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INTRODUCTION

Dear Fellow Guyanese,

The next scheduled assessment of the Constitutional Commission tasked with Fundamental Rights Amendments could literally spell blessing or disaster for this young nation. The issue is the pending attempt to have “sexual orientation” listed as a “fundamental right” in our Constitution. If allowed, this would open the door to homosexuality,, bestiality, child sexual abuse and every form of sexual perversion being enshrined in the highest law of this land. Please note how behaviour that was known as sodomy has become “gay”, what was recognised as sexual perversion became “sexual preference” and what was addressed as sexual deviance is now called “sexual orientation” and “alternative life style”.

We do believe that, when this matter came before Parliament on the first occasion, our parliamentarians were not made aware of the tremendous social agony that has beset the countries of the world that have rushed headlong to list homosexuals, a behaviour-based group, as a “minority”, in the process having to redefine every known standard as to what minorities are.

The scope of the social dislocation that followed, and that may still be pending, moves us to believe that it is not merely a “better deal” for homosexuals that is at the centre of this militant advocacy. Fundamental rights against assault, battery, and discrimination in gaining employment are already provided for all citizens. Rather, it is the goals of the Gay Lobby, and gay militancy specifically, that are being advocated. These GOALS are listed on the following page.

The lesson Guyanese should learn is that these goals, when pursued overseas, have ALWAYS followed the “sexual orientation as a fundamental right” gambit, and have left citizens and legislators alike wondering what hit them, or why there was so much passivity in the first place. We are not condemned to repeat the mistakes others have made. We have been at pains to identify pitfalls as well as indicate the path forward in this “Call to Action”.

We also want those who are homosexuals to know that we are considering their interests as separate and apart from this Gay Militant Lobby, whose agenda and programme assume cult-like fanaticism designed to indoctrinate its members that they cannot change. The following pages will open eyes (for the first time for many) to the vast amount of information and resources that are available for help and healing. Homosexuals can change, and are entitled to be given the opportunity to do so.

We do not blame our politicians for being misled the first time around. We were all caught unawares. Misinformation and passivity were also found to be the key reasons for the success of the Gay Lobby in the recent case in New York, but a determined Guyanese community, working together for the good of Guyana, will make a difference this time. For those who choose to be agnostics or atheists, we believe that there are still substantial enough arguments in the following pages to warrant your support against this common adversary, the Gay Lobby and its alien agenda. We parents and citizens are row wide awake, and owe it to our children not to leave them with the legacy of moral, legal and social confusion that will surely follow such a constitutional amendment.

Guyana has always been a blessed country, bountiful in its natural and human resource endowment as well as a rich legacy of values, mores and customs. Our religious truths have always played a large part in shaping our convictions, conduct and culture. They have served us well throughout all these years. We must now unite in the face of an alien adversary that, surely enough, would both undermine our social and legal infrastructure and deny or otherwise usurp every precept of purity, marriage, family and employment that we hold dear.

We commend this document to your reading, and welcome your action and support,
THE GEORGETOWN MINISTERS’ FELLOWSHIP and **THE GUYANA EVANGELICAL FELLOWSHIP**

**EXPOSING THE GAY MILITANT AGENDA BEHIND THE DRIVE TO HAVE
“SEXUAL ORIENTATION” BECOME A “FUNDAMENTAL RIGHT”**

**A MULTI-DISCIPLINARY APPROACH
PREPARED BY THE GEORGETOWN MINISTERS’ FELLOWSHIP and the
GUYANA EVANGELICAL FELLOWSHIP**

SUGGESTED READERSHIP:

**THE PRESIDENT OF THIS REPUBLIC
VOTERS
ALL CITIZENS
ALL MEDIA WORKERS
ALL SOCIAL WORKERS
ALL MEMBERS OF PARLIAMENT
ALL MEMBERS OF THE LEGAL PROFESSION
ALL LECTURERS OF THE UNIVERSITY OF GUYANA
ALL HEADMASTERS, HEADMISTRESSES AND TEACHERS
ALL STUDENTS OF SECONDARY AND TERTIARY INSTITUTIONS**

**GOALS OF THE GAY LOBBY
(IMPLICATIONS OF THE CONSTITUTIONAL AMENDMENT)**

1. DEMANDS FOR THE REPEAL OF ALL SODOMY LAWS.
2. DEMANDS FOR THE LEGALIZATION OF ALL FORMS OF SEXUAL PERVERSION INCLUDING PEDOPHILIA (CHILD SEXUAL ABUSE).
3. DEMANDS TO CHANGE THE AGE OF CONSENT TO ALLOW SEX WITH MINORS.
4. DEMANDS FOR PUBLIC FUNDS TO COVER SEX-CHANGE OPERATIONS.
5. DEMANDS FOR THE LEGALISATION AND PRACTICE OF SAME-SEX MARRIAGES.
6. DEMANDS FOR LEGALIZATION OF ADOPTION, CUSTODY AND FOSTER CARE WITHIN THE SAME-SEX MARRIAGE STRUCTURE.
7. DEMANDS FOR THE DELIBERATE INCLUSION OF LESBIANS, HOMOSEXUAL MEN, BISEXUALS AND TRANSGENDERS IN EDUCATION AND CHILDCARE.
8. DEMANDS FOR PUBLIC FUNDING OF ARTIFICIAL INSEMINATION OF LESBIANS.
9. RESTRICTION OF FREEDOM OF RELIGION AND SPEECH *vis-à-vis* TEACHING ON HOMOSEXUALITY (AS IS ALREADY THE CASE ON RADIO AND TV IN CANADA).
10. PRESSURE TO BAN PRAYER IN PUBLIC SCHOOLS AND OTHER PUBLIC PLACES.
11. DEMANDS THAT THE BOY SCOUTS AND ARMY BE REQUIRED TO ACCEPT HOMOSEXUALS.
12. TREND TOWARDS REMOVAL OF GOD, EVEN THE MENTION OF GOD, FROM PUBLIC LIFE.

How does the gay militant lobby describe its own strategy?

In any campaign to win over the public, gays must be cast as victims in need of protection so that straights will be inclined by reflex to assume the role of protector ... Our campaign should not demand direct support for homosexual practices, but should instead take anti-discrimination as its theme”. Marshall K. Kirk & Erastes Pill, “The Overhauling of Straight America,” Guide Magazine, November 1987, p.7-14.

EXECUTIVE SUMMARY

Overview

This document, presented by the Georgetown Ministers' Fellowship (GMF) and the Guyana Evangelical Fellowship (GEF), seeks to expose the real agenda and defeat the efforts of militant advocates of homosexuality and their supporters who are striving to enshrine the concept of 'sexual orientation' as a 'fundamental right' in the Constitution of Guyana. It analyses their hidden goals, principal arguments and use of deceptive tactics (such as piggybacking on the civil rights movement and posturing as a conventional minority). It also provides cogent rebuttals from legal, international relations and historical standpoints. It points to both medical and moral solutions and outlines acceptable remedies for this social malady. The document lists a number of web-sites as well as other resources available in print, which the diligent researcher, politician, decision maker, layman, parent, or other citizen would find useful as they seek answers and clarity on issues relating to homosexuality and the gay militant agenda. It articulates the call of the evangelical community to all God-fearing Guyanese and to the nation as a whole to get involved in this critical struggle and suggests specific courses of action for all who desire to shoulder their social responsibility in this matter. We call on all citizens to **reject the inclusion of sexual orientation as 00a fundamental right in the Guyana Constitution and**, if necessary, to withhold support from any business, organisation, politician, parliamentarian or political party that supports the proposed amendment.

The Issue

The matter of 'sexual orientation' as a 'fundamental right' will soon be brought to the attention of Parliament. This issue is known to be vigorously opposed by a multitude of Guyanese across political, religious, social and racial boundaries. However, it is seen to be advocated locally by a small and aggressive group of militants with extensive influence in some parts of the media. In the current effort of deception, homosexuals are portrayed as a 'minority' group of victims who are caught in a 'genetic' condition but are still 'discriminated' against and therefore in need of constitutional protection. This document points out that minority groups are defined by non-behavioural distinctives such as race, colour and national origin and are distinguished by economic deprivation, political powerlessness and unchangeable characteristics. As such, homosexuals are disqualified from being so classified. In addition, it refers to medical research which definitively concludes that there is no existing evidence to support the 'born homosexual' theory. This expose further illustrates instances where the gay militant lobby made a deliberate decision to use 'discrimination' as a strategy to attract sympathy and support and to deflect concerns about the more debased aspects of homosexuality. We emphasize that seeking constitutional protection for unacceptable social behaviour is absurd, and can be equated to making a request to the authorities not only to condone illegal and detestable behaviour, but also to protect and encourage its perpetrators and thus to facilitate its widening and worsening impact.

