

INTEROFFICE

To: Readers of the Pastor's Report

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Department:

Subject: Report on Homosexuality

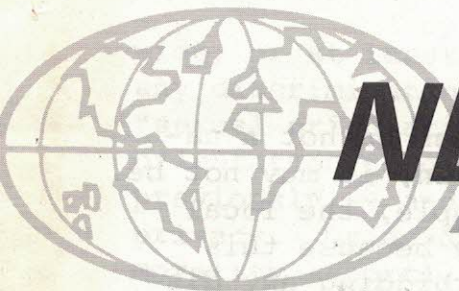
From: Gene H. Hogberg

The attached lengthy report concerning Homosexuality, researched by my colleague Don Schroeder, has been done partly in response to many requests from the field ministry of the Worldwide Church of God for reliable information on this growing social problem. It is hoped that this material, after further refinement, can be produced in Plain Truth reprint format, possibly similar to Don's earlier report on V.D.

As Don was compiling this material it became obvious to me that what he was dealing with was beyond the scope of an ordinary News Report, both in content and size. Therefore, as a precautionary measure, I asked Dr. Kuhn to look over the material before we sent it out to the ministry. Dr. Kuhn, in turn, had the report circulated among a select group of scholars here at Headquarters. All those who reviewed it did so favorably, with a few minor reservations and suggestions. These have been considered and incorporated into the report where needed.

Both Dr. Kuhn and I want to stress that the report does not represent an official "policy statement" on the matter of homosexuality; that may come at a later date, as necessary. However the report should prove to be informative to the reader on this highly complex and controversial subject. Hopefully it will be of benefit to the ministers of God's Church both in helping them to understand homosexuality and how they, in turn, can better help those affected by it.

(It is suggested that the reader remove this sheet from the attached report.)



NEWS REPORT

May 1, 1978

The Battle Over Gay Rights

WILL AMERICA LEGALIZE A NEW SODOM?

Some call it "liberation," others call it social pathology. The Gay Rights issue puts America at a critical crossroad in its moral and spiritual history.

INTRODUCTION

Why this report? Ten years ago the subject of homosexuality could not even be broached publicly in most places. Today reports of changing attitudes towards homosexuality can be found almost daily in our news sources.

The militancy of the Gay Rights movement is forcing society, and those of us even in the Church, to confront the homosexual issue head on. Already many people are writing in to Headquarters asking questions about homosexuality, some wanting help because of having such a problem personally, or because they are just becoming confused about the homosexual issue and want concrete information from the Church in understanding what is going on.

The problem at the moment, due in no small way to the rapidity with which the Gay Rights drive is moving, is that the Church has little to offer in the way of printed information on the subject.

It is hoped that this report will provide the first step in meeting this challenge that modern permissive morality is bringing to the Work and Church regarding homosexuality and other sex problems. This report, together with responses from those who read it, specifically the ministry, hopefully will ultimately generate the production of PLAIN TRUTH articles, or perhaps a booklet. Such material will not only explain the real issues behind the Gay Rights movement, biblically and prophetically, but hopefully will also serve as helpful information for those members or potential members and others desiring to extricate themselves from such an emotionally deep-rooted lifestyle.

Bible says about homosexuality, starting with Genesis on through the New Testament. (This exegesis will be done in cooperation with our theology faculty and other advisers at Headquarters.) Not only do we need to show why homosexuality is wrong, but why all sex abuse is wrong, as it destroys the purpose and stability of marriage and the family unit, it undermines wholesome social and character development and thus ruins the character God proposes to reproduce in human beings. Also included will be warnings and prophecies of moral degeneration from the Old Testament and New Testament as they apply to past nations and the latter days.

Unfortunately, insufficient work has been done on one of the most important aspects we need to make progress upon, Part III -- helping those homosexuals wanting help to change their ways.

As already indicated, it is one thing to show what homosexuals are doing to gain social acceptance, it is another to show why the Bible condemns the practices, but it is still another to be able to give effective, compassionate and patient help to individuals convicted and repentant and coming to the Church as the result of our preaching; to help them overcome (and there is a wide variation in the condition) their frequently deep-seated feelings, emotions, sense of estrangement and "difference" and to begin to "grow in the stature of Christ." The Apostle Paul, speaking to the Church in his day said, "and such were some of you" (I Cor. 6:9-11). The question remains: we may censure, but can we help -- as ministers, as laymen?

We receive many letters, from homosexuals and others who are not gay, critical of the standard public approach to homosexuality because it is so heavy on condemnation but avoids the human concerns of hope and help. One letter, in particular pleads: "Many Gays do not need to be told how rotten they are or how terrible in God's eyes their sex lives are. They know that far better than you.... I would much rather see another article on gays, one that offers some hope, some love, some compassion, some understanding, some message outlining the course of recovery that God has promised for homosexuals in particular."

Probably help for some is beyond our resources, but we can make improvements in dealing with various individuals. Preliminary study indicates that in help for the homosexual (as in help for the alcoholic or drug addict, etc.) the right attitude of the helpers is most important even if you don't have the complete answer for everyone.

Preliminary study indicates a rather divergent variety of therapies for homosexuals among those in the mental health profession and religious organizations. (The mental health profession seems

to have largely given up trying to change homosexuals, and is merely trying to help them live with their lifestyle.)

*** Progress is being made on learning how to counsel the homosexual with various problems, and this information will be passed on through proper channels. Any of your experiences in counseling or suggestions in this area will be greatly appreciated.

Sad Fact: Most Don't Want to Change

Mental health professionals who deal with homosexuals estimate that around 90% do not want to change their sexual orientation and wouldn't even if they could do so easily with the taking of a drug or pill. The reason is because the predominantly or exclusive homosexual has his whole identity wrapped up in this orientation -- his emotional outlook, his friends, his environment and maybe even his work. If he could change tomorrow (which is virtually impossible) it would demand so many changes in his whole life and pattern of relationships that the process would be too frightening and unfamiliar -- like being banished from one society and abandoned on the shore of another.

But frequently a similar number of homosexuals say they "would not recommend" the homosexual lifestyle for others, because of the variety of personal and social problems they have to struggle with. And of course, these roadblocks to full acceptance by society are the very things the gay militants are determined to change. In short, gay activists want society to change to suit them, rather than changing themselves to conform to the "prejudices" of society.

Homosexuals are of many kinds and motivations, as are heterosexuals. Whatever ego need is desired to be satisfied, from raw physical sexual release without any affection to the expression or search of some deep affection, Gays choose to use a homosexual outlet to achieve it. It is the common heterosexual belief that homosexuals seek to fulfil only perverted sexual appetites without any affection that causes many homosexuals to say, "You don't understand!"

It is important to emphasize that human sexuality is not just a private act or private outlook; it is a whole way of feeling, and of responding to other people. It deeply affects a person's way of life.

Complex problem. While the writer of this report has striven to make all statements as accurate as he can, it must be understood there is yet more to be said to understand what is involved in the homosexual outlook, personality manifestations and problems. Efforts will be made to educate the reader along these lines as more is learned. The whole area of how human sexuality, gender identity,

gender role and sexual preferences are established is a complex subject. Yet human sexuality is not an infathomable "mystery."

Because human sexuality has so many variances and nuances, a definition of homosexuality is needed: HOMOSEXUALITY IS AN ONGOING EROTIC PREFERENCE FOR PARTNERS OF THE SAME SEX, EXPRESSED IN PHANTASY OR ACTION. (Both emphasized words are important.)

A homosexual orientation (same sex erotic preference) should not be confused with misogamy (the fear or aversion of marriage), misogyny (the abnormal fear of women), transvestism, transsexualism, or even effeminacy or homophobia (the fear of being a homosexual). Each of these can be a separate mental state in itself and while it could lead to a homosexual orientation, it frequently does not. Homophobia is fairly common, particularly in adolescents or others confused about their sexual identity. This condition may be brought about because of certain thoughts, emotions or fears, a few acts they have experienced or names carelessly labelled by others. Only through a comprehensive understanding of such an individual's thought patterns, emotions and fears could a differentiation be made.

For every generalization written about the causes of the homosexual condition, there are individual exceptions. For the evidence seems to show that there are many paths that can ultimately lead to a homosexual orientation. But research also reveals there are similar threads of negative social experiences common to many homosexual life histories.

I have based this report on as many reputable, currently available books on the subject as possible. A reader interested in the subject should find no paucity of written material in the local bookstore. Hopefully, this report will be complete enough for most readers, as well as provide a solid base for others interested in further research.

-- Donald D. Schroeder, News Bureau staff member

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THE GOAL OF THE "GAY RIGHTS" MOVEMENT

"Two, four, six, eight! Gay is just as good as straight!" chant militant homosexuals on the warpath for full legal acceptance of their lifestyle.

Last June, Gay rights militants received a setback as a result of Anita Bryant's successful campaign to repeal the Dade County, Florida, ordinance which banned discrimination in housing, jobs and public accommodations on the basis of "affectional or sexual preference." But they also reaped one big boost: the repeal put the homosexual movement on a "wartime" footing. Anita Bryant's vow to take her anti-homosexual campaign nationwide became a fight for survival to gays and in many major U.S. cities big demonstrations were ignited by homosexuals in support of "Gay Liberation."

One Gay demonstration in New York City was twenty-eight blocks long with 50,000 homosexuals and "civil rights" supporters marching in unison. Some middle-aged men and women carried banners proclaiming their pride in being the parents of homosexuals. A float carrying lesbian mothers and their children was named "Dykes & Tykes."

In San Francisco, over 100,000 homosexuals, lesbians and their supporters gathered to march and chant for "Gay civil rights." San Francisco police said the turnout exceeded the size of the largest demonstrations in the 1960s against the war in Vietnam. Other big U.S. cities also had sizeable turnouts.

"Miami was not the end of the Gay movement by any means. It was only the beginning," said Bruce Voeller, co-director of the New York-based National Gay Task Force which is supported by over 1,200 different homosexual organizations.

"Homosexual rights is going to be the civil rights issue of the 1980s," proclaims Jean O'Leary, a militant female homosexual appointed by President Carter to the National Commission for the Observance of International Women's Year. Ms. O'Leary's appointment to the State Department commission makes the first time that a publicly acknowledged homosexual has ever been appointed to a high federal position.

Whether in large-scale protest marches, popular publications, TV, radio or other media, or direct contacts to influence key public officials or lawmakers, more of the estimated 10 million to 20 million homosexuals (exclusive or predominantly homosexual) in the United States are "coming out of the closet" to declare the "rightness" of Gay rights.

As never before, we are hearing more voices saying homosexuality should be an alternative lifestyle without legal or social discrimination; that homosexuality can be as "normal" as heterosexuality; that it is a basic mammalian potential and therefore "natural" to many individuals. Other gays say everyone has a "homosexual sensibility" and that homosexuals are being condemned for not repressing it.

Big ads in some big city newspapers unabashedly advertise books on the "joy" of Gay and lesbian sex. Homosexual movies abound at adult movie theaters and a wide variety of Gay magazines are available in many well-stocked bookstores or magazine shops.

A deluge of editorials in newspapers and entertainment figures on TV and elsewhere have indicated biases favoring "anything in private" sexual practices by consenting individuals. TV programs regularly tout homosexual themes or characters, and some programs try to "educate" the public about the homosexual problem, unfortunately most without really dealing with the key issues involved in Gay Rights or homosexuality.

Johnny Carson and other comedians depict Anita Bryant as a stock comic figure, a living caricature of Archie Bunker mentality and abrasive bigotry.

The Ultimate Homosexual Goal

Homosexual groups are not totally united in goals or means of achieving them. The more radical militants support mass demonstrations and heavy emphasis on getting gays out of the closet to force recognition of their lifestyle and voting power. The moderates prefer behind-the-scenes lobbying, education campaigns that present a wholesome image, solicit support from closeted gays, and winning President Carter's endorsement for gay rights legislation. Religious gays use books and homosexual religious publications to say God doesn't condemn all homosexuality.

Many homosexual groups want not only laws banning all discrimination against them in jobs and housing, but to be able to freely marry, adopt and raise children, join the military and become appointees to key government posts (even the FBI, CIA and State Department) and to receive similar legal and tax benefits granted to heterosexual families.

Unfortunately, the specific demands some homosexuals are fighting for now are not their ultimate objectives. The leader of a Philadelphia, Pennsylvania, lesbian organization summarizes the ultimate goal of homosexuals succinctly: "What the homosexual wants -- and he is neither willing to compromise nor morally required to compromise -- is acceptance of homosexuality as a way of life fully on a par with heterosexuality."

