



the years since its publication. It was virtually prophetic in its predictions of the widespread change in attitudes we now see all around us.

How Should Christians Respond?

Knowledge and analysis of factors that lead to conditions mean nothing if they do not arm us for action. We can't wring our hands in despair. In response we must:

1. Recognize the Propaganda.

Paul encouraged the Corinthians to realize that Satan cannot "take advantage of us" if "we are not ignorant of his devices" (2 Cor. 2:11). Subtle exposure to wickedness lowers a person's resistance to it. We must be aware of the campaign that has been waged against our culture and our minds. We must help others see the assault that has been waged on our media, our educational system, and our legal and medical institutions.

2. Refuse to Be Mischaracterized. Jesus taught His disciples that we are "as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves" (Matt. 10:16). Activists succeed in muddying the "moral waters" when they succeed in associating those who oppose their sinful conduct with Nazis or Klansmen. If such unchallenged lies are repeated long enough they will be believed and accepted. Christians must speak "loudly" and "often" to reject these lies and clarify our true character.

3. Have Courage to be Salt and Light. Jesus taught His disciples, "You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned?" and "You are the light of the world. A city that is set on a hill cannot be hidden." (Matt. 5:13a, 14). How easily Christians can allow their "flavor" to be lost and their "light" to be hidden! Klarman wrote further, "the proportion of Americans who reported knowing someone gay increased from 25% in 1985 to 74% in 2000. Knowing gay people strongly predicts support for gay rights." This might lead us to cut off contact with homosexuals, but remember in the same epistle that teaches "evil company corrupts good habits" (1 Cor. 15:33) Paul reminds us that guarding against association with the immoral does not mean that we "go out of the world" (1 Cor. 5:9-10). We must have the courage to stand and influence those enslaved to sin, whatever that sin may be.

4. Hate the Sin but Love the Sinner. The Bible teaches, "all have sinned and fall short of the glory of God" (Rom. 3:23). Homosexual activists seek to portray any who oppose their conduct as "homophobic" or "homophobers." While homosexual behavior is sinful it is no greater a sin than drunkenness, lying, or heterosexual fornication (cf. 1 Cor. 6:9-10). We must hate all sin because it separates man from God, but we must love the lost souls of all who are in sin and seek to bring them unto obedience to the gospel of Jesus Christ regardless of the nature of their sin.



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PARK CHURCH
OF CHRIST

Faithful Sayings

March 15,
2015

Services

Sunday: 9:30 AM

10:20 AM

6:00 PM

Wednesday: 7:00 PM

Elders:

Pat Ledbetter

Jeff Nunn

Kyle Pope

Deacons:

Steve Dixon

Jack Langley

Neil Ledbetter

Brady McAlister

Walker McAnear

Lance Purcell

Rusty Scott

Evangelists:

Kyle Pope

Andrew Dow



The Homosexual Agenda and What It Means to Christians

By Kyle Pope

When I was a child I once found a small frog sitting on a fence as if it was relaxing, but it was dead with its skin dried and shriveled. Apparently it jumped on the fence in the cool morning, but as the day grew warmer it didn't realize the sun was slowly roasting it alive. The change was so gradual it didn't protect itself as it might have done otherwise.



When Israel came into Canaan God prohibited her from making covenants with the seven wicked nations God had condemned (Deut. 7:1-2). They were not to intermarry (Deut. 7:3) or take "pity on them" (Deut. 7:16) because God knew if they lived beside the Israelites "they will turn your sons away from following Me, to serve other gods" (Deut. 7:4, NKJV). When they ignored these commands this was exactly what happened. The influence of wickedness led people intended to be "a holy people to the LORD" (Deut. 7:6) to sacrifice their children to fertility gods (2 Kings 16:3), set up pagan altars (1 Kings 11:7), and even put tents for ritual homosexual prostitution in the temple courts! (2 Kings 23:7).

The Influence of the Homosexual Agenda in America

The dramatic change in our nation's view of homosexuality shows how quickly manipulative sinful influences can turn abhorrence of something into full-fledged acceptance. At the start of the 1960s every state in the US had

anti-sodomy laws criminalizing homosexual acts. In 2003, only four decades later in *Lawrence vs. Texas*, 539 U.S. 558 (2003) the Supreme Court ruled such laws unconstitutional. In an article entitled “How Same-Sex Marriage Came to Be” (*Harvard Magazine*, March-April 2013) Harvard professor Michael J. Klarman shows polling taken in 1996 indicated 68% of Americans opposed “same-sex marriage,” but by 2013 the majority of Americans supported the practice. According to Klarman, “among those aged 18 to 29, support is as high as 70%.” *How does public attitude change so quickly?*

Justice Antonin Scalia, who wrote the dissenting opinion in *Lawrence vs. Texas* said the court’s decision was the result of “a law-profession culture, that



Olsen Park church of Christ

has largely signed on to the so-called homosexual agenda,” which he went on to define as an agenda to change the way homosexuality is viewed. *Are Christians conscious and aware of this agenda?*

Let’s step back a few decades and trace some developments. Many homosexuals look to 1969 as a pivotal year in this change. On June 28th, at the Stonewall Inn, a homosexual bar in Greenwich Village police carried out a routine raid only to find its customers resist, leading to a six-day series of violent protests known as the “Stonewall Riots.” After this, homosexual activists groups formed in major cities around the country treating homosexuality as a civil rights issue. This began a very aggressive phase of the homosexual movement. On the anniversary of this event the first “Gay Pride” marches took place in Los Angeles, San Francisco, Chicago, and New York City.

