the same sex. Access to marriage, however, is not an absolute civil right. Our civil rights are very specific rights that are accorded to individuals because of their status as humans. These rights are based on universal characteristics, not on feelings, desires, “orientations”

or volitional conduct.

Every individual who fulfills the requirements or conditions that society has deemed essential to the institution of marriage has equal access to marriage. What homosexuals are actually demanding is that they be permitted to redefine marriage—to eliminate one of the criteria that society views as central to marriage: sexual complementarity.

Similarly, polyamorous people who love more than one person would like to redefine marriage by eliminating the criterion of numbers of partners. And incestuous couples would like to redefine marriage by eliminating the criterion regarding close blood kinship. And those who believe they are in love with minors would like to eliminate the criterion of minimum age. None of these groups of people are being denied their civil rights even though they cannot get married. They are being prevented from unilaterally redefining marriage, which is a public institution that affects the common good.

Some same-sex marriage proponents attempt to make the case that laws that prohibit same-sex marriage are equivalent to anti-miscegenation laws. That is a specious argument because it is based once again on the equally specious assumption that “sexual orientation” is equivalent to race.

Laws banning interracial marriages were based on the erroneous belief that whites and blacks are by nature different, when, in fact, whites and blacks are not by nature different. Laws that permit only heterosexual marriages are based on the true belief that men and women are by nature different. Therefore, it is not only permissible, but essential that laws that regulate marriage take into account the very real differences between men and women.

Thomas Sowell explains, “The argument that current marriage laws ‘discriminate’ against homosexuals confuses discrimination against people with making distinctions among different kinds of behavior. All laws distinguish among different kinds of behavior.”

Sowell further explains that a black man who wants to marry a white woman is seeking to do the same action that a white man who wants to marry a white woman seeks to do. A law that prohibits an interracial marriage is wrong because it is based on who the person is, not

on what he seeks to do.

But, if a man wants to marry a man, he is seeking to do an entirely different action from that which a man who wants to marry a woman seeks to do. A law that prohibits homosexual marriage is legitimate because it is based not on who the person is but rather on what he seeks to do. Any man may engage in the act of marrying a woman (if she is of age and not closely related by blood).

Another problem with legalized same-sex marriage and civil unions is that they will impact public education. Legalized same-sex marriage and civil unions will provide homosexual couples the legal support necessary to compel schools to include families led by homosexuals whenever teachers address issues touching on family life.

We are all aware that our relativistic or nihilistic contemporary American life includes the tragic phenomena of children being raised in deliberately fatherless or motherless homes led by homosexuals. But the sad fact that a foolish society is allowing homosexual couples to acquire children through illegitimate means does not and should not compel publicly funded schools to teach all children about homosexual unions.

Knowing that many still view homosexual unions as profoundly immoral, teachers now have the freedom to omit them from discussions, which is a freedom particularly important in elementary schools. The legalization of civil unions, however, will seriously undermine public school teachers' freedom to omit discussions of homosexual unions from discussions of family life and family structures.

But society's death march will not end there. Once we have homosexual marriage, plural marriage is not far behind. The arguments used to justify homosexual marriage are the very same arguments polyamorists will use and, in fact, are using already. After Maine legalized same-sex marriage, a pro-polygamy Web site wrote the following:

On May 6, 2009, the State of Maine became the fifth U.S. State to codify the legal construct of "same sex marriage." Supporters labeled the passage of the new law as a "civil rights victory," a matter of "fairness and equality"

for "all" as well as "equal protection under the law." . . . But the Act, itself, very specifically does "discriminate" - against consenting adult polygamists.

The move to legalize civil unions is a subterfuge to inch society closer to redefining marriage. No homosexual activist worth his salt intends to settle for the "compromise" of civil unions. Their short-term goal is to get civil unions legalized and then wait a year or two.

Wait for the entertainment industry to propagate enough titillating images of homosexuality and enough disdainful images of conservatives to transform the moral convictions of the unthinking masses.

Wait for the homosexual activist organizations and bloggers to spew more deceitful, venomous hatred about conservatives in their unholy quest to intimidate and humiliate them into silence.

Wait for public school "educators" to use more public resources to inculcate children with arguable ideas about homosexuality while censoring all material written by conservative scholars.

Wait for the mainstream media to work its propagandistic magic.

If we hope to preserve the only true definition of marriage, the one that reflects objective reality and ensures the future of any society, and if we hope to protect our children from exposure to ideas and images that will undermine truth, we must vigorously and boldly oppose the legalization of same-sex unions.

Laura Higgins is the Director of the Division of School Advocacy Illinois Family Institute

Homosexuality and the Bible



click to watch

ROBERT GAGNON



Traditional Marriage

By Dean Nelson

Recently, I attended my cousin's wedding: a traditional ceremony held at Antioch Baptist Church in Northeast Washington, DC. As my son and I sat in the packed sanctuary, I was reminded of the 2006 Washington Post article by Joy Jones entitled "Marriage is for White People." The title of course came from the statement of a young black student in the district whose observation reflected the sad reality that blacks are now the least likely to marry of any ethnic group in our nation. The ceremony we were attending has unfortunately become the exception and not the rule.

It was not always this way. Sociologist Andrew Cherlin notes between 1890 and 1950 black women in their early twenties were significantly more likely to be married than white women, and as late as the 1960s, over 70% of black children were still born to a married father and mother. The decline has not been without consequences: the rise in crime, drug use and high school dropout rates in the black community can be directly tied to the absence of black fathers in the home. According to the 2000 Census, blacks who stay married have an earning power nearly equal to that of whites. Instead of poverty causing the social problems in the black community, it is becoming increasingly clear that the weakening of the black family is what is holding so many back in an era of unprecedented opportunity.

Some would argue that the decline of traditional marriage has nothing to do with the gradual redefinition of marriage in our society, most recently in the decision of the Washington, DC city council to recognize gay marriages performed in other states. After all, what does the government recognition of same sex unions have to do with whether two young people decide to “jump the broom”? An examination of other countries which have similarly changed their legal definitions of marriage and civil unions should caution us about the road we are on. In the Scandinavian countries which recognized “registered partnerships” in the 1990s, the out of wedlock birthrate has risen to over 80% for first children. When marriage means everything, it means nothing.

Of course the movement to redefine marriage is all the more relevant to the black community because its proponents claim that gays and lesbians are experiencing discrimination comparable to that which black Americans experienced during segregation. Leaving slavery out of the discussion, of course no gay American has ever been denied the right to vote, to run for office, to attend particular schools or drink from a particular public water fountain. Many of the rights (next of kin, power of attorney, hospital visitation) that gay couples claim to want can be obtained without marriage.