The Impact

Should our lawmakers blunder in enshrining 'sexual orientation' as a 'fundamental right' in the national constitution, that provision would lay the foundation for other sexually deviant groups, such as sadists, practitioners of same-sex marriage or incest, and pedophiles, to fight for what they perceive to be their 'rights'. The stock of our ancestral norms and traditional mores would be defiled by this importation of the unnatural into the realm of legitimacy. More specifically, homosexuals, lesbians, bisexuals and transgenders would defend their right in court to adopt and raise children in the same-sex marriage structure, to teach and care for our children in the education, health, sport, culture and other sectors, and to advocate and teach the details of their lifestyle as 'normal'. By itself, and in concert with another proposed amendment "to stop the vilification of religions", religious leaders would be liable to be taken to court because they articulate the truths from the Scriptures in condemnation of homosexuality and other forms of sexual deviance. PLEASE UNDERSTAND THAT THIS IS NOW THE CASE IN CANADA where there is widespread regret and protest for having gone the 'sexual-orientation' route. in the long term, such a provision would also take its toll on development through the spread of AIDS in a region that

already has the second highest incidence of that disease in the world, and specifically in a country that cannot afford yet another man-made disaster. We would continue to experience negative population growth in a country that already suffers from lack of skilled human resources and brain drain. Resources would have to be diverted to deal with an increase in related diseases as well as the avalanche of protests against, and challenges to, such a law, since this proposed amendment would definitely run counter to other EXISTING rights such as those attaching to religious freedom and freedom of expression. Finally, this proposed amendment attacks the very bases of the society: the family, marriage, manhood and womanhood; and threatens to undermine and negate all efforts to build a society worthy of our forefathers and worthwhile and wholesome for our children. We should be warned.

The Solution

This "Call to Action" emphasises that negative behaviours are to be condemned, but that the persons involved should be helped. There is a clear case for social programmes to educate and remedy same-sex attraction inclinations, so as not to encourage their spread. From a religious standpoint, compassion must be shown to homosexuals without condoning their sin. At the same time, religions must not be proscribed from articulating the denunciation of this perverse sexual activity. The Biblical way out of homosexuality is set out without compromise: confession of sin, repentance, requesting God's forgiveness, and receiving salvation through Jesus Christ. We are reminded that the Christian community has historically offered help, healing and hope to homosexuals and to all other human beings in need of forgiveness and fellowship, since God has declared " ... such were some of you. But you were washed ... sanctified... justified ..." NKJV I Corinthians 6:9-11. This is the sure way of deliverance from the tentacles of deviant sexual activities. Pathways to obtain counseling, change, treatment, psychological therapy, healing and recovery are also outlined. From the governance perspective, the powers that be are urged to promote moral and social good and to restrain homosexuality and related deviant sexual behaviours through legislative and administrative action. The judiciary as well as law enforcement agencies must give operational life and vigour to such measures. It is also recommended that the health system be geared to provide appropriate treatment towards recovery. The overt and covert deception used by the gay militant lobby in not promoting treatment and recovery is to be condemned.

Suggested Action

The document calls on all to be involved in defeating this proposed constitutional amendment and thus to restrain unnatural and deviant practices, and so raise the level of righteousness that will exalt our nation. It also sets out specific ways in which parents, teachers, students and others can make their voices heard on this issue, through letters to the press, and the encouragement of discussion in homes, churches, schools and communities. Churches, organizations and other social groups are called upon to explain this matter to their members and constituents and to issue appropriate statements. **Politicians, particularly parliamentarians, are called upon to reject in an uncompromising way the enshrining of sexual orientation as a fundamental right in the Constitution of Guyana.** Voters are urged to advise politicians and political parties accordingly.

HOMOSEXUALITY IS NOT A CIVIL RIGHT

The issue of 'sexual orientation' as a 'fundamental right' has been used abroad as a precursor to the alien agenda of the militant gay lobby, facilitating the 'GOALS' listed elsewhere (pages 3 and 7). The 'rights' issue is seen by them as a necessary and proven start in that direction. However, the notion that homosexuals are a true minority group, and that homosexuality is a civil right, is false.

Traditionally, 'minorities' have been defined by race, creed, colour, or national origin. The three criteria that distinguish minority groups that have hitherto been accorded special legal protections are economic deprivation, political powerlessness, and immutable (unchangeable) characteristics. Homosexuality, in its convenient guise of 'sexual orientation', fails every known standard defined through these criteria.

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The gay cause has sought to change these criteria, and the valid categories that derive from their application, to include behaviour-based groups, particularly homosexuals. This is a recipe for moral confusion and social catastrophe because bandits, rapists, gun runners, kidnappers, prostitutes, wildlife poachers, arsonists, drug users, illegal protestors, and the like (all behaviour-based "minorities" in their own right) may want the 'right' to their behaviour recognized.

Piggybacking on the noble civil-rights campaigns of, say, Blacks in America, or the anti-apartheid struggle has also been a tactic: Research reveals that using civil rights arguments has been a deliberate exploitation of ordinary people's sympathy. A 1987 article in the homosexual magazine *Guide* outlined the strategy the homosexual lobby should use to gain special protection, a strategy even more effective today, given a complicit media: *"In any campaign to win over the public, gays must be cast as victims in need of protection so that straights will be inclined by reflex to assume the role of protector.... Our campaign should not demand direct support for homosexual practices, but should instead take anti-discrimination as its theme."* (**Guide Magazine**, November 1987, p. 7,14).

Not surprisingly therefore, this well practiced global strategy of false identification with some noble cause is being implemented right here in Guyana. Thus, at a Public Forum on 'Sexual Orientation as a Fundamental Right', the stated purpose of which was "to raise awareness about fundamental human rights and to give a space for views which could support the inclusion of sexual orientation as a fundamental right in the Constitution," a local Gay Rights activist sought to forge a link between landmark local legislation on domestic violence and gay rights. He reminded the audience that the enactment of the Domestic Violence Act had seen a reduction in the social acceptability of domestic violence, a readiness of victims to seek the protection of the judicial system, and recognition by perpetrators of violence as well as silent bystanders "that legislation has a place in advancing social change." But this striking instance of legislation being proven as a 'creation structure' to confront social evil and to cultivate social good was not being used as the platform to mobilize the community against sadism, masochism, rape, child sexual abuse and sexual violence committed on animals. Nor did that Sunday afternoon gathering at the Hotel Tower, 27 April 2003, hear an extended application of the "lessons learned" from the Domestic Violence Legislation to other forms of violence in the society — against women at the workplace; babies in the womb; or street children at the hands of their sick molesters.

Instead, ignoring the fact that fundamental rights against assault, battery and discrimination in gaining employment are already provided for all citizens within the legislative framework of Guyana, the speaker called for the introduction of the sexual orientation amendment "...to create an environment in which gay and lesbian Guyanese could work and live free from fear." Another spin-off promised was "an environment safe for men and boys who were sexually abused to be more willing to seek access to justice." Such reasoning would be amusing if it were not at the same time so amazing and appalling. Besides all other flaws, it failed to recognize that at a fundamental level, the Domestic Violence Bill is a local reflection of a universal, God-given principle of Government and governance: the establishment and operation of systems and structures to restrain evil and to reward good; to punish evil and to promote good; to encourage social good and to discourage social evil. One does not have to be a theologian, a legal luminary or social analyst to recognise that the 'Homosexual Package' represents the exact

opposite of this principle, and would obviously increase the incidence of sexual abuse of boys and girls, men and women, despite the lobby's professed concern for such sufferers. But who said that 'piggy backers' look for logic and consistency?!

Another ploy is to attempt to convince nations that a large percentage of their populations is homosexual, without providing the empirical evidence. Studies among prisoners in America which may indicate that ten percent of such populations are homosexual are obviously flawed and cannot be generalized for that entire nation. Researchers suggest that a more realistic figure is one and a half to two percent. They have lied before, so what percentage will they now claim for Guyana? What is clear is that the current gay militant agenda is aimed at exercising socio-political power and exerting cultural influence by any means possible, whether through 'minority representation' conveniently and erroneously defined, or through statistical juggling.

