

\$2.50 • June 2022



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**POSTER
INSIDE:**

SORRY, KIDS:

**WE
WERE
WRONG**

the *ORIGIN* and *OPERATION* of the
US ADMINISTRATIVE STATE



PRIDE AND FENCES

Is Homosexuality a Sin?

**THE PURPOSE OF THE
2ND AMENDMENT**

JUNE ISSUE
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EDITORIAL: Pride & Fences

Kelly J. Walker, M.S. Editor-in-Chief

Home is the foundation of a sustainable republic, more than freedom or territory, or any other factor. Thus it has been throughout history. The word “economy” derives from the Greek word for “home”: *oikos*, combined with *nomos*: “manage.” Empires are founded on the hearths of the humble; they crumble and fall under the weight of pride and progressivism. Managing a stable, healthy home is of utmost importance. Traditions matter.

At the core of *oikos* is family. The moral laws of the universe, originate from a higher Source and are the glue that holds households and nations together. Tradition codifies these moral laws into societal customs and norms that allow people to live together in relative peace (without killing one another off).

The term, “traditional family,” is a meaningless redundancy. Tradition IS family; when the family is destroyed, tradition dies and chaos reigns. Without the grounding of tradition, virtue, and family bonds, rifts and violence inevitably follow.

G.K. Chesterton admonished, “Don’t ever take a fence down until you know why it was put up in the first place.” King Solomon of ancient Israel gave a similar admonition in his Proverbs: “Remove not the ancient landmark, which your fathers have set.” (The books of Deuteronomy and Job use very similar language.) Moving a landmark is an act of theft and oppression. “Some remove landmarks; they violently take away flocks and feed thereof.”

Appropriating the land, crops or livestock of a neighbor is bad enough, but removing moral boundaries destroys the soul of a nation. Centuries of societal growth and development regress into lawless discord that gradually sickens and eventually kills a nation.

The cascade from order to chaos begins with small erosions of time-honored traditions and with challenges to established moral law. Like a wedge, the destruction begins with small intrusions that in time can split a nation in half. The wedge divides and destroys families, and once the foundation of a society is destroyed, the nation will fall.

Marxism always has the same modus operandi: Frame tradition and custom as “oppressive,” outdated vestiges of social injustice. Destroy the family by first taking down the father. Demonize “the Patriarchy”; stereotype masculinity as “toxic.” Push women from hearth and home by convincing them they are oppressed by their own maternal instincts to nurture children and manage the home. Destroy tradition, erase history, cultivate blind devotion to a humanistic “utopia” that will never be. Call all of this “social justice” and label the opposition as racist, bigoted, etc.

Marxism siphons the soul of a nation by sowing lies into the psyches of the impressionable young, the naïve, and the vulnerable

(It was Vladimir Lenin who coined the term, “useful idiot.”) It censors, obscures and distorts truth, worming its way into the mind with postmodern denial of objective truth. Ironically, communism ultimately eliminates all competing views and establishes a tyranny of thought that tolerates no dissent. It literally replaces the Truth with a lie.

As Milton’s satan says in *Paradise Lost*, “evil, be thou my good.”

We know a society is in sharp decline and near collapse when men want to become women, and women clamor to murder their own offspring. A nation is on the brink of disaster when those who uphold tradition and morality are attacked by a cultic culture that will tolerate no dissent.

In the May issue of *FreedomTalk Magazine*, I discussed the difference between good and evil, and identified selfishness as a key litmus test of evil. The Left has reframed selfishness, narcissism, and sociopathic behavior as “liberating.” Teachers, whose job it is to teach kids to read and write, are now posting tearful videos of “coming out” to their students, which is disturbing, and frankly, a bit creepy. Healthy, stable adults do not discuss their sex lives with minors. Professional educators avoid having emotional meltdowns in front of their students.

Our society used to hold up statesmen, hard-working fathers and courageous men and women as role models. Today, some schools glorify “drag queen” shows that celebrate the degradation of maleness and elevate “pride” over humility; self-indulgence and a lack of restraint over sacrifice and self-control.

During this “pride month,” we have to ask if the drag shows, kink parades and gender dysphoria have made our nation stronger and more united, or weaker and more divided.

