

# Morality Forum Update

*Standing up for family values in society*

Issue 73

Spring 2019

## Balancing Rights and Responsibility - Safeguarding human rights in an increasingly multicultural society (Abridged)

Mr. Jacques Marion, Vice President, UPF Europe & Middle East, France.

European Parliament, Strasbourg December 12th 2018



Honourable Members of Parliament, dear friends I am not a specialist in human rights, unlike my colleagues on the panel, so I'd like to share with you some reflections on Rights and Responsibility based on the vision for peace of the Universal Peace Federation, which I represent. This topic is at the heart of many problems we face in Europe, including the chaos and violence we see in France today. Let me start by referring to a meaningful speech on the future of Europe that Pope Francis gave four years ago, here in Strasbourg, to members of the European Parliament. "Today there is a tendency to claim ever broader individual rights ... without regard for those of others and the common good of society ... In fact, unless the rights of each individual are harmoniously ordered to the greater good, those rights will end up being considered limitless and will become a source of conflicts and violence." We all know that we cannot separate human rights from human responsibility, and that their balance is at the core of what it means to be human. Any denial of human rights corresponds to a failure of responsibility. By extension, we could say that it relates to the balance between our physical and our spiritual reality, our desire for self-satisfaction and our desire to serve the greater whole. Don't spiritual leaders in every culture teach that the balance between body and mind is the foundation for peace? Pope Francis refers to this essential balance, and implies that Europe has been losing the spiritual dimension of it: "At the heart of this ambitious political project [the European Union] was confidence in man, not so much as a citizen or an economic agent, but in men and women as persons endowed with transcendent dignity." To keep the ideal of a "peaceful Europe, respectful of rights and conscious of its duties", he suggests looking at

*(Continued on page 2)*

### GENERAL IMPORTANT NEWS

#### Could love really save the world? By David Hill

Based on [the family] forms of love, family ethics, which is the foundation for both vertical value and horizontal value, can be realized. Vertical value refers to the affection of parents toward their children, and the filial piety of children toward their parents. Horizontal value refers to the conjugal harmony between husband and wife, and friendship among brothers and sisters. Thus, ethics is the norm of behaviour that is to be observed by each member of the family. By extending family ethics to a society, an enterprise, or a school, social ethics, business ethics, and school ethics can, in turn, be established. Love for one's neighbours, love for one's nation, love for one's enemy, the conservation movement, and so on, all will be based on family ethics. In sum, if we were to describe an original human being in one word, it would be that of a person of love (Homo amans). Due to the fall, however, Adam and Eve failed to perfect their personalities. Hence, they could not become the husband and wife that they should originally have become. They could not become united, centring on God's love, and so they lost God. Thus, until today, the creation of the universe has remained unfinished. Today, family problems and social problems abound everywhere. The cause of all of these problems is due to the fact that husband and wife do not have a proper relationship. This is why families break down, societies are in disarray, nations become disorderly, and the world is chaotic. Therefore, for husband and wife to harmonize and unite through conjugal love is an indispensable prerequisite for world unity. Stated succinctly, the harmonious union of husband and wife is a key to solving social and world problems. In creating the universe, God first envisioned the image of a perfected human being, and then, with that image as the standard, He created all things as substantial objects. Accordingly, all things are individual beings that symbolically resemble the Original Image of God, the causal being, while human beings are indi-

*(Continued on page 2)*

#### Inside this issue:

Balancing Rights and Responsibility - Safeguarding human rights in an increasingly multicultural society	1
General Important News	1
Morality Forum Action	4
True Family Values	5
Letters and Emails Received	6
The New Politics of Sex :The Sexual Revolution, Civil Liberties and the Growth of Governmental Power	6
Abortion: Another example of the misinformation being given to children in many of our UK schools.	6
Trans-Lawmaking: We have ways of making you tell lies.	7
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Rafael's famous painting in the Vatican showing Plato who points his hand toward Heaven, while Aristotle next to him points his hand toward people on earth. And he concludes that the future of Europe depends on the recovery of the vital connection between these two elements, the vertical and the horizontal dimensions. I think that the Pope is addressing a very profound issue regarding human rights in Europe and around the world: the need to give spiritual values their proper place in society and to restore a proper balance between what we may call the "mind" and the "body" of society – that is, between its religious or spiritual dimension, and its political dimension. To ensure this balance, in the view of UPF, we need to call for a better collaboration between religious, spiritual and moral leaders on the one hand, and political leaders on the other hand. This is the motivation behind two projects that UPF has launched throughout the world since 2016: The International Association of Parliamentarians for Peace (IAPP), a network of parliamentarians working beyond nationality, religion and political affiliation - and the Interreligious Association for Peace and Development (IAPD), an interfaith organization built on the foundation of years of interreligious dialogue activities. Both organizations are called to collaborate as "body" and "mind" in search of lasting solutions to the critical problems of our time. That is also the meaning of one of UPF's founding projects, which is to empower the United Nations with an Interreligious Council, for more efficient peacebuilding. This project was proposed by our Founders in a speech at the UN in 2000 and introduced as a project for UN renewal by the government of The Philippines. Such a council would be composed of leaders in the realms of religion or of education, able to transcend their specific beliefs and dogmas to be the voice of universal values and principles. Obviously, it would play an important role to protect human rights in our multicultural society. We see with interest a similar concern with the European Parliament's "Dialogue with religious and non-confessional organizations", as for example the recent seminar on "Religion and Human Rights" last week in Brussels. Now, everyone knows that religious leaders and institutions have had and still have a share in creating conflicts around the world, pretending to be the exclusive path to salvation and putting forth their dogmas as absolute truth. According to our vision of interfaith, however, in our multicultural environment, religions have no other way but going to the root of their scriptures and founders' teachings, and focusing on their common, core values and principles that move the universe. To put it briefly, whether they are called love, mercy or compassion, these values are founded on one fundamental principle: living for the sake of others while maintaining the self; giving priority to others while fulfilling one's most deep-seated desires. The foundation to balance our concern for others and concern for the self is a mature heart, and a primary place for the education of heart is the family, where we go through four realms of human development – the heart of a child, the heart of siblings, the conjugal heart and finally the parental heart, which is the most mature expression of altruistic love. In a healthy home, this process is a training from self-centeredness to selflessness where, centring on heart, we learn to balance the private and public purposes, the claim for rights and the sense of responsibility. To illustrate this point, here is a quote from Mahatma Gandhi, who was responding to a question on the issue of Rights and Duties from the Director of UNESCO in 1947, the year preceding the Declaration of Human Rights: "From my ignorant and wise mother, I