Very significantly, a political leader dealing with 'The importance of minority rights in a secular democracy' at the Public Forum referred to above, pointed out that in Guyana there was no discrimination on a significant or sustained basis to warrant Constitutional amendment. Rather, he advocated public education, awareness building and study while warning that Sexual Orientation legislation would lead this society away from social cohesion.

The fact of the matter is that authentic Civil Rights lead to increasing social equity: gay rights provoke an upsurge of social iniquity. Civil rights seek to extend to all the legitimate benefits of the natural order: gay rights seek to secure for some the legitimising of unnatural disorder. As such, Civil Rights promote the 'public interest' and preserve the 'social fabric'. Gay rights produce the opposite effects.

Daniel S. Garcia and Robert E. Regier have written concisely on the issue. Their full treatment is found at www.crrange.com **HOMOSEXUALITY IS NOT A CIVIL RIGHT.**

The goals of the gay militant agenda: these will surely follow the "rights" argument!

- Demands for the repeal of all laws regarding sodomy!
- Demands for the legalisation of all forms of sexual expression including pedophilia (sexual abuse of children)!
- Demands to change the age of consent to allow sex with minors!
- Demands for public funds to cover sex-change operations!
- Demands for the legalisation of same-sex marriages!
- Demands for legalisation of adoption, custody and foster care within the same-sex marriage structure!
- Demands for the deliberate inclusion of lesbians, homosexual men, bisexuals and transgenders in education and childcare!
- Demands for public funding of artificial insemination of lesbians!
- Restriction of freedom of religion and speech *vis-à-vis* teaching on homosexuality (already the case on radio/TV in Canada).
- Pressure to ban prayer in public schools and other public places.
- Demands that the Boy Scouts and Army be required to accept homosexuals!

HOMOSEXUALITY IS NOT GENETIC

An abiding tragedy in the gay agenda is the extreme lengths to which its proponents go to convince victims that their situation is irreversible. By any standard, this is a callous and horribly cruel position that has the dubious distinction of luring the victim deeper and deeper into the homosexual trap.

Minority groups share unchangeable and morally neutral characteristics such as race, religion or national origin. Homosexuals are the only group to claim minority status based on behaviour. There is no reliable scientific evidence which shows that homosexual behaviour is biological in origin. A comprehensive examination of genetic claims for homosexuality in the Archives of General Psychiatry (March, 1993) concludes, *‘There is no evidence at present to substantiate a biologic theory.’*

Joseph Nicolosi, in 2002, outlines the incredible pressure that has been brought to bear on the American Psychiatric Association to remove homosexuality from its list of researchable mental disorders: “I submit that no new psychological or sociological research justifies this shift. Research did not settle the question. Research simply stopped, and it is politics that has silenced the professional dialogue. Now, the only studies on homosexuality are from an advocacy perspective. Militant gay advocates working in a small but forceful network have caused apathy and confusion within our society. They insist that acceptance of the homosexual as a person cannot occur without endorsement of the homosexual condition. Intellectual circles too, which are self-conscious about sounding intolerant - proclaim homosexuality as normal, yet it is still not so for the average person for whom it “just doesn’t seem right.”

Read his full treatment at www.catholicsocialscientists.org

NARTH, the National Association for Research and Therapy of Homosexuality, documents TEN scientific studies that reveal the lack of evidence for homosexuality being genetically caused, at: www.narth.com

Perhaps the biggest indicator that homosexuality is not genetic or immutable is the existence of thousands of people who have come out of the homosexuality trap; a trap aided and abetted by homosexual “support groups”. Read the many, wonderful and very personal success stories at www.stonewallrevisited.com

Finally, simply refer to the gutsy article by Reverend Mario Bergner: “Telling The Truth About Homosexuality” at www.redeemedlives.org. Read also Dr. Jeffrey Satinover’s book: **Homosexuality and the Politics of Truth**, Baker Press, 2000. This is a great book by a psychiatrist with important insights into the nature of change; a strong critique of attempts to say homosexuality is biologically determined; a spirited, well-documented defense of the possibility of change; and a devastating chapter titled “Is Homosexuality Desirable? Brute Facts”. Dr. Satinover locates the attempt to normalize homosexuality in the context of what he calls “The Pagan Revolution”. Homosexuality as artificial religion and ideology cannot now be disputed.

Empirical evidence is clear that homosexuality is changeable and so we need to devote ourselves to teaching the public about the prevention, causes, and treatment of homosexuality, says Elaine Silidor at: www.jonahweb.org

In a critique of studies that claim to prove a “gay gene,” activist and author Edward Stein, Ph.D., said, “Genes in themselves cannot directly specify any behavior or psychological phenomenon. . . The terms ‘gay gene’ and ‘homosexual gene’ are, therefore, without meaning. . . No one has . . . presented evidence in support of such a simple and direct link between genes and sexual orientation.”

Edward Stein, **The Mismeasure of Desire: The Science, Theory, and Ethics of Sexual Orientation** (New York: Oxford University Press, 1999), p. 221.

We don't resolve Homosexuality by calling names. "You are lost in it" means that we have to help people find their way back. This is an integral issue of the Gay battle. The Gay Lobby wants to remain "lost" and declares that nobody can return from homosexuality. When Dr. Epstein, the editor of Psychology Today, allowed an ad from NARTH about therapy for homosexuals, the Gay Lobby threatened him. Central to their program is that a) no gay can change and b) no gay should change. Both are lies ... [In this regard] Dr. Joseph Spitzer of Columbia released a study showing that homosexuals can change. If they can change, should they? Or should they remain "lost in it"? Common sense says that every effort should be made to allow homosexuals relief from their substantial pain. As one lesbian said, "I adopted children, and hope that they will not be gay."

Commentary by Rabbi David Eidensohn: www.crrange.com

THE SOCIAL PARADOXES DEFINED BY HOMOSEXUALITY

Letters to the local media in the past months attempt to make the case for 'sexual orientation' as a fundamental right. In response, very strong Biblical and Quranic arguments have proved that such a proposition is against every social, cultural and ethical norm that Guyanese hold dear, and that a case cannot be made for constitutional amendment if these high standards were taken into account.

However, given the established strategy of casting gays as victims being discriminated against while deflecting attention from the socially polluting impacts of their unnatural behaviour, some have deemed the religious position as 'malicious' and 'hostile', and have asked that the debate be taken outside that framework. Such an approach would deprive us of the wealth of religious teaching which has determined our morals and social ethos for centuries. However, we submit that there are compelling extra-religious reasons as well why this constitutional amendment must not proceed.

We must learn from others' mistakes and avoid the misconception that views held should automatically translate to rights enshrined. Views are to be respected, even 'tolerated', but not at the expense of the state's responsibility to protect society as a whole from the negative effects of a multitude of paradoxes that arise from any one such view. How should a society deal with, for example: (a) an arsonist suing a business owner for not hiring him to work in an explosives factory; (b) a child molester demanding employment in a school; and (c) a habitual thief insisting that his future lies in being employed in a bank? They all demonstrate instances of certifiable behaviour-based "minorities" who, when and if censored for obviously obnoxious ambitions, can all put forward a 'view' that their 'fundamental rights' are in danger and need to be protected. Not by any stretch of the imagination, can any of these 'views' be condoned, much less accommodated as 'rights', unless the 'secular' state is a moral free-for-all. Their defence demands a wholesale abdication of other 'fundamental' values that societies everywhere cherish. Clearly, the issues pertaining to each of these examples are not restricted to their rights as citizens, but must emphasize the responsibilities of the individual relative to the community. Similar paradoxes will arise when homosexuality is considered in relation to current standards regarding marriage, employment, morale, education, family and social order, as well as medical, legal and military practice.

Should the proposed constitutional amendment be allowed, the emotional, social, moral and legal chaos now being experienced in the West would find a home in Guyana. Read the critique of the New York **Sexual Orientation Anti-Discrimination Act (SONDA)**, by clicking on the link: www.sinaicentral.com

For an exposé on negative impacts on rights to raise our children or to choose a conducive environment for child rearing, readers are urged to see the wholesale attack on the institution of marriage that occurred in Hawaii at: www.ifca.org/gay_marriage. The assault on marriage in Hawaii. This could easily be a blueprint for Guyana. Try out the parent website www.ifca.org for more!