The Left has taken down the fence between right and wrong, removed the ancient landmarks, and infringed upon our most sacred values. Homes are broken, families are in crisis, and violence is becoming more common—and *that’s exactly what the Left wants*. They project the blame onto the very institutions and values they are tearing down, and characterize as hateful those struggling to preserve the foundation of *oikos* and their most sacred values.

This is not a cause for “pride,” it is the prelude to a fall.

SOCIALISM: THE PRELIMINARY STAGE OF COMMUNISM

**From *How the Specter of Communism is Ruling Our World*
by The Epoch Times**

In the West, many view socialism and communism as being separate, which provides fertile ground for socialism to flourish. In fact, according to Marxist-Leninist theory, socialism is simply communism's preliminary stage.

In 1875, in *Critique of the Gotha Programme*, Marx put forward the idea that there is an initial phase of communism, which is followed by a "higher" phase. Friedrich Engels, compelled by changes in the international situation in his later years, also proposed "democratic socialism," in which votes were used to obtain political power.

Democratic socialism was adopted by social democratic leaders and theorists of the Second International and led to the left-wing parties in many capitalist countries around the world today. Later, Lenin set down clear definitions of socialism and communism: He considered socialism to be the preliminary phase of communism, and communism to be developed on the basis of socialism. The state ownership and planned economy of socialism are part of the initial preparation for communism.

Socialism has always been part of Marxism and the international communist movement. While branches of socialism or left-wing doctrines popular in the West seem superficially unrelated to communism, they are nonviolent forms of the same root ideology. Left-wing parties come to power in Western countries through elections, rather than violent revolution. High taxation serves the same role as the outright state ownership seen under communist regimes, and excessive social welfare is used in place of planned economics. Creating a welfare state is an important aspect of realizing socialism in Western countries.

It is thus impossible to understand the dangers of communism or socialism by focusing solely on the violence and slaughter committed by regimes that espouse those ideologies. Totalitarian communism and seemingly nonviolent forms of socialism go hand in hand, as communism requires this preliminary phase of development, just as a living organism needs a period of gradual maturation. If a free country turned into a totalitarian regime overnight, the drastic contrast between propaganda and reality would leave most people shocked. Many would rebel or at least passively resist. This would lead to high costs for totalitarian rule, and the regime would likely need to commit mass slaughter to eliminate the resistance, as happened in the Soviet Union and China.

Unlike under totalitarian rule, socialism in democratic states slowly eats away at people's freedoms through legislation, without

their notice—like the metaphor of the boiling frog. The process of establishing a socialist system takes decades or generations, leaving people gradually numb, oblivious, and accustomed to socialism, all of which enhance the deceit. The endgame of socialist movements implemented gradually through "legal" means is no different from that of their violent counterparts.

Some left-leaning states in the West today use the idea of the "common good" to convince the populace to sacrifice their individual freedoms. Citizens in these countries retain what appears to be a high degree of political liberties only because socialism has yet to become a strong political system. But socialism is not a static concept. Socialist countries set equality of outcome as the primary goal and thus are bound to deprive people of their freedom in the name of progress. Socialism inevitably undergoes a transition to communism, with people continually stripped of their rights until what remains is a tyrannical authoritarian regime.

Socialism uses the idea of guaranteeing equality of outcomes through legislation, while in actuality, it drags down moral values and deprives people of the freedom to incline toward goodness. Under normal circumstances, people of all kinds naturally vary in their religious beliefs, moral standards, cultural literacy, educational backgrounds, intelligence, fortitude, diligence, sense of responsibility, aggressiveness, innovation, entrepreneurship, and more. Of course, it's impossible to enforce equality by suddenly elevating those at lower levels, so instead, socialism artificially restrains those at higher levels. Especially in terms of moral values, the socialism of the West uses pretexts like "anti-discrimination," "value-neutrality," or "political correctness" to attack basic moral discernment. This is equivalent to an attempt to eliminate morality as such. This has come along with the legalization and normalization of all manner of anti-theist and profane speech, sexual perversions, demonic art, pornography, gambling and drug use. The result is a kind of reverse discrimination against those who believe in God and aspire to moral elevation, with the goal of marginalizing and eventually getting rid of them.