learned that the rights that can be deserved and preserved come from well-done duty. In such a way that we are only deserving of the right to life when we fulfil the duty of citizens of the world. With this fundamental statement it may be easy to define the duties of men and women and relate all rights with some corresponding duty to be fulfilled."

Strengthening the family is crucial for the future of human rights. And because family values transcend cultures, they can play a key role for social cohesion in today's multicultural societies. Finally, there is another peace icon whom I would like to quote, and he is from Africa. Two weeks ago, UPF organized the Africa Summit to honour the legacy of Nelson Mandela on his centennial year, together with his grandson Chief Mandela, who is a member of the South African Parliament. It was held in Cape Town and attended by 700 dignitaries from all over the continent. Here is a quote from Mandela which we displayed during the Summit: "The truth is that we are not yet free, we have merely achieved the freedom to be free, the right not to be oppressed. For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others." This man had suffered many years under the most monstrous human rights - denying regime, namely, apartheid, yet he came out with an extraordinary maturity of heart and showed the world a lesson of humanity and responsibility. This is also based on the African view of humanity called "Ubuntu", which emphasizes that we are not isolated individuals in the world but belong to a greater whole. As we celebrate 70 years of the Declaration of Human Rights, we Europeans may have some lessons to take from those peacemakers who stood on strong spiritual and moral principles.

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*(Continued from page 1: General Important News)*

vidual beings that directly resemble the Original Image. An individual being refers to an individual truth being that resembles the individual image in the Original Image.

### **Father departure and children's mental health**

Children who see their father walk out on their family in late childhood and early adolescence are at particular risk of suffering emotional or behavioural problems, according to research from the Centre for Longitudinal Studies at UCL. Using data from the Millennium Cohort Study, researchers studied 6,245 children born between 2000-2002, where both parents were living together when the child turned three. They examined reports of children's mental health at ages three, five, seven, 11 and 14, including emotional problems, such as feelings of low mood and anxiety, and behavioural problems, such as acting out and disobedience. Information on children who experienced family breakdown was compared with those where the family remained intact. A fifth of children in the study saw their parents separate between the ages of three and 14 and, on average, they suffered a 16 per cent increase in emotional problems and an eight per cent rise in conduct issues in the short-term. While increased emotional problems were evident in both boys and girls, only boys experienced heightened behavioural issues. Children from more privileged backgrounds were just as likely to have mental health problems as their less advantaged peers. Reflecting on why children who suffered the breakdown of family relationships in later childhood were more vulnerable to mental health problems than younger children, Professor Emla Fitzsimons, who co-authored the study, suggested that one possible reason might be that 'children are more sensitive to relationship dynamics' between the ages of 7 and 14, and that 'family

*(Continued on page 3)*

(Continued from page 2: General Important News)

break-ups may also be more disruptive to schooling and peer relationships at this stage of childhood'.<sup>1</sup> Note 1. 'Timing of parents' split matters for children's mental health, new research reveals', UCL press release, 17 January 2019. • Emla Fitzsimons and Aase Villadsen, 'Father departure and children's mental health: how does timing matter?' *Social Science and Medicine*, published online 9 November 2018, doi.org/10.1016/j.socscimed.2018.11.008. *This article is published by permission of Family Education Trust*

### Poignant extracts from Martin Luther King Junior's Letter from the Birmingham Jail April 16, 1963

*You may well ask: "Why direct action? Why sit-ins, marches and so forth? Isn't negotiation a better path?" You are quite right in calling for negotiation. Indeed, this is the very purpose of direct action. Nonviolent direct action seeks to create such a crisis and foster such a tension that a community which has constantly refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored. My citing the creation of tension as part of the work of the nonviolent-resister may sound rather shocking. But I must confess that I am not afraid of the word "tension." I have earnestly opposed violent tension, but there is a type of constructive, nonviolent tension which is necessary for growth." "How does one determine whether a law is just or unjust? A just law is a man-made code that squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the moral law. To put it in the terms of St. Thomas Aquinas: An unjust law is a human law that is not rooted in eternal law and natural law." "We should never forget that everything Adolf Hitler did in Germany was "legal" and everything the Hungarian freedom fighters did in Hungary was "illegal." It was "illegal" to aid and comfort a Jew in Hitler's Germany. Even so, I am sure that, had I lived in Germany at the time, I would have aided and comforted my Jewish brothers. If today I lived in a Communist country where certain principles dear to the Christian faith are suppressed, I would openly advocate disobeying that country's antireligious laws." This article has much relevance in relation to the ideological battle concerning anti-godly policies and legislation in our UK schools regarding protecting the innocence and purity of our children.*