That the gay lobby thus far has been influential beyond its numbers is testimony to a campaign that is best described as ruthlessly aggressive, infused with a deliberate attempt to alter or subvert established norms and practices using the false accusation of 'discrimination'. Thus, it is dedicated to repeal every known condemnation enshrined in our legal system relating to sexual impurity. Part of the push overseas

has been to obtain for homosexuals 'protected status' in the military, as public school teachers, as Boy Scouts' leaders and as adoptive parents. Another device is to convince people, that homosexuality is 'genetic', without a shred of proof, rather than a lifestyle of choice. This is an attempt to remove the social stigma of homosexuality, raising its practice towards the level of acceptability and respectability. It is typical of the effects of the deception and tortuous logic usually found in secular humanist arguments which seek to explain away obviously objectionable and dangerous human choices and practices by combining verbal gymnastics with tenacious advocacy.

The other real tragedy in other parts of the world is that part of a 'sympathetic' church has been lured into the support group. The implications of this in the national, regional and global contexts are staggering. It borders on assuming the trappings of an artificial religion or artificial ideology and brings the Bible's warnings about the last days into sharp focus. Everything about the gay lobby is based on usurping and undermining well-known, well-established and well-respected laws and values.

The Gay Lobby is itself a religion, whereby homosexuals are privileged to infect thousands of others and the state does not interfere. "We are what we are." You cannot argue with a Gay. You must do exactly what they demand, or else. You cannot ask why HIV Confidentiality Laws exist when they result in huge epidemic and terrible waste of lives and money. The Gay Religion has spoken. If you disagree with Gay you must be silenced. You are mentally ill, and must be cured. Hater, homophobe, inciter, you must be removed from influence over your children. The Gay Lobby is a global religion whose tentacles protrude in public schools, your television set, the liberal media, teaching your children to despise you, to spurn you, to reject you. The Gay Religion wars against the bible, against the family community. The Gay Lobby is one of the most fanatic of all world religions, dominating with determined and vigorous hate all who stand before it. If we don't get our act together, if we don't apply ourselves to defending... our freedom to be religious and biblical, the gays will take our children and everything else we hold to be sacred.

LEGAL IMPLICATIONS OF SEXUAL ORIENTATION AS A FUNDAMENTAL RIGHT

1. Threat to Religious Rights and Freedoms

The incorporation of **sexual orientation** into Guyana's Constitution as a basis for non-discrimination will initiate conflict and confrontation between this so-called 'right' and genuine fundamental rights, most notably the right to freedom of religion. While this 'right' to sexual orientation has never been named in any of the International Covenants to which Guyana has acceded, the right to freedom of religion is expressly articulated in both the **International Covenant on Economic, Social and Cultural Rights (Article 2(2))** and the **International Covenant on Civil and Political Rights (Article 2(1) and Article 18(1,2,3,4))**. These two Covenants, along with others, sought to give expression to the rights and freedoms urged by the 1948 Universal **Declaration of Human Rights**, in which the right to freedom of religion is identified in Articles 2 and **18**, while the 'right' to sexual orientation is nowhere mentioned.

Specifically, Article 18 of the **Covenant on Civil and Political Rights** states:

1. *Everyone shall have the right to freedom of thought, conscience and religion. This shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.*
2. *No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice.*
3. *Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, health, or morals or the fundamental rights and freedoms of others.*

- 4 *The States Parties to present Covenants undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.”*

Thus, freedom of religion has been unequivocally established by various legal instruments as a right, while sexual orientation has not. Despite this fact, recent legal and social trends in those countries which have incorporated the ‘right’ to sexual orientation into their laws indicate that whenever this ‘right’ has conflicted with the right to freedom of religion, the former has prevailed. The religious community in country after country has had established and genuine rights eroded and trampled upon through the enactment of legislation according rights to the militant gay lobby. Examples of this abound. In South Africa, Canada and the Netherlands, a minister of religion may not speak against homosexuality or bisexuality in any public forum as their respective municipal laws render this discriminatory and a **hate crime**.

In several countries, even religious schools have been forced to change their policies to accommodate overt homosexuality/lesbianism amongst staff and have been required by Governments to teach about “alternative” lifestyles in a positive way and to incorporate these values in the school curriculum. Members of the religious community have watched with dismay as one after the other of those existing laws which reflect our most cherished, normative values have been repealed and replaced by others which support sexual perversions. For example, the age-old requirement that marriage be only between a male and a female is now being replaced by same-sex “marriages”, while the family has been redefined to permit children to be adopted and raised by two “fathers” or two “mothers”. It is foreseeable that a minister of religion will be penalized for refusing to conduct a marriage service for two people of the same sex, or for refusing to permit those who persist with overt homosexual/lesbian conduct from being members of his church, as this would be deemed a breach of *their* constitutional ‘right’, while the right of the church to establish and express religious belief would be violated.

Should sexual orientation be included as a fundamental right in Guyana’s constitution, Guyanese can expect the same relentless attack on, and erosion of, our religious freedoms.

2. Primacy of Constitution vis-à-vis International Legal Instruments

This analysis addresses the often stated perspective that the inclusion in the Guyana Constitution of sexual orientation’ as a basis for non-discrimination is an effort to bring the Constitution in line with the International Treaties to which the Government is a party. Specific focus is given to the following Conventions to which Guyana is a signatory:

- (a) The **United Nations Convention on the Rights of the Child;**
- (b) The **Convention on the Elimination of All Forms of Discrimination Against Women;**
- (c) The **International Convention on the Elimination of all Forms of Racial Discrimination;** and
- (d) The **International Covenant on Civil and Political Rights.**

A careful reading of the abovementioned conventions indicates that no reference whatsoever was made to the matter of sexual orientation, nor was this issue contemplated in any of these instruments. The matter of discrimination or distinction was indeed addressed and the widest context for such was described in Article 26 of the **International Covenant on Civil and Political Rights** which states:

“All persons are equal before the law and are entitled without discrimination to the equal protection of the law. In this respect, the law shall prohibit any discrimination and guarantee to all persons equal and effective protection against discrimination on any

ground such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.”

In the other three instruments this context is much more restricted in keeping with their thematic focus.

With regard to the view that Guyana is merely bringing its constitution in line with the international treaties to which the Government was party, it is instructive to note that Guyana adopted the opposite position in the document entitled **Declarations and Reservations to the International Convention on the Elimination of All Forms of Racial Discrimination**. Consider the evidence as quoted from page 5 of this document:

“The Government of the Republic of Guyana does not interpret the provisions of this Convention as imposing upon them any obligation going beyond the limits set by the Constitution of Guyana or imposing upon them any obligation requiring the introduction of judicial processes going beyond those provided under the same Constitution.”

The Convention under reference entered into force on 4 January 1969, and in this matter the Government of the late President Burnham was seen to be deliberately ensuring that its international stance did not entail the requirement for constitutional amendment.

Upon ratification, a country legally incurs the obligations set out in international conventions which it had previously signed. The information available suggests that in no case was the discharge of the obligations under any of the above-named instruments premised on any constitutional amendment. As such, there is no obligation or requirement to entrench the issue of sexual orientation constitutionally.

Moreover, there is the danger of creating other ‘undesirable rights’, such as same sex marriages and same sex adoption of children, which are expressly proscribed in the **Convention on the Elimination of All Forms of Discrimination Against Women** (see page two of the Preamble and Articles 9 and 16).

In addition, the **Convention on the Rights of the Child** sets out the responsibility of Governments to protect public health and morals and to protect children from sexual exploitation, abuse and unlawful sexual activity. Our leaders must not be seen to be enfeebling public health and morals by providing the environment and license for unlawful sexual activity through this unhappy intention of affording protection for gays and lesbians in the highest law of the land. The Government should uphold all the obligations under the abovementioned Conventions which it has signed and not be partial to a group which is not specifically afforded special rights under those instruments. Care should be exercised not to trample on the rights of other groups by affording constitutional protection to those who choose to be of unnatural sexual orientation.

To further illustrate the non-requirement for constitutional amendment on the matter of sexual orientation on the grounds that the Constitution must be brought in line with international conventions, consider the recent action of Guyana with regard to the death penalty. The death penalty is provided for under the Guyana Criminal Law (Procedure Act) Chapter 10:01 and was guided by the principle of Article 138 of the Constitution which provides for the deprivation of the life of a person in the execution of the sentence of a Court against a person who is found guilty.

