

The Homosexual Emancipation Project

In 1996 a public school drama teacher, Mr. Tom Peters of Cincinnati's Walnut Hills High School, escorted his students to New York City to soak in the bright lights of the big city. While in the Big Apple students attended a Broadway play called *Rent*, starring young homosexual activist Anthony Rapp. Not only were the Cincinnati high school students treated to a major New York production of one of the premiere "homosexual emancipation" plays of the decade, they actually met the star of the show backstage. His message to them: "there are some great careers available to gays and lesbians."

The 28-year-old Rapp is already a celebrity on Broadway, and somewhat less so on the Hollywood scene. He appeared in the film version of the homoerotic Broadway hit, *Six Degrees of Separation*, and in March 1998 he won an award for "best music in a dramatic setting" at the Gay and Lesbian Music Awards. An Illinois native, Rapp is vocal about his homosexual inclinations and lifestyle. He employs his celebrity status to "teach others to reach out and let others know they are not alone." He is perhaps best known for his role as a filmmaker in *Rent*, a modern musical adaptation of the opera *La Boheme*. Whereas in the original opera the Parisian bohemians suffered from tuberculosis, *Rent*'s bohemians angst-ridden New Yorkers suffer from AIDS. Although

certainly not an outlandish production, especially by New York standards, *Rent* is a play which depicts heterosexuality, bisexuality and homosexuality as equal lifestyle "choices" — all quite natural. The characters who are dying from AIDS are cast as courageous victims of a society which does not readily accept sexual self-expression.

The Walnut Hills drama teacher invited Rapp to Cincinnati to deliver a presentation on the necessity

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of forming gay support groups in the high schools. The model Rapp promotes, however, is what he calls a "gay-straight alliance." Walnut Hills High School adopted the model. Since November, 1996 students have been meeting over lunch hour pizza to discuss various ways of promoting the "normality dogma" of homosexual emancipators such as Anthony Rapp.

THE FOREFRONT OF SOCIAL NOVELTY

Walnut Hills High School, a so-called "magnet" school — students must pass entrance tests for admission to the school, prides itself on being at the forefront of every pressing social novelty. Principal Marvin Koenig was quoted in the Feb. 27, 1997 issue of *The Cincinnati Enquirer* as saying "[t]he school's intense college-preparatory program tends to draw some of the brightest and most diverse students in Cincinnati, a trait that manifests itself in their school work, dress, and sexuality."

This is the school where students are now scalpel-splitting their tongues in an effort to effect the newest body-novelty (in this case

the students resemble reptiles). This is the school where boys are demanding the "right" to wear dresses to school functions, in imitation of the platinum-selling apostle of sacrilege, suicide, and sexual defilement, Marilyn Manson. (Beyond the influence of Manson and other death-cult figures, there are numerous parallels one can draw between the atmosphere at this school and that of

Columbine. Shortly after the Littleton massacre, for instance, a strange threat circulated that Walnut Hills High School would be "blown up," massacre-style. The day following the threat, 830 of the school's 1,935 students took the day off.)

The student behavior at Walnut Hills functions has become so immodest that the school recently released "acceptable behavior guidelines" — no "grinding, bumping, fondling, humping, licking, rolling, kicking, mashing, shoving, wallowing, disrobing, or sexual kissing" — and a dress code which now prohibits girls (boys too, maybe) from wearing masks, sleepwear, exposed lingerie, bare-midriff outfits, or t-shirts without bras. Principal Koenig told the *Cincinnati Enquirer*, "if there's any place that's going to push the limits, it's going to be here."

On a separate occasion the Walnut Hills Student Congress voted to prohibit boys from wearing dresses. The next day members of the student congress arrived at school to find pornographic clippings stuffed in their mailboxes as a sign of protest against the "unjust" vote. In the following week's student newspaper, *The Chatterbox*, two dissenting members of the Student Congress commented on the vote: "It is indeed a sad day when the voice of the student body attempts to impose normalcy on its constituents. Issues of personal expression belong forever in the hands of the individual. It is not the responsibility of the majority to like the views of the minority [the transvestites]; instead the many must honor the right of the few to exist and to express themselves publicly."