**Spanish Cardinal: 'Gender ideology' is the biggest threat to humanity Valencia MADRID, Spain, February 7, 2019 (LifeSiteNews)** Speaking in Valencia to campaign in defence of Catholic education in Spain, Cardinal Cañizares said the freedom of religion is "basic to a society living in authentic peace and coexisting in liberty." He said the tendency of government in Valencia and nationally threatens freedom in education. The Spanish constitution does not recognize a state religion, but the Catholic faith, under Church authorities, is taught in private schools subsidized by the government. The Spanish constitution also guarantees that parents have the right to choose the education they feel is best for their children. Cardinal Cañizares emphasized what he sees as the government's threat to liberty. "We must defend liberty," he told listeners, "We don't want to be slaves as in Venezuela. We want to be free, completely free, and this is what the campaign is about." He said the Church is joining the campaign to "defend basic freedoms" because it is "not the state which grants that freedom as a grace to parents." Where he was most vocal was Spain's policy regarding gender. "The biggest threat now facing mankind is pre-

cisely the threat posed by the gender law and gender ideology," he said. Saying it will lead to "the deterioration of our humanity," Cardinal Cañizares urged listeners to mobilize. Laws passed by the provincial legislature, ostensibly to protect the LGBTQ community, are an assault on freedom, the cardinal said, and are "a Stalinist nature." Gender laws "dictatorially impose gender ideology at all levels of education and clearly penalize the various levels of educational institutions, parents, families and so forth." Cardinal Cañizares joined the campaign to resist the government that bears the hashtag "Yoelijo" (I choose) and represents 150,000 families and 700 schools in the province of Valencia. Having determined that the current government's plan violates the Universal Declaration on Human Rights and the Spanish constitution, its supporters are campaigning under the motto: "Without education in liberty, there is no democracy." In November 2018, Valencia's provincial legislature passed a bill that prohibits therapy to turn a person's orientation away from homosexuality or transgender identity. Fines of as much as 120,000 euros can be imposed on violators of the new law. Cardinal Cañizares has been vocal in the past to threats to believers. In August 2018, for instance, he said in a homily that never before in history has the Church been so harassed in Spain.

### Ex Planned Parenthood manager: Christian churches must stop ignoring the abortion holocaust - Sue Thayer

January 2, 2019 (LifeSiteNews) – Holocaust – noun - destruction or slaughter on a mass scale. This word, holocaust, is typically associated with the Nazi extermination of somewhere close to six million Jews. Why did the Nazis despise the Jews? Why were they tortured and persecuted? Was it simply because of their religion? Their Jewish heritage? What could be worse than the gas chambers? Or the trains overflowing with humanity? The Nazis referred to the trains as "The Final Solution." Once a person was forced into a train, death was imminent. Fast forward a few decades. We are dealing with another holocaust – one of epic proportions. Today's genocide is as illogical and evil as that of World War II. In fact, our current war on unborn children far surpasses the unbelievable loss inflicted by the Nazis. But this modern-day war on life comes not from a horrible Hitler-like dictator. Instead, the loss of life is inflicted by the most unlikely murderer imaginable – one's own mother. World War II was the costliest war in history, in terms of deaths. Estimates are 56.4 million troops and civilians died. A catastrophic



event, to be sure. But it pales in comparison to the worldwide abortion holocaust. In China alone, the one-child policy results in a staggering 23 million abortions per year.

In the USA, abortion numbers have been slowly but steadily

declining since 1990. Despite this drop, 887,000 babies were aborted in 2016. This is down from 913,000 in 2015. Of course, abortion proponents will argue that this decline means that laws are infringing on their "right" to abort their children. But let's put this number in perspective. In 2016, abortion wiped out 887,000 babies, the number of people in San Francisco. Can you imagine the media reporting the loss of nearly a million lives? And yet, abortion continues. With the start of 2019, Americans have allowed 46 years of legalized abortion. How can this be? Why did people not speak out against the killing? There are lessons to be

(Continued on page 4)

learned from history. Looking back to the Nazi Holocaust, we can see how Christians in one European church reacted to “The Final Solution,” the trains that travelled by. Aboard these trains were hundreds of desperate Jews, suffering and dying. As they passed the church, they would yell and cry out for help. The congregation would hear the click of the train coming down the track, knowing that soon, the urgent pleas for help would come. This happened every Sunday. While the Christians in the church were aware of the plight of the Jews, they did nothing to help those being led to death. Of course, to go against the Nazis would result in great persecution. One could easily have found oneself on the train with the Jews, heading directly toward the concentration camp. So, what did the Christians do? They sang louder. Literally. They knew the time the train would approach and would purposely sing their hymns as the train neared. Fearing the cries of the Jews that would soon be heard, the congregants would simply sing at the top of their voices. Much easier and safer than to confront the evil going on outside the church. The Holocaust of abortion is right outside the door. For 46 years, the church has largely been “singing,” that is, doing other things so that they don’t have to hear the cries of the unborn. Can Christians really ignore this tragedy? Can real Christians continue to turn away from the slaughter of innocent lives? How far will the church go to avoid the shedding of innocent blood? Now is the time. 2019 is the year. Forty-six years is way too long. The church needs to stop singing and quit hiding. We need to get up out of our pews and speak out. Take a stand for life. Sixty-one million lives have been lost. *Sue Thayer is the director of outreach of 40 Days for Life, assisting former abortion facility workers interested in leaving the abortion industry.*