To this end some homosexuals want public school sex courses to reflect homosexuality as a valid alternative lifestyle, homosexual teachers as role models gay students can identify with, and gay love stories to go along with heterosexual puppy-love stories in libraries and schools. The Task Force on Gay Liberation of the American Library Association has already begun such a campaign.

Gay rights lobbyists are pressuring state governments for repeal of all sodomy statutes forbidding such acts between consenting adults, calling them victimless crimes.

In this line of thinking, homosexuals like to point to the wide diversity of heterosexual practices -- premarital, extramarital, etc. -- that are often illegal by many state laws but are generally tolerated, condoned or tacitly accepted as "normal" in society. In other words, gays are leaning on the hypocrisy of the double sex standard prevalent among many heterosexuals to gain acceptance for themselves.

Gay rights advocates also like to use certain sociological studies (Evelyn Hooker and others*) which show that homosexuals, as a group, have the same general range and frequency of adjusted and maladjusted personal relationships as heterosexuals; that they are, as a group, no different (supposedly) in appearance, emotional maturity, life adjustment, success or failure or sense of responsibility than heterosexuals as a group. (All this proves is that both homosexuals and heterosexuals manifest a wide range of characteristics, many of which are culturally acceptable, many of which are unhealthy or "sick.")

Homosexuals also make a big point of the fallacy held by many "straights" that gays are notorious child molesters. They use statistics to show that heterosexuals are by far the biggest sex abusers of children. However, all this is an attempt to minimize the fact that some homosexuals do indeed try to influence or molest children sexually, particularly those who show an interest in sexual experimentation.

Pressure on Politicians, Courts

Whatever their arguments or comparisons, Gay rights lobbyists are pressuring city, state and federal officials for moral support and laws that would forbid any discrimination based on "affectional or sexual preferences."

A few homosexual school teachers are making the loss of their jobs as a result of admitting their orientation test cases in several courts in hope of establishing a precedent that would forbid such discrimination everywhere. Antidiscrimination laws passed in some cities are being used by gays as springboards to influence similar laws covering whole counties or states.

* These studies have their share of critics and detractors who point out certain weaknesses and flaws.

The Congress and Supreme Court and state legislatures have generally avoided tackling the issue, but sooner or later it will be forced on them. In many areas, anti-gay forces wield considerable influence.

Recent polls, however, show that with increasing rapidity, not only many citizens at large, but "new class" politicians are becoming more receptive to liberal sexual ethics (see box below).

Public More Permissive

A recent Yankelovich poll (see TIME, Nov. 21, 1977 for full findings) found that when Americans were asked whether sex between consenting homosexuals was morally wrong, 47% said yes, 43% said no, and 10% were unsure. (Gallup found similar percentages.) And though a plurality said they considered homosexuality immoral, 56% said they would vote for legislation guaranteeing the civil rights of homosexuals.

MORAL TRENDS AMONG THE NEW GENERATION POLITICIAN (Focus here: Democrats)

Lately the Democratic party has been deeply divided by some issues of life-style raised by the "New Class"—here represented by young (under thirty), college-trained Democrats in professional and managerial jobs. As the chart shows, their world view is sharply at odds with that of older (over fifty), non-college, blue-collar, "Old Class" Democrats.

The New Class and other upper strata also have a natural concern about "life-styles" and cultural change—areas in which upper social groups have always been more receptive to change than the traditional middle and working classes. Cultural experimentation by upper social classes is not new. What is new is the size of this group in the U.S. today and the rapidity with which different value orientations are being introduced. Survey work by Daniel Yankelovich and his associates has shown that moral norms are changing extremely quickly in the higher-income groups these days. Their sexual attitudes are more liberal; their once-automatic respect for established authority structures has declined; their embrace of "old fashioned" patriotism has loosened; their orientations toward work, marriage, family, and the relative importance of material achievement have changed; and they manifest heightened concern with individual self-fulfillment and self-expression.

FORTUNE October 1977

The War of the World Views	"New Class" Democrats	"Old Class" Democrats
Should <u>divorce</u> be easier or more difficult to obtain than it is now? Percentage answering "easier"	59	21
Should a pregnant woman be able to obtain a legal <u>abortion</u> if she is married and does not want any more children? Percentage answering "yes"	73	32
What is your opinion of someone having sexual relations with someone other than the marriage partner? Percentage thinking <u>extramarital sex</u> is always wrong	38	80
What is your opinion of sexual relations between two adults of the same sex? Percentage feeling <u>homosexuality</u> is always wrong	27	89
Do you think we are spending the right amount of money to protect the environment? Percentage thinking we are spending too little	85	49
Do you think there should be laws against marriages between blacks and whites? Percentage favoring laws against miscegenation	5	67
Which statement comes closest to your feelings about <u>pornography laws</u> ? Percentage thinking "there should be laws against the distribution of pornography <u>whatever the age</u> "	13	55
In a community-wide vote on the housing issue, which law would you favor? Percentage choosing law allowing homeowner to decide, even if he prefers not to sell to blacks	33	78

Source: Social Science Data Center, University of Connecticut

The Yankelovich poll found 61% of Americans agreeing with the statement, "it's getting harder and harder to know what's right and wrong these days" (cc. Isa. 5:20). In general, 70% in this poll subscribed to the statement that "there should be no laws, either federal or state, regulating sexual practice."

On the other hand, another recent poll of the conservative religious community found 93% opposing gay rights laws in their state, with 91% opposing gay teachers and ministers, and 94% responding "no" when asked if they thought homosexuality and bisexuality should be considered "normal" and publicly sanctioned (Los Angeles Times, Dec. 31, 1977).

In 1973, a poll found two thirds of a nationwide probability sample that regarded homosexuality "very obscene and vulgar," with the vast majority endorsing job discrimination against homosexuals (Human Behavior, October, 1973).

The latest Gallup opinion poll on American views toward homosexuals is also included, but separately in a following section.

Regarding sexual morality then, the nation is split into more or less conservative and permissive camps with a distinct trend ebbing more and more rapidly to the permissive side.

"Gay Rights" or "Straight Rights"?

In some areas the intensified homosexual effort to gain equal civil rights has pitched emotions with conservative "straight" antagonists to high levels of emotion and rhetoric.

The crux of the conflict: while homosexuals feel they deserve but are denied equal rights and protection under the law with heterosexuals, the majority of Americans who oppose them feel it is an invasion of their civil rights for society to be forced to welcome a lifestyle they consider deviant and immoral and a threat to their children, the family unit and the moral health of their neighborhoods.

Conservative or traditional family-oriented Americans particularly resent the fact that with the passage of Gay Rights antidiscrimination laws, heterosexuals would be forced to allow admitted homosexuals to teach and influence their children (all the while supported with their tax dollars), or be forced to hire gays in many jobs or contracts or be forced to accept homosexuals in transactions involving sale or rental of housing.

While homosexuals have already achieved some or all of these goals in over three dozen cities or counties, the lingering climate of fear of exposure still has not caused many homosexuals to test violations of these codes. Therefore militant homosexuals want even greater legal precedents to forbid discrimination against them.

Ultimately the battle over Gay Rights focuses attention and debate on the ultimate "rights" standard that will carry the day in our courts of law: traditional Judeo-Christian ethics upon which American morality was founded, new high court interpretations of Constitutional guarantees,* or the rapid spread of more liberal city, county and state antidiscrimination laws.

While militant homosexuals are concentrating on achieving their ends through the latter, they are hoping for a breakthrough at higher levels.

Out of the Closet

Ten or fifteen years ago, American society had few problems with regard to homosexuality. Christians and Jews, following Biblical injunctions, declared it a sin. Psychiatrists, reflecting the cultural ethic at the time, considered it an aberration, and our legal system, largely based on Judeo-Christian ethics, viewed it as a crime.

Hidden and fearful of exposure, homosexuals had to keep in the "closet" to protect their identity, lifestyle and jobs, except in a few notorious liberal occupations.

But the increasing social secularization and sexual permissiveness of the past several decades has encouraged growing acceptance of the homosexual lifestyle. Today, more and more sociologists, psychiatrists, clerics, and now politicians and the educated elite, all molders of public values, are guided by humanistic or relativistic philosophies learned in colleges, universities, seminaries or other institutions. Many no longer hold the view that homosexuality is, by nature, a sin, a perversion or a crime. The current popular approach in sociology is that "human nature is essentially bisexual," therefore homosexuality can be natural.

In December, 1973, the American Psychiatric Association removed homosexuality from its official list of "mental disorders," although numerous conservative psychiatrists strongly dissented with this decision.

Homosexual fashions and fads periodically take the nation by storm. Homosexuality is so far out of the closet that businesses

* The American Civil Liberties Union claim laws against consensual sexual activity among adults violate a homosexual's constitutional rights, including (1) the right to privacy, (2) the First Amendment right of free speech and assembly, (3) the Eighth Amendment prohibition against cruel and unusual punishment, and (4) the due process and equal protection clauses of the Fourteenth Amendment. Some homosexuals go so far as to state that the Declaration of Independence extends to homosexuals in that it guarantees to all citizens the right to "the pursuit of happiness."

catering to or run by Gays are multi-million-dollar enterprises. There are homosexual businessmen's groups, such as Gay Kiwanis Clubs and Gay Alcoholics Anonymous and Gay Overeaters.

Every major city has dozens, if not hundreds, of gay bars and organizations for homosexual businessmen, college students, servicemen, S & M (sado-masochist) types as well as the "macho" leather and chain motorcycle crowd and many others. The same for female homosexuals (though usually far less numerous than male bars), whether frilly lesbians, school girls or "butch" or "dyke" types. One estimate is that there are about 4,000 gay bars in the U.S.

Even so, these bars often only accomodate the braver homosexuals or extreme examples of homosexuals. By far, the vast majority of homosexuals do not attend gay bars, but prefer to make their contacts at private parties or in other discreet ways.

Publicly, many homosexuals are overtly indistinguishable from other persons in their outward mannerisms, talk or general conduct. This is due to the fact that most homosexuals do not want to draw undue attention to themselves and bring problems, given the lingering climate of hostility toward homosexuals. Only by knowing some of these well from close association over a period of time might a more discerning person suspect a homosexual orientation. (Among themselves, however, gays can let their hair down and express their real selves.)

We commonly think of homosexuals in certain stereotypes. However, as you will learn in later material (section, WHAT KINSEY FOUND), much homosexual activity is not exclusively homosexual, but also includes a widely varying degree of heterosexual activity. Thus the stability of many marriages and heterosexual relations is frequently jeopardized by homosexual outlooks and practices. Increasingly one hears of accounts of husbands leaving their wives (or men their girl friends) for another man, or wives for other women.

Other Significant Political Gains

In 1973, the American Bar Association passed a resolution urging the states to repeal all laws that made criminal any form of consenting sexual conduct between adults in private.

Nineteen states, most since 1973, have eliminated sodomy laws that bar sexual acts between consenting adults. Sodomy statutes elsewhere are seldom enforced. (However, some state statutes were changed because it was unclear what was included in the term "sodomy," or "unnatural acts" and hence were unenforceable.)

Forty cities or counties have passed antidiscrimination ordinances, many of them similar to the one repealed in Miami. Many of these cities tend to be university or college towns.

Homosexuals in some areas are a sizeable voting block that politicians must consider in many important local decisions. Several governors and big city mayors, under pressure from gay groups, have proclaimed "Gay Pride* Week" to show their recognition of individual homosexual contributions to society or to show understanding or sympathy for Gay Rights.

San Francisco is sort of a vision of the future if homosexuality became widely accepted in other cities.

"In San Francisco you have to devote a third of your campaign to gays," says one political consultant in the Bay Region. "You have to go to gay bars. You have to have gay people on your staff. You have to be photographed with gays."

Also because about one in six city residents is thought to be homosexual, the San Francisco school board recently voted to consider changes in its family life curriculum to reflect homosexual lifestyles.

In San Francisco, the attitude has evolved from "Gay is Okay," to "Gay is Good," to in some minds, "Gay is Better."

One landmark in the gay activists' progress was the 1974 election to the Massachusetts Legislature of Elaine Nobel, the first avowed lesbian to win such a state office in the United States.

The U.S. Civil Service Commission has ruled that homosexuals may not be fired just because of their sexual persuasion, and about a dozen large corporations have issued policies declaring equal opportunities for homosexuals.