ACCEPTING THE "ALTERNATIVE"

The Gay-Straight Alliance (GSA) has been a source of controversy at Walnut Hills. According to one teacher who asked to remain unidentified, the GSA is seen by some as antagonistic to Christians who hold to a traditional moral standard, i.e. that homosexual acts are objectively immoral, and that same-sex attraction is objectively disordered. Many students and some faculty, said the teacher, "are worried about recruitment." She added, "when an adolescent boy is confused about himself — as all adolescents invariably are at some time — and shows up at a GSA meeting, the students who already label themselves as gay, lesbian, bi-sexual or transvestite, regard the newcomer as 'convert material.'"

"There is a distinct operative underground subculture which preys upon the vulnerability of the confused teen. These types of organizations have been preying on college students for the past two decades. Now homosexual activists like Anthony Rapp are working the agenda into the high schools. They have been very successful. The "support group" operates on the principle that homosexuality is genetic, constituent of a third sex even. If the support group is able to convince a boy that his confusion stems from an inherited gay gene, that there is nothing he can do to change himself, then the supporters can easily sway him to indulge their perversions and to join the movement. Accept, live the "alternative" homosexual lifestyle, and rejoice. This is their mantra. But the ultimate rallying cry of the GSA is "support or suicide." If students, teachers and

parents don't support a teen's homosexuality, they will have us believe that suicide is inevitable. They never think that maybe a "sexual-identity crisis" might be an indication of a underlying problem, with moral and spiritual roots."

STRIVING FOR A NON- HOMOSEXIST WORLD VIEW

Parents should be deeply concerned about the rise of homosexual politics in the schools, which attempts to portray organized homosexuality as just the next logical step in the progress toward human freedom started by the civil rights movement. In his 1995 book, *Homosexuality: A Freedom Too Far*, psychiatrist Charles W. Socarides states that he is deeply troubled by the hold homosexuality has over the educational system. The most disturbing phenomenon concerning homosexuality, according to Dr. Socarides, is "its ability to recruit people" into the movement. This homosexual emancipation movement, he writes, "takes deadly aim at the primary unit of society, the family. Second, it is intergenerational suicide. Third, the very fact of AIDS is the same-sex movement's terrifying contribution to this terrific century." The movement's ultimate purpose is to undermine public morals.

The homosexual emancipation agenda manifests itself in the educational system through a simple three-step plan: 1) students and faculty are desensitized to homosexual acts, practices, and general "gay culture"; 2) the barriers of modesty and good taste are broken down by "getting the issue out in the open"; and 3) students and faculty are eventually accustomed to accept homo-

sexuality as a legitimate "alternative" lifestyle, brought about by the necessity of fulfilling one's "sexual identity." The same agenda seeks to create an atmosphere wherein those dissenters who stand in the way of an institution's total acceptance of the homosexual normality dogma are singled out and branded as "homophobes," the '90s version of "racist" or "bigot."

The Walnut Hills GSA was started in November of 1996 to accelerate the homosexual emancipation agenda. Their charter mission statement reads: "The purpose of the group is [to] learn about homophobia and how it affects everyone; [to] educate each other and school community about issues relating to sexual orientation; [to] talk about feelings and experiences." Yet their activities indicate that the group fully supports the promotion of the homosexual lifestyle as a legitimate alternative culture that should be accepted by parents, teachers, and peers.

In their first year, the GSA sponsored homosexual activist and Broadway actor Anthony Rapp at the school. According to a May 20, 1997 article in *The Cincinnati Enquirer*, he "flew in from New York for the day to bolster the Gay-Straight Alliance." He spoke to the high school group about the joys and perils of being an open homosexual, of "accepting yourself." He told the audience that when he's not performing on Broadway he's "on a grassroots mission, reaching out where I can to empower, to raise the level of attention and respect given to adolescents in general, and gay teens in particular." Mr. Rapp has traveled across the country to speak to high school groups about accepting and embracing the gay lifestyle.

