

AMERICA, RETURN TO GOD!

The Hidden Agenda of Homosexual Politics

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MUCH LIKE THE CONSPIRATORIAL PLOTS for the propagation and infiltration of communistic principles into society expressed by Karl Marx in *The Communist Manifesto* is the foreseen agenda of the homosexual community. No longer content with the heterosexual society's mere tolerance of a gay lifestyle, male homosexuals and lesbians are now demanding a total acceptance of their varying sexual expression, and they are using methods ranging from subtle, behind the scene schemes to well publicized legal proceedings.

In the past, those who wished to devise a plan to introduce homosexuality into mainstream American society surmised that a radical reform of our nation's traditional values was the only possible means. However, this rash plan has subsequently matured into a detailed, targeted, yet subtle attack on altering these values. Lest the ultimate aim of this strategy be misunderstood as a result of the seemingly less revolutionary approach, let us examine some of the characteristics, ideology, and methods of the gay community.

To begin, one must understand the ideology which a homosexual embraces (pardon the term!). "The homosexual ideology implies the intent to rearrange our perceptions, lifestyles, and legal system. In the strict sense of the term, this change is revolutionary. It requires, if it is to be effectively implemented, the careful and gradual application and transfer of power.

The homosexual movement is thus not primarily a philanthropic or educational enterprise, but a hard-nosed political movement bent on changing our society."¹

Homosexuals foster a desire to establish their identity as a minority and to be given the rights that other groups are entitled to. Using a play on words with the meaning of the word "right" causes their argument to sound quite legitimate and constitutional. However, closer examination reveals that they do not refer to the God-given rights of life, liberty and property which every citizen of every country, regardless of age, gender, race or sexual orientation, is entitled to, but rather to special welfare. The Preamble to the Constitution expresses the fact that "we the people" wish to establish a form of government to "promote the general welfare," and yet homosexuals seek through the legal system to receive privileges which the average American, either single or a partner in a monogamous marriage, does not have.

One such example is seen in the homosexual's usurpation of traditional family benefits. Originally defined as "the institution whereby men and women are joined in a special type of social and legal dependence, for the purpose of founding and maintaining a family,"² the family has now been redefined as "two adult lifetime partners whose relationship is long-term and characterized by an emotional and financial commitment and interdependence."³

With the stress on sexual pleasure and the freedom of promiscuity, the homosexual lifestyle excuses the need for any self sacrifice and lasting commitment, and hardly falls under the category of the traditional family. Yet gays are able to receive the benefits of a married couple, such as lower housing costs, joint filing of tax returns, and the inheritance of property. Roommates that are single and unmarried heterosexual couples living together do not get such benefits, but an exception of several privileges has been made on behalf of the homosexuals.

Although such inconsistencies rightly invoke anger on those not favored by them, the heterosexual community has been intimidated and forced to keep silent about its grievances. Any outspoken protest either against the homosexual lifestyle or against the special welfare given to such people is charged as discrimination. Clamoring for civil rights, many gays have likened their plight to that of the blacks in the past, a minority group persecuted for its differences. However, they fail to see, or else choose to ignore, the obvious difference: one group received persecution based on its genetic traits, the other does because

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of sexual behavior. There is nothing morally wrong with being colored, while a homosexual's lifestyle is definitely morally wrong. Also, many gays seem to take satisfaction in being able to aggravate heterosexuals with their sexual mannerisms, knowing they cannot complain. The scene is similar to the child who irritates his sibling to the point of tattling or reacting physically, delighting in the punishment which the parent gives to the sibling, excusing the provoker's behavior by interpreting it as an expression of his individuality. We have come to the point where it is illegal for an employer to fire a worker because he's gay or for a landlord to refuse to rent out to a blatant homosexual; this is a direct violation of private property rights. Yet it does not work vice versa, for a homosexual has the right to refuse hiring or renting to a heterosexual. The agenda plans to carry this pattern a step further, so that an individual cannot be dishonorably discharged from the army based on sexual orientation or so that a restaurant must allow homosexuals (who very likely could have a sexually transmitted disease) to work with food.

Another part of this agenda is for homosexuals to climb up to influential positions, from which they can readily share and spread their ideas. Gay professors at colleges and elementary school teachers have many opportunities to mold the studious, eager, young minds being trained and directed under their care. Teenagers in public schools receiving sex education classes and going through a period of realizing their sexual identity are sometimes taught that homosexual tendencies exist in everyone, and, as Freud said, "Only a complex pattern of social pressures ensures that so few of us act out this potential [to be both heterosexual and homosexual.]"⁴

A gay business executive has unlimited freedom to propagate his beliefs throughout his company. Also, now a homosexual "family" is entitled to child custody, through adoption or artificial insemination. The children raised in such an environment would logically consider homosexuality to be the correct and normal way of life, judging from the model placed before them.

To list all of the goals of the homosexual agenda would be tedious, but the ones on the forefront, in summary, are as follows:

- (1) **Legalize homosexual lesbian marriages;**
- (2) **Give homosexuals/lesbians parental and adoptive rights;**
- (3) **Classify HIV positive/AIDS carriers as disabled;**
- (4) **Enact "hate-crime" laws to include sexual orientation;**
- (5) **Use tax dollars to fund homoerotic AIDS/sex education in all grades;**
- (6) **Amend laws to prohibit discrimination in employment, housing, public accommodation, and public services;**
- (7) **Prohibit the military to exclude anyone because of sexual preference;**
- (8) **Repeal all state sodomy laws;**
- (9) **Repeal laws controlling the age of sexual consent."**⁵

What can we do about this snowballing battle with the homosexual community? We Christians need to take some form of action soon, for since verbal protesting is not allowed, soon many heterosexuals will be moved to the point of physical aggression. It is crucial to stop the homoerotic teaching in the sex education classes so that the future generation of adults won't be encouraged to imitate such a lifestyle. We should also be aware on the state level of any bill or legislation dealing with this issue, and inform our representatives of our opinion in this matter.

Most importantly, though, we must cease to remain passive, allowing wickedness to seep openly into society and become more entrenched in our culture. We must begin to intercede for a nation on the brink of judgment and destruction as a result of Babylonian practices, and pray for wisdom on how to biblically reform our society, preserving its strong roots of moral values anchored in the rich soil of Christianity.

Notes

1. Beverly LaHaye, "The Hidden Homosexual Agenda", *Concerned Women for America*, 1991, p.6.
2. Webster's New International Dictionary.

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3. Carl F. Horowitz, "Homosexuality's Legal Revolution," *The Freeman*, Vol. 41. No.5, May 1991.p.177.
4. LaHaye, p.15.
5. LaHaye, p.7.

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"If God does not judge America, He may have to apologize to Sodom and Gomorrah." -Billy Graham