There have always been restrictions on who can marry whom. You cannot marry a close blood relative, a thirteen year old child, someone who is already married or two or three other people. Just as FAA regulations rightly discriminate against who can fly an airplane, so marriage law discriminates against which combinations of adults can constitute a legal family.

Family is far more than just a random collection of people with warm feelings for one another; it is the basic building block of society. Mothers and fathers perform the vital functions of caring for and training children to eventually take their place as responsible adult citizens. Civil rights leader Walter Fauntroy explains his rejection of gay marriage this way: “In my well-considered view, it is neither logical nor fair to reward citizens with financial benefits when they cannot perform the tasks for which the benefits are given.”

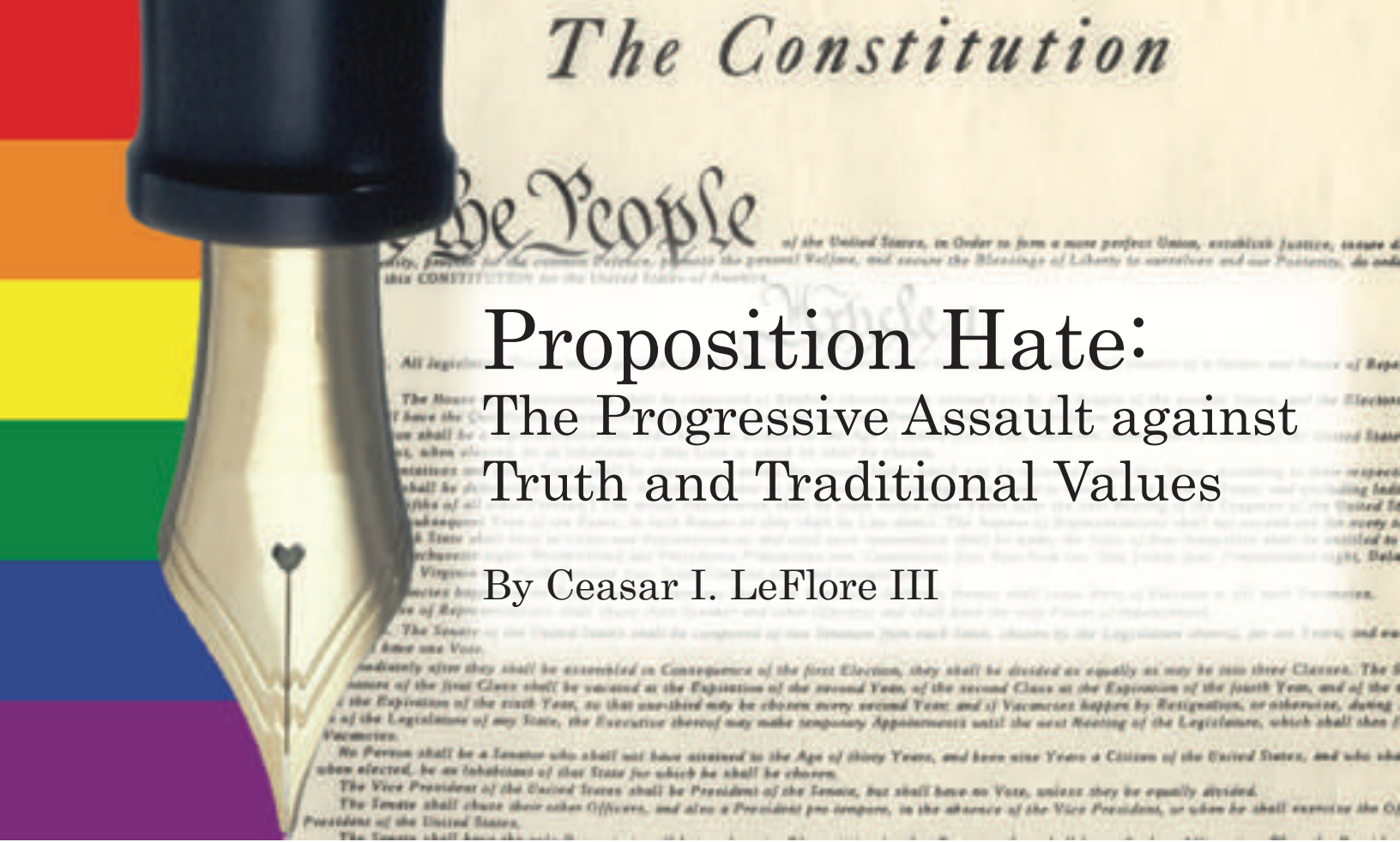
Perhaps the most overlooked danger of the legal redefinition of marriage is the threat to conscience and religious liberty. If gay marriage becomes the law of the land, school systems will be required to teach that it

is equal in value and substance to traditional marriage. Families who believe differently will find themselves fighting to exempt their children from such teachings. In 2005, David Parker, a parent of a six year old boy, objected to the Lexington Elementary School teaching his son that homosexual families were the same as traditional families. Parker was arrested and put in jail for trying to prevent his son from being exposed to such teachings. After several court appearances the school backed down and dropped the charges against him.

Parents are not the only ones who need to be concerned. Private businesses have already been penalized for not recognizing same sex marriage. In New Jersey, a Methodist run camp ground lost its tax exempt status because it failed to allow a gay wedding to take place on its property. Similarly, in New Mexico a self-employed photographer was sued for declining a job photographing a same-sex marriage ceremony. The gentleman was required to pay legal cost of thousands of dollars simply because he did not approve of homosexual marriage. A nationwide legal acceptance of homosexual unions will only increase such harassment of individuals, churches and businesses who do not want to affirm such unions.

Support for traditional marriage remains at over 56% according to a 2008 Gallup poll. Most Americans understand that strong marriages and families are the irreplaceable foundation for a strong society. However, we must first keep our own marriages healthy and intact, teaching our children to do the same and showing our communities what strong families look like. We must support policies and elect politicians who are courageous enough to protect traditional marriage’s special status in our legal code. We must stay dedicated to fighting any political scheme to undermine this most sacred and fundamental institution.

Dean Nelson is the Executive Director for The Network of Politically Active Christians (NPAC).



The Constitution

We the People

Proposition Hate: The Progressive Assault against Truth and Traditional Values

By Ceasar I. LeFlore III

Here's a serious question for you: How can you tell that our nation may have become just about too sick to be healed? The simple answer would be, "just look at California." However, lately I am seeing many troubling signs throughout our nation that suggest that we may be well along the road to losing all vital signs that indicate moral and spiritual health in America. We're firmly on the precipice of a complete and devastating moral collapse.

Again, how can we tell that we may be losing our grip on our ethical sanity? It's when people, especially those in positions of power in government and media, begin classifying citizens who articulate conservative, Judeo/Christian values concerning social and political issues as being dangerous purveyors of hate speech and as those who should be marginalized and feared.