The Walnut Hills GSA has also

marched in the Gay Pride Parade in Columbus, Ohio; marched in the Homecoming Parade; participated in AIDS Walk '97, and presented a workshop to help other area high schools (including the Catholic high schools) start Gay-Straight Alliances. They have even been awarded the "Angel Award" — whatever that may be — by Lesbian Productions.

ATTACKING THE CHRISTIAN MORAL STANDARD

In February, 1998, the GSA sponsored a forum advertised as "The Bible vs. Homosexuality," with representatives from the Reformed Jewish, Unitarian, Baptist, and Roman Catholic faiths forming a panel. Each representative presented his faith's beliefs on the issue of homosexuality. According to the student newspaper report on the forum, the Catholic representative, one David Betz, asserted that the Church believes "that while sexual orientation is determined by personal genetic makeup, homosexual acts are contrary to the natural law." (Never has the Church asserted that "sexual orientation" is determined by genes.) The Unitarian, who claimed to be gay himself, stated that "we are a religion of deeds rather than creeds." While other faiths place too much of an emphasis on "thinking," said the Unitarian, his church is actively promoting acceptance of all lifestyles. He then went on to discuss what he felt to be "incongruities and errors" in the translations of the Bible that have been used to condemn homosexuality. The Reformed Jew supported the views of his Unitarian brother, adding that the Reformed Jews have officially sanctioned the "ordina-

tion" of gay and lesbian rabbis. He stressed the Reform Jewish belief that "the translation of Scripture is ongoing and open to new interpretation, and, as such, must be examined in the context of the times — not a vacuum."

Clearly, the GSA has been actively engaged at tearing down the moral beliefs of some of the more traditionally religious students. During one of the group's first Wednesday lunch meetings, students discussed the topic of whether or not the Bible quotes Jesus condemning homosexuality, despite the fact that most of the students present didn't even know in which books Jesus is quoted. Another topic discussed amongst the students, according to a 1997 *Cincinnati Post* article, "Sexuality club braced for criticism," is the history of homosexuality and how it has been viewed in different times by different societies and religions. According to the article, students learned that China and Rome had openly gay or bisexual rulers. They discussed how some native American tribes held their homosexual members in great esteem, believing they had been specially chosen.

According to the GSA teacher sponsor, Betsy Shank, lesbian, gay, and bisexual students are "searching for answers, a sense of connection." She invokes the educator's cliché: "I don't teach subjects, I teach kids."

WHERE WILL THIS LEAD?

In 1994, on the pretense of eliminating violence against gay and lesbian high school students, then Massachusetts governor William Weld's "Commission on Gay and Lesbian Youth," the Massachusetts

Department of Education, and the state-wide media joined forces to pass the "Safe Schools Program." Anyone in Massachusetts schools who opposes the teaching of homosexual lifestyles as a normal way of life, even if due to moral and religious objections, is now under attack. Their First Amendment rights of freedom of speech and freedom of religion are considered null and void, as the educators must capitulate or be accused of discriminating against homosexuals.

This policy support of homosexuals has already had an evident effect on teachers' freedom of speech: At Boston Latin High School (previously a Catholic school, but now in the public school system) one teacher published a note in the school newspaper for which he was harshly criticized. The note stated that homosexuality was not a lifestyle, "but an indication of a man's heart" and "that God heals and forgives man's acts." For this, the teacher was threatened not only with the loss of his job but with the further threat that he would never be able to get a job in the teaching profession again.

As George Washington stated in his Farewell Address: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports." The homosexual emancipators need to take religion, and likewise morality, out of people's minds in order to further their cause.

Let us remember the 1993 March on Washington by a coalition of homosexual emancipation organizations. Their demands at that time included: 1) a repeal of sodomy laws prohibiting non-coercive sexual behavior between consenting adults; 2) passage and implementation of graduated age of consent laws, i.e.,

all persons under 25 would be legally permitted to engage in intercourse with those who are up to seven years younger than them: a 20 year-old for instance, would be legally allowed to engage in sexual activity with a 13 year-old; 3) no mandatory HIV/AIDS testing; 4) culturally inclusive lesbian, gay, bisexual and trans-gender studies at all levels of education, from kindergarten onward; 5) information about abortion at all levels of education; 6) information on HIV/AIDS, child care, and sexuality at all levels of education; and 7) an end to discrimination based on sexual orientation in all programs of the Boy Scouts of America.