Very soon this aggressive approach achieved a major victory. The American Psychiatric Association (APA) in the 1952 publication of its official *Diagnostic and Statistical Manual of Mental Disorders (DSM-I)* classified homosexual conduct as a “sociopathic personality disturbance.” From 1970 to 1972 aggressive protests at annual APA meetings by “Gay Liberation” groups led to shouting matches, intimidation, and threats against speakers. By 1973 this succeeded not only in removing the classification of homosexuality from its disorders manual, but eventually led to a virtual take-over of the organization’s leadership by homosexual psychiatrists. In his book *Homosexuality and American Psychiatry: The Politics of Diagnosis* (New York: Princeton University Press 1981) Columbia University professor Ronald Bayer Ph.D., writes, “Instead of being engaged in a sober consideration of data, psychiatrists were swept up in a political controversy” by which the APA “had fallen victim to the disorder of a tumultuous era...” (3).

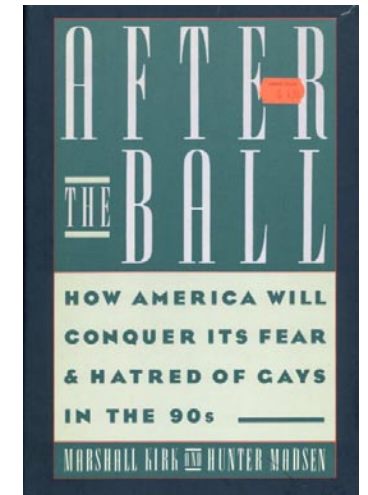
This aggressive posture wasn’t calmed by the AIDS epidemic that spread among homosexuals in the 1980s. In 1988 groups such as ACT-UP (the AIDS Coalition to Unleash Power) disrupted Wall Street, the New York Stock Exchange, and shut down the FDA (Food and Drug Administration) for a day. In December of 1989 4500 protestors organized by ACT-UP surrounded St. Patrick’s Cathedral in New York. Some entered the building, chained themselves to the pews, laid down

in the aisles, and shouted during worship services. This aggression and disrespect was not well-received by the public. Mayor, Ed Koch, one of the worshippers in attendance, openly criticized the protest, as did the governor and president. For some homosexual activists the time had come for a different approach.

That same year two Harvard trained authors, Hunter Madsen (AKA “Erastes Pill”—a Ph.D. in politics, and an expert in marketing, advertising, and public relations) and Marshall Kirk (a neuropsychiatric researcher) published a book entitled *After the Ball: How America Will Conquer Its Fear and Hatred of Gays in the 90’s* (New York, NY: Doubleday, 1989). In an interview with the *Chicago Tribune*, Madsen argued that homosexual leaders to that point were “committed to celebrating flamboyant stereotypes at the cost of increased understanding with straights” (“Hunter Madsen,” by Cheryl Lavin, July 23, 1989). Madsen proposed that the time had come for a different image of homosexuality to be advanced.

Madsen and Kirk’s book was an expansion of an article two years earlier in the homosexual magazine *The Guide*, entitled “The Overhauling of Straight America.” Both the book and article set forth six strategies to change America’s view of homosexuality: 1) Talk about gays and gayness as loudly and as often as possible; 2) Portray gays as victims, not as aggressive challengers; 3) Give protectors a just cause; 4) Make gays look good; 5) Make victimizers look bad; 6) Solicit Funds.

In the opening pages of the book, Madsen and Kirk expressed their hope that it become the “gay manifesto for the 1990s” (v), explaining, “The campaign we outline in this book, though complex, depends centrally upon a program of unabashed propaganda, firmly grounded in long established principles of psychology and advertising” (xxvi). Three elements of this “unabashed propaganda” were: 1) **Desensitization** (148)—intended to lower “the intensity of antigay emotional reactions to a level approximating sheer indifference” (153); 2) **Jamming** (150)—by which activists “*Jam* the self-righteous pride” opponents of homosexuality feel “by linking it to a disreputable hate group” (235) using “talk to



muddy the moral waters” (179); 3) **Conversion** (153)—claiming, “Desensitization lets the watch run down, jamming throws sand into the works, Conversion reverses the spring so that the hands run backward” (154)—“It entails making them actually like and accept homosexuals as a group, enabling straights to identify with them” (168).

Madsen and Kirk believed this could be “achieved without reference to facts, logic, or proof” but could be attained through “repeated infralogical conditioning” (153). While some homosexuals downplay the effect this book had on the homosexual movement, there is little question that the procedure it outlined was played out in