## **Pope calls for dialogue and prayer in UAE**

**[Abridged]** During his recent visit to the United Arab Emirates, the first by any Pope, His Holiness Pope Francis attended an interreligious meeting on Human Fraternity on 4 February in Abu Dhabi, which the local Muslim Council of Elders had organised to promote the 2019 Year of Tolerance. About 700 religious leaders from Muslim, Christian, Jewish, Buddhist, Sikh, Hindu and other faiths attended the meeting. In his long speech, which covered many issues, the Pope called on participants to embrace a broader vision of freedom, justice, tolerance and peace. Referring to the meeting of St Francis with Sultan al-Malik al Kamil 800 years ago, during the fifth Crusade, in 1219, the Pope said that he had come “as a brother seeking peace with the brethren”. He emphasized that “no violence can be justified in the name of religion.” The logo for his visit was a dove with an olive branch, which recalls the story of the Flood, when God told Noah to build an Ark to save humanity and animals from destruction. Pope Francis said that, in order to safeguard peace, we, too, need to enter together as one family into the ark of fraternity, which can sail the stormy seas of the world. He pointed out that a dove needs two wings to fly. The dove of peace needs the wings of education and justice. He added, “A justice addressed only to family members, compatriots (and) believers of the same faith is a limping justice; it is a disguised injustice!” Furthermore, the Holy Father drew a distinction between “fraternity” and “individualism,” which can encourage a desire to put “oneself and one’s group above others.” “True religious piety consists in loving God with all one’s heart and one’s neighbour as oneself,” the Pope explained. “Religious behaviour, therefore, needs continually to be purified from the recurrent temptation to judge others as enemies and adversaries. Each

belief system is called to overcome the divide between friends and enemies, in order to take up the perspective of heaven, which embraces persons without privilege or discrimination.” Freedom of religion goes beyond “freedom of worship”. It involves seeing others truly as brothers and sisters, Pope Francis continued. “There is no alternative: we will either build the future together or there will not be a future,” the Pope warned. “Religions, in particular, cannot renounce the urgent task of building bridges between peoples and cultures. The time has come when religions should more actively exert themselves, with courage and audacity, and without pretence, to help the human family deepen the capacity for reconciliation, the vision of hope and the concrete paths of peace.” The Holy Father emphasized that prayer was essential for the future of interreligious dialogue, especially the need to pray for one another, as members of the one human family. He concluded with an appeal to end all wars. In particular, he cited the conflicts in Yemen, Syria, Iraq, and Libya. The meeting ended with Pope Francis and Sheik Dr Ahmed el-Tayeb, Grand Imam of Al Azhar signing "A Document on Human Fraternity for World Peace and Living Together." The document ends with these words: “In the name of God and of everything stated thus far; Al-Azhar al-Sharif and the Muslims of the East and West, together with the Catholic Church and the Catholics of the East and West, declare the adoption of a culture of dialogue as the path; mutual cooperation as the code of conduct; reciprocal understanding as the method and standard.” *Adapted from Zenit. This article is published by permission of Westminster Interfaith*

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## **Morality Forum Action**

John O’Neill participated in a peaceful Christian organised demonstration outside the Houses of Parliament on March 25th, regarding the highly contentious government plans concerning compulsory sex and relationships education and also health education. Muslim people also participated.

On March 9th, together with other members of the Harrow branch of SPUC, John O’Neill delivered abortion leaflets door-to-door in the Northolt area of NW London. On March 29th, together with 10 other people John O’Neill participated in the worldwide *40 Day’s for Life* campaign outside the Marie Stopes abortion clinic in Whitefield Street, London, W1. With the final figure yet to be revealed 446 babies lives are known to have been saved so far during the campaign.

Thanks John, I have ordered some postcards and bulletins (From *SPUC Safe at School*) and will inform my contacts. Best wishes, Françoise

Thank you John I have forwarded your email (From *SPUC Safe at School*) to all the WAIT parents Kind regards, Marshall

Dear Rosena, [Allin-Khan MP] I do not think that abortion is a human right. Where is the right of the children that get aborted? How many unborn children have been killed over the years? To me that looks more like mass murder than human right. We better care for the human right of the unborn. That is absolute priority. I am not against abortion in certain extreme cases, but to make abortion a human right is to make murder a human right. Unborn children are also people. We better do not forget that. They cannot defend themselves, but are people nevertheless, even children of God. You may say that we do "not do God" in this country. Well, look at this country and what is going on here, for example knife crime. Why do people kill each other? Simple, because they do not understand that

(Continued on page 5)



## TRUE FAMILY VALUES MINISTRY

### The Conjugal Realm of Heart

#### A. The conjugal realm of heart.

1. *A man and a woman who have graduated from the children's realm of heart and brother-sister's realm of heart are ready to enter the conjugal realm of heart.*

- They are capable of receiving love.
- They are capable of relating equally well to all twelve types of people.
- They are capable of self-denial and self-sacrifice for the sake of others. Therefore they are qualified to give absolute love.
- Their love is pure and their hope and vision for the future are strong.

2. *Each has become God's temple.*

- Otherwise, God's love cannot be present in their union, and there is no foundation for their love to last.
- They have followed the vertical ethic, being a son and daughter of filial piety, patriotism, saintliness and holiness.
- They have developed their conscience.
- They have the heart to expand their love to the community, nation, world and cosmos.
- Jesus said: love your enemy, be like God who sends rain upon the just and the unjust.
- Buddhism teaches that ignorance and attachment comes from egoism.