Some legal experts argue that same-sex marriages could not be prohibited constitutionally if the Equal Rights Amendment is ratified by the States. (The proposed amendment states, "Equality of rights under the law shall not be denied or abridged by the United States on account of sex.") While proponents of ERA and most legal experts discount such an interpretation, it is not the unanimous feeling of all legal officials.

In summary: The national moral mood has changed such that homosexuality, once the most shameful and carefully guarded of secrets, "the love that dare not speak its name," can now be proclaimed from the rooftops and homosexual pressure groups can swing more liberal-minded politicians, public leaders and civil rights purists to their way of thinking.

* It is interesting to note that one of the big sins of Sodom was their "pride" -- see Ezekiel 16:49.

All this has happened in less than ten years. What will the next ten years bring? That is what worries many conservative Americans.

How Far From the Sexual Revolution's Final Coup?

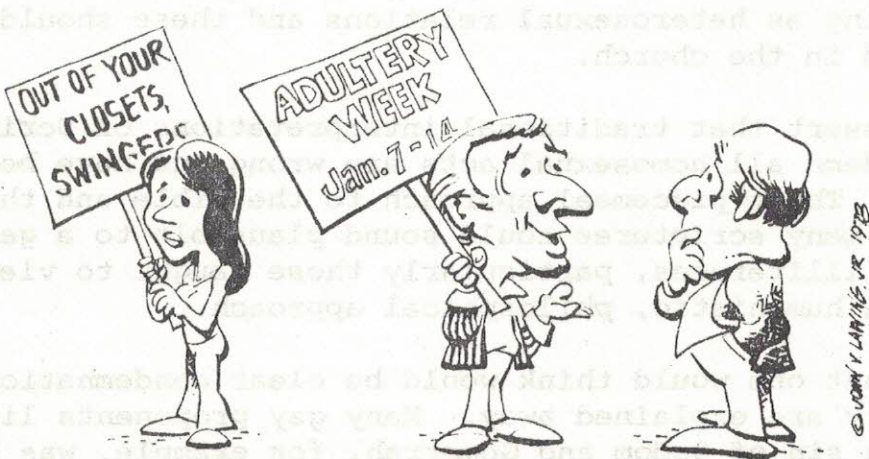
If Gay Rights militants get their way across the nation, it will be the final coup of the Sexual Revolution.

Imagine a whole society that has legalized "no discrimination based on affectional or sexual preferences or orientation." There is no solid ground to forbid a teacher or anybody else, be he or she fornicator, adulterer, wife-swapper, prostitute, sado-masochist, kinky sex practitioner, or voyeur from saying in an unending variety of circumstances: "But you can't discriminate against me; that's my affectional and sexual preference and sexual orientation!"

And all in the name of "freedom," "enlightenment" and "civil rights."

Now the proponents of permissive sexuality don't feel that the passage of such liberal sex laws will cause a sudden giant upheaval in the way people act. And they are partly right. Certainly all the evils of such legislation will not manifest themselves at once. There is still a significant reservoir of traditional morality in the country. But as the older generation dies out and loses influence, a much greater proportion of the new generation raised totally in such a permissive atmosphere would have a totally different outlook. It would be a new Sodom -- twentieth century style!

What If...



"Actually we were inspired by Gay Pride week."

To many young or naive minds, forbidding any discrimination based on affectional or sexual preference is the equivalent of equalizing any sexual preference with the traditional male-female family unit, sex relationship and marriage. The thrust of such an outlook is, "Try it, if you don't like it, try something else." And all to be ultimately followed up with attempts by some to influence children in the classroom, including textbooks. Such is the sick trend modern America is on today and it is destined to ruin many lives physically, emotionally and spiritually.

California State Senator John V. Briggs (R-Fullerton), a candidate for the Republican gubernatorial nomination, running on an anti-gay platform, makes a good comment to consider:

"Children in this country spend more than 1,200 hours a year in classrooms. A teacher who is a known homosexual will automatically represent that way of life to young, impressionable students at a time when they are struggling with their own critical choice of sexual orientation. When children are constantly exposed to such homosexual role models, they may well be inclined to experiment with a lifestyle that could lead to disaster for themselves and, ultimately, for society as a whole. Make no mistake about it: Accepting homosexual teachers will put society's stamp of approval on homosexuality" (Column by Senator Briggs, L.A. TIMES, Oct. 23, 1977).

New Factor: Gay Biblical Exegesis

Another relatively new phenomenon is confusing the issue even further for the public at large: homosexual biblical exegesis, or more correctly it should be labelled eisegesis as they read their own ideas into scripture to suit themselves.

In increasing frequency, books and magazine articles by homosexual advocates and certain clerics claim the Bible doesn't forbid all homosexual acts. They say some homosexual acts can be just as loving as heterosexual relations and these should therefore be tolerated in the church.

They assert that traditional interpretations of Scripture used to condemn all homosexual acts are wrong and have been misapplied. Their piecemeal approach to the Bible and the twist they put on many scriptures could sound plausible to a generation of Biblical illiterates, particularly those taught to view the Bible from a humanistic, philosophical approach.

Even what one would think would be clear condemnations of homosexuality are explained away. Many gay proponents like to say that the big sin of Sodom and Gomorrah, for example, was not homosexuality at all (which it wasn't alone -- it was their utter thoughtlessness, selfishness, and idleness that underlay their totally degenerate immoral atmosphere and practices and their pride

in it, according to Jude 7 and Ezekiel 16:49-50).

Rather, these proponents claim, the sin of Sodom and Gomorrah was not homosexuality itself, but inhospitality to strangers, or homosexual rape, or homosexuality mixed up with idolatrour practices. They say what Scripture condemns is promiscuous homosexuality, not homosexuality per se. Of course, some try to make certain close relationships in the Bible to be homosexual (i.e., David and Johnathan, Ruth and Naomi, Christ and John, etc.).

Most of the attacks on Old and New Testament scriptures focus on words or phraseology which gay theologians say are "unclear" as to what was intended, may have other meanings, and thus are inconclusive evidence against all homosexuality.

Even Romans 1 is twisted to permit such acts. They say what Paul condemned was homosexual acts "against nature"; that is, it was a warning against heterosexuals not to engage in homosexual acts which would truly be against their nature, but which for some homosexuals was not "against nature."

All of these arguments means that solid exegesis of the Bible regarding human sexuality and homosexuality is needed, and will be dealt with in Part II at a later date, or possibly in booklet form.

The "New Thinking"

By way of quotation, the following are typical examples in both secular and religious thinking to justify and legalize homosexuality:

-- "On what is the diagnosis of homosexuality as an illness based?... Our sexual mores are constantly evolving and changing, and many patterns considered deviant only a decade or two ago are now widely accepted as normal. It would be a serious error to assume that our current sexual standards are either sacrosanct or eternal.... Many [homosexuals] function responsibly and honorably...men and women who, despite their alternative sexual life-style, are emotionally mature and reasonably well adjusted" -- Judd Marmor, professor of psychiatry at USC (Los Angeles Times, June 12, 1973).

-- "Homosexuality may well be a deviation that is within the normal range of human behavior" -- Staff psychologist of a mental health center in San Francisco (Psychology Today, March, 1975).

-- "Homosexuality is part and parcel of our mammalian heritage" -- Sex researcher.

-- "We believe that homosexuality is a natural variation in the use of sex. We are not 'sinners,' we are not 'failures,' and we are definitely not 'sick'" -- Acceptance, a Catholic homosexual weekly. (Note: the Catholic Church officially and forcefully condemns homosexuality.)

- "I see my own homosexuality as a gift from God" -- homosexual priest.
- "A person can be a Gay Christian because Christ said nothing about homosexuality" -- Gay advocate.
- "Homosexuality is not an illness. It's a way of expressing love for someone of the same sex, and any form of love is beautiful and valid" -- leader of a New York lesbian organization.
- "There is no clear condemnation of the homosexual condition and no universal condemnation of homosexual activity to be found anywhere in the Bible" -- Jesuit priest John J. McNeill, author of The Church and the Homosexual at a recent conference on the subject.

Whose Opinion Counts?

Of course, all of these human opinions are just that -- human opinions. But there is a GOD to whom we must all give an account of our lives (Romans 14:10-12, II Cor. 5:10); there is revealed knowledge to mankind -- the Bible -- we dare not distort (Rev. 22:18); there are spiritual laws and standards by which all humans will ultimately be judged (Rev. 20:12) and there are living laws working upon our minds and bodies which if we violate will kick back and hurt us and prevent us from living full lives now as well as endanger achieving our spiritual potential.

We know the fantastic human potential God has ordained for mankind. All sin is heading in the opposite direction of achieving this goal. God wants humans to develop Godly spiritual character and attitudes that not only builds, protects and blesses human existence and society now, but goes on into eternity to build, protect, serve and create good for others.

The big problem with sex sins is that so many people get so hooked or conditioned to certain practices and outlooks that it dominates their way of thinking and feeling and it seems impossible (for many it is impossible without a lot of personal and spiritual help) to change; hence many persons when called by God, or for some other reason, will not try to change or quickly give up trying.

The Gay Rights issue shows the immense price of permitting a hypocritical double sex standard in society. Modern religion bears much of the blame for failure to speak out against it. Heterosexual hypocrisy in condemning homosexual activity while commonly pursuing premarital and extramarital sexual activity has undermined the standard by which to universally condemn homosexuality.

It is hoped the ministry will not fail to clearly show their congregations, particularly the younger generation, why sexual sins are so destructive -- physically, mentally, socially and spiritually -- to achieving an abundant life now as well as

the fantastic potential God has made possible for every human being.

The worst penalty is that spiritual sin cuts a person off from God until repented of (Isaiah 59:1-2).

God's Way is radically different from secular moral ideas.

We need to emphasize in our preaching: "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:6-9).

There is a purpose to human life, marriage and sex. All sex abuse destroys these purposes and goals!

HISTORY BEHIND RECENT U.S. GAY MILITANCY

The euphemistic term, "gay," began to be used commonly in the early 1930s by homosexual and bisexual writers as a code word that heterosexuals would not recognize. Now, however, it is widely used. Etymologists believe the word "homosexual" itself gained popularity in the 19th century in an effort to avoid the word sodomite, which carries the heavy implication of genital-anal relations which is only a part of what is involved in homosexuality.

The August 23, 1971, issue of NEWSWEEK gives a good summary of the beginnings of the Gay Rights movement:

"Perhaps the most startling thing about gay liberation is the suddenness with which it has surfaced as a full-fledged social-protest movement. Until...[1969], recalls Craig Rodwell, a New York gay-lib leader, homosexuals were 'scared, scared of everything.'

"The flash point occurred on a balmy June evening in 1969, when New York City police staged a routine raid on the Stonewall Inn, a bar on Christopher Street in Greenwich Village frequented by homosexuals. Instead of letting themselves be herded into the paddy wagons, however, as had happened dozens of times in the past, the group in the bar resisted arrest, threw bottles and bricks at the police and required the officers to call for reinforcements.

"What seemed then a relatively minor clash is now enshrined in gay-lib lore as the 'Stonewall Rebellion.' Within weeks, the first of scores of militant homosexual groups, the Gay Liberation Front, was formed in New York. The new mood quickly crossed the continent, leading to the creation of similar organizations in Los Angeles and San Francisco. By the first anniversary of the Stonewall incident, the militants were on the march in a dozen cities. By the second anniversary, they were celebrating Gay Pride Week with an elaborate panoply of parades and protests.

"The movement already has a book length history in print and some of its more imaginative propagandists have even begun to speak of a 'Stonewall Nation.'... It is the young homosexuals, ranging in age from 16 to 30, who dominate the movement and are rapidly turning gay liberation into an American subculture, replete with its own churches, rituals, clubs and publications."

Majority supports gay job rights

But many balk at hiring homosexuals as teachers, clergy

Most Americans believe homosexuals should, in principle, have equal rights in job opportunities, but at the same time many balk at the hiring of gays in such "sensitive" occupations as elementary school teaching and the clergy.

This is the major finding of a nationwide Gallup Poll concerning equal job opportunities for homosexuals.

A 56 percent majority of the public, nationwide, believes gays should have equal opportunities in hiring while at the same time 33 percent feel they should not, and 11 percent are undecided.

But this overall support for equal job rights masks important qualifications the public would make to their general approval. Specifically, 54 percent say homosexuals should not be hired as elementary school teachers, and 65 percent feel gays should not be allowed to become members of the clergy.

The public is about evenly split over the question of whether or not homosexuals should be hired as doctors (44 percent think they should, 44 percent they should not) and a small majority (51 percent) would allow gays to be members of the armed forces.