In December 1998, Guyana gave notice of denunciation of the **Optional Protocol to the International Covenant on Civil and Political Rights** which contained in Article 12, provisions which were inconsistent with the provisions of the Constitution of Guyana to carry out the death penalty. At the same time, it submitted an Instrument of Re-accession with a reservation on the said Article 12. Three months later in March 1999, Guyana along with other CARICOM States, issued a statement at the Tenth Inter-Sessional Meeting of the Conference of Heads of Government to the effect that “guided by the imperatives of good governance, pre-eminent among which is the requirement to ensure that the law reflects the collective will and social ethos of their peoples” corrective measures must be taken to

overcome the obstacles posed by International Human Rights Bodies to the carrying out of the death penalty which is enshrined in national law.

The Government of President Jagdeo was demonstrating clear consistency with the reservation earlier expressed by the Government of the late President Burnham, recognising that external agencies such as the Inter American Commission on Human Rights should not be allowed to encroach on Guyana's sovereignty and impose such mores which were inconsistent with the will of its people as well as its cultural and political imperatives. This demonstrates that, when an international instrument to which the Government had previously subscribed was found to be inconsistent with the national law and the Constitution, it was that instrument which was addressed, while both the national law and the constitution were left intact. We should therefore discard the misleading notion that incorporating sexual orientation is a matter of submitting to so-called 'international norms'. Such notions would cause us to abandon our normative moorings while surrendering national sovereignty and betraying our identity as a people.

The uniformity of action, by two different administrations, provides solid precedent for both Government and opposition parliamentarians to remove the intended reference to sexual orientation from the proposed amendments to the Guyana constitution.

One wonders therefore, why efforts are not being made to refer this matter to the people of Guyana to ascertain their views on the inclusion of the reference to sexual orientation in the Constitution. While consideration is given to the protection of homosexuals and their ilk, the Leaders of Guyana must take account of the fact that the enjoyment of rights must be predicated on respect for the rights of others and of the fundamental right of the Guyanese people to determine their mores and societal values in accordance with their cultural, religious and collective social experiences.

Accordingly, we call on the President and our parliamentary leaders to delete the proposed reference to sexual orientation in the Constitution of Guyana. Alternatively, they should submit this matter for the consideration of the Guyanese people in a referendum.

GOD'S STANDARD THE BIBLE

The Bible affirms the precious uniqueness of each man and woman as dust of earth and breath of God, reflecting, however weakly, the Creator in whose image we are made. The Bible teaches us to love the person who has surrendered to sexual deviance, but not his behaviour.

It is homosexuality itself that is the aberration, not the victims. There is no person created a " only male and female, made in the image and likeness of God, yet fallen. The Bible also advises on how to overcome, rather than accommodate or legalise this relational dysfunction called homosexuality. However, the person affected must want to change.

Genesis 19:4-5; Leviticus 18:22 and 20:13; Judges 19:22-24; Romans 1:24-27; 1 Corinthians 6:9-11; 1 Timothy 1:9-11; 2 Peter 2:7 and Jude 7 reveal God's abhorrence for homosexuality and other forms of sexual deviance, His prohibition of such behaviour, and His offer of cleansing through Christ. Leviticus 18:22 advises: "Do not practice homosexuality. It is a detestable sin."

Since it would be contrary to God's character for him to 'create' or 'legalise' a person to be homosexual when his laws prohibit it, the apostle Paul documents the various stages of Gentile world degeneration that is so typical of the experience of these days when he says in Romans 1:21-32: "They knew God, but they wouldn't worship Him as God or even give him thanks. And they began to think up foolish ideas of what God was like. The result was that their minds became dark and confused ... so God let them go ahead and do whatever shameful things their hearts desired. As a result, they did vile and degrading things with each other's bodies ..."

The sanctity of the body is advocated throughout the Bible, and sexual impurity is condemned. Sin causes unnatural feelings within us. Only by staying close to God on a daily basis can we overcome the temptations that constantly face us. I Corinthians 6:9 reminds us that: "... Be not deceived: neither the sexually promiscuous, nor idolaters, nor adulterers, nor the effeminate, nor abusers of themselves with mankind ... shall inherit the kingdom of God". James 4:17 advises that: "Remember, it is sin to know what you ought to do and then not do it". Renunciation of such activity is a necessary first step for recovery.

People can overcome homosexual feelings in the same way that people can overcome heterosexual temptations, by being obedient to God's word, renouncing past behaviour, accepting Jesus Christ as Lord and Saviour, resolving to stand firm, and avoiding tempting situations. Proverb 5:22 advises: "An evil man is held captive by his own sins; they are ropes that catch and hold (bind) him." Only a personal recognition of the redeeming, cleansing, justifying and sanctifying blood of Jesus, and the indwelling of the Holy Spirit, gives the person the power to overcome. God wants the Christian Church to provide faith-inspiring truth, loving acceptance and fellowship and the spiritual ministry to enable change for needy individuals.

Our God Jehovah is concerned with cleanness, which by definition is the removal of sin. Isaiah 1:18 states "Come now, let us argue (reason) this out, says the Lord. No matter how deep the stain of your sins, I can remove it. I can make you as clean as freshly fallen snow. Even if you are stained as red as crimson, I can make you as white as snow." We are literally only a repentant prayer away from the forgiveness and cure that is available to every person so afflicted, as brought out in Hebrews 4:16: "So let us come boldly to the throne of our gracious God. There we will receive His mercy, and we will find grace to help us when we need it". Finally, I John 1:9 advises: "If we confess our sins to Him, He is faithful and just to forgive us and cleanse us from every wrong." Nowhere in the Bible are we given the authority to 'accommodate' or 'legalise' aberrant sexual behaviour, but instead are warned of the social, national, moral and spiritual consequences that will result from them.

*We have laboured and been heavy laden, but we come to you, Lord Jesus, that you may give us rest.
We take Your yoke upon us and learn from You ... and we shall find rest for our souls".
A welcome response to Matthew 11:28-30.*

THE BIBLICAL WAY OUT OF HOMOSEXUALITY

Homosexuality is overcome by building a relationship with Jesus Christ and letting him heal the underlying root issues. Our deliverance comes from a Person, rather than from a method. Therefore, it is important that we build a relationship with God, our Deliverer. We must know Him better than we know those around us. And in fact, for true deliverance, Christ must become the most important person in our lives.

Agreement with God. To begin with, if you are seeking the truth, you have already been touched by the Holy Spirit. One of the ministries of the Holy Spirit is to bring conviction of sin. Repentance is central to the message of Christ. Through the Holy Spirit, we have been given an awareness that homosexuality is not pleasing to God (Leviticus 18:22; Romans 1:26; 1 Corinthians 6:9-11). So the first step is to agree with God that homosexual activities are sin.

Receiving Jesus Christ. John 1:12 gives us the next step: "To all who received him [Jesus Christ], to those who believed in his name, he gave the right to become children of God." In order for Jesus to work in our lives, we must not only agree with him that homosexuality is sin, but we must trust in him for the forgiveness of all of our sins, including homosexuality. The Bible says that, "God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16). Jesus Christ was crucified for our sins. He died in our place: "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God" (2 Corinthians 5:21). When we trust in Christ for the forgiveness of our sins, God looks upon us as if we'd lived the same perfect life that Jesus lived. That's God's grace. No matter what activities you've been involved in, God offers you his forgiveness. After receiving Christ, we enter into a love relationship with him, the God of the universe. This is an eternal relationship and we no longer have to worry and wonder how we are going to know him—he will reveal himself to us daily in many ways. We are now his children.

A New Life. Upon receiving Christ, God says that we become a new creation (2 Corinthians 5:17). He changes us on the inside and gives us new desires. We find ourselves making decisions to live a more upright life. We experience a new freedom to say "no" to all that does not please God. God brings new priorities into our life: living according to the truth, living with self-respect, living with greater concern for others' welfare, living a less self-centered life. Also, God gives us a peace we never had before. This doesn't mean a "rose garden" from God or from the world. We will pass through many struggles and the change may come painfully at times and may be very gradual. However, we are not struggling alone. In the midst of our troubles, we have the peace of Christ in our hearts. This peace is something the world knows nothing about—only someone who belongs to Christ can know the comfort of his peace. Through Christ living within us, we become adequate for any trial. He invites us to give all of our anxiety over to him, because he cares for us (1 Peter 5:7).