It's when good people who are committed to traditional Biblical/Conservative values become so afraid of the personal backlash from those who refuse to tolerate them that they relinquish their public pursuit of their own advancement in order to simply get along with those who reject truth and seem to have the loudest and harshest voices.

These patterns reflect a hateful sickness disguised as love that is spreading like a cancer throughout American society and it will require uncommon valor from right-thinking people if we're ever going to turn it back. It will absolutely require that conservatives and people of faith be secure in the integrity of their political motivations, especially in standing against same-sex marriage because the left is utilizing all means, including those that are devious and dishonest, to define anything other than total support of their gay-rights agenda as being motivated by hatred and bigotry.

The Progressive Left in America (a.k.a liberal Democrats), loud and harsh as they may be, has done a phenomenally effective job in establishing distorted and unbalanced rules concerning public and political discourse on key

issues – especially those related to gays and lesbians – and have narrowed the dialog to such an extent that it slants extremely in their favor. They have framed the discussion, chosen the acceptable and unacceptable vernacular and established new definitions of love and hate based on their own distorted world views and declining morality – and have demanded that we all observe these new definitions at the risk of being labeled hate-filled homophobes for noncompliance.

Recent history shows that anyone with a public voice who is caught playing outside of their boundary lines, especially those marking off universal acceptance of homosexuality and gay relationships, is quickly targeted, attacked, vilified and run out of the mainstream on a well-greased rail. Just ask Dr. Laura!

In March 2000, radio psychologist Dr. Laura Schlesinger, on the verge of launching a new network television show to go along with her tremendously successful syndicated radio program, was targeted and attacked by the gay-rights movement for expressing what they categorized as hateful views on homosexuality and gay relationships with such bitter force that potential sponsors of her program folded like card tables and CBS cowardly withdrew its offer to carry the program for fear of offending gays and upper income liberals. Talk about being hateful and intolerant.

The militant gay lobby is harshly intolerant and particularly vicious towards those who view homosex as deviant sex (deviating from that which is normal), as Dr. Laura and millions of others do. They will demand nothing less than vilification and banishment as a minimum punishment for anyone who would dare to promote an opposing position from their own as it concerns same-sex unions.

Those of us who insist that the natural and healthiest family tradition is when one man and one woman are joined together in the sacred institution of marriage and remain faithful to each other in that marriage for the

purpose of producing and nurturing children are unacceptable to those on the progressive left. They demand (not recommend) that their unnatural position on the issue be that which should prevail and will utilize their inexplicably large political and economic muscle to enforce their demands by scaring the life out of anyone who would dare hold or even tolerate an opinion other-

wise. Just ask former Miss California Carrie Prejean!



When asked her views on same-sex marriage during the 2009 Miss Universe Pageant by an angry and duplicitous gay judge named Perez Hilton, Prejean made the unpardonable mistake of assuming that she was entitled to hold and articulate her own belief, one which is shared by an overwhelming majority of Americans, that the institution of marriage should be reserved for men

uniting with women. This unleashed a firestorm of bitterness and hatred that rained down on her with merciless intensity. She was mocked, ridiculed and called everything but a child of God for her forthrightness and eventually forced to relinquish her Miss California crown by a cowardly pageant committee that buckled under the pressure from snarling liberals. Talk about being hateful and intolerant.

We should applaud people like Dr. Laura and Prejean who are willing to put themselves on the line in defense of their beliefs on important issues and the values they hold as sacred and true. In these days it requires real courage to withstand the odious kickback from those who would bully good people into accepting that, which is unacceptable to them, according to their faith and values, and into giving their collective sanction to that which they continue to find unacceptable, namely same-sex marriage.

Martin Luther King once said that “nothing is more frightening to people than to stand out in sharp contrast to the prevailing opinion.” Of course then he was appealing for courage from those in the majority who knew in their hearts that segregation and racial discrimination were wrong but were simply unwilling to endure the bitter backlash of a hateful minority in America that used violence and intimidation to present themselves as having a consensus position. History has proven them to have been desperately wrong, as people of faith and courage of all races heeded Dr. King’s call and rose up to crush racial intolerance. Hallelujah!

The prevailing opinion in America today is what has become known as political correctness, and it demands that we excuse that which was at one time objectionable, such as defiling and abandoning the sacred ideals of Holy matrimony, simply because an increasingly emboldened minority of bullies insists that we should. Their tactics are in many ways not dissimilar to those used by the race haters of old. Unfortunately, I am not confident about what history may say about us and our response to them.

The left rebelliously rejects the patriarchal model of family that we have understood and accepted as conventional from the Bible and from thousands of years of human history because it does not comport with their unconventional, anything-goes, do-it-if-it-feels-good outlook on life and society. For the most part, they have decided that sex is more for recreation than for procreation and that any expression of what they misguidedly identify as love should be enough to qualify as legitimate types of “family units” we decide we want to build our society upon. Right now it’s the push for same-sex unions; God knows what next.

My good friend, Dr. John R. Diggs, Jr. wrote:

Every society throughout recorded history has followed this family pattern. It is not because some cosmic email campaign was sent out centuries ago that persuaded recipients to create [traditional] families. It is not because the ancients had an understanding of the human genome and the scientific details of reproduction. It is simply because this is the biologic reality and the innate drive of humanity – natural law.

I believe the real question worth pursuing is not how the progressive left has convinced itself to ignore all the facts establishing traditional marriage and sexual morality as being natural and the most beneficial for us individually and collectively. The real question is how in the world have they convinced so many others that the loving thing to do is deny these truths and to not hold our society accountable to them.

Nowhere is this trend of denying the truth so that we don’t offend violators of it more obvious than in the discussion of issues like California’s Proposition 8 concerning same-sex marriages.

Traditionalist are forced to approach that discussion with one hand tied behind their backs and required to deny that they find anything inherently wrong with homosexuality. In the privacy of the voting booth, Californians, in overwhelming numbers, declared their opposition to same-sex marriage by supporting Prop 8. But in public many of them are forced to mute their voices of opposition to gay marriage because they don’t want to be identified with those labeled as bigots and hate mongers, the default accusation of the gay lobby.

Let us briefly consider exactly who is demonstrating a more hateful motivation in the same-sex discussion? If we look closely, the answer is obviously found in a proposition of hate that is being perpetrated on us by an aggressively rebellious left wing as they continuously assault those traditional values in America that they view as outdated and inconvenient.