Of all the occupations tested, that of salesperson seems to be the least sensitive, with 68 percent holding the view that homosexuals should be allowed to fill sales positions.

The nationwide support for gay job rights in general also conceals an uneven distribution of opinion among various demographic groups of Americans. Large differences of opinion are noted, for example, on the basis of education, age, region of the nation, and city size.

Source: The Gallup Opinion Index, Report No. 147, October, 1977

College people tend to be more supportive of gay job rights (64 percent) than those whose education ended either at the high school (59 percent) or grade school (36 percent) levels.

Regionally, gays will find what has generally been true for other minority groups—it's easier to win acceptance on either coast. People living in the East and far West are more likely to support equal job rights for homosexuals than are those living in the South and Midwest.

The same pattern obtains by city size. Gays are more likely to find support in the largest cities (those with at least 500,000 residents) than they are in the smaller towns and rural areas.

Finally, young people (under 30 years old) are markedly more likely to back gay job rights than are their elders.

SPECIFIC OCCUPATIONS

While they support the abstraction of gay job rights, even those in these groups, like most of the rest of the public, desert their beliefs in the case of specific occupations.

Most dramatic of these is the question of whether gays should be allowed to teach in the elementary schools. Nationwide, two persons in three, 65 percent, feel they should not. Even among those groups most supportive of gay job rights in general, majorities would draw the line in the case of elementary school teachers.

Something of the same picture is found with regard to hiring homosexuals as clergymen. Nationwide a majority, 54 percent, would not do so. And those who are willing to back homosexual job rights in general are no better than split in their notions of whether gays should be allowed to practice as clergy.

Whether it is a question of job rights in general or hiring for specific occupations, one pattern of opinion seems to hold: it is among the so-called "upscale" groups, that is, those in the upper education, income, and occupational brackets, that gays find their strongest support. Likewise, on every question, residents of the East and far West are, without exception, most supportive of homosexuals and their rights.

Finally, there is also the suggestion that fears about the "spread" of homosexuality may be a factor in the formation of opinion on the issue of gay job rights.

People who think homosexuality is more prevalent today than it was 25 years ago are likely to back equal job rights for gays (52 percent are in favor), but to nowhere near the extent as people who say homosexuality is no more prevalent today than was the case 25 years ago (71 percent).

This same pattern of opinion also applies to the hiring of gays in each of the five specific occupations tested.

CANADIAN VIEWPOINT

Interestingly, Canadians are found to hold views closely similar to those of Americans.

A survey conducted in May by the Gallup-affiliated Canadian Institute of Public Opinion shows 52 percent believe homosexuals should be protected under the proposed Canadian Human Rights Acts from discrimination in employment, and in access to public services. Opposition to this protection is expressed by 30 percent.

As in America, young Canadians are the strongest supporters of gay rights.

OTHER SUMMARIES OF GALLUP OPINION POLL
RELATING TO HOMOSEXUALS IN AMERICA
June 17-20, 1977

National Percentages

(1,500 adults interviewed)

	<u>Should</u>	<u>Should not</u>	<u>No opinion</u>
SHOULD HOMOSEXUALS RECEIVE EQUAL RIGHTS IN TERMS OF JOB OPPORTUNITIES.	56%	33%	11%
SHOULD GAYS BE HIRED FOR THE CLERGY	36%	54%	10%
SHOULD GAYS BE HIRED AS ELEMENTARY SCHOOL TEACHERS	27%	65%	8%
SHOULD GAYS BE HIRED AS SALESPERSONS.	68%	22%	10%
SHOULD GAYS BE HIRED FOR THE ARMED FORCES	51%	38%	11%
HOMOSEXUALITY INNATE OR ACQUIRED.	Born with	12%	
	Upbringing.	56%	
	Both.	14%	
	Neither	3%	
	No opinion.	15%	
HOMOSEXUALITY MORE PREVALENT THAN 25 YEARS AGO?	Yes	66%	
	No.	24%	
	No opinion.	10%	
HOMOSEXUAL RELATIONS BETWEEN CONSENTING ADULTS			
SHOULD OR SHOULD NOT BE LEGAL	Should.	43%	
	Should not.	43%	
	No opinion.	14%	
SHOULD HOMOSEXUALS BE ALLOWED TO ADOPT CHILDREN	Should.	14%	
	Should not.	77%	
	No opinion.	9%	
CAN A HOMOSEXUAL BE A GOOD CHRISTIAN OR JEW.	Yes, can.	53%	
	No, cannot.	33%	
	No opinion.	14%	

In their views toward homosexuals, churchgoers and church members are far more inclined to take a negative stance than are non-churchgoers and people who are not members of a church.

British more tolerant of gays than are Americans

The issue of homosexual rights has occasioned widespread debate in Great Britain as well as in the United States.

However, the English public has a generally more liberal view toward the hiring of gays in selected occupations, as well as a more supportive opinion of gay rights in general.

In both countries, however, while the public is generally in favor of equal employment opportunities for gays there are certain occupations — such as elementary school teaching — from which the majority would ban homosexuals.

Here's how attitudes in the United States and England compare on the question of equal job opportunities for gays:

SHOULD GAYS HAVE EQUAL RIGHTS IN GAINING EMPLOYMENT?

	<u>U.S.</u>	<u>England</u>
Should	56%	65%
Should not	33	19
No opinion	11	16

And here's how English opinion compares to American views over the question of homosexuals in specific occupations:

	<u>U.S.</u>	<u>England</u>
Elementary school teachers?		
Should	27%	22%
Should not	65	68
No opinion	8	10

U.S. England

The clergy?		
Should	36%	40%
Should not	54	46
No opinion	10	14

Doctors?		
Should	44%	36%
Should not	44	54
No opinion	12	10

Salespersons?		
Should	68%	68%
Should not	22	19
No opinion	10	13

The armed forces?		
Should	51%	50%
Should not	38	36
No opinion	11	14

FUNDAMENTAL RIGHTS

Although a good deal of the controversy over gays has centered around the issue of equal job opportunities, this question does not speak to more fundamental rights for homosexuals—questions such as the adoption of children, whether a gay can be a good Christian or Jew, and whether homosexual relations between consenting adults should be legal or not.

Not only are the English more supportive of equal job opportunities for gays overall, but on all three of these more fundamental questions Britons have a position more supportive of homosexuals.

Survey evidence suggests that among the reasons for these differences in attitude are the following: the English are much more likely to view homosexuality as an innate characteristic rather than an acquired one and at the same time are much less likely to say homosexuality is more prevalent today than it was 25 years ago.

In the United States, those who feel homosexuality is an innate rather than an acquired characteristic are considerably more likely to take a sympathetic position on these questions. At the same time, persons who feel homosexuality is more prevalent today than 25 years ago are inclined to take a position on these issues that is unfavorable to homosexuals.

One other reason why the lot of the gay is more difficult in the U.S. than in England is the fact that, at least outwardly, Americans are more religious than are the English. And in the U.S., church members and regular churchgoers, interestingly, have a more negative view toward gays than do non-members and non-churchgoers.

Following are the comparisons on the questions of whether or not homosexuality is more prevalent today than 25 years ago and whether homosexuality is more likely to be an innate or an acquired preference:

HOMOSEXUALITY INNATE OR DUE TO OTHER FACTORS?

	<u>U.S.</u>	<u>England</u>
Upbringing/environment ...	56%	28%
Born with.....	12	31
Both.....	14	21
Neither.....	3	3
No opinion	15	17

And here are the results from both countries as to whether gays should be allowed to adopt children, if they can be good Christians or Jews, and whether homosexual relations between consenting adults should or should not be legal:

SHOULD GAYS BE ALLOWED TO ADOPT CHILDREN?

	<u>U.S.</u>	<u>England</u>
Should.....	14%	19%
Should not	77	66
No opinion	9	15

CAN A GAY BE A GOOD CHRISTIAN OR A GOOD JEW?

	<u>U.S.</u>	<u>England</u>
Yes, can	53%	66%
No, cannot	33	14
No opinion	14	20

HOMOSEXUALITY MORE PREVALENT TODAY?

	<u>U.S.</u>	<u>England</u>
Yes	66%	43%
No	24	23
No opinion	10	34

SHOULD HOMOSEXUAL RELATIONS BE LEGAL FOR CONSENTING ADULTS?

	<u>U.S.</u>	<u>England</u>
Should.....	43%	58%
Should not	43	22
No opinion	14	20

WHAT KINSEY FOUND --
INCIDENCE OF HOMOSEXUALITY IN U.S.

Up to the time of Alfred C. Kinsey the incidence of homosexuality in the United States was largely a matter of guesswork by physicians, police officers and homosexuals themselves. Kinsey's studies on male (1948) and female (1953) sex behavior were based on 6,300 males and 5,300 females respectively. Kinsey found male homosexuality in some degree of experience to be widespread among the white American population he investigated, female homosexuality much less so.

While Kinsey's findings have been criticized, both as overestimations and underestimations, it is clear his figures indicated many millions of Americans of widely differing backgrounds have been involved in homosexual practices sometime during their lifetime.

Kinsey found most preadolescent homosexual activity was in the class of exhibition, exploration or joint masturbation in the context of preadolescent chumship. Two thirds of the men recalled such activities. After puberty, 37% of all males reported a homosexual contact to orgasm. Kinsey reconfirmed this figure again and again and found it basically accurate. However, half of these males had such experience between twelve and fourteen, and never again. Another third had it by eighteen, mostly limited to joint or mutual masturbation. But many other males had periods of brief or extended homosexuality in the course of over-all heterosexual lives.

It is important again to realize that much homosexuality is not exclusive homosexuality, but is mixed in widely varying degrees with heterosexual practices. Thus these emotions and proclivities affect many heterosexual relations and marriages.

Kinsey's rating scale is important to note as it depicts more clearly than most other methods the nature of homosexuality in our culture. He based the sexual preference of his subjects on a scale of 0 to 6.

0. Exclusively heterosexual, with no homosexual contact.
1. Predominantly heterosexual, only incidentally homosexual.
2. Predominantly heterosexual, but more than incidentally homosexual.
3. Equally heterosexual and homosexual.
4. Predominantly homosexual, but more than incidentally heterosexual.
5. Predominantly homosexual, but incidentally heterosexual
6. Exclusively homosexual.

About 18% of all males rated between 3 and 6 on the Kinsey scale, at least as much homosexual as heterosexual, for at least three consecutive years of their lives. Some 13% rated between 4 and 6, more homosexual than heterosexual, for at least three years. One man in 10 (10%) rated 5 or 6 for three years. This figure probably represents homosexuality as it is usually referred to by laymen. Only 4% were exclusively homosexual all their lives and another 2% nearly so. Even so, these latter two figures indicate many millions of men are involved in more or less predominant homosexual activity.

Kinsey's Women. While half of Kinsey's males admitted to a physical or emotional response to their own sex at some time (13% more admitted an emotional response than the 37% admitting actual physical contact), only 28% of women confessed a homosexual response, 13% to an act of orgasm.

The women who rated between 3 and 6 on Kinsey's scale, at least as much homosexual as heterosexual, were 4% to 11% of the single, 1% to 2% of the married, and 5% to 7% of the formerly married. Those with the ratings 5 and 6, mostly or totally homosexual, were half as numerous as among men -- a bit more than 2% of all women. By far the most homosexuality was among the single and never married.

But like heterosexual women, most homosexually experienced women had far fewer partners than a comparable group of men. Some women did little more than kiss and hug for years before developing sexual relations. Among the experienced lesbians, cunnilingus was practiced by almost four fifths, genital apposition by more than half. Use of a penis substitute was very, very rare. In both male and female groups, homosexuality was phenomenally rare among Orthodox Jews.

While Kinsey admitted these two studies omitted blacks, enough lower-class women and certain deviants, he found them significantly accurate to represent the general incidence of homosexuality in America as a whole. Today, while it is not proven homosexuality is more common in the general population, the appearance and acceptance of it is.

Again the motives or reasons behind homosexual expression are varied, but they are not totally foreign. They are often motivated by a mixture of common natural human needs and lustful desires, just as we commonly see in other sexual expression. Homosexuals are searching for something, and homosexuality seems to provide or offer some of it, even if only of a temporary, illusory or perverted nature. For some it involves fulfilling kinky sex desires, a sense of power, domination (or submission), money or expressing rebellion. It commonly involves the desire for sexual release and excitement, escape from boredom, loneliness or some kind of affection. Some get involved out of curiosity, or a desire to be wanted, desired or needed. Some are not informed enough to realize their outlook and desires are homosexual. Blocked from heterosexual expression for some reason, homosexuality seems to be a way to fulfill some need or desire.