Sorry, Kids: We Were Wrong

By Asa Kasher

[This piece, originally published in Hebrew and now appearing in English for the first time, is by Asa Kasher (Professor Emeritus of Professional Ethics at Tel Aviv University), Yogev Amitai (Principal of "Simaney Derech [milestones]" elementary school in kibbutz Ma'abarot), and Shahar Gavish (former mathematics and physics teacher).]

It is children who have paid the heaviest price over the last two years, mainly due to misguided COVID-19 policies. The enormous harms will be felt in the future, but the moral reckoning and the attempt to heal should begin now. And the moral responsibility is a blot on our society.

In 2000, James Heckman received the Nobel Prize in Economics for his research on the economic impact of education at a young age. Professor Heckman's research has found that the younger the age at which high-quality education is offered, the higher its contribution to the child's future income.

Unfortunately for our children, there is no compensation for lost years of education. The Heckman equation has given us an important quantitative tool for assessing education at a young age as an economic investment.

In September 2020, the OECD published a research-based assessment showing that the loss of three months of schooling due to the closure of schools in times of crisis is equivalent to the loss of about 2.5-4% of the child's total future income for the rest of their life.

Have we done enough to prevent our children from losing more than a total of \$600 billion of their future lifelong income? Were such harmful consequences taken into account in any of the discussions during the COVID crisis in which decisions were made to close the schools, to close entire classrooms and daycare settings, or to "only" repeatedly isolate children for an entire week?

In November 2020, the Director of the Centers for Disease Control (CDC) announced that the organization does not recommend school closures: "One of the safest places for children up to the age of 12 is school."

Nevertheless, the Israeli Ministry of Health ignored the CDC's recommendation and urged decision-makers to close the schools [Editor's note: We saw this in the U.S. as well.]. The Ministry of Education fell asleep on guard duty, stopped advocating for the children's right to receive essential educational services, and instead worked in the opposite direction by labeling the lockdowns and isolation as "distant learning." In practice—apart from the enormous difficulty of conducting remote learning effectively, as indicated, among other things, by parents' reports about their children's low levels of collaboration during Zoom lessons, or the technical difficulties faced by children who do not have computers or proper network connections in their homes—the main harm caused by the lockdowns and isolation was to the children's mental health.

At the beginning of the Omicron wave, a policy was imposed on schools in Israel that discriminated among students based on their vaccination status—a strategy that was clearly intended to put pressure on parents to vaccinate their children. Unvaccinated children were punished with isolation, while their friends carried on.

Although quite a few parents vaccinated their children only because of the penalty of isolation and not as a result of trust in the experimental vaccine, broad segments of the public continued to disapprove of the vaccine and remained wary of vaccinating children even as the discriminatory measures persisted. Again, children, parents and educational staff were forced to bear the

heaviest costs in Israeli society, with no significant benefits.

This system of measures, which was the first to openly discriminate among children, in flagrant disregard of the principle of equal opportunities in public education, was not repealed at the initiative of the Ministry of Health but despite the Ministry's clear displeasure—and only as a result of heavy public pressure, including public acts of speaking out by hundreds of school principals and heads of educational institutions who dared to stand up openly and call for the removal of discriminatory measures and the return of children to schools.

An updated World Bank report tells us that the harm due to school closures was much greater than expected: the amount unjustifiably taken from the future of children around the world is estimated at \$17 trillion (\$17,000 billion).

In addition, the gaps between the haves and the have-nots continued to deepen, with children without adequate family and community support experiencing the greatest harm. "Distant learning" was, at best, a partial and inadequate substitute for face-to-face learning.

Alongside the educational impact, the children have been significantly affected emotionally and socially, since the school is, above all, the social framework within which children develop the basic competencies needed for human interaction and social integration.

There is no doubt that the harm to children was due to a desire to protect the adults from a disease that could be particularly dangerous to elderly persons. If the benefit of reducing mortality was very significant, it may have been possible to justify the enormous harms that the children have suffered.