I contend that sanctioned marriage for gays is not the real goal for progressives in California or anywhere else. I believe that the real goal of the progressive movement is not to gain status for themselves but rather to destroy the remaining vestiges of traditional values in America that find their root is Scripture and to completely eviscerate all social norms that have long defined us as a nation of Judeo / Christian morality. Why, one might ask, if the state is willing to recognize the legal rights of gay and lesbian couples through civil union statutes that afford the same legal rights to gays as to heterosexual couples would these groups continue to express dissatisfaction with those laws?

It’s not what they can gain for themselves that motivates the radical progressive left, but rather what can be taken away from those who pursue Christian values, starting

with our freedom of speech, so that their own depravity and sin won't stick out so clearly in comparison.

Chuck Colson warns of a rapidly accelerating movement in America to define by statute of law, as it is in Canada, all speech directed against normalizing homosexuality and sanctioning gay marriage as hate speech towards a protected class, even if it comes from the pulpits of our churches and synagogues. Talk about being hateful and intolerant.

I believe that the radical left is motivated more by hatred for conservatives and our defining religious values than any other thing.

Liberals who believe that they are being motivated by love in forcing the rest of society to accept differing types of family groups, lifestyles and sexual inclinations are not in fact being loving to Carrie Prejean, but are rather being utopian and misguided – demonstrating that they really have little understanding about what true love really is.

In his book *The Three Colors of Love*, author Christian A. Schwarz describes true love as consisting of three equal parts of grace, truth, and justice and contends that if any part of this equation is out of phase, love is distorted and not worth pursuing.

He then brilliantly points out two main misconceptions of love, which I see consistently displayed in the left's inaccurate definition of love in support of same sex marriage. The first misconception is that "love is always soft" and the second is, "if you really love me, you must be an enemy of my enemies."

Simply being touchy and feeling concerning an issue is not speaking truth to it or showing love in it. Those who claim that Jesus was such an out-of-phase lover that even He would sanction homosexuality because He loved everybody, and therefore so should we; are simply displaying their Biblical ignorance and proving that they don't have a clue about the loving nature of Jesus Christ.

Jesus is quoting Genesis when he says, "Have you not read that He who made them at the beginning 'made them male and female,' and said, 'For this reason a man shall leave his father and mother and be joined to his

wife, and the two shall become one flesh'?" Do they really believe that Jesus was so mushy that He wouldn't speak the truth in love concerning the natural definition of love and marriage, which He Himself established, and condemned the coupling of those of the same sex?

The "one flesh" definition reflects a biological reality and anthropological observation. Marriage, as Jesus established and re-affirms, is obviously the mating of opposites, not duplicates and He would love you enough to tell you that to your face, and to point out the repercussions of your willfully ignoring this fact.

I believe that the loving thing to do as it concerns homosexuality and same-sex marriage is to be consistent with our core beliefs and to speak the truth based on what we know to be right on all socially relevant issues. It is not loving to pretend that there are not consequences to society if we continue to allow our moral base to be eroded simply to appease those who are reluctant to accept that there are moral boundaries that have been established by God to guide our behavior, and that same-sex marriage is one of many things that by definition lie well on the outside of those boundaries.

The second misconception of love: "If you really love me, you must be an enemy of my enemies," is one that we must be courageous enough to resist without apology while standing against our eroding moral horizons. In advancing their agenda, the radical left will try to elicit as much support as they can to build a consensus to accept that which is un-natural and wrong. Don't fall for it.

Real love reveals the truth and hatred will conceal the lie.

Truth is that marriage is sacred and should be preserved as a traditional value, just as respecting the sanctity of life and our commitment to social justice should be. It's not a proposition of love to require Americans to support in state and federal law that which we know violates God's natural law and will continue to bring about negative consequences to us all. Anyone twisted enough to ask you to believe that has definitely missed the love boat.

From Gay Activist to Child of God



click to watch

CHARLENE COTHRAN

Then and Now: "It"

CORE Congr



A controversial figure in the civil rights movement, Roy Innis has guided the Congress of Racial Equality (CORE) since the summer of 1968. His stormy career has been marked by radical rhetoric, shifts in ideology, and financial and legal troubles. Nevertheless, his prominent position with CORE— an organiza-

tion dedicated to the political and economic advancement of people of color—has established him as a significant figure on the front line of American activism.

Innis was born June 6, 1934, in St. Croix, Virgin Islands. He was six years old when his father died, but it was not until 1947 that he moved to the United States, following his mother, who was sending for her children as money became available. The shock of moving from the racially tolerant and predominantly black Virgin Islands to Harlem in New York City was tremendous. At that time discrimination against black Americans was commonplace, and the continually reinforced message of white supremacy led some blacks to question the intellect and competence of their own race. "My father was a cop [back in St. Croix]," Innis told *Ebony*, "the symbol of authority... The judge was black and had a kind of basic confidence in the ability of black people. But I used to notice how Harlem blacks would be surprised if other blacks were smart. They seemed to feel that only whites were smart."

Innis attended the prestigious Stuyvesant High School in New York City, and in 1950, when he was 16 years

old, he lied about his age and joined the U.S. Army. It was two years before his superiors found out he was underage and discharged him. On returning to New York, Innis earned his high school diploma and majored in chemistry at the City College of New York. Subsequently, he worked as a researcher for the Vicks Chemical Company and had three children with his first wife, Violet.

After his first marriage ended, Innis fell in love with and married civil rights activist Doris Funnye. Funnye was active in the Harlem chapter of CORE, an organization from which Innis had previously shied away. "Too many white people were directing traffic," he told *Ebony*. Because of Funnye, Innis joined CORE—first to be near her and later because he felt he could make a difference in the organization.

By 1963 he was one of the more active members of CORE's Harlem chapter. Later called "the very soul of the civil-rights movement" by Jesse Jackson, the Congress of Racial Equality had been founded in 1942 by six young Chicagoans as an interracial passive resistance organization.

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...s a Family Affair"

by Timothy Johnson, PhD

ness of Racial Equality



providing insight and analysis on the day's news events.

In addition to his role with CORE, Innis is on the Advisory Committee of the National Center for Public Policy Research Project 21. He is a founding member of 3rd. Millennium, an organization to promote young leaders that will focus of the problems facing the next generation.

In August 1997, Innis served as a delegate for the 19th American-German Young Leaders Conference, sponsored by the American Council on Germany and Atlantik Brucke. He was selected along with 23 other Americans to travel to Hamburg, Germany to meet their German counterparts to discuss America's relationship with the European Union.

In 1993, Niger served as campaign manager for his dad, Roy Innis for Mayor Campaign in New York City's Democratic Party primary. Although the candidate was outspent \$3.5 million to \$100,000 by the incumbent Mayor David Dinkins, the Innis campaign was able to garner more than 25% of the vote in the primary.