THE BIGGEST MYTH ABOUT "GAYS"

Perhaps the most erroneous idea about homosexuals is their appearance: the stereotype has it mincing, limp-wristed, effeminate looking, shallow-chested, high voiced men; mannish, loud-mouthed dominating women.

Of course these stereotypes do exist. But research shows that only about one in twenty (others say 15%) of homosexuals are detectable by casual observation -- the rest do not fit the popular stereotypes. There is no single type of body build that marks homosexuals. The orientation can be found in muscular "he-men" and macho types as well as among the weak and effeminate.

Most homosexuals are "in the closet," invisible by the standards by which they are usually labelled. Only by knowing them more than casually might you suspect such an orientation, and some not even then as they try to put on a normal heterosexual front in talk and interests. Thus the drag queens, transsexuals, effeminate men, masculine women, sex offenders and mental patients who are visible to society or come into conflict with its laws and norms make up a highly unrepresentative sample of what homosexual persons are like on the surface. In fact, most homosexuals themselves despise the "queer" mannerisms displayed by the more flaunting-type homosexual.

Gays range all the way from the obviously effeminate, mincing "drag queen" (a small minority), to well-dressed businessmen, from college athletes to muscular beach boys or leather-and-chain jacketed motorcycle macho types. And in women, lesbians appear far more commonly as ordinary-appearing housewives, secretaries and school girls than the proverbial "butch" or "dyke." (These are public appearances; privately among themselves or at gay bars they can be themselves and express mannerisms or speech idioms relating to their chosen homosexual clique or lifestyle.)

In the Gay world there are many distinctive types of appearances and personalities. Among themselves, but sometimes publicly, these mannerisms are developed to show others their position in a relationship or sexual preferences. Various styles of clothing, accessories and colors sometimes indicate this.

Among the more mannish lesbians are the "bull dagger," "bull dike," "big diesel," "stomping bitch," and the "baby butch" -- the latter a young girl trying to take the dominating role with other lesbians but quite amateurish about it.

According to interviews with athletes, coaches, psychologists, and members of the homosexual community, about one in twenty male professional athletes and perhaps a higher percentage of well-known female athletes are homosexual or bisexual.

Wide Diversity

Homosexuals differ from one another in at least as many ways as do heterosexuals. The Gay world cuts through every racial, social, economic level and occupation, although certain job fields seem to attract more than others -- such as fashions and entertainment.

Many homosexuals are not highly selective in their partners (hence the lavatory, steam bath or street hustling scene), while other gays look down on these contacts as dangerous and "sick" and are more highly selective in their practices, partners and methods of making contacts.

Far from always being effeminate in mannerisms or appearance, much of the male homosexual life pattern seems to be a reconfirmation of their masculinity or the worship of masculine physical traits. This is often refined into a search for only certain kinds of characteristics that cause erotic interest, much in the same way a heterosexual male is attracted to or eroticized only by certain kinds of female attributes or personalities.

The frequent emphasis on masculine attributes by male homosexuals can be seen in the frequent predilection for muscle building and maintaining youthful looks. Some types are turned on by "rough, tough" leather-clad men or motorcyclists, hence bars that cater to such tastes. Supermasculine bars are one of the fastest growing Gay bars, and they attract truck drivers, mechanics, hardhat construction workers and the like.

Attitudes Toward Women

The stereotype has it that homosexual men and women have a pervasive fear of the opposite sex. This is often not true. Some homosexuals do, but many others don't. Some can function quite well around the opposite sex, even date them from time to time (in fact, an exclusive male and female homosexual often feel "safest" when they are with each other as they know the other will not pressure him or her sexually). But emotionally and sexually, most homosexuals (predominant or exclusive homosexuals) are attracted to, and turned on by members of their own sex, commonly to the exclusion of (if a male) a woman as a possible social, sexual or marital partner.

Effeminacy Not the Same as Homosexuality

It must be pointed out that effeminacy is not necessarily the same as homosexuality. Even the Bible makes a distinction between the two (I Cor. 6:9). It is important to note that much transvestism, transsexuality and effeminacy do not involve homosexuality. They can be distinct phenomena in themselves.

Many individuals with these problems are more or less heterosexually oriented. The roots of their problem are not the same as those that have produced a homosexual orientation, although they are usually rooted in early influences or feelings. All three of these deviations can be found among heterosexuals as well as homosexuals.

Similarly, masculinity in women does not always indicate lesbianism. All this shows the immense variations and degrees of mental and emotional outlooks capable of being learned, adopted and manifested by humans. Unfortunately, because of ignorance or because human sexuality and mannerisms can be so complex, it is tempting to fall back on simple stereotypes.

Life Adjustments

Homosexuals will appear with all kinds of adjustments to their lifestyle and the rest of society. They do tend to take on more guilty, repressed feelings common to other minorities or despised groups, hence a greater incidence of alcoholism, anxiety, drug-taking and even suicide. It needs to be investigated further how much the homosexual lifestyle itself, not lack of social acceptance, accounts for many of these and other mental health problems.

Some homosexuals are self-assured and hard as nails, some are vain and ostentatious, some effervescent and warm, some quiet and shy, some cowardly, some brave, some effeminate, some brutes, some really far out in their mannerisms; but many put on a "normal" front.

Marriage and Promiscuity

Many homosexual men and women, particularly those with less than an exclusive orientation, have been able to overcome their fear or dislike of the opposite sex enough to marry and have children. But their emotional ties to their mate and children will be less than full strength, as many find themselves irresistibly attracted to their own sex to the detriment of the marital union.

Many lesbians are bisexual -- they can perform the sex act adequately with males, merely tolerating it or maybe even enjoying it, but they prefer women sexually and emotionally. The exclusive male homosexual, however, usually cannot perform with women on any regular basis.

It is important to note what might be called the centro-sexism of homosexual. Homosexuals more than heterosexuals organize their lives around their sex lives and live for the evenings and weekends during which they can devote themselves to pursuits in which homosexual acts play an important part.

To the average "straight" married person, his sexual activity is but one aspect of a normal, balanced life. To many homosexuals, their sexual activity plays a more dominant central theme.

Just as the average unconverted heterosexual male in society tends by nature to be inclined to frequent sexual and indiscriminate contacts, sex for sex's sake, "love'em and leave 'em," so these same patterns crop up in male homosexuality. Similarly, female homosexuals, like most heterosexual women, seek more emotional involvement, security and affection in their affairs. They tend to establish slightly longer patterns of "faithfulness" in their relationships. Society generally does not look askance at females showing affection publicly or living together, hence female homosexuals are not as easily noticed, neither are they bothered as much as their male counterparts.

However, these are general patterns. There is every pattern and kind of relationship imaginable among both male and female homosexuals, just as among heterosexuals.

"Cruising" Common

While some male homosexuals, usually older ones, develop long-lasting relationships of months or even years, most male homosexuals "cruise" between such affairs. Many male homosexuals in some kind of "special relationship" will not hesitate to take another partner if he particularly strikes his fancy. Most males "cruise" regularly, seeking new sexual partners within their circle of preferences.

Homosexuals do not have the legal or social traditions or same reasons as married heterosexuals to tie them to a partner and make a relationship last, hence the fragile nature of most homosexual "love." While many homosexuals desire a deeply emotional or long-lasting commitment, their relationships commonly break up under the slightest friction. For them, indeed, there are "a lot of fish in the sea." The dynamics of intense male-male or female-female relationships are such that they are untenable to the production of stability or wholesome growth.

Several years ago, the president of the homophile Mattachine Society of San Francisco said, "It is not uncommon for some homosexuals to have sex with a thousand different men in a year." Most homosexuals, however, are more discriminating in their choice of partners.

The rapid change of partners, particularly by male homosexuals, carries a high risk of violent physical harm and abuse as well as venereal disease. Some public health officials feel when the blend of male-to-male tension for supremacy and control is mixed with some criticism about personal or sexual performance, the results can be highly explosive. Many observers agree that since many homosexuals accept sexual invitations from total strangers they are very vulnerable to physical attack and abuse (witness recent homosexual mass murders).

SEX PRACTICES AMONG HOMOSEXUALS

Homosexuality is an ongoing erotic preference for partners of the same sex, expressed in phantasy or action. For some individuals these homosexual emotions and impulses are kept to themselves and find no physical outlet outside themselves. This is due mostly to various fears of making contacts or lack of knowledge of where to find contacts. For others, particularly for some women, homosexuality manifests itself only in an exclusive emotional preference for women with intimate hugging and kissing but little or no direct stimulation of the sex organs.

However, the majority of homosexuality as we think of it involves various physical sexual intimacies and practices. This section deals only with what homosexuals do sexually, and only incidentally with the various environments or techniques they use to make contacts and "do their thing" -- which are myriad.

In reality, every conceivable gradation of attitude and behavior can be found among homosexuals. Some practice only one kind of act, and eschew all others. Some will "put it anywhere." The context of such acts varies from street hustling or lavatory contacts devoid of verbal communication, to short trysts in Gay parties or homes, to long-lasting homosexual "marriages."

Says D. J. West in his book, Homosexuality: "As with ordinary attractions between men and women (heterosexuality), homosexual feelings are a mixture of varying proportions of animal passion and sentimental fondness.... Kissing, fondling, close body contact, and mutual masturbation are common forms of love-making with which both male and female homosexuals begin their sexual careers, and many never progress beyond this.

"Between men, however, there are the additional possibilities of inserting the penis into the partner's mouth (fellatio) or anus (buggery or sodomy) [and also intra-femoral, or between the legs, sex]. Use of the...[sodomy] technique generally indicates some degree of sophistication, since without the necessary relaxation and dilation the insertion can be quite painful, as many patients who have undergone rectoscopic examinations will be aware" (p. 13).

Many men who frequently engage in homosexual acts do not feel they are homosexual as long as they do it for money, engage only in certain acts, or do it only as an adjunct to their heterosexual practices. This is a self-defense mechanism.

Lesbian practices. Frank S. Caprio, MD, describes lesbian acts: "The different methods of gratification consist of embracing, kissing on the mouth and body kisses, breast fondling, mutual stimulation of the clitoris [by hand or tongue -- the latter called cunnilingus], tribadic practices, such as one woman lying on top of another and simulating in movements the act of intercourse causing friction of the clitoris, the use of an artificial male organ [relatively rare by sophisticated lesbians] generally made of rubber strapped around the body of one woman...and other masturbatory activities consisting of combinations of the above methods" (Female Homosexuality, A Modern Study of Lesbianism, p. 19).

While some male and female homosexuals will play only the dominant or submissive (some may call it "butch" or "femme") role in their sexual activities, it is not uncommon for them to switch roles from time to time, particularly from partner to partner, depending on whether they want to display dominant or submissive roles to the individual or to themselves. All of this will affect the psychic personality and outlook of the individuals involved -- yet there is no way to say for sure what those personality results may be since every person is building on a different foundation and background.

Among males, orgiastic parties consisting of many couples (a "daisy chain" is one type) are not uncommon. In Gay baths or steamrooms, there may be multiple contacts, especially in partitioned rooms or in darkly lighted "orgy rooms."

A 1970 study of 680 gay men learned that 55% of them participated in group sex at least once a month. Another study found homosexual couples also tend to experiment. The Kinsey Institute reported in 1974 that 55% of their national sample of 1,057 male homosexuals had engaged in several sexual practices -- mutual masturbation, giving and receiving fellatio, and anal intercourse (Psychology Today, March, 1975).

High disease risk. The wide variety of homosexual sex practices when combined with the all too frequent rapid change of sex partners, particularly by male homosexuals, opens the door for a high chance of infection by sexually transmitted diseases. In fact, any effort to "educate" the public about the high rate of VD and other health problems as the result of homosexual practices is conspicuously lacking in homosexual literature and books for the public. Yet every public health official knows the high frequency and wide variety of diseases -- over twenty of them -- that are involved.

Our revised edition of "The Silent Epidemic" covers most of these sexually transmitted diseases. As a result of promiscuous sex practices, whether heterosexual or homosexual, the chances of

many of these diseases increases greatly, especially to non-sex areas of the body.

As the following box shows, not only are many of the regular sexually transmitted diseases involved in homosexual practices, but because of genital-anal and genital-oral practices several intestinal diseases, such as the dysenteries, or microorganisms or viruses being eliminated by the body can be passed on to partners.