3. *The young man and young women are destined to meet and consummate God's love.*

- As teenagers, around age 17, girls become attractive and boys become handsome. The passion arises within them to seek for a partner of love. There is a sense of infinite possibility and boundless enthusiasm.
- This great power is condensed and focused into one person: their eternal life partner of marriage.
- They come together at the centre horizontally, and God's love comes down to them vertically. This is a cosmic spark of electricity!

4. *The value of my spouse is equal to that of the entire cosmos.*

- In loving his wife the husband is loving his sister, daughter, mother, grandmother. She in loving her husband is loving her father, brother, son, grandfather. This means that conjugal love includes all the virtues of loyalty, parental heart, compassion, co-operation, and so forth. These virtues are necessary for the perfect marriage.
- In loving his wife he is loving all women in the world. She in loving her husband is loving all men. In loving his wife he is loving all yin elements in the cosmos. She in loving him is loving all yang elements. Each partner represents one half of the entire universe.
- In loving his wife he is loving the femininity of God. She in loving her husband is loving the masculinity of God.
- Conjugal love represents the unity of the cosmos. In loving my spouse we become the centre of the cosmos. Our love occupies the entire universe, and the universe dances in harmony. Combined, we have the sensibility to inherit the universe and be its stewards in love.

- Their union is the full image of God.
  - Their union is God's dwelling place.
  - This is the fulfilment of the purpose of creation: the unity of God, man and woman.
  - The entire cosmos resonates with and revolves around this central point of true love.
  - From that point, they become husband and wife and then become parents as they give birth to children.
  - At the same time, God participates as the vertical Parents.
  - We should realize the absolute value of having a spouse.
5. *On the foundation of complete selflessness, purity and fidelity, sexual love is good.*
- It is the foundation for God to dwell with us and for us to become one with God and each other.
  - It is the place where the miraculous creation of new life takes place.
  - It is the place of greatest joy for man, woman and God.
  - It demands a greater degree of love, self-sacrifice, devotion and goodness than the celibate state.

6. *The young man and young woman's love should be selfless and pure (as is God's love). It must have God's Blessing. Otherwise, their love will not meet God's love. There will be a clash, a lack of resonance due to the presence of selfish desire and partial commitment.*

- The vertical line of God's love and horizontal line of human love should meet at a 90 degree angle.
- Conjugal love is the foundation of loving God and humankind, and it is the foundation for God to dwell within the family. Therefore we should appreciate the greatness and depth of conjugal love.

*(to be continued...from the book "True Family Values" by Wilson & Pak <http://www.hsabooks.com/books>)*

*(Continued from page 4: Morality Forum Action)*

the other person is a precious child of God, someone who is deeply loved by the creator, and that what they do to others they do to themselves. That is why they want to be free to kill the unborn. As long as people do not know and understand the heart of God, they think they can do to other people whatever they want, based on their personal preferences. People are just ignorant about the spiritual consequences. Yes, people feel free to do whatever they want. And they are free to choose. But they cannot choose the consequences of their actions. And the whole nation is suffering from those consequences. And the only answer they know is more police in the streets. But that is like trying to heal cancer with sun cream. Best wishes, Bruno (Klotz.)

In January John O'Neill wrote to Middlesex FA concerning unacceptable continued use of the "F" word at semi-professional football games by players and coaches, involving a lack of action taken by referees in dealing with the issue. *Hi John, I have had confirmation that the clubs were written to, to warn them about their conduct and communication has been sent to all of our registered officials to remind them of their responsibility regarding dealing with dissent. Kind regards Daniel May – Football Services Administrator.*

John O'Neill has received very positive feedback after speaking in different Christian churches and at a mosque, about the government plans concerning compulsory sex education lessons etc., in schools. The *Safe at School* newsletters and postcards about this matter continue to be widely distributed as do the SPUC Abortion decriminalisation booklets and leaflets.

## Letters and Emails Received

Dear John O'Neill, Thank you for defending purity. May Providence bless and protect you and your family and give you courage to persevere in this epic battle between good and evil. Sincerely, Gary Isbell

Thanks for this John and many congratulations! It seems to me that this is the strongest edition you have yet produced of the Morality Forum Update (Winter 2018/19) and that is saying something! May your great work go from strength to strength in 2019! God bless!  
Mark B

Thank you, John. Clear and incisive articles as usual. (Winter Update 2018/19) God bless you, Christine Hudson

Dear Brother John, We continually give thanks to God for the passion in your heart for His Kingdom. Pastor Chika Amadi

Thank you for this, John. As usual you are on the cutting edge of this kind of information ( *SPUC Safe at School* bulletin). I appreciate your efforts, along with other good people, to fight against the insanity of our modern times. Julian

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## The New Politics of Sex: The Sexual Revolution, Civil Liberties and the Growth of Governmental Power Stephen Baskerville Angelico Press, 2017, pb, 395 pp, US\$21.95 ISBN 9781621382874