Prior to his role as national spokesman, Niger served in a variety of roles at CORE. In 1991, he was special

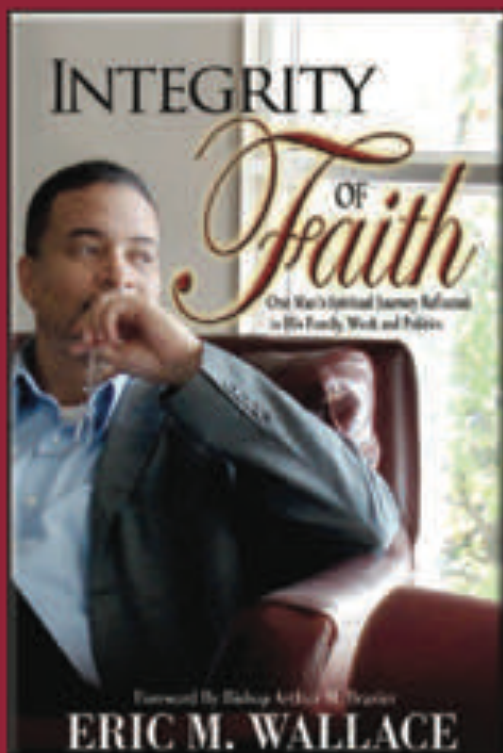
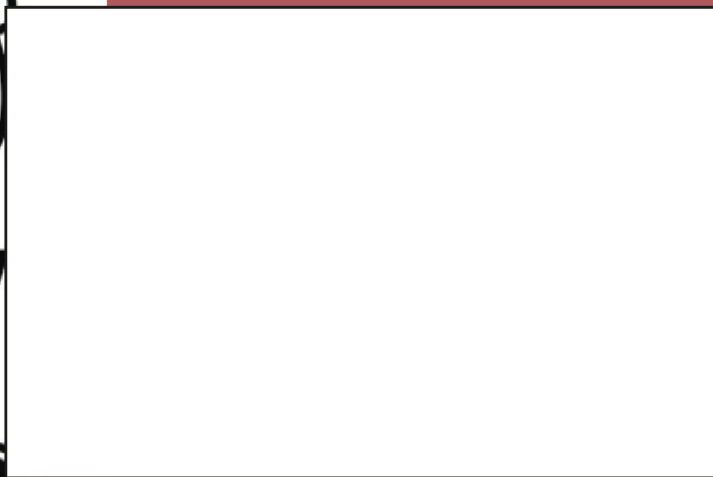
assistant to the national chairman and director of fundraising while acting as CORE's liaison to the Washington, D.C. chapter. In 1990, Innis was the coordinator of political affairs while also serving as the director of CORE's Washington, D.C. chapter. Innis' involvement with CORE began in 1990 when he was appointed deputy director of the Washington, D.C. chapter.

Niger's experience has lead to several appearances as a civil rights activist on CNN, Fox News, CNBC's "Equal Time" and Bill Maher's "Politically Incorrect." His radio appearances include "The Jim Bohannon Show" and "The Gil Gross Show." He has guest-hosted on "The Bob Grant Show" & "Barry Farber Show".

In 1990, Innis graduated from Georgetown University with a bachelor of science degree in political science. While attending the university, he became the chief executive officer of the Association for the Preservation and Development of the Negro Spiritual. Innis, born and raised in Harlem, New York, currently lives in Westchester, New York.

Timothy F. Johnson, Ph.D. is the vice chairman of the North Carolina Republican Party. Elected June 13, 2009, Tim became the first Black American in the state's history to serve as the chairman or vice chairman since the party's inception March 27, 1867. He is also the chairman of the Buncombe County (NC) Republican Party and chairman/founding member of the Frederick Douglass Foundation.

A Time to Laugh



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Kansas Teachers Leave State and Unions

by Sarah McIntosh

Early this year a group of teachers in Kansas joined a growing list of educators nationwide who are disappointed with the representation they receive from national and state-based teacher unions, decertifying themselves from the Kansas National Education Association and National Education Association.

The process started last November, when several teachers in Riley County, Kansas formed a new association, making Riley County Educators (RCE) the official representative for the district. The Association of American Educators (AAE) will provide liability insurance and legal protection for the new association.

“In the past five years, this is the sixth successful effort of educators decertifying or disaffiliating from the state and national unions, including California, Iowa, Washington, Illinois, Michigan, and now Kansas,” said AAE Associate Director Heather Reams.

In a March 30, 2009 interview with the Independence Institute, a free-market think tank based in Golden, Colorado, RCE spokesman Gary Sigle explained that last year only 14 of the county’s 56 teachers were NEA members, which gave those 14 members exclusive bargaining power. Others wanted a greater say in what was going on locally.

Benefits Abound

For teachers, the main benefits of decertifying from the big unions are saving money and gaining local control.

“Teachers are paying union dues, between \$500 and \$1,000 per year, and feel they aren’t getting value for their hard-earned money,” Reams explained. “A local-only teacher organization allows teachers to use their personal, limited resources much more effectively and get more services for considerably less.”

Teachers worried about losing their job protection benefits

and liability insurance are reassured by the AAE, which offers those services at a price far lower than the NEA’s, Reams said.

Political Independence

Another reason teachers are decertifying from the national unions has to do with the unions’ intense involvement in and monetary contributions to political causes on one side of the ideological divide.

“Some teachers who disagree with the more liberal political activities of the larger union bodies may find refuge in dealing with their professional concerns on a local level,” said Ben DeGrow, an education policy analyst at the Independence Institute. “What’s better for educators is more options. One size does not fit all in student learning, nor does one size fit all in teacher representation.

“Relatively few teachers are aware of the alternatives available to them, and the laws in most states make it difficult for them to exercise some of those options,” DeGrow added. “Teachers would be better served by laws that protect their rights to know about their professional options, and it should be as easy for teachers to leave a union or other membership group as it is to join.”

“This move is a win-win for teachers and taxpayers,” said John LaPlante, an education policy analyst at the Flint Hills Center for Public Policy, a free-market think tank in Kansas. “Teachers can have someone looking out for their interests, without the sometimes-noxious politics of the NEA involved. Taxpayers can rest assured that local people, not national union officials tied to big cities far outside of Kansas, will be addressing local concerns.”

Sarah McIntosh (mcintosh.sarah@gmail.com) teaches constitutional law and American politics at Wichita State University in Kansas

GOP Senate Bill Would Prevent Rationing

by Aricka Flowers

U.S. Sens. Jon Kyl (R-AZ) and Mitch McConnell (R-KY) have introduced legislation to prevent the federal government from rationing health care services.

