

## It's Cool to be Gay

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While substitute teaching a few years ago, I noticed two girls surrounded by an entourage of nervous boys. Intrigued, I waited to see if any of the boys would have enough courage to engage the girls. Finally a few of the boys did. They talked for a few minutes with a lot of awkward grins, hushed giggles, and hair twisting. I listened to their discussion and was appalled. The girls were trying to convince the boys that they were lesbians, not because they were, but because it was cool. That was 1997, the year Ellen came out as the first openly gay lead character on primetime television.

Now, over a decade later, the influence of the homosexual agenda on American (and global) culture cannot be ignored. As the homosexual lifestyle gains acceptance, how should Christians react?

### ***Overhauling Straight America***

A decade before those sixth grade girls played chic lesbians, Marshall Kirk and Hunter Madsen (the man behind the pseudonym Erastes Pill) outlined a strategic plan to change America's perception of the homosexual lifestyle. "The first order of business is the desensitization of the American public concerning gays and gay rights.... You can forget about trying to persuade the masses that homosexuality is a good thing. But if you can get them to think that it is just another thing with a shrug of their shoulders, then your battle for legal and social rights is virtually won."<sup>1</sup>

The Kirk-Madsen strategy contains six steps for normalizing homosexuality. Step one is to talk about gay and gayness as loudly and often as possible. "The way to benumb raw sensitivities about homosexuality is to have a lot of people talk a great deal about the subject in a neutral or supportive way."<sup>2</sup> Kirk and Madsen see their objective as infiltrating a culture that is hostile to gays and lesbians. They continue, "The main thing is to talk about gayness until the issue becomes thoroughly tiresome."

Step two is to portray gays as victims, not aggressive challengers. They write, "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.” Specifically they seek to present gays as victims in two ways. First, they are “victims of fate.” They want people to think that homosexuals are born that way and have no choice about their orientation. They want medical sciences to find the “gay gene.” Yet even according to the American Psychiatric Association, “there are no replicated scientific studies supporting any specific biological etiology [causation] for homosexuality.”<sup>3</sup> Second, Kirk and Madsen want gays and lesbians to be viewed as victims of society. This is accomplished through heavily publicizing abusive behavior toward homosexuality.

Building on the victim status of gays, the third step seeks to give protectors of homosexuality a just cause. “Our campaign should not demand direct support for homosexual practices, it should instead take anti-discrimination as its theme. . . . The homophobes clothe their emotional revulsion in the daunting robes of religious dogma, so defenders of gay rights must be ready to counter dogma with principle.” They want heterosexuals to stand up for equality in an intolerant society. By taking the focus off their actions, they seek to redirect the focus to the principle of tolerance.

The next two steps revolve around image control. Step four is to control the image of homosexuals and make them look good. “The campaign should paint gays as superior pillars of society.” Make them dress nice, look sharp, and sound smart. They differentiate between “straight gays” (R-type) and “homosexuals on display” (Q-type), and call for the Q-types to hide in the background while the R-types become the public face of the gay and lesbian movement. They also try to find laudable men and women of history who were gay or whose legacy can be rewritten as gay. This gay meta-imaging also involves hiding the less desirable segments of the gay community, “Groups on the farthest margin of acceptability such as NAMBLA,<sup>4</sup> must play no part at all in such a campaign: suspected child-molesters will never look like victims.”

Step five is to make opponents of homosexual activity look bad. “At a later stage. . . it will be time to get tough with remaining opponents. To be blunt, they must be vilified. . . we intend to make the antigays look so nasty that average Americans will want to dissociate themselves from such types.” Demonize the opposition—a staple tactic in any propaganda campaign.

Kirk and Madsen conclude with the need to raise money for their homosexual overhaul. They estimate that 10-15 million practicing homosexuals could raise a war chest of \$20-30

million. Their plan also advocates soliciting funds from individuals and corporations that are sympathetic to the homosexual agenda.

