

col RAY

'JOURNAL & TRUMPET' JUNE 1985

Consequences of the Sexual Revolution

by Haven B. Gow

The terrifying, devastating consequences of the sexual revolution are everywhere to be seen: Every 24 hours in this nation more than 12,000 teenagers contract a sexually transmitted disease; each year 1.3 million new cases of gonorrhea are reported; thirty percent of all STDs contracted are incurable.

Each year in this country more than one million teens become pregnant, with 400,000 of these pregnancies culminating in abortion (a 100 percent increase since 1972).

In Mississippi, one of every 16 white girls and two of every 15 black girls aged 15-19 became pregnant in 1993. Forty-four percent of all births in 1993 in Mississippi were to unmarried mothers.

Faced with such disturbing statistics regarding teen sex, pregnancies, illegitimate births, abortions and STDs, some misguided scholars, educators, health officials and government leaders insist on "safe sex" and condom distribution programs in schools. However, according to Pam Stenzel, founder and director of *Straight Talk*, an organization established to teach young people about sexuality and the need for chastity, "safe sex" and condom distribution programs have proven to be disastrous failures. "With all the sex education supposedly going on in schools, in families and in churches," she observes, "no one seems to be talking about the consequences of their choices. In the early

'70s, we had about 17 percent of teenagers sexually active. . . . The folks from Planned Parenthood came in and said, 'We need to get in there and get some comprehensive sex education in schools.' Ten years later we have had a 400 percent increase in sexually active teenagers with all the damage and disease that goes with it."

In the United States today, at least 1.5 million unborn babies now are being aborted each year. Nearly 600,000 babies are born every year to girls between 10 and 18 years old.

Less than 50 percent of children in the U. S. grow up in homes with two biological parents. Thirty percent of all births in this nation are to single mothers. Households composed of married families with children constitute just 25 percent of all American homes.

The divorce rate in the U. S. has skyrocketed during the past three decades, and so has the teen suicide rate. Drug and alcohol abuse have reached epidemic proportions, and so have the rates for sexually transmitted diseases for both youngsters and adults.

Despite this nation's pervasive moral and spiritual disorder, though, groups like the American Civil Liberties Union and Americans United for the Separation of Church and State seem more concerned about extirpating the wholesome influence of religion on public morality and public institutions and functions. M. Stanton Evans, director of the National Journalism Center in

Washington, D.C., tells us in his new book *The Theme Is Freedom* (Washington, D.C.: Regnery Publishing Co.) that "We have come to a day when a child's mention of God in a graduation address or the presence of a Nativity scene in a public place triggers threats of legal action. This is a gross distortion of our Constitutional history and a dishonor to our Founders." Mr. Evans adds: "The Founding Fathers wanted to protect religion from federal government interference, not diminish its influence in our public life."

Religious Freedom on Trial

In 1994 a 10-year-old boy attending Waring Elementary School in St. Louis, Missouri, bowed his head during lunchtime to say a prayer thanking God for his food. A teacher noticed the boy praying and proceeded to embarrass him in front of the other students by removing him from his seat and taking him to the principal's office for punishment; the boy was warned that it was against the rules for him to pray in school, and was told he must not pray in school again.

According to Dr. James Dobson, president of Focus on the Family (Box 444, Colorado Springs, Colorado), religious freedom is under vicious attack in the United States today, and several examples can be found in the public schools of students being denied their constitutional right to religious freedom. Consider:

- **Millcreek, Pennsylvania:** A girl in fourth grade brought two lunch boxes to give to needy students; attached to the boxes were notes saying, "God Loves You." Unhappily, a teacher witnessed the girl give the lunch boxes to her friends and also read the note; the teacher proceeded to reprimand the girl and told her never to write or speak about religion in the school again.

- **Douglasville, Georgia:** The senior class president was denied the opportunity to address his classmates during graduation exercises because school officials thought he might bring religion and God into his speech.
- **Long Island, New York:** According to the Equal Access Act of 1984, students have a constitutional right to organize an after-school religion or Bible discussion group; however, when two girls at a Long Island school sought to establish such a group, school officials refused to let them meet on school grounds unless the leadership of the group was open to non-Christians.
- **Nebraska:** In a public school in 1988, a principal noticed a student reading his Bible during free reading period, and then ordered him never to bring his Bible to school again; the student and his parents pointed out that the Bible was available for student access in the school library, but the principal responded that the Bible was available for "adults only."
- **South Bend, Indiana:** A teacher of a first-grade class asked pupils to bring their favorite book from home to school to read to the class. One student brought his favorite book—the Bible—and when called upon, he started to read from the book of Genesis; thereupon, the teacher quickly stopped him and informed the boy it was "against the rules" for him to read from the Bible.

Although such organizations as the American Civil Liberties Union and Americans United for the Separation of Church and State would have us believe that religion and prayer have no place in the public schools, there are certain fundamental, constitutional rights that religious students in the public schools possess. According to the

Rutherford Institute, a Christian legal organization based in Virginia, these are fundamental, constitutional rights possessed by all students in the public schools:

- 1) Students may bring their Bibles to school;
- 2) Students may pray together voluntarily;
- 3) Students may pray anytime they are permitted to talk freely and in an informal manner;
- 4) Students may pray as they walk to and from school, before they actually reach school grounds;
- 5) Students may pray on school buses as long as they are not disruptive;
- 6) Students may pray in their automobiles when they have parked in the school parking lot;
- 7) If students are permitted to assemble and talk informally in the parking lot when arriving at or leaving from school premises, then they may pray together;
- 8) Before actual classes and during recesses, students may pray both individually and in groups if other expression among students also is permitted;
- 9) If students are allowed to assemble with their companions during lunch and converse in a non-disruptive manner, then students may gather and pray during lunch;
- 10) School athletes and participants in other extracurricular activities may assemble and pray together before the official start of a practice or game; this encompasses prayer circles in the locker room before athletes are required to report to the field of play.

The Rutherford Institute adds: "Inform your child of his or her right to pray—a powerful tool from God and great witness to friends."