Senate Bill 1259, the Preserving Access to Targeted, Individualized, and Effective New Treatments and Services (PATIENTS) Act of 2009, would prohibit the government from using “comparative effectiveness research” to deny treatments to patients based on government’s assessment of their cost-effectiveness.

Proponents say the bill is necessary to counter comparative effectiveness research (CER) allocations in the American Recovery and Reinvestment Act, or “stimulus” package, passed earlier this year.

Safeguards Against Rationing

“There is money in the stimulus bill for CER, but it failed to include safeguards to ensure the research wasn’t used to ration care based on cost,” said Ryan Patmintra, a spokesperson for Kyl. “What Sen. Kyl didn’t want to see was CER being used to determine the type of care a patient receives.

“We all agree our health care system needs to be reformed, and I think we really have a chance to get it right if we don’t rush to get it done,” Patmintra added.

Twila Brase, president of the Citizens’ Council on Health Care, says the legislation is needed “because proponents of CER have failed to set up safeguards for patients who may need radical or costly treatments.

“The Kyl bill highlights and underscores the key concern with the CER initiative,” Brase said. “Proponents of CER have not been shy about saying that they only want doctors to provide ‘effective’ care, but no standard of ‘effective’ care can or will meet the unique needs of each patient.

“[Proponents of CER] intend to standardize care in a nation of non-standardized patients,” Brase added, “and it will result in harm to patients, not better or higher quality care.”

Call for More Action

Paul Gessing, president of the Rio Grande Foundation, says more action will be needed even if the bill does pass.

“Rationing will be an inevitable outcome of any government-run health care program,” Gessing said. “This bill is a good start, but legislators will have to do more than just this if they are to help us avoid a government-run health care system.

“Any other top-down, government-or bureaucracy-controlled health care program would inevitably result in rationing,” Gessing added. “Resources are limited, and government does not have the information necessary to allocate resources appropriately. Worse, government bureaucracies such as the Post Office are notoriously inefficient.

“Kyl’s bill is useful in that it makes a statement that questions need to be answered before moving forward, but the real way to stop government control of health care will have to come from the grassroots and with the bill’s opponents providing a real alternative to greater government control,” Gessing said.

Cautioning Against Hurry

Many legislators and analysts have voiced concern about what they see as a rush to pass a health care reform measure that has not been properly thought through.

“Congressmen need to take their time in passing health care reform legislation,” said Greg Scandlen, director of Consumers for Health Care Choices at The Heartland Institute. “This legislation will directly affect each and every one of us for generations to come.

“We have not only a right but a duty to carefully review it and let our representatives know how we feel about it,” Scandlen added. “That takes time, but this issue is far too important to shortcut. Anyone who supports fast-tracking this legislation should be voted out of office, period.”

Aricka Flowers (atflowers@gmail.com) writes from Illinois. This article originally appeared in Heartland Institutes Health care news.

Scientists, Economists Challenge Alarmism at Climate Conference

By Dan Miller

Global warming skeptics, who for a decade have emphasized hard-science evidence to refute doomsday predictions from alarmists, added new ammunition to their arsenal June 2 at the Third International Conference on Climate Change.

More than 250 people crowded into Washington Court hotel meeting rooms to hear a dozen elite scientists refute media claims that global warming is manmade and would have harmful effects on the planet.

Economic Costs Documented

While the scientists reported on a vast array of peer-reviewed literature that cast doubt on the causes and severity of global warming, the economists produced data showing the cap-and-trade scheme not only wouldn't halt the release of greenhouse gases but would add huge costs to business activity, which inevitably would be passed along to consumers in the form of higher prices.

Dr. Jeff Kueter, an economist and president of the George C. Marshall Institute, referred to the Waxman-Markey cap-and-trade bill as "a dismal down-payment on injuries more intrusive into our lives and economy" than ever seen before.

Kueter cited independent economic studies showing the diversion of capital to emission permits from the investment in new plant and equipment in the U.S. economy would, among other things, reduce employment by 1.1 million jobs a year from 2012 to 2030 and more than double that job loss in 2035, while reducing average global temperatures by an insignificant 0.36 degrees Fahrenheit by 2100 and 0.09 degrees F by 2050.

Similar costs with negligible benefits in Waxman-Markey were cited by other economists and public officials, including Dr. David Tuerck, president of the Beacon Hill Institute and chairman of the economics department at Suffolk University in Boston, and U.S. Sen. James Inhofe (R-OK).

Congressmen Rise in Opposition

U.S. Rep. James Sensenbrenner (R-WI), a veteran global warming skeptic, urged attendees to call Waxman-Markey a

"cap-and-tax plan" that amounts to "unilateral disarmament in the economic sphere" for American businesses and workers.

Another longtime skeptic, Rep. Dana Rohrabacher (R-CA), provoked sustained applause when he declared the partisans of Waxman-Markey are "stampeding the public and elected officials in the biggest power grab in the history of humankind."

'Green Jobs' Myths Busted

Economist Dr. Gabriel Calzada of King Juan Carlos University in Madrid reviewed the dismal performance of cap-and-trade mandates in Spain, where unemployment has reached a daunting 18 percent, carbon emissions are higher today than before cap-and-trade was imposed, and fraud and misrepresentation of emission abatement programs are rampant. In Spain, he said, two jobs have been lost or never created in the regular economy for every one job created in the "green economy."

Energy industry scholar Ben Lieberman of The Heritage Foundation rounded out the economists' dire projections, showing that by 2035 Waxman-Markey would add 58 percent to the price of gasoline at the pump, 90 percent to the typical family of four's annual cost of electricity, 55 percent to the price of natural gas, and 56 percent to the price of heating oil.

In all, Lieberman said, the tax impact for a family of four would average \$4,618 a year through 2035, creating a total additional outlay of more than \$110,000 with no added benefit to the family's quality of life or personal consumption.

Science Contradicts Alarmists

Several prominent climatologists and scientists during the conference challenged the science, causes, and severity of global warming.

Dr. Richard Lindzen, a professor of meteorology at MIT, recounted premises underlying global warming alarmism,

such as allegedly dangerous increases in carbon dioxide emissions since the Industrial Revolution, rising global mean temperatures, and the slackening of the sex drive in butterflies. Such worries, he said, “are meaningless except in the propaganda war” being waged by a compliant mainstream media and a scientific community that finds it easier “to accept authority than disputing questions that are at issue.”

Dr. Patrick Michaels, a Cato Institute scholar and research professor of environmental studies at the University of Virginia, blamed some of the success of doomsday alarmism on the absence of fact-checking by mainstream media when alarmists go on a sortie.

‘Battle Will Be Won’

Lord Christopher Monckton, former science advisor to British Prime Minister Margaret Thatcher, who had closed each of the two previous international climate conferences, once again brought the crowd to its feet in a cheering standing ovation when he concluded his typically witty speech with

the observation, “the highly placed conspirators who seek to ride the climate scare to world domination have reckoned without one thing. You. You are here, and you will not let the truth go. ...