Submission to Christ. In spite of the changes God brings into our lives, we still have desires that pull us towards our 'pre-Christ' ways. Therefore, the height of victory over homosexuality is directly related to our willingness to submit ourselves completely to God. To experience the most abundant life, we must relinquish all control of our life to God's love and power. Our own plans and desires must come second to God's plans and desires for us. To come out of homosexuality, we must be submitted to Jesus Christ as our Lord, and we must do this on a daily basis. Many people, after a length of time, believe that they are sufficiently out of homosexuality to once again take control of their life. This is a serious error; the commitment we make to Christ is for life. When we take back control of our life, we ask for trouble. The results can often be disastrous.

Role of the Church. Once we enter into a relationship with Christ, we become part of His Body, the church. As part of a body of many members, we are interdependent with others. That means attending a Bible-believing church. Admittedly, many people have had painful experiences with the church, yet we must be involved in the lives of others, and allow them to be involved in our lives, in order to grow. No body of believers will be perfect and there will be things that we don't like. Still, we must become

personally involved in a Church and become a productive part of that body of people. Therefore, contact a Christian friend or leader who can suggest a good church in your area. Christ speaks to us in many ways, including through his Word (the Bible) and through others who know him. If we are not involved in a church, we will be missing many messages that He has for us, as well as the privilege and joy of being a blessing to someone else.

Talking with God. If you don't know how to talk with God, follow the principles set forth in the Disciples' Prayer (often called the Lord's Prayer; Matthew 6:9ff). Thank God for his goodness, for his mercy, for him being your Father. Understand that he is worthy of your complete trust. Ask that his will would be done in your life. Ask him for your needs. Ask him for forgiveness for your going astray and not listening to him. Ask forgiveness for your treatment of others. Ask for his protection against temptations and whatever strong negative feelings come your way. Close your prayer again with praise and thankfulness. Whatever you ask of God the Father, ask in the name of Jesus Christ (John 15:16).

The Word of God. Experience the benefits of obedience to Christ. To do this, we must be familiar with his Word. You can start by reading the book of John in the New Testament. Then, try reading one of Paul's letters, such as the book of Ephesians. As you begin to study God's Word, ask Him to reveal to you what you need to hear from it. The Bible will be your road map to a new life. Use, study, practice and share it with others. Set aside time every day for prayer and Bible study. God is faithful. Do your part, and he will do his. Reading his Word will allow you to grow closer to him day by day.

See www.stonewallrevisited.com for real-life case studies.

HELP, HEALING, AND HOPE FOR HOMOSEXUALS

Contrary to the propaganda of the gay militants, there are many cases of religiously-mediated and psychology-mediated change in homosexuals. A treasure-trove of such approaches and causes is to be found at Jonah's Online Library located at the website: www.jonahweb.org Jonah's library contains articles, excerpts, and discussions that reflect our point of view that homosexuality is a same-sex attraction disorder (SSAD) that can be alleviated through a variety of change efforts. Jonah's Library plans to be a comprehensive resource for those interested in the healing of homosexuality.

What is truly heartening is the wide range of issues dealt with by the contributors, for example:

Berk, Elaine Silodor: Why Is This Child Different From Most Other Children? Ten Questions & Answers for a Parent of a Homosexual Child; (Posted March 2003). See: www.jonahweb.org

Berk, Elaine Silodor: Dear Parents Rabbis Therapists Teachers and the Jewish Community; (Posted 2001): www.jonahweb.org

Cohen, Richard, M.A.; Definitions and Causes of Same-Sex Attractions; International Healing Foundation (www.gaytostraight.org) (Posted August 2001)

Eller-Boyko, Diane, R.N.; NARTH Interview of Eller-Bo ko b Jose h Nicolosi, Ph.D.: Transitioning Out of Lesbianism (posted March 2002); www.jonahweb.org

Readers, please take the time to visit www.jonahweb.org, www.gaytostraight.org and www.stonewallrevisited.com

Required reading should be the text by Joseph Nicolosi, Psy.D.; **HEALING HOMOSEXUALITY CASE STUDIES IN REPARATIVE THERAPY FOR HOMOSEXUALS**. The reviews below are typical of the efforts that himself and Dr. Jeffrey Satinover are now getting:

"This book should be required reading for anyone treating homosexuals (including gay therapists). It

offers hope to many homosexuals who may have succumbed to despair. It enlightens in a highly readable, page-turning form those already familiar with some of the dynamics of the condition as well as the methods most effective for its amelioration and cure.” **Charles Socarides, M.D. Clinical Professor of Psychiatry, Albert Einstein College of Medicine.**

“For many reasons, Dr. Nicolosi’s *Healing of Homosexuality* is uplifting for the mental health field. It is compelling support for those who continue to see homosexuality in the realm of treatable clinical conditions. It is supportive of psychoanalytic and other therapy for homosexuality that is based on 80-plus years of research into the causation of this clinical condition. It offers hope to the many thousands of gay men and women who seek relief from their homosexuality. And it invigorates the necessary dialogue among those for whom the issue of homosexuality remains in contention.” Benjamin Kaufman, M.D. Clinical Professor of Psychiatry, University of California School of Medicine.

ONE TESTIMONY

Richard Cohen: There were basically three things that helped me change: understanding, faith and love. First was understanding the causes of my same-sex attractions. As Rich Wyler said in his story yesterday, it was such a relief to read Joe Nicolosi’s book, and other books, that illuminated why I had unwanted homosexual desires. The second was faith. It wasn’t so much my faith in God. It was experiencing God’s faith in me. I had a tremendous amount of self-loathing because of these feelings and all the socio-cultural taboos that went along with it. I came to realize that God loved me and forgave me for all the things I had done. I came to realize that God loved me regardless of my having same-sex attractions or not. This transformed my heart and began to create in me a feeling of self-worth. The third was love. Love from the men and women who stood with me through the many dark nights of my life. They held me, put their arms around me, and showed me a truer love than I had ever experienced. These three things — understanding, faith, and love — helped me heal out of homosexuality.

ANSWERS TO COMMON PRO-GAY ARGUMENTS

Since the 1950s, an increasing amount of pro-gay groups have been proposing ‘alternative interpretations’ of the Scriptures on homosexuality. These arguments are at best tenuous, and stretch the limits of plausibility but seem just credible enough to fool the uninformed, or to keep unread homosexuals mentally contented with their lot. Readers should access www.hiswayout.com.

For Genesis 19:4-5 and Judges 19:22

“But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house; and they called to Lot, “Where are the men who came to you tonight? Bring them to us, so that we may know them.” (NSRV)

“While they were enjoying themselves, the men of the city, a perverse lot, surrounded the house, and started pounding on the door. They said to the old man, the master of the house, “Bring out the man who came into your house, so that we may have intercourse with him.” (NSRV).

Argument: God punished the people of Sodom and Gomorrah for breaching the rules of hospitality, not for threatening homosexual assault.

Answer: It is true that a breach of hospitality was serious in that culture, but this argument does not bear close scrutiny for this case. Much of the discussion centers on the exact meaning of the men’s demands to bring out the visitors so that they could “know” them. D.S. Bailey, in his widely quoted book “Homosexuality and the Western Tradition”, argues that the men of Sodom and Gomorrah asked to “know” (Hebrew yada’) the men in the sense of “to become acquainted with”. This Hebrew word occurs 943 times in the Old Testament. In only a few cases does it refer to sexual intercourse, and then always to heterosexuality. There is a

major problem with this argument: the responses to the men's demands strongly support a connotation of sexual violence. Lot protests, "No my friends. Don't do this wicked thing" (Genesis 19:7). The man in Judges 19 responds, "Don't be so vile" (v. 23). These answers seem inappropriate to protest a breach of hospitality, as opposed to rape; they certainly make no sense if the men merely wanted to become familiar with the visitors. Furthermore, Lot uses the same word, yada', in his next statement, "I have two daughters who have never slept with a man." Obviously, the implication is sexual. John Stott has completely rebutted this argument in his article and book: "Homosexual Marriage: Why Same Sex Partnerships are not a Christian Option."; **Christianity Today**, 29:21-28. Nov. 22, 1985.

Argument: The converse of the argument above is used when the 'hospitality' theory is disproved "God was judging intended rape, not loving homosexual behaviour".

Answer: God sent the divine visitors to confirm the city's wickedness. Long before this incident, the Bible says that "the men of Sodom were wicked and were sinning greatly against the Lord" (Genesis 13:13) and that "the outcry against Sodom and Gomorrah" was "so great and their sin so grievous" that God determined to investigate it (Genesis 18:20-21). So this incident was only a final confirmation of the homosexual activities already occurring. Certainly not all the previous homosexual behaviour in the city was characterized by forcible rape.