This factor alone should be a warning against bringing such practices into any relationship, including heterosexual marriage. According to recent reports, such practices are common in many heterosexual sex relationships and marriages as well as among homosexuals.

In turn, many of these diseases can be passed on to women in sexual intercourse, and if pregnant and about to deliver, such diseases can be passed on to children in the birth process. On this basis alone, God would have to forbid homosexual practices to protect the health of a nation and future generations.

Other researchers report that hemorrhoids, fissures and fistulas are common among male homosexual practicing sodomy for many years. All of this reminds us of what the Apostle Paul warned -- "receiving in their own persons the due penalty for their error" (Romans 1:27, RSV).

Gay bath VD odds: one in three?

DENVER—Chances may be one in three that a patron of a homosexual steam bath here will have sex with a man who has gonorrhea or syphilis.

This unprecedented finding is from a study by two homosexual researchers. They examined patrons of the city's three gay baths, which provide private rooms for casual sex around the clock. The gay investigators—a lab technician and a male nurse—collected urethral, pharyngeal, and rectal cultures from 419 patrons. They also had 160 men fill out questionnaires. The two researchers worked under the direction of Dr. Franklyn N.

Judson, an internist who directs Denver's Disease Control Center.

They report in the August issue of the *American Journal of Public Health* that 48 men screened had asymptomatic gonorrhea and six had asymptomatic syphilis. Two had both. Over all, 12.4% were infected.

The questionnaire showed patrons

averaged 2.7 sexual encounters a visit. Thus, the average risk of taking on a partner with gonorrhea or syphilis was about 33%—12.4% infected x 2.7 contacts.

The risk of getting some form of VD in a gay bath could be even higher, says Dr. Judson, since other sexually transmitted infections, such as herpes and hepatitis B, weren't screened for.

On the average, respondents said they have sex with eight different men a month. Only 16% know their contacts before meeting them in the baths. Also, 30% said they occasionally sleep with women, but the mean contact was less than one a month.

Dr. King K. Holmes, associate professor of medicine and director of the VD research center at the University of Washington, says the VD risk for homosexual men is high, but not one chance in three. "Every contact doesn't result in an infection," he says, "and those who test positive for syphilis may be noninfectious." ■

HIGH RISK OF VD, INTESTINAL DISEASES

Dr. King Holmes also notes in a book on VD for personal use by college students: "Serum hepatitis (or hepatitis B) and syphilis are probably the two most serious STDs (sexually transmitted diseases) for homosexual men..... The chances of getting serum hepatitis or syphilis are at least ten times greater for a homosexual man than for a heterosexual man or a woman. Both diseases can have serious complications."

Dr. Holmes reports the intestinal diseases shigella dysentery, amebic dysentery and giardiasis, common in undeveloped nations with contaminated drinking water are frequently acquired by homosexual men in the West. Living in the intestinal tract and shed in the feces, homosexual men acquire these infections by "rimming" (analingus) or by fellingating a male who has recently had rectal intercourse with a third party who was carrying one of these intestinal organisms. (Source: "How to Have Intercourse Without Getting Screwed," by Drs. Jennifer Wear and King Holmes, Madrona Publishers, Inc., 1976, pp. 153, 160).

THE CAUSES OF HOMOSEXUALITY --
WHAT IS KNOWN, WHAT IS UNKNOWN

General introductory comments on human sexuality: Human sexuality depends on three factors: genetic, endocrine and psychological. All three interreact on each other in different balances throughout life to produce individual human sexuality. Genes lay down the potential range of traits and responses to the environment; the endocrine system determines certain physiological changes and their strength; the psychological determines the use of sex and direction of sexual preferences.

"But neither the genes nor the hormones completely determine the human choice of the sex object.... What the child is taught [or comes to conclude as a result of his experiences] concerning gender identity transcends the effects of chromosomes, hormones and other physiological factors" (Health - Man in a Changing Environment, by Benjamin A. Kogan, M. D. Dr. P.H., pp. 306, 490).

At birth everyone is given a biological sex, which normally is either distinctly male or female; there is no choice in this. However, everyone learns gender identity, which means a person in the mind comes to identify himself or herself (usually) as a male or female (but possibly a mixture of the two). This is largely, but not totally, established around age 2 so that one is not usually conscious of such learning or conditioning.

Next he or she learns gender role and comes to understand from his or her environment what are the actions, mannerisms, functions, etc., appropriate for the gender he or she relates to.

But gender identity ("I am male" or "I am female") does not automatically determine total or final sexual preferences or sexual outlet, although this is highly implicated in most cultures with a definite tradition for each gender.

Most people adopt lifestyles within the cultural norm for their biologic sex. Still gender identity and sexual preferences are largely learned and conditioned responses, they are not genetically determined beyond a person's choice. There are many individual variations in sexual and emotional conditioning caused by cultural patterns, family or personal experiences, religious or philosophical beliefs, etc. They are frequently learned either so early in life and so subconsciously that an individual often does not recognize he or she is incorporating them or making decisions about them. Thus human sexual or emotional outlooks, whether they be heterosexual, homosexual or whatever, often seem "natural," or a result of being "born that way" -- the latter phrase sometimes used as a justification by some homosexuals for their sexual orientation.

Of course, not all sexual preferences are adopted this way. Many people, particularly in adolescent or adult years, make conscious, determined choices in their sexual lifestyle or outlook.

Human sexual patterns are not absolutely fixed at any one time. They can be changed or modified by new influences, howbeit usually only by a process involving considerable time and determined effort.

It is possible to be born say, a biologic male, but because of bad experiences with members of the male sex, or wrong parental training and influence about maleness, or other negative reactions to things male (all of this usually at an early age), to decide (although often at such a young age the person does not realize he is deciding) that what is good, attractive, desirable, appreciated or most secure is a feminine identity. Hence the result could be a widely varying degree of effeminacy (taking on feminine mannerisms), or transsexualism (a biologic male identifying himself as a woman emotionally).

Since some of these effeminate traits may appear only under pressures or specific conditions, and some such mannerisms may be only temporary, due to ill health or disease, or poor muscle tone or lack of coordination, care should be taken responding to such traits.

However, most homosexual men identify themselves as males, most lesbians identify themselves as women, yet their sexual preference is for their own sex. Most researchers conclude this sexual preference is a learned and conditioned response as various quotes on later pages show. If homosexuals take on distinct mannerisms of the opposite sex (and most don't) it could be for reasons related to their homosexual lifestyle or for entirely different reasons in their background, or both.

Thus in males there are: homosexuals with effeminate mannerisms, homosexuals with very masculine mannerisms, heterosexual men with effeminate mannerisms, heterosexual men with masculine mannerisms, or any degree or kind of trait in between. The same for female traits, homosexual, heterosexual, transvestite or transsexual.

Homosexuality: Causes

There are as many variables at work in establishing individual homosexual patterns as in establishing individual heterosexual patterns. One researcher highly involved in the study of homosexuals feels there are over 200 variables that go into the etiology (cause) of different kinds of homosexuals. While the background of many homosexuals has a familiar ring of upset family and home life, others

have been produced out of seemingly "normal" families. Some possible failings of these "normal" families will be discussed later in this section.

However, while parental conduct may influence a choice for homosexuality, they can not be held entirely responsible. A person's own choices have a lot to do with the process of becoming "gay."

Parental influences, moral and religious influences, cultural influences, sibling or neighborhood influences, personality characteristics, physical characteristics, aptitude talents and interests, positive and negative personal experiences, particularly in youthful years (but also any time) are all influences that interrelate in different strengths, and reactions to them help form a sexual identity and sexual preferences; in short, individual human sexuality.

It is not always understood how or what things interrelate to produce a particular homosexual (or heterosexual or other) personality.

However this much is known:

"It is generally agreed now that sex role and sex behavior are formed by the joint influences of biology, family and society; to grasp any one period [of history] we must know not only its sexual behavior but its family structure, morals, child-rearing methods -- a whole constellation of social, moral, religious and scientific attitudes.... The total complex of feelings and values, of each civilization at each time in history, is distinctive; therefore the pattern of sexual expression is probably in some ways unique in each" (Karlen, "Sexuality and Homosexuality," pp. 4, 44).

Summary: As the social support structures of human sexuality change, so do the manifestations of sexuality.

Homosexual Continuum

Episodic homosexual acts frequently occur out of juvenile sex experimentation, or accident; either knowledgeably or without realizing what is being done. It also may occur in circumstances where there are no members of the opposite sex available, such as in prisons or military life. While tragic in any case, all these experiences should not be confused with a true homosexual orientation, though some are. (However, if such experiences are found in some way attractive or fill a deep emotional need, they could start the conditioning of such an orientation). If such experiences come first in a personal life, they could have deep influence, but usually for most men with a few such experiences they do not have lasting influence.

Thus homosexuality may appear anywhere along a continuum from homosexual acts (a single act or only episodic under certain conditions) to definite homosexual orientation (same sex preference) to adopting a homosexual lifestyle whereby the person appropriates anything and everything associated with the existing male or female homosexual culture: its clothing styles, mannerisms, language, housing, recreation, line of work, etc.).

Born That Way?

Although some homosexuals say they were "born that way," so far attempts by researchers to find a specific biologic or genetic cause for homosexuality have failed. Research has failed to come up with any significant hormonal or genetic difference between homosexuals and heterosexuals. "The evidence is overwhelming that the genes do not cause homosexuality. Some scientists and many laymen don't believe it [the evidence]. Most homosexuals don't want to" (Karlen, p. 337).

Similarly, experiments reveal hormone injections and even testicular transplants (in men) not only fail to alter homosexuals in their proclivity, they often only intensify the prevailing homosexual drive. "If testosterone [the male hormone] is given to a man, it will...increase his drive, but it has no influence on his choice of sexual objects. Estrogen, the female sex hormone, will reduce sex drive in a man, but it will not affect his sexual orientation, his preference for men or women" (Karlen, p. 331). Thus hormones determine only the strength of the sex drive, not its direction.

Dr. Lawrence J. Hatterer, a New York psychiatrist who works in the field of homosexuality, says: "Even if they discover that there is a chemical factor involved, the behavior factors will outweigh the chemical factors by 99 to 1."

Nevertheless, a certain minority of theorists in the true spirit of scientific reasoning, maintain that the homosexual condition may still be due to some biological anomaly as yet not understood. Some homosexuals are drawn to this theory because it absolves them of any responsibility for their condition or of the possibility of change. However, other homosexuals thoroughly reject the genetic cause theory, at least for themselves. They point to all the scientific evidence against it and feel it is demeaning to their chosen lifestyle for others to say, "We understand, you can't help yourself." They feel they consciously elected the homosexual lifestyle because of gradually learning to like its options, pleasures and excitement.

Some Family Patterns

The "smother-mother, weak-hostile-father" explanation for homosexuality fits many homosexual backgrounds in our culture, but by no means all. As mentioned before, negative parental conduct may influence a choice for homosexuality, but there are often other factors involved.

Numerous homosexuals come out of families where all the other children are heterosexual. While it may appear all these children were all under the same influence, they are not, as any parent with several children knows. All families live in a changing, possibly highly mobile environment. Changes of jobs, family stresses, all kinds of family or personal problems interject themselves at various times on different children with differing impacts. Some children may simply get "lost" among other siblings. Others have personalities or interests that parents simply don't like or know how to handle, thus they are dealt with differently. Each child is affected by different personal influences and friends. Society, too, and its moral climate can change radically between the time of the oldest child and the youngest.

Dr. Hatterer has seen homosexual youths emerge from households where the relationship between mother and father was basically "good" but there was seductive activity on the part of an older male or female relative or friend that became attractive and habitual.

As with all sexuality, once an individual becomes accustomed to responding sexually in a particular fashion, his or her pattern becomes strongly conditioned and is difficult to alter. (This is a major reason why God so strongly condemns all wrong sex practices.)

Some homosexuality, particularly the more or less exclusive kind, results from a disabling fear or rejection or dislike of the opposite sex. Such people often turn to their own sex for sexual outlet. (On the other hand, many heterosexuals have feelings of dislike for the opposite sex, and their relations with them may manifest a variety of abusive treatment in marriage or in general.) In most cases, these fears or attitudes are engendered in early years of life as the result of unhealthy forces within the family unit, or else from negative personal experiences.

Many homosexuals simply have no emotional attraction for the opposite sex. Many male gays, for instance, can function socially satisfactorily with women (on the job, general associations) but find that their emotional and sexual preferences are with other men to such an extent that women are excluded as sexual or marital partners. The same for many lesbians.