“In the end, it will be here, in the United States, that the truth will first emerge. ... Not in Europe, for we are no longer free. ... It is here, in this great nation founded upon liberty, that the battle for the world’s freedom will be won.”

Dan Miller (dmiller@heartland.org) is executive vice president and publisher of The Heartland Institute.

For more information ...

Proceedings of the Third International Conference on Climate Change, June 2, Washington, DC: <http://www.heartland.org/events/dc09/proceedings.html>.



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When Color Trumps Christianity

By Star Parker



President Obama hosted a reception at the White House celebrating LGBT (Lesbian, Gay, Bisexual, Transgender) Pride month. Black Christians should take note and learn a few things about our black President.

As they say, we are what we do.

It tells us something that Mr. Obama had no time to host an event for the National Day of Prayer.

Nor did he have time to accept the invitation to convey greetings and a few remarks to the couple hundred thousand who came to Washington, as they do every January, for the March for Life.

However, the LGBT Pride event did make it onto the president's busy schedule.

Here are parts of his remarks I think noteworthy for black Christians:

First, we now know that Mr. Obama buys into reasoning equating the homosexual political movement to the black civil rights movement: "...it's not for me to tell you to be patient any more than it was for others to counsel patience to African Americans who were petitioning for equal rights a half century ago."

Perhaps Obama can extend some of his famous empathy to a black Christian woman, Crystal Dixon, who lost her University of Toledo job for writing a column in her local paper challenging this premise. Dixon was fired for being uppity enough to write "...I take great umbrage at the notion that those choosing the homosexual lifestyle are 'civil rights victims' ...I cannot wake up tomorrow and not be a black woman."

Considering our president's priorities, I recall a song popular during the civil rights movement: "Which Side Are You On?"

Second, Obama sees the black community as being a little slow on the uptake to grasp that homosexuality and same sex marriage are okay. There still are those, according to him, "who don't yet fully embrace their gay brothers and sisters..." He deals with this, he said, by talking about it in front of "unlikely audiences," such as, "in front of African American church members."

Maybe a lot of us black folks, still readin' our Bibles, just haven't had enough of that Harvard learnin'.

And, third, Obama talked about HIV/AIDS but didn't bother to mention that it's overwhelmingly blacks that this scourge is killing.

Why would our black president discuss HIV/AIDS and not mention that although blacks represent 12 percent of our population, they account for 50 percent of HIV/AIDS cases and half of HIV related deaths? Or that the incidence of HIV/AIDS infection per every 100,000 people is 9 times higher among blacks than whites?

Of course, it would have been bad form for Obama to sour the punch bowl at the LBGT Pride month festivities by mentioning the disproportionate toll this lifestyle takes on blacks.

Blacks, of course, made the difference in getting Proposition 8 passed in California, which defined marriage as between a man and a woman. They then switched over and voted for Obama.

Obama has said he opposes same sex marriage. Can this really be so? He said at the White House event that he's called for Congress to repeal the Defense of Marriage Act. DOMA is the main obstacle to nationalizing legalization of same sex marriage.

Black Christians have a lot of soul searching to do. We know the pain of black history. But we also must retain clarity that these many injustices were the result of race and color trumping Christian principles.

How can black Christians do this themselves? How can black Christians allow race and color to trump Christian principles in driving their support for a leader?

Particularly as sexually transmitted diseases kill our people, when a third of all abortions are black babies, and the only hope for future black prosperity is restoration of the black family?

Enlightened Intolerance an Enemy of Democracy

By Bishop Council Nedd II



Just before last year's elections, I was dismayed to hear police speaking openly at a local restaurant about potential violence no matter who won the White House.

Where I live in Central Pennsylvania, racial tension exists beneath everyday civility. Thankfully, there and across

America, the concerns of my local police never materialized. America elected a black liberal to the presidency without feared "white rage" in "red states."

While Obama handily and peacefully won in California, civil unrest occurred due to something else on the ballot — Proposition 8, which upheld traditional marriage.

Californians can legislate by voting on referendums. Last November, many of those who voted for Obama also voted for Proposition 8 to amend the state's constitution to reserve marriage for heterosexual couples. It won with over 52 percent of the vote.

According the polling cited by the Washington Post, seven in 10 blacks voted for Proposition 8. Among Hispanics, 53 percent supported it.

Opponents of Proposition 8 were furious. Unlike 2000, however, there were no complaints of voter suppression, people turned away at the polls or faulty voting machines casting doubt on the results. The fact it passed was the sole reason for the outrage.

In a state where residents pride themselves on inclusiveness, tolerance and enlightenment, proponents of gay marriage decided the will of the people must be overruled.

Angry crowds marched. Threats were made against supporters. Efforts were made to find and punish those who funded the pro-Proposition 8 campaign.

The Mormon Church was particularly demonized, with Hollywood superstar Tom Hanks calling Mormons "un-American" for their support of Proposition 8. Mormon churches and Mormon-owned businesses were targeted for vandalism and boycotts.

A legal appeal to overturn the results was promptly filed. The California Supreme Court overwhelmingly backed Proposition 8, but let existing gay marriages remain legal. A few days after that ruling, a federal lawsuit was filed.

All this because people voted for what they thought was in their own best interest.

My father, born in a very segregated South Carolina in 1925, was fond of saying, "meet the new boss, the same as the old boss." The behavior of these cultural terrorists in California, I am saddened to say, illustrates his point.

One needs only to Google a few words to reveal the venom of Proposition 8's supposedly enlightened and tolerant opponents. Searching terms such as "Proposition 8," "terrorists" and the n-word shortly after Election Day, I read disturbing first-hand accounts of racial slurs. I also read diatribes I might assume came from white supremacists rather than those claiming to be from a persecuted class.

While these people were likely delighted with overwhelming black support for Obama, their true feelings apparently slipped out when people they always took for granted voted their conscience.

Six states currently allow same-sex marriage. But, in 30 states where it has been brought up for a public vote, traditional marriage prevails. Most recently, the government of the predominantly black District of Columbia rejected a marriage referendum because it would allegedly violate anti-discrimination laws.

When the people can't be trusted, take away their vote?

This minority-liberal schism, and the nasty liberal response, shows what happens when blacks leave the liberal plantation. Contempt is not reserved just for Michael Steele and Clarence Thomas anymore.

While I'm no fan of excessive government intervention, authorities have investigated infractions not as egregious as this in the past.

A Justice Department investigation is unlikely, but it could fall under the purview of the U.S. Commission on Civil Rights. The Commission investigated the 2000 election, and this seems to have more merit.