But did school closures in fact contribute to a significant reduction in COVID mortality? A meta-analysis from Johns Hopkins University indicates that all measures of social distancing, masking, lockdowns and isolation combined have not resulted in any significant reduction in COVID mortality.

Unfortunately, it was the children who also paid a heavy price when it came to coercive masking practices. While some of us adults found ways to significantly reduce the daily amounts of time we had to spend masked, our young children, some of whom are only 6 years old, had to wear masks in a nonstop, indiscriminate, ongoing manner every day for about two consecutive years.

On that front, too, no significant benefit of masking has been shown to the public to this day, and there has been no public discussion of the harms to young children, although studies have already demonstrated what is common sense: children who wear masks on an ongoing and continuous basis are at risk of deterioration in their normal development, when it comes to both cognitive-speech function (due to prolonged concealment of facial expressions and non-verbal cues) and to their physical health (headaches, fatigue, itching, rashes, decreased pulmonary ventilation, sleep disturbances, decreased blood oxygen levels and other problems).

In light of all this, as a society, we are called upon to engage in deep self-reflection. We exacted such a heavy toll on the younger generation, when it was clear early on that the harms to them were enormous and the benefits when it came to reducing mortality were insignificant.

The road to healing and rebuilding ahead is still long, but as a first step we must take responsibility, admit that we have lost our way, and ask our children for heartfelt forgiveness. At the same time, we must direct massive resources toward our children in order to repair the harm of the past two years, in both the socio-emotional and the educational spheres.



IS HOMOSEXUALITY A SIN?

By Kelly Walker, M.S.

*Make it your goal to live a quiet life, minding your own business...
Then people who are not Christians will respect the way you live..."*
– Paul the Apostle

June is so-called “Pride Month,” and this year, there is a palpable and aggressive pressure to conform to an agenda. More and more corporations are virtue signaling in deference to the LGBTQ+ mob, and now the transgender pushers. Parades featuring nudity, partial nudity, and “kinky” acts are on display in front of children. Disturbingly, some parents even insist that their kids should experience this behavior. Schools are funding and promoting drag shows, some of which have been tied to criminal acts of pedophilia and sexual abuse.

What is happening to our country? Is the fabric of our society tearing apart? Do these displays represent the “gay community,” or are do they represent a deviant minority?

So many questions...

Perhaps there is no topic more controversial than same-sex relationships—and right now, conflict over the issue is intense. I am not here to enter the debate, but rather to provide perspective and a basis for civility.

One camp passionately promotes homosexuality, not only claiming that there’s nothing morally wrong with it, but that people who oppose it are hate-mongering bigots. In recent times, there has been a push against “hetero-normative” values, as if heterosexual relationships are somehow oppressive.

Another camp staunchly asserts that homosexuality is a perversion and condemns the act (and sometimes the people) on biblical or moral grounds. Some people campaign against homosexuality as if it were a disease that their own children might contract or an aberrant lifestyle their children could be recruited into.

Unfortunately, since I first drafted *Guidebook for a Son* around 2007, sexual “grooming” and pedophilia have come out of the shadows, and there is a push toward societal acceptance. These sick practices are 100% evil, and merit zero tolerance. Pedophilia must be rejected by society, and perpetrators criminally prosecuted.

Many in the “homosexual community” rightly condemn and disavow

these practices. So let’s be clear that this discussion has no room for pedophilia, grooming, or even multiple-partner promiscuity. For our purposes here, “homosexuality” will apply to consenting adults with one partner.

Defining morality is a tricky thing, colored by personal opinions. Who is right and who is wrong in this debate? My thoughts may surprise you; hopefully, they will make you think.

Let’s start with the opposition. Is it correct to say that homosexuals cannot have a personal relationship with God?

It’s not that simple and heartless a formula. In the Christian ethic, homosexuality is viewed as something God never intended and does not condone; heterosexual relations outside of marriage or marriage to close relatives are also not sanctioned, so same-sex relationships are not necessarily singled out.

Recently, I responded to an Instagram response to a post put out by an influential conservative Christian:

@RealGinnyRobinson posted: Reminder: Pride’s a sin. Homosexuality’s a sin.

@Maria___