Unhealthy Homes Common

Psychologists commonly note that the fathers of homosexuals are frequently absent, detached from the family or are hostile to the children, or a specific child. Many homes of homosexuals are marked by extremes of prudishness or sexual looseness by one marital partner. Marital dissatisfaction and struggles for power to control the children appear frequently. Mothers suffering from lack of love and appreciation from their husbands frequently become too close-binding, over protective or overly intimate with a son, particularly an only son (there seems to be a tendency for homosexuality to occur among an only child and the last child.) Some authorities feel such over-closeness produces in such a child feelings of guilt and "disloyalty" toward their mother if they develop a budding interest in the opposite sex.

However, even if such conditions exist in a family, the complexities of influences on personal development are such that homosexuality is not a guaranteed result. There is often another heterosexual adult family member or outside role model the child respects that is enough of an influence to deter homosexuality.

Dr. Martin Hoffman, a psychiatrist in San Francisco, cites the case of a 47-year-old business executive who had a "happy childhood," with a satisfactory relationship with his father and a passive mother who was devoted to her husband. The boy's troubles began when he entered high school. His clumsiness and lack of interest in athletics isolated him from his peers. He was also afflicted with a severe case of acne, which made him unattractive to girls. Doubting his masculinity, he befriended another boy outcast with definite effeminate mannerisms. After a while, they began experimenting sexually with one another and soon came to regard themselves as "gay." The result: a lifelong commitment to homosexuality.

Another case related to me by a minister in the Church involved a man who as a growing boy was raised by a foster parent who never touched the boy physically or showed warm affection. The boy grew up open to the attention of any man who offered any kind of affection.

There are many other backgrounds, of course, and hopefully you will get a general range of the possibilities in this report or through extra reading on the subject.

Roots of Lesbianism

In our culture, female homosexuality finds much of its roots in the deep dislike, rejection or incapacitating fears of the opposite sex. Many lesbians had fathers who were psychopathic, alcoholic or tyrannical. Some mothers instilled in their daughters

the fear of sex with men, or created a general distrust toward all men. Some passed along unhealthy fears of pregnancy, childbirth or disease. Many such influential mothers referred to sex as something "evil." At the same time, lesbians often refer to a mother who was always critical, dominating, unsympathetic and distant.

Many women get intimately involved with other women because they find their experiences with women emotionally, and later sexually, more enjoyable than with men. Many had been or were married, or had extensive heterosexual sex experiences with men, but found them dissatisfying. Some turned to lesbianism after bad dating experiences or being jilted.

Some authorities feel in many of these women (or men) who had previously identified themselves as heterosexuals, there was, as one put it, "some kind of little window there she (or he) could look through and wonder about other possibilities." Numerous homosexuals say they were never told there was anything wrong with sex with their own gender.

In one case, a lesbian said she was raped at 8 years of age by an uncle, and by the time she was a teenager she hated the thought of physical relations with men. Incest could also produce adverse reactions to men.

In one study of lesbians, over 30% had been married (many with children), with two thirds of the marriages ending in separation and divorce. Most failed to build satisfactory relationships with men, finding them brutes, selfish and cold. It was in other women that they found the warmth, friendship, and sexual satisfaction they felt cheated of in marriage.

Another study of lesbians from unstable family backgrounds found many "were determined not to go through life increasingly burdened with children, economic hardship and unsteady men. They saw men as harsh and exploitative, lesbian relationships as secure and companionate" (Karlen, p. 549).

Cultural Factors and Mores

Dr. Hatterer believes that environmental and cultural factors are becoming increasingly important contributors to the development of homosexuality.

He notes that youngsters today are under increased pressure to perform well sexually early in life. "There is a great deal of bisexuality in our culture now," he says. Some boys may avoid heterosexual encounters because they're afraid they will be inadequate, or they fear the responsibility. Also women are becoming

more aggressive. With the great premium put in so many publications on high sexual performance, many young men are afraid that their physical endowments will make them subject to a woman's ridicule or be unable to satisfy a woman, he feels. "Let's face it, for a young boy who wants sex, it's much easier and faster and often less threatening to make a homosexual contact than to pick up a girl," says Hatterer. Performed regularly, such practices can turn into a lifestyle.

Dr. Hatterer has also encountered the following environmental influences in dealing with homosexuals:

-- The billion dollar hard core homosexual pornography industry and the proliferation of homosexual movies. "For the vulnerable male," he says, "it's very stimulating and may be the thing that pushes him over the line."

-- The growing public tolerance of homosexuality, which may make some men feel, "Maybe it's easier, and why not?"

-- The blending of traditional male and female roles that can lead to confusion in a boy's mind as to what is expected of a male and, conversely, a female.

-- The value that our society places on sexual as well as material success. "For some young people a failure, or imagined failure, in both these respects may lead to homosexuality.

The Common Failing

In most of the studies of homosexual backgrounds in our culture, one or two features appear again and again. Unhealthy family influences and/or (even in so-called "good" families) the lack of proper and wholesome sex education.

Says Arno Karlen in his report of the findings of another researcher who studied homosexual backgrounds: "In a large proportion of the male and female homosexuals' homes, sex had been utterly ignored -- that is, implicitly rejected. Sex education of any kind had been lacking.... Many had been told by one or both parents that their birth had damaged their mother physically and emotionally.... Many of the mothers and fathers had told the homosexual subjects that they had wanted a child of the opposite sex. Even more destructive was the mother telling a boy that his father had wanted a girl, or a father telling a girl that the mother had wanted a boy.... The homosexual children were veterans of intense parental warfare in which the spoils were control, loyalty and attention. Many of the male homosexuals had mothers who...downgraded their husbands and masculinity. The mother overprotected the boy and made him fastidious. As a result, he felt weak and unmasculine compared to other boys....

"The homes of many of the lesbians, like those of many homosexual men, were broken or unstable. Perhaps one of the parents died or deserted the other when the girl was young. Perhaps she was raised by grandparents, in a convent, or at boarding schools. Where both parents were present, they tended to fit a few common patterns -- a cold mother and seductive father, or a martyr mother and a brutal father, or a domineering mother and a passive, withdrawn father...." (Karlen, "Sexuality and Homosexuality," pp. 325-6).

These three features clearly mark a society headed for enormous sex problems:

1. Breakdown of the family unit, unhealthy parental examples and unhealthy child rearing practices and relationships.
2. Lack of wholesome sex education.
3. A general social environment containing wrong moral influences, such as pornography in all its forms.

Guy Charles, himself for 37 years a practicing homosexual, but due to a religious conversion now tries to help other Gays who want help to turn from homosexuality, says: "You are born male and female, and the conditioning you receive as you grow up shapes your sexual development. At some point in our lives we make a decision either physically or mentally to participate in a sexual act. The decision is repeated over and over until it's a habit, and the habit forms a life style."

Charles says he must deal with each person he treats differently. He says they first need a spiritual renewal and outlook and help from God. "Then we begin the process of pulling out all the poison, the hurts and fears that made them reach this decision initially."

Children are great imitators and reflectors. They need right values, examples and role models to "grow up straight."

Thus the super-macho syndrome that looks down on women and treats them second-class, as well as the weak, bumbling pansy father figure afraid to take any leadership role in a family are both unhealthy.

Both boys and girls need fathers who provide a positive, loving, considerate, masculine identification model. Masculine strength needs to be tempered with tenderness. The mother, moreover, should provide a respectful, affectionate and loving relationship with her husband and children, not one that is cold, overly protective, or hostile in tenor. Outside the family it is important to have wholesome friends.

And by no means the least important, every human needs to know God's standards for sexual behavior and the penalties for violating them.

WHAT SOME AUTHORITIES SAY
ON THE CAUSES OF HOMOSEXUALITY

OVERWHELMING EVIDENCE GAYS NOT "BORN THAT WAY"

Wainwright Churchill, clinical psychologist, makes the point that only learning and conditioning explain the widely varying manifestations of homosexuality in so many different cultures with different values and morals.

"There are no sexual instincts in man. Human sexual behavior... varies widely from individual to individual and from culture to culture, and human sexual behavior is entirely dependent upon learning and conditioning. The tastes, preferences, goals, and motives that determine the individual's pattern of sexual behavior are acquired [author's own emphasis here] in the context of his unique experiences and are in no sense innate or inherited" (Churchill, "Homosexual Behavior Among Males," 1967; p. 101).

Says Arno Karlen, layman writer who summarizes much of the historical background and findings about homosexuality from research, in his book, "Sexuality and Homosexuality," 1971; p. 396: "Many homosexuals hope to find a biological precedent for their sex patterns to relieve them of guilt, fears of abnormality and responsibility. Some scientists bend over backward not to close the door prematurely on the possibility, because they do not want to feed traditional prejudices against homosexuals and give further ground for their persecution. But the evidence is that we must scrap the biological concepts of bisexuality and latency."

"No biological basis for homosexuality has been found. Hormonal studies, even of extremely effeminate men, have shown no variation from normal. There are no measurable physical characteristics to differentiate the homosexual from the heterosexual" (Statement by Alfred Auerback, in "Brief of the Homosexual Law Reform Society of America's Curiae before the Supreme Court of the United States," October Term, No. 44; 1966).

"There is no difference between the so-called 'normal' human being and the homosexual as far as the chromosome count is concerned.... There is no other evidence from any other source of genetic study which suggests that the genes would contribute to homosexual circumstances" -- John Money, Ph.D., of the Department of Psychiatry and Behavior Science, Johns Hopkins School of Medicine, Baltimore (Quoted in the book, "The Lesbian Myth," (1974);

by Bette Wysor, herself a lesbian who discredits the idea that homosexuals are "born that way," pp. 117, 118).

"In humans, sexual responsiveness is largely a matter of the individual learning an expected social role.... Sexual feelings develop slowly, from the first confused gropings of infancy to the final stage of mature heterosexuality. Sexual behavior is not a stereotyped pattern of copulatory activity suddenly released fully-fledged by appropriate stimulation; indeed the means of attaining orgasm which a normal adult may resort to, or a youngster is likely to experiment with, includes day-dreams, solitary or mutual masturbation, reading about or watching the sex acts of others, as well as various physical intimacies between members of the same or the opposite sex. All this serves to emphasize the plasticity of sexual behaviour in humans, and the essential role of social conditioning and individual learning in determining sexual preferences. It is one of the chief contentions of this book that although physical and hereditary factors play a large part in governing the strength of sexual urges, psychological factors are more decisive in channelling these urges into either heterosexual or homosexual directions" (D. J. West, "Homosexuality," 1967; p. 154-5).

C. A. Tripp, a psychologist and psychotherapist with a broad background in sex research says modern biologists have a fascination with constantly devising experiments and tests to isolate some biochemical substance that induces some people into homosexual activity. He says in his book, published in 1975, "The Homosexual Matrix":

"Each new study will appear to originate with the discovery of some new biochemical substance or some new mode of measurement. Each will show promise -- perhaps enough to have its day in the news media -- before quietly dissolving under careful examination.... From these experiments, formal and informal, it has become abundantly clear that the sex hormones play a considerable role in powering human sexuality, but they do not control the direction of it. It can be anticipated from the outset that much of what guides human sexuality -- the choices that are made and the actions that are taken -- depends upon what people learn from their particular society and from their individual experiences in it... (pp. 11, 12).

"...the direction of a person's sex life is determined primarily by his learning and by how he reacts to a host of experiential events... (p. 17). One reason most people are heterosexual (as opposed to polysexual) is that their religious and social traditions

directly support family living and the kinds of mateships that comprise it. Certainly there is nothing mysterious in how family life communicates itself as a model to be followed by each new generation. Nor does it seem necessary to spell out the innumerable ways in which people in our society are informed of heterosexuality, have their expectations and overt experiences channeled toward it, and are warned against deviating from it.

"On the other hand, all this training and expectancy falls far short of explaining exactly how a person develops an intense interest in the opposite sex. He or she obviously does much more than follow social expectations. A person usually comes to view particular kinds of mates as intensely and personally meaningful. Part of the emotional intensity involved in being attracted to a partner can be traced to the real or imagined rewards of sex, rewards which can imbue a partner or a whole situation with value... (pp. 36, 37).

"Much evidence suggests that early sexual experiences can, indeed, influence a person's sexual tastes, and under certain conditions, set a pattern.... Likewise, whenever early homosexual contacts are made rewarding by being condoned or by being made interesting behind certain kinds of taboos, they tend to continue with vigor into adulthood.... [But] most early homosexual play turns out to be inconsequential.... Most people who become primarily homosexual remember feeling this motivation before having any chance to try it out. Others have accumulated considerable heterosexual experience before discovering their homosexual responsiveness... (p. 38).