Imagine the surprise when those claiming to be the most tolerant are found to be the least willing to deal with change. It would prove that what my father said in the past remains true today.

Project 21 member Council Nedd II, the bishop of the Chesapeake and the Northeast for the Episcopal Missionary Church, is the honorary chairman of In God We Trust.

Our Foundation is Crumbling

By Ken Blackwell



The latest figures on out-of-wedlock births should be setting off alarm bells in every corner of the country. After a number of years at the wholly unacceptable level of one of every three births out-of-wedlock, the numbers in the last three years have lunged to 40 percent. This is a crisis direr than the economy, more

dangerous than foreign enemies. America cannot remain a superpower abroad with a crumbling family structure at home.

The crisis these new numbers represent is a crisis in male-female commitment. We are facing increasing gender rejection. Something is deeply and dangerously wrong between the sexes. Young American men are increasingly unable to commit to the mothers of their children.

In 1965, Daniel Patrick Moynihan saw a 24 percent out-of-wedlock birthrate in the black community and sounded the alarm. All the great gains of the civil rights movement were threatened by the breakdown of the black family, Moynihan warned. He suffered then the fate of the prophet without honor. As the messenger bearing the bad news, he was very nearly stoned. His unheeded warnings about crime, drugs, educational failure have become the collection of pathologies that all Americans know too well. Today, Moynihan's distinguished public career is honored, but his message is too little heeded.

What is driving these menacing numbers? Why are 40 percent of American children being deprived at birth of their fathers? By the time they reach age 18, fully 60 percent of young Americans have seen their mothers and fathers break up. This comes either from divorce or from the breakup of cohabiting relationships. Or it stems from never-formed families. How can the young learn commitment if their parents remain uncommitted?

This lunge toward a 40 percent out-of-wedlock birthrate is the sign of a culture unraveling. In its wake will come a blighted future of increasing crime, educational failure, drugs, and poverty. It is not poverty that is driving these numbers; the out-of-wedlock birthrate is driving poverty.

What can be done? First, do no harm. Or do no more harm.

We must recognize that federal family planning efforts have contributed to this crisis. All data shows that young people who have multiple sex partners are less likely to marry and, if married, are less likely to remain married. Why then should our tax dollars subsidize a "hook up" culture?

We are shoveling money at groups whose sole purpose is to facilitate out-of-wedlock sexual activity.

Second, we must recognize that religious attendance is positively correlated with marriage, family formation, and family stability. The federal government can never directly fund churches and synagogues, but it can observe the "do no harm" rule.

The administration's announced plans to tax major givers could deal a crippling blow to religious institutions. These are the primary beneficiaries of larger donations. The administration's pre-K proposals may not be designed to pry children away from church-based child care, but they will necessarily have that affect. Churches, especially those in inner-city neighborhoods, play a crucial role in helping many fatherless children to escape the snares of a host of social pathologies. Let's not fire on these ambulances of the poor.

Finally, let's sustain marriage as a social institution. Too many spokesmen on the left and the right have made marriage a political football. When a libertarian radio talker calls for the state to "get out of marriage," he is encouraging the further breakdown of the family, the only institution that can supply the needs of children. As Prof. Michael Novak memorably put it: The family is the original department of health, education, and welfare.

For libertarians to call for a laissez-faire policy on marriage is to guarantee a greater role for the federal government in a futile attempt to stave off the disaster of family breakdown and to deal with the predictable consequences.

Family Research Council's Mapping America project provides the hard social science evidence of the importance of family structure and religious attendance to the national well-being. There is virtually no area of public concern—education, health, avoidance of criminal behavior, abstinence from drugs, even bullying in schools—that has not been studied and reported on by Dr. Patrick Fagan's project. I urge all concerned Americans to read the study on the Mapping America website.

By taking timely action now, we can reverse these dangerous trends. That, more than anything else government could do, will be the kind of change that will bring hope.

Land of the Czars

By Herman Cain



There are now 34 presidential “czars” if we include the upcoming addition of an “insurance czar”. With the conflicts and confusion that are bound to happen between the czars and the cabinet heads, the president has added an additional management responsibility

to his plate.

This is a good thing for conservatives, because it will impede the effectiveness of an administration determined to be the most liberal, anti-free market, inconsistent and power-grabbing administration in history.

Thirty-four czars plus 15 cabinet heads plus six cabinet-status positions plus 13 entities in the Executive Office of the President equals 69 direct reports. This does not include the vice president or the 25 administrative offices in the White House, which for the sake of national security we hope would not require much of the president’s attention. We hope.

Some members of Congress are correctly questioning the constitutionality of all these czars. Others are questioning their real purpose, while others are questioning the legitimacy of the costs to the taxpayers. While I share those concerns, I question the ability of the president or any human to effectively manage the already huge responsibilities of the presidency, and an additional layer of bureaucracy.

This is based on my 40-year career in various leadership and management roles in organizations that were large, small, for profit, not for profit, private and publicly held. And by the way, I’ve published two books on leadership based on my experiences.

Traditionally, the cabinet heads have provided advice and guidance to the president, while also being administrators of their respective departments. They have now been effectively reduced to just administrators, with the exception of Defense, so far. Some of them may be part of the president’s inner circle, but since the czars outnumber the cabinet heads two to one. You make the

call.

The czars are effectively the intimidators. They have no formally defined authority, so their only muscle is the implied force of the president’s “bully pulpit”.

Even with a more traditional span of control (seven to 10) in many organizations, inter-departmental differences of opinions are common. The president has increased the likelihood of such differences by a factor of nearly 10.

We face national security threats, our military is still fighting for us in Iraq and Afghanistan, we are in a recession, federal spending is out of control, Medicare and Social Security are financially dysfunctional and there is violent congressional and public disagreement on how to solve these challenges.

Under the cloak of crisis on top of crisis, there is an unprecedented rush to pass landmark legislation on stimulus spending and climate control, which members of Congress are not even given ample time to read. This is simply irresponsible and insulting to the people, while the president tries a new management experiment.

Aside from whether the long list of czars is constitutional or not, over time this management structure will breed indecision, internal conflicts and inconsistent interpretations of laws and regulations, which are certain to inspire a mound of challenges.

These challenges are not expected to come from the Democrat-controlled congress, the Obama-controlled Justice Department or the lap-dog mainstream media. They will come from we the people.

Just last week, the Senate started to retreat on the egregious “Cap and Trade and Tax and Kill” bill, after voters “melted the phone lines to Congress” as Rep. Michelle Bachmann (R-MN) stated on Fox News last week.

The biggest challenge will come in November 2010. Let’s hope that enough people will have escaped from stupid land by then.

More czars please!



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