This is a fascinating, expansive and sometimes exhausting work. Stephen Baskerville, Professor of Government at Patrick Henry College in Virginia, USA, has sought to cover every facet of our current society's malaise. A broad range of topics is covered, each of which would be worthy of a book in itself: the feminist and LGBT movements, the assault on fatherhood, no-fault divorce, day-care, the politicisation of rape, anti-bullying policies and the child abuse industry, sex education, the feminisation of the military and attempts to impose liberal sexual mores on the Third World. The central crux of the book is the increasingly totalitarian nature of the ongoing sexual revolution. Baskerville argues that the central driver of this revolution has been feminism which, along with the LGBT movement, is today the most powerful force in both politics and academia. There are at least 200 chairs of gender and queer studies in American universities. Any thoughtful analysis or criticism of this movement is taboo. The sexual revolution has become far more than abandoning ancient taboos about sex and is today primarily about power. The feminist slogan 'the personal is political' is essential to understanding the feminist takeover of the family, marriage, children and private life itself. Baskerville states: 'Modern sexual politics... makes the denial of privacy – specifically family privacy – the specific goal of its advocates.' **The attack on the family:** The New Politics of Sex goes on to illustrate the ways in which the state, under feminist influence, attacks the married heterosexual family. As this family form represents the surest check on government power, it is the only one attacked by state officials. Policies are implemented that put pressure on women to enter the workplace. The influx of new workers drives down men's wages and forces them to work longer hours thereby spending less time with their family. With both parents working, pressure is put on them to place their children in day-care. Feminists advocated for universal day-care claiming it would liberate women from the home. Day-care has become a feminist sacred cow and to criticise it has consequences. For example, when child psychologist Jay Belsky questioned its effects on children 'not only his research but he himself was personally attacked in the media and academy and effectively ostracized from his profession'. Yet a number of studies have found that the longer children spend in day-care, the poorer their academic performance. Baskerville illustrates convincingly the radical anti-parent agenda behind day-care by quoting from Hillary Clinton's statement: 'Every home and family

should be taught, through parenting education and family visitation by social service intermediaries, how to raise children.' He also cites a leading child psychologist whose advocacy of day-care was based on the contention that: 'Children who have been in day-care... think for themselves and want their own way... They are not willing to comply with adults' arbitrary rules.' **Fatherhood:** Baskerville offers a passionate defence of fathers, who he sees as the principal target and victim of feminist attacks on marriage. In a startling but compelling statement, he argues: 'The purpose of marriage is not procreation but fatherhood: marriage allows children to have fathers. Marriage turns man from a sperm donor into a parent and thus creates paternal authority, allowing a man to exercise the authority over children that otherwise would be exercised by the mother alone. Feminists understand this when they renounce marriage as an institution of "patriarchy" and promote single motherhood and divorce as goods for their own sake.' In a particularly shocking segment of the book, Baskerville reveals how shelters supposedly established to protect battered women have been turned by feminists into instruments for breaking up marriages. Recounting one particular case he writes: 'One woman whose husband "didn't beat me or nothing, we just had an argument" says shelter workers ignored her pleas and pressured her to leave her marriage. "They asked me if I was abused and I said, 'No'..." She maintains shelter employees tried to "trick" her into making incriminating statements about her husband... She was offered financial incentives to leave her husband... "They wanted that so bad. They were trying to break up a family and I didn't want that."' **Criminal and international law:** Having chronicled the sexual revolution's transformation of family and society, Baskerville describes its impact on criminal and international law. A particular cause for concern is the emergence of the totalitarian concept of 'hate crimes' and 'hate speech'. The special feature of these laws lies in their vagueness, subjectivity based on the perception of the victim, lack of distinction between truth and falsehood, and the tendency to make entire groups, rather than individuals, alleged victims. Hate crime laws have taken a toll on religious freedom, with Christians being especially targeted when they express beliefs about homosexuality. At the international level, feminist and LGBT NGOs have advanced the sexual revolution through the EU and UN. Baskerville particularly focuses on the European Commission's Equal Treatment Directive which has been pending since 2008. Claiming to combat 'discrimination' and 'harassment', the Directive places the burden of proof on the accused and guilt is entirely subjective, being based on the perception of the accuser. Baskerville has packed an immense amount of information on a diverse range of subjects into this book. While there is some repetition and a greater division of chapters would have been helpful (one chapter reaches over 140 pages!), the book presents a chilling expose of the evolution of the sexual liberation movement into a full-blown, all-consuming ideology that will brook no opposition to its agenda. Piers Shepherd. *This article is published by permission of Family Education Trust*

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## Abortion: Another example of the misinformation being given to children in many of our UK schools

By John O'Neill

The Society for the Protection of Unborn Children have produced a leaflet entitled: *Young people deserve to know the truth about abortion: A new booklet (Abortion and Abortion Care Factsheet-To support Relationships and Sex education in secondary schools) targeted at secondary schools in England is presenting some misleading information about abortion to pupils. At school they can be wrongly told that Abortion does not cause mental*

(Continued on page 7)

(Continued from page 6: Abortion)

**illness, that an unborn baby under 24 weeks cannot feel pain and that Abortion is extremely safe in the UK.** Unbelievably this booklet has been produced by the Royal College of Obstetricians and Gynaecologists (RCOG). Sadly, the RCOG supports extremely wide access to abortion, which contradicts its mission to “improve health care for women”<sup>1</sup>. **Six important facts about abortion many young people won’t hear at school:** 1. **When human life begins: Human development begins** at fertilisation...this highly specialised totipotent cell marks the beginning of each of us as a unique individual. 2. **Unborn babies register pain:** This may begin well before 24 weeks. For example, at 16 weeks from conception (18 weeks’ gestation) ‘painful procedures trigger a hormonal stress response.’<sup>3</sup> 3. **Abortion and women’s health:** Numerous studies<sup>4</sup> show that abortion is associated with mental and physical health problems for women. 4. **Abortion and young people:** In a study of Canadian university students who had had an abortion, most wanted psychological counselling to deal with the effects. Even those who did not want counselling experienced lingering signs of trauma.<sup>5</sup> 5. **Abortion and breast cancer:** every woman needs to know the uncontroversial fact that carrying a first pregnancy to birth protects against breast cancer.<sup>6</sup> 6. **Abortion numbers in the UK:** In the UK approximately 570 abortions take place every day.<sup>7</sup>