"...what counts is the context in which [sexual experience]... occurs. Wherever sexual activity of any kind is merely casual, dutiful, or seen by the partners as a kind of play, it is not inclined to arouse much emotion. And without emotion -- even a sense of drama -- neither a person's partner nor what they do together is likely to become imbued with much importance" (p. 39).

Tripp repeatedly emphasizes that a homosexual response turns out on many close examinations to have been well established long before becoming overt. He points out that a high degree of affection or rapport between two people can easily generate sexual feelings unless there are values controlling such feelings. "A boy who for any reason develops an intense admiration for another male may soon find his adoration drifting toward the erotic" (p. 80). Such a boy may become susceptible to sexual overtures made by the admired model.

Tripp also says young boys fascinated with anatomy and functional capacities of male genitalia frequently explore these and indulge in homosexual play, which if pleasant or exciting enough

can make the homosexual alternative exciting. Tripp also mentions the big influence of masturbation fantasies with emphasis on male aspects and male genitalia as setting a conditioning pattern that may preempt heterosexual interests, "not only by coming first but by vitalizing a nearby thought-chain most boys entertain to some extent: that since girls have no penis, they are sexless and thus sexually uninteresting" (p. 83).

"As a group, males who have a high homosexual proclivity more often come from a sexually precocious segment of the population than from slower-maturing segments. Not only do homosexual males tend to arrive at puberty early, they tend to start masturbating much earlier (and continue it more extensively the rest of their lives) than do males who are less early and less active sexually. Conversely, males who belong to that portion of the population which arrives at puberty relatively late tend to be less active sexually and are extraordinarily prone to being entirely heterosexual" (p. 83).

In other words, masturbation fantasies or feelings that glorify or eroticize male attributes (genitalia, muscles, hips, a certain build, etc.) make males sexually or emotionally desirable and rewarding to some men as would attractive feminine features to a heterosexually inclined male. (The same principle can work among women.... For some reason turned off from men, they start to glorify feminine traits and desire them in a sexual context. Women who want to take the lead ("butch") role in a lesbian relationship frequently take on masculine mannerisms, to show they are replacing a man, or to be "as good as a man." Many, but not all, of course, of such types tended to be more aggressive by temperament to begin with.)

But by no means are all homosexual preferences so simple. There are many complex interrelations.

Tripp also relates that sometimes a "sudden desire" comes on some people and they give way to it and learn to like it. (Here one could speculate that demons are trying to put such thoughts into susceptible people's minds.)

Tripp continues: "At an early age children often discover that homosexual contacts are possible and that they work.... Young children have usually heard warnings about heterosexual contacts and little or nothing about homosexuality" (p. 87).

"The final existence of any sexual orientation depends upon the extent to which its various parts have reinforced each other in producing a structure, a system of values, a pattern of responses....

To the man who has begun to respond to, say, the muscularity and assertiveness of males, the female's roundness and submissive allure may not only leave him cold, but arouse distinct aversion-reactions.... For the homosexual man, male movements, male attitudes, particularly bodily features, even such things as the timbre of certain male voices frequently begin to be integrated into his image of what is erotic" (p. 93). Thus Tripp shows that a male homosexual can be "turned on" by only certain males, just as most heterosexual males find they are not emotionally attracted to all other women, but only to a particular kind or kinds.

Similarly, in explaining bisexuality, Tripp says, "For them, male-female differences in body shape and in personality are of minimal importance; their own sexual performance and a partner's readiness to cooperate are what count.... A person whose sexual conditioning has been determined largely by early sex experiences with both sexes simply develops positive sexual associations with each...[even though] the two experiences are entirely different" (p. 95).

Tripp also summarizes the difficulty of trying to explain the etiology of all cases of homosexuality: "In looking back over the origins of homosexuality, there are so many ways for it to begin and so many interrelated concepts to keep in mind, the diversity is formidable" (p. 97).

"After so much mention of unusual personal adaptations [among homosexuals], ranging from the extremes of effeminacy to the extremes of toughness, it is important to emphasize again that the great majority of people who are involved in homosexuality are somewhere in the middle of the spectrum, and are not perceptibly different from their heterosexual neighbors.

"Homosexuality in all its variations always means that same-sex attributes have become eroticized, have taken on erotic significance. No matter how or when this takes place, each individual perceives a disparity between his own qualities as they presently are, and as they might be with certain additions -- thus his struggle to bridge the gap. In all their essentials, the sought-after rewards of homosexual and heterosexual complementations are identical: the symbolic possession of those attributes of a partner which, when added to one's own, fill out the illusion of completeness" (p. 100).

BEHIND ROMANS 1

Homosexual propagandists like to point out that around two thirds of past civilizations have accepted homosexuality into their culture. In a survey of anthropological literature the investigators Ford and Beach (Patterns of Sexual Behaviour, London, 1952) found that in 49 out of 76 (that is 64%) of the primitive societies about which information was available, some form of homosexual activity was considered normal and acceptable. However, the research of Arno Karlen points out these studies fail to make a distinction about the degree of homosexuality acceptable in a given society.

"But we do know that predominant or exclusive homosexuality is seen negatively everywhere, and that when a society alleged to approve homosexuality is carefully studied, it turns out that the homosexual acts are accepted only in special situations or times of life, and to the extent that they do not impair heterosexual functioning or loss of sexual identity.... Whenever the final limits of heterosexuality and biologically appropriate roles are infringed, the result is sanctions that range from death through persecution to harassment and mild contempt." (Arno Karlen, "Sexuality and Homosexuality," p. 483; 1971).

In Historical Times

D. J. West, in the book Homosexuality, notes: "In Classical Greece homosexuality achieved social recognition as an acceptable and expected form of love between normal males, most appropriate between youths and somewhat older men who could set a good example. When Plato wrote so sublimely of the emotions and aspirations of love he was describing what we should call perversion. Male homosexual sentiment permeated the whole fabric of Greek society. . .it was in their eyes the highest and noblest of passions. They idealized the love of man for man as much as present-day Western civilization idealizes romantic love between men and women.... The influence of this ideal on the art of the period is well known." (p. 22).

"Homosexual sentiment abounds in ancient Greek legends, and was prominent in the heyday of Greek civilization as well as during its decay.... The Spartan and Theban armies were organized on this theory [of bravery and courage in battle because a homosexual partner was also fighting].... The celebrated Theban Band, long supposed invincible, consisted of pairs of lovers fighting side by side...." (p. 23-4).

But the homosexuality that appeared in ancient Greece was not exclusive homosexuality, but bisexuality, as while mature men and soldiers often glorified homosexual love above heterosexual love, most of such men were also expected to marry, be husbands and produce children to maintain the power of the state.

"In Roman literature, homosexuality became a subject of amusement or contempt, and in practice it was linked with orgiastic debauchery and prostitution. The satires of Juvenal and the writings of Petronius attribute every possible sexual vice to the Roman rulers.... Nero's disgusting and cruel orgies...reached the depths of squalor.... For the later Romans, homosexual lust merely added variety to their debaucheries." (West, p. 25).

(After this came the more repressive influence of Christianity; but the record of the extremes of asceticism and debauchery that marked the ages that followed, as well as what happened in ancient Greece and Rome, are extensively described in the book, "Sexuality and Homosexuality," by Arno Karlen, 1971, W. W. Norton & Co., Inc., New York, price \$15.00).

In black Africa and many other areas of the world, many tribes permit young men to engage in certain homosexual practices as an sexual outlet until they are made members of the tribe or are married. After that, depending on the tribe and customs, homosexuality is generally taboo and marital fidelity is more or less expected. Some tribes permit homosexuality only for a few members; in others, homosexuality was or is acceptable only in some religious sense, or only by some religious figure or in a tribal ritual. There are many, many variations. The point is: as the culture and social values change, so do the manifestations of homosexuality. In this report we want to emphasize this point again. Once the social atmosphere toward homosexuality in America changes, so ultimately will its public manifestations. That is, many of the hidden personality dimensions of homosexuality now covered up with a front of "normalcy" or repressed, will appear more and more publicly and widely as the practice becomes more acceptable.

Homosexuals often point to the animal world ("our mammalian heritage," thus introducing the evolutionary concept), claiming that homosexuality is common among many animals. Homosexual behavior has been observed by scientists among monkeys, baboons, apes, porpoises, dogs, bulls, rats, porcupines, guinea pigs, goats, horses, donkeys, elephants, hyenas, bats, mice, lions, rabbits, cats, racoons and other animals. Such activity occurs more conspicuously among males of the species.

However, many scientists who study this behavior among animals caution about making too-far-reaching conclusions concerning proper behavior among humans. Studies do show there is more learning of sexual behavior among higher animals than is generally recognized by the public at large. The higher on the development (call it "evolutionary" for simplification here) scale of animals one goes, the more learning of sex behavior by trial and error occurs and the lower one goes the more instinctual sex behavior becomes.

Thus many lower animals respond sexually (or at least with a mounting response) to any member, or certain members of their sex at a certain time of the year (only breeding season) that show a certain size, smell or color. Among higher animals, such as baboons, many young males don't know what to do with their budding sexual capacity. They will play with themselves, or other young males of their group, and try to "poke it somewhere." In fact, unless they see an older male doing it correctly, they may not get the idea of what is supposed to be done. Sometimes an older female must come and sit on them.

Some animals (mostly males) have been trained by humans (in recent times in the name of scientific research) to do exclusive homosexual acts and avoid opposite sex members of the species for sexual purposes. However, when such artificial training is not imposed and animals live according to their own natural specie patterns, such a condition is not known to occur. "No animal other than man has ever provided evidence of a lifelong form of exclusive homosexuality..." (Churchill, "Homosexual Behavior Among Males," p. 65).

Other writers point out that much of the activity that many humans interpret as "homosexual" in higher animals are often various manifestations of establishing or reconfirming dominant and submissive pecking orders. Much of this behavior does not really have sex relations as its object. Thus it has been found that the mounting activity among certain monkeys, baboons, etc., may involve erections and a few pelvic thrusts but no penetration, its object seeming to be to show who is dominant and who is submissive between any two given animals. (Karlen's book, "Sexuality and Homosexuality," pages 385-396 has a good section explaining this and other factors in such behavior.)

And of course, biblically speaking, animal behavior doesn't apply to humans at any rate.

CONCLUDING COMMENTS

The purpose of this report has been to give key personnel of the Work a better understanding of the basic goals and objectives of the increasingly vocal Gay Rights movement and to give some idea of its propaganda and tactics. It presents important aspects involved in homosexuality, its wide variety of manifestations and the errors of certain popular stereotypes.

The report further shows that many homosexuals want their orientation legally and socially accepted as an alternative lifestyle on a par with heterosexuality; that Gays would like to see it presented as such in schools and textbooks; that many Gays feel that even the Bible does not clearly condemn homosexuality.

From Mail Processing Department letters passed on to us in the News Bureau from various readers and listeners we realize few really understand what is involved in the Gay Rights movement or homosexuality in general.

Hopefully a balanced booklet on the subject can be produced, one that not only presents essential facts about the condition, but also shows the moral values needed to prevent this orientation or other sex abuses, what to do to prevent further erosion of relationships if someone in a family is homosexually oriented, as well as ways of encouragement for those individuals wanting help to change (with God's help of course). Maybe all of this is too grandiose. Only extensive time and research will tell. But at least we can make improvements in our understanding, knowledge and approach to the problem.

This report has been quite academic. It lacks the personal human emotions, feelings and understanding of someone living with or struggling to overcome the orientation and the problems it causes. As indicated in the introduction, we need to contact professionals or ex-gays (a term which means a person who has determined to totally avoid homosexual acts but still may have some degree of propensity for the problem) to gain insight into the homosexual mind and outlook. Thus we can better understand not only the various problems involved but ways of helping such people. Again, to those of you reading this report, any of your knowledge of individuals qualified, stable enough and willing to make a contribution in this area will be greatly appreciated.

Last of all, it is hoped that this report will give all who read it a better appreciation of what is involved in human sexuality and the importance of the parental role in influencing its constructive, Godly development. Human sexuality is more than a series of private acts. It is a whole way of feeling, and of responding to other people and life's basic situations. It has a lot to do with what we are and how balanced and wholesome we will be in life. Proper sexual use is a major aspect of Godly character development.