ALTER SOCIETY

It is hard to look at this list and not imagine that one of the aims of the homosexual emancipators is to alter society by changing what is being taught to children in school. This is especially true if age of consent laws are lowered. Many of the sexual molestation cases that have recently received publicity could be dismissed on the grounds of "consenting persons."

Although societal acceptance of pedophilia may strike most people today as unlikely, we might consider that few would have predicted the startling advances of "gay rights" since the 1950s when it was still regarded as serious immorality — even by the media. But there is a logical relationship between the homosexual emancipation campaign and the much newer push to legalize pedophilia. One reason is, according to Dr. Jeffrey Satinover's 1996 book, *Homosexuality and the Politics of Truth*, that active homosexuals are three times more likely

to be pedophiles. "More importantly," writes Satinover, "the dramatic shift of values that normalizes homosexuality must inevitably come to normalize all forms of sexuality."

Satinover also points out the similarities between the methods of the homosexual emancipators and the advocates of so-called "inter-generational sex" (the new sanitary code word for child molestation). For instance, pedophiles and gays share arguments for why society should accept their behavior as normal. The "Pedophilia/Pedophile Education Website" on the World Wide Web describes these arguments in great detail.

The web writer contends that pedophiles have an unchangeable sexual orientation. "A pedophile can be your grandfather, your mother, sister, brother, or father. Or perhaps your best friend," he writes. "Above all, pedophiles love and respect children and care about their wants, needs, desires, and opinions."

Pedophiles are not demented, he continues, but are "often incredibly smart and intelligent by nature. They simply prefer children above all for relationships and for sexual relief. True pedophiles are non-abusive, good members of society, often with impeccable morals."

Pedophiles do not force themselves on children, the web author continues. "They accept that children are sexual beings. They know that even infant boys have erections and baby girls lubricate. Pedophiles understand that society has no right to deny a child sexual activity in a manner he or she chooses. And they can make that choice!"

Sex strengthens adult-child relationships, he continues, and no one should feel guilty about "honest and positive sexual activity." Children

ought to be allowed to express themselves in this way.”

“They are not out there trying to molest kids,” he insists. “Remember, pedophile = child lover.” But because of societal hostility, pedophiles are “tortured souls” who must, for self-gratification, resort to child pornography downloaded from the ‘Net and spying on neighborhood kids. His solution is to “create awareness and tolerance” through pedophile support groups, lectures by pedophiles in elementary schools and political activism. “Please stop this hate,” he pleads. “Can’t we all get along?”

In a May, 1994 article in the *Yale Free Press*, former editor-in-chief, Julian Ku, tells of his invitation to participate in a panel discussion on eroticism and taboo during Bisexual, Gay and Lesbian Awareness Days (BGLAD) at Yale: “Before I

could speak, I was denounced by a member of the Lesbian, Gay, and Bisexual Co-op, who read a list of my ‘crimes’ against the gay community and demanded that I be removed from the panel.” These crimes consisted of remarks made in *YFP* editorials. Meanwhile, Ku continues, “the two men sitting next to me were representatives of the North American Man-Boy Love Association (NAMBLA), which supports the legalization of sexual intercourse between men and boys (some related encounters with eight year-olds). Both admitted to engaging in pedophilic acts. And the Co-op wanted to throw me out?”

But the push for pedophile rights is moving beyond homosexual groups, like the North American Man-Boy Love Association, into the mainstream. In his book, Dr. Satinover reports that in May 1995,

the widely distributed magazine for cultural liberals, *The New Republic*, published a sympathetic review of the movie *Chickenhawk*. The reviewer suggested that defending pedophile-friendly age of consent laws is comparable to defending the notion of children’s legal autonomy.

Once the homosexual emancipators succeed in convincing society to accept, without exception, homosexuality as normal, there is no logical reason to reject pedophilia or a host of other depraved sexual practices. It is time to ask ourselves whether the American experiment of pluralistic secular society devoid of moral authority mightn’t be unworkable and ultimately nightmarish.

MICHAEL S. ROSE



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