Argument: "Other biblical passages list the sins of Sodom, but do not mention homosexuality."

Answer: Some verses mention sins like arrogance, unconcern for the poor, and encouraging evildoers (Jeremiah 23:14; Ezekiel 16:40-49), but other passages link Sodom with sexual immorality, perversion and "filthy lives of lawless men" (II Peter 2:7; Jude 7). God judged the city for a wide variety of sins, including homosexuality.

For Leviticus 18:22 and 20:13

"Do not lie with a man as one lies with a woman; that is detestable".

"If a man lies with a man as one lies with a woman, both of them have done what is detestable. They must be put to death; their blood will be on their own heads."

Argument: "Christians are no longer under the Old Testament law".

Answer: Jesus Christ said he came to fulfill the law — not abolish it. "Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whosoever practices and teaches these commands will be called great in the kingdom of heaven" (Matthew 5:19).

Argument: "These verses forbid idolatrous homosexual practices, not homosexual behaviour that has no religious overtones."

Answer: Similarly, this argument says that the presence of male prostitutes in the land was condemned; their removal was accepted as a sign of spiritual reformation (I Kings 14:24; 22:46). So God's prohibition against same-sex practices, they say, spoke of his judgment against idolatry, not against the physical love-making of two committed homosexuals. But the context of these laws against homosexual behaviour includes condemnation of intercourse between blood relations, and adultery. It is conceivable that these relationships could be every bit as tender and affectionate as the love-bond between, say, two men or two women. But they are strictly forbidden — no matter what the context. These verses speak against certain sexual practices — including homosexuality — in ALL circumstances. The ban is absolute. All homosexual behaviour has religious overtones.

For Romans 1:24-27

"Therefore God gave them over in the sinful desires of their hearts to sexual impurity

for the degrading of their bodies with one another. They exchanged the truth of God for a lie, and worshipped and served created things rather than the Creator — who is forever praised.” Amen. Because of this, God gave them over to shameful lusts. Even the women exchanged natural relations with unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion.”

Argument: The apostle Paul’s statements are “culturally bound.” They are addressed to first-century Jews; they don’t apply to us today.”

Answer: Under this reasoning, we can toss out the entire Bible. None of it was written for twentieth-century people. This argument implies that God’s standards change from era to era. But here is what the Biblical writers said: “The word of our God stands forever” (Isaiah 40:8) and “All your words are true; all your righteous laws are eternal” (Psalm 119:160).

Argument: Paul didn’t understand the complexities of homosexuality as we do today. He never condemned permanent, loving homosexual relationships, just homosexual lust and promiscuity.

Answer: Paul lived in a complex society, similar to our own in many ways. “New Testament authors could not have been ignorant of something so common as homosexuality in the Greco-Roman world,” says Dr. J. Harold Greenlee, former professor of New Testament Greek at Ashbury Theological Seminary. William Barclay, a well-known New Testament scholar, says that, although homosexuality permeated Greek society, “it was regarded as abnormal, and it was never legal.” Paul could have easily drawn a distinction between various forms of homosexuality if appropriate, but he condemned all homosexual behaviour with no exceptions.

For I Corinthians 6:9-11 and I Timothy 1:9-11

“Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.”

“We also know that the law is made not for good men but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who will kill their fathers and mothers, for murderers, for adulterers and perverts, for slave traders and liars and perjurers — and for whatever else is contrary to the sound doctrine that conforms to the glorious gospel of the blessed God.”

Argument: “The original words in these verses referred to other forms of immorality, such as male prostitution, not to loving, permanent gay relationships.”

Answer: In this passage, Paul is broadly condemning all homosexual acts, not just prostitution. If Paul was condemning only one kind of homosexual activity here, and by implication allowing others, he surely would have been more explicit.

The Bible never speaks positively about homosexuality or any other sexual practices outside a lifelong heterosexual monogamous commitment. Difficult as this standard is to obey and maintain, it is the calling of Christ for **all** his followers, including those with same-sex attractions and desires.

***Homosexuals have been experiencing change since the Bible was written!
“And such were some of you; but you are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”
1 Corinthians 6:11***

WHAT MUST I DO AS A CITIZEN VOTER AND PARENT TO SAVE GUYANA?

READ THIS DOCUMENT AND RELATED WEBSITES CAREFULLY. OUR FUTURE AS A NATION DEPENDS ON IT!

SHARE IT WITH YOUR LOCAL, COMMUNITY AND NATIONAL POLITICAL REPRESENTATIVES.

SHARE IT WITH FRIENDS IN THE NEIGHBOURHOOD.

THROUGH YOUR CHURCH LEADERS, SHARE IT WITH CHURCH GROUPS, AND OTHER SOCIAL GROUPS!

SPREAD THE WORD THAT NO ONE IS “OUT TO GET HOMOSEXUALS”, MERELY SHOW THEM THE WAY OUT.

ATTEND ALL PTA MEETINGS, AND FIND OUT YOUR SCHOOL’S POLICY ON THE ‘RIGHTS’ ISSUE.

ENCOURAGE ANY HOMOSEXUALS YOU KNOW OF, THAT THERE IS A WAY OUT!

ASK YOUR LOCAL RELIGIOUS LEADERS TO PREACH OR EXPOUND ON THE ISSUE!

DISCUSS THE ISSUES WITH YOUR CLASSMATES ... ENCOURAGE DEBATES.

SEARCH OUT ALL THE WEBSITES LISTED IN THIS DOCUMENT! READ, READ, READ

WRITE LETTERS TO EDITORS OF THE LOCAL NEWSPAPERS. IF THEY ARE NOT PUBLISHED, TRY AGAIN.

DISCUSS THESE ISSUES WITH YOUR CHILDREN. THEY ARE WISER THAN YOU THINK, AND ALSO VULNERABLE!

DISCUSS THE ISSUE AT CLUBS!

IF YOU NEED SPEAKERS, ADVICE OR COUNSELLING, CALL 226-4642 OR 225-9015.

FINALLY ... REJECT THOSE WHO ADVOCATE PASSAGE OF A “SEXUAL ORIENTATION” AMENDMENT!

**SAY NO TO THE GAY LOBBY!
SAY NO TO THE PROPOSED AMENDMENT!
SAY NO TO SOCIAL CHAOS!**

**SAY YES TO TREATMENT!
SAY YES TO COUNSELLING!
SAY YES TO RECOVERY!**

SAY TO OUR PARLIAMENTARIANS:

“VOTE NO”

RECOMMENDED RESOURCES

CHRISTIAN SOURCES

Websites:

www.crrange.com

www.ifca.org

www.gendercentral.com

www.ifca.org

www.stonewallrevisited.com

www.gaytostraight.com

I. Books

1. Smith, F. LaGard; SODOM'S SECOND COMING. Eugene, OR: Harvest House, 1993. This is an expose' of the gay movement. Deals with their agenda and exposes the myths perpetrated by the same.
2. Reisman, Judith A., and Eichel, Edward; W. KINSEY, SEX, AND FRAUD: THE INDOCTRINATION OF A PEOPLE. Lafayette, IN: Huntington, 1990.
3. Stott, John R;. DECISIVE ISSUES FACING CHRISTIANS TODAY. Grand Rapids, MI: Fleming H. Revell, 1984. See chapter 18.
4. Stott, John R; HOMOSEXUAL PARTNERSHIPS? WHY SAME-SEX RELATIONSHIPS ARE NOT A CHRISTIAN OPTION. Downers Grove, IL: InterVarsity Press, 1984. This is one of IVP's little booklets.
5. White, John. EROS DEFILED. Leicester, England: InterVarsity Press, 1978.
6. Yamamoto, J. Isamu. ed. THE CRISIS OF HOMOSEXUALITY. Wheaton, IL: Victor Books, 1990. These articles are exceptional. The article by Stanton L. Jones, "Homosexuality According to Science." is good.