**The Society for the Protection of Unborn Children is calling on the Secretary of State for Education to ban this new booklet being used in Relationships and Sex Education lessons.** You can voice your concern by signing our petition at: [www.spuc.org.uk/petition](http://www.spuc.org.uk/petition)

<sup>1</sup> [www.rcog.org.uk](http://www.rcog.org.uk) <sup>2</sup> See page 13 of: Moore, KL and Peraud TVN and Torchia MG (2013) *The Developing Human: Clinically Oriented Embryology*, 9th Edition. Philadelphia: Saunders. <sup>3</sup> [http://www.ehd.org/dev\\_article-unit13.php](http://www.ehd.org/dev_article-unit13.php) <sup>4</sup> Dr Greg Pike, *Abortion and Women’s Health – An evidence-based review for medical practitioners of the impact of abortion on women’s physical and mental health*, 2017, SPUC <sup>5</sup> Curley M & Johnston C (2013) *The characteristics and severity of psychological distress after abortion among university students*. *Journal of Behavioural Health Services & Research* 40 (3) 279-293 <sup>6</sup> Russo IH & Russo J (2011) *Pregnancy induced changes in breast cancer risk*. *Journal of Mammary Gland Biology and Neoplasia* 16(3):221-33 <sup>7</sup> See [https://assets.publishingservice.gov.uk/government/uploads/system/uploads/attachment\\_data/file/763174/2017-abortion-statistics-for-england-and-wales-revised.pdf](https://assets.publishingservice.gov.uk/government/uploads/system/uploads/attachment_data/file/763174/2017-abortion-statistics-for-england-and-wales-revised.pdf) and <https://www.isdscotland.org/Health-Topics/Sexual-Health/Publications/2018-05-29-Terminations-2017-Report.pdf>.



It is a national scandal that such a totally misleading booklet is being used in our UK schools, as is the case concerning

the “No Outsiders” books being used to indoctrinate children in schools concerning the LGBT ideology. Muslim parents in Birmingham through their strong opposition to the “No Outsiders” books being used in Parkfield Primary school were able to get the programme stopped. Parents send their children to school to ob-

tain a good education, learning about relevant academic subjects to enable them to prepare for their future lives as adults and concerning their careers. Schools were never meant to be places of indoctrination with highly controversial issues such as the LGBT and pro-abortion agendas, which in particular violate the religious beliefs of many hundreds of thousands of parents who have children in schools. Religious people, and in particular religious leaders should be at the forefront in making a concerted effort to stop the pernicious assaults on the innocence and purity of our children in schools, which will only get worse after September 2020, with the introduction of compulsory Relationships and Sex Education in all secondary schools. Relationships Education in all primary schools and Health Education in all schools. *The government’s response to last year’s public consultation on draft regulations and statutory guidance reveals that 58 per cent of respondents disagreed that the proposed content for Relationships Education set out in the draft guidance is age-appropriate for primary schools, with 40 per cent disagreeing ‘strongly’.* Sixty per cent disagreed (42 per cent ‘strongly’) that the content of the curriculum will ‘provide primary school pupils with sufficient knowledge to help them have positive relationships’. An even higher proportion of respondents registered concern about the proposed content of RSE lessons in secondary schools, with 64 per cent disagreeing that the proposed content is age-appropriate (50 per cent disagreeing ‘strongly’). Asked whether the planned curriculum would ‘provide secondary school pupils with sufficient knowledge to help them have positive relationships’, 66 per cent disagreed (50 per cent ‘strongly’). The Department for Education received 11,186 online and emailed responses to the consultation and a further 29,000 signatures in response to two petitions. Parents accounted for almost a third of electronic responses (31 per cent) and 11 per cent of responses were received from grandparents. Strong representations were made in support of teaching children about the importance of marriage and stable family life, and serious concerns were expressed about teaching on LGBT issues (Family Education Trust).

Contacting MPs about this matter is also very important, highlighting that this issue is a full scale attack on freedom of religion and conscience, and that it is for parents to decide what is best for their children concerning family and moral issues, not outrageous totalitarian government policies which take away the rights of the parents. Sex education was not necessary in the 1950’s when a religious ethos was last prevalent in our nation. Our nation desperately needs a religious ethos to be prevalent again. The humanist anti-godly policies and legislation introduced by successive governments in the UK concerning family and moral issues has been a total disaster, with record levels of divorces, teenage pregnancies, STD’s, abortions and enormous increases in crimes and social problems. May each one of us do our best, following the example of the Muslim parents in Birmingham, in protecting the innocence and purity of our children in schools. Isaiah 5:20 “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!”