### ***Troy Has Fallen***

“The visual media, film and television, are plainly the most powerful image-makers in Western civilization. The average American household watches over seven hours of TV daily. Those hours open up a gateway into the private world of straights, through which a Trojan horse might be passed.” The normalization of the homosexual lifestyle can be seen in every arena of popular culture—music, movies, books, magazines, and the Internet. However, television has become a window into the soul of our global culture. Through incremental encroachments, their agenda has changed the face of television and in turn, the attitude of a generation. Homosexuality has risen from television obscurity to small screen gold.

As Kirk and Madsen predicted, their strategy has entered mainstream America like a Trojan horse and eroded her moral sensibilities. Today, anyone who opposes same-sex activity is vilified and labeled “homophobic.” Few people possess the courage to stand against their agenda—not in politics, not in the media, and not in the culture.

Even among Christians, gayness is growing more acceptable. The liberal theology of postmodernism calls into question the absolute condemnation of homosexuality. Spencer Burke, a postmodern theologian, laments the inability to question Biblical teaching, “Want to earn a place on the ...[Christian] black list? Admit your uncertainty about homosexuality as a [B]iblically condemned sin.”<sup>5</sup> Religious leaders attempting to adapt the Church to modern culture want to accept aberrant behavior as normal. This includes finding ways to sanctify homosexuality. Truly, Troy has fallen, but what can be made of its ruins?

### ***Sifting Through the Rubble***

Pandora’s box has been opened and will probably never be closed on the homosexual agenda. Like adultery, fornication, divorce, drunkenness, and a host of other sins, homosexuality has come out of the closet and become a visible part of a decadent society. So what can Christians do?

We must be Christians. The Christian response to sin has been the same since the cross. We cannot give people a reason to vilify us through rude and abusive behavior toward practicing gays (1 Peter 3:16).

We must become friends to the sinners like Jesus (Matthew 11:19). We cannot ignore or treat them as repulsive. Instead, we must confront their sin with the compassion of Christ. Repentance is vital to their salvation, and we must do what we can to help them leave the clutches of sin and cleave to the Savior (James 5:20).

We must teach people about the dangers of sin—not just homosexuality, but all sin (Romans 6:23). We must be passionate about renouncing sin and proclaiming the Word of God “for it is the power of God for salvation to everyone who believes.”

We must teach our children about the destructive nature of sin and seek ways to protect them from its grip. But at the same time, we must show them how to be merciful, patient, and forgiving. We cannot afford to instill the sins of hatred and prejudice in the next generation.

It took a couple of sixth grade girls to show how well the Kirk-Madsen plan has overhauled American thinking on homosexuality. Like any sin, homosexuality affects our culture, just as it affected the culture of the first century. While the mechanism of its influence has changed, its results have not. Today, the world still needs Jesus and Christians are His ambassadors to the world. We must stand opposed to sin while reaching out with the power of grace. May we have the strength to confront the sin, compassion to accept the sinner, and the wisdom to convert souls.

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<sup>1</sup> Marshall Kirk and Erastes Pill, “The Overhauling of Straight America,” *Guide*, November 1987. Accessed online at <[http://library.gayhomeland.org/0018/EN/EN\\_Overhauling\\_Straight.htm](http://library.gayhomeland.org/0018/EN/EN_Overhauling_Straight.htm)>.

<sup>2</sup> All quotes will come from the Kirk-Madsen article unless otherwise noted.

<sup>3</sup> American Psychiatric Association, *Gay, Lesbian and Bisexual Issues* found on the Association of Gay and Lesbian Psychiatrists website at <<http://www.aglp.org/pages/cfactsheets.html>>.

<sup>4</sup> NAMBLA is the North American Man-Boy Love Association that promotes consensual pedophilia or transgenerational sex.

<sup>5</sup> Mike Yaconelli, ed. *Stories of Emergence: Moving from Absolute to Authentic* (El Cajon, CA: emergentYS / Grand Rapids: Zondervan, 2003, pg. 30.