II. Periodicals

7. Bergman, Jerry. "The Genetic Basis of Homosexuality." JOURNAL OF THE AMERICAN SCIENTIFIC AFFILIATION, 33:153-157. Sept. 1981. The writer, as of this date ('81), concludes that there is no evidence for a biological basis for HS. Rather, he concludes that it is learned. His endnotes are important for further research.
8. Cameron, Paul. "A Case Against Homosexuality." HUMAN LIFE REVIEW, Summer, 1978, pp. 17-49. Professor at Fuller.
9. Hiltner, Seward. "Homosexuality: Psychological and Theological Perspectives." BULLETIN OF THE CHRISTIAN ASSOCIATION OF PSYCHOLOGICAL STUDIES, 3:4, p. 2. "Homosexuality: The Shattered Image." published by Alert Citizens of Texas, 1984. This pamphlet very graphically describes the behavior of rampant homosexuals. It is backed by 52 citations¹
10. Mohler, R. Albert, Jr. "By Choice or by Birth? WORLD, 8:22-23. (July 31, 1993). This short insightful article was written by the president of the Southeastern Baptist Seminary in Louisville. It is his response to the articles in the summer of '93 that some scientists had discovered a genetic basis for HS. He calls it "ideologically driven science."

11. Pattison, E. Mansell, and Pattison, Myrna. "Ex-Gays: Religiously Mediated Change in Homosexuals." AMERICAN JOURNAL OF PSYCHIATRY, December, 1980, pp. 1553-62. While this is not a Christian publication it's included here because the author writes from a Christian perspective. This article created a firestorm!
12. Stott, John R. "Homosexual Marriage: Why Same Sex Partnerships are not a Christian Option." CHRISTIANITY TODAY, 29:21-28. Nov. 22, 1985. This is a critique of his colleague, D.S. Bailey.
13. Strickland, Wayne G. "The Unnaturalness of Homosexuality." Th.M. thesis. DTS. 1980.
14. Ukleja, Philip Michael. "A Theological Critique of the Contemporary Homosexual Movement." Th.D. dissertation. DTS., 1982.
15. Walve, Greger. "A Critique of Contemporary Theologians Attempt to Justify Homosexuality in the Bible." Th.M. thesis. OTS. 1983.

NON-CHRISTIAN SOURCES

1. Books

16. Bell, Alan P., Weinberg, Martin S., and Hammersmith, Sue Kiefer. SEXUAL PREFERENCE: ITS DEVELOPMENT IN MEN AND WOMEN. Indiana U. Press, 1982. This book convinced many that sexual preference was determined: "No one can help it or change." The study was the product of the Kinsey Institute for Sex Research. Sober scientists viewed it as little more than propoganda rather than serious science.
17. Browning, Frank. THE CULTURE OF DESIRE: PARADOX AND PERVERSITY IN GAY LIVES TODAY. New York: Crown, 1993.
18. Gallagher, Maggie. ENEMIES OF EROS: HOW THE SEXUAL REVOLUTION IS KILLING FAMILY, MARRIAGE, AND SEX, AND WHAT CAN WE DO ABOUT IT. Chicago: Bonus. 1989
19. Gilder, George. MEN AND MARRIAGE. Uses a natural argument against HS. Gilder, as always is thought-provoking.
20. Hafer, Dick. HOMOSEXUALITY: LEGITIMATE, ALTERNATE DEATH STYLE. Boise, ID: The Paradigm Co., 1986.
21. Kinsey, A. C. *et al*, SEXUAL BEHAVIOR IN THE HUMAN MALE. Philadelphia: ID Saunders, 1948. Listed here only because of its pervasive influence. Now largely discredited for being scientifically flawed.
22. Medved, Michael. HOLLYWOOD VS. AMERICA: POPULAR CULTURE AND THE WAR ON TRADITIONAL VALUES. New York: Harper Collins, 1992.
23. Rueda, Enrique T. THE HOMOSEXUAL NETWORK: PRIVATE LIVES & PUBLIC POLICY. Old Greenwich, CT: Devon-Adair, 1983. This study is valuable in that it shows the goals and aims of the Homosexual Movement. Shows how HS's have penetrated all levels of society including the political apparatus.
24. "Is Homosexuality Biologically Influenced?" SCIENTIFIC AMERICAN, May, 1994. This is a pro and con debate. The first article supporting the thesis that it is biological is authored by Simon LeVay and Dean H. Hamer. The negative side is written by William Byne.
25. Levin, Michael. "Why Homosexuality is Abnormal." MONIST, 67: 251-283. Uses natural arguments

HOMOSEXUALITY IN THE LIGHT OF HISTORY

I. Periodicals

26. Mills, Jonathan. "John Boswell's Corruption of the Greeks." CRUX, 18 no. 4:21-27. This article shows how homosexual apologists have misinterpreted homosexual practices in antiquity.

HOMOSEXUALITY, AIDS, AND THE MEDICAL PROFESSION

I. Books

27. Antonio, Gene. THE AIDS COVER-UP? THE REAL AND ALARMING FACTS ABOUT AIDS. San Francisco, CA: Ignatius Press, 1986. This book has been controversial. Some believed his medical facts were not correct, and that he was an alarmist. Regardless of one's opinion of his conclusion, one should not ignore his medical resources.
28. Day, Lorraine. AIDS: WHAT THE GOVERNMENT ISNT TELLING YOU. Palm Desert, CA: Rockford Press, 1991. This book is written by a woman who was a prominent surgeon in the Berkeley area. She quit her practice to warn about AIDS. This is one of the most frightening books written. According to other medical personnel it is accurate. Dr. Day now has a radio program.
28. Marco, Tony. GAY RIGHTS: A PUBLIC HEALTH DISASTER AND CIVIL WRONG. Ft. Lauderdale, FL Coral Ridge Ministries, 1992.
29. Payne, Franklin E. Payne, Jr. WHAT EVERY CHRISTIAN SHOULD KNOW ABOUT THE AIDS EPIDEMIC. Phillipsburg, NJ: Presbyterian and Reformed, 199x. Dr. Payne writes eloquently for WORLD Magazine on medical issues. This is a sane and balanced treatment.
30. Slaff, J.I and Brubaker, J.K. THE AIDS EPIDEMIC: HOW YOU CAN PROTECT YOURSELF AND YOUR FAMILY--WHY YOU MUST. New York: Warner Books, 1987.
31. Wood, Glenn, and Dietrich, John. THE AIDS EPIDEMIC--BALANCING COMPASSION AND JUSTICE. Portland, OR: Multnomah Press, 1990. Good book, both medically and theologically.

COUNSELING HOMOSEXUALS

I. Books

32. Baker, Don. BEYOND REJECTION. Portland, OR: Multnomah Press, 1985. Testimony of a married man who struggles with HS.
33. Bogle, Darlene. LONG ROAD TO LOVE. Chosen Books, 1985. Testimony of a former lesbian.
34. Carnes, Patrick. DON'T CALL IT LOVE. New York: Bantam, 1991. Insights in overcoming sexual addiction.
35. Carnes, Patrick. OUT OF THE SHADOWS. Minneapolis, MN: CompCare Publishers, 1983. One of the best non-christian books on overcoming sexual addiction.
36. Comiskey, Andrew. PURSUING SEXUAL WHOLENESS: HOW JESUS HEALS THE HOMOSEXUAL: Lake Mary, FL: Creation House, 1989. Written by an ex-gay who testifies how he achieved freedom.
37. Consiglio, William. HOMOSEXUAL NO MORE. Wheaton, IL: Victor Books, 1991. Advice from a Psychologist.

38. Konrad, Jeff. YOU DON'T HAVE TO BE GAY. Hilo, HI: Pacific Publishing 1992. Practical help in overcoming HS by a former HS.
39. Nicolosi, Joseph, and Aaronson, Jason. REPARATIVE THERAPY OF MALE HOMOSEXUALITY. 1991. Written by psychologists from the Thomas Aquinas Psychological Clinic in Encino, CA.
40. Saia, Michael R. COUNSELING THE HOMOSEXUAL. Minneapolis, MN: Bethany House, 1988.
41. Schaumburg, Harry. FALSE INTIMACY. Colorado Springs, CO: NayPress, 1992. Gives Biblical solutions for overcoming sexual addiction.

II. Periodicals

42. Davies, Bob. "Helping the Homosexual." LEADERSHIP, 13:52-57.
43. Spring, Beth. "These Christians are helping Gays Escape from Homosexual Lifestyles. Ex-Gays set up Own Ministries." CHRISTIANITY TODAY, 28:56-58. Sept. 21, 1984.
44. Strong, Stanley R. "Christian Counseling with Homosexuals." JOURNAL OF PSYCHOLOGY AND THEOLOGY, 8:279-287. Winter 1980. Contains a bibliography.

LATEST PUBLICATIONS

45. Satinover, Jeffrey, MD; Homosexuality and the Politics of Truth; Baker Books, 1996.