## TRANS-LAWMAKING: WE HAVE WAYS OF MAKING YOU TELL LIES

By Stephen Stacey (continued from previous issue)

They are there to make sure clear communication takes place so people don’t get hurt; so that things run smoothly. It is not within the natural power of the State to force people to say things that might get them into trouble or cause them to lose their job. So, we

(Continued on page 8)

come back to the same issue again. Whenever the State creates a new, politically-invented right so as to please one small group in society, it automatically takes natural rights away from all citizens. This action always causes more harm to innocent bystanders than it fixes. And since Facebook already acknowledges seventy-two genders, and more are being created every day, the potential for more misunderstanding in the workplace and for more lawsuits to be filed grows by the day. Respect for each other actually diminishes. Why would I respect a co-worker who got me into a lot of trouble because she has decided to use a new, PC pronoun which I forgot to use one day? Why would I even relate to a co-worker who has the potential to destroy my career? Put simply, people get hurt because trying to fulfil the need for clear communication and trying to fulfil the legislative demand for respect are two incompatible goals when it comes to the use of pronouns. In trying to fulfil one of these purposes the second purpose immediately becomes corrupted. The demands are completely incompatible. We can see this in practice. A teacher from Virginia was recently fired. A girl at the school had demanded that everyone should use the pronoun 'he' when being talked about. One day, the teacher saw the girl walking along with a virtual-reality headset on. She was about to walk right into the wall. He blurted out, "Don't let her run into that wall." You don't get time to think at such moments. He lost his job for using the wrong pronoun. He has a wife and four children to feed. Years of studies, college debt, and more—all negatively impacted on because he cared about the physical well-being of the girl. Did the girl say, "Thank you for caring about me?" No. She preferred to have him fired. Imagine they had gone on a school trip together. Imagine that the girl walked out into the street in front of an oncoming car. Strangers were close by and he shouted out, "Grab him!" And everyone started to look around for a 'him' who was in danger. Splat. Might the teacher be held on manslaughter charges for misleading everyone? Or, yet again, imagine another teacher in a similar situation in the future. The girl is about to be hit but a car. The teacher sees the problem but can't remember the correct pronoun that she demands to be called by. So, rather than lose his job, he says nothing. Or, yet again, there are now some schools with a sizable number of students who have demanded that everyone recognizes that they are confused. Imagine twenty teens, with each of them having their own personal pronoun and possessive pronoun. Now, some of us are very bad with names. But now we have twenty pronouns and twenty possessive pronouns to remember as well. Mistakes will happen, Makeshift 'court' cases will be held. Students end up being secret police who report on those who make mistakes. Trust between teachers and students becomes frail. Students police the teachers and the teachers live in fear. After three court cases against teachers that last for weeks and waste endless amounts of time, many teachers will try to not say anything at all about these GC children because they fear the consequences of making a mistake. One of these children has a problem with their school work. The child is being abused at home and tells a teacher. The teacher has a choice. To try to talk about the issue with other staff and maybe get the pronoun wrong and lose their job or, say nothing. One might say things like this will never happen but today, out of fear of losing their jobs, doctors all over the West are already sending momentarily-confused children off to gender clinics for life-harming hormone treatments and operations—just because they fear losing their job. They say nothing out of fear. "I'm not going to get into trouble because of the stupidity of all this politically-correct law-making," is active in many workplaces today. For example, policemen and social workers in

the UK knew about the sexual abuse of thousands of vulnerable children by Muslim men for years. They said nothing. To say something was to lose your job. And this is still the fear in many professions. That's what political correctness does. It shuts people up, out of fear. As mentioned above, it is impossible to have gender-fluid pronouns and clear communication happening in the same place. Clear communication is especially important at times of danger and harm. The progressives would like us to give up on clear, honest communication. If we accept their political correctness then the moral dignity of professionals is seriously compromised, children who get led along by the progressives will get hurt, and many children will come to be unprotected by adults. All this is useful to the progressives' socially-decaying cause. The alternative is that the government and the schools stay completely out of this arena and everyone is free to call each other by whatever name they want, just as it has always been. We have survived before. And we can survive again. And professionals can get on with doing their job without fear of getting things wrong.

When we actually want to express respect for someone, we use adjectives, not pronouns. A queen is called, "Her royal highness." British politicians are addressed by the title, "The right honourable..." I might use the phrase, "My esteemed friend." If the law wanted us to all show respect for those who believe they are a third gender then it would have to force us to use a respectful adjective each time we talked about Catherine to others. "As you all know, wonderful Catherine made this presentation." Of course, this is not the role of the State. I have a natural right to freely choose those who I might feel actual respect for. Put simply, invented pronouns are just a ploy to achieve political goals; to gain the political power, under force of fear, to compel people to say things they know are not true. This is why the various university departments invented them. They just exist as a means to gain control.

*I've learnt a lot about speaking truth as a countervailing force against tyranny and authoritarianism. It isn't an alternative political structure that is the countervailing force. It is spoken truth that is the countervailing force. Why would I put my job on the line for refusing the political demand that I should call people by certain pronouns? I know why. I know that such political demands are a typical sign that we are on the pathway towards brutal authoritarianism. The ability to speak your truth is the bulwark against hell. And losing your job is nothing compared to when things go badly wrong... Now most people don't understand the risks of silence... The twentieth century under the cruelty of Stalin or Hitler showed us the nastiness we are all quite capable of if we stay silent. Once I realized that, under certain circumstances, that I was quite capable of such nastiness, I set out to make myself into someone who would not stay silent if I believed that we were once again going down the path towards a similar kind of future. My job is nothing when one thinks about the hell that will be created if people stay silent ~ General summary of Jordan Peterson's words.*

Pronouns are used as a means of clarification, mainly so that we don't have to keep using the person's name in every sentence when we are talking about them. If the State forces laws upon its citizens, the end result will not be that everyone starts using new pronouns. That would be far too complex. The end result will be that people just use the person's name in every sentence. It will sound strained and tortured, but how else can people protect themselves from an authoritarian, political class that believes that it owns the language of a nation. True Success: The peace of mind attained only through knowing you made the effort to do the best that you are capable of. John Wooden. The positive effect you have on others is the most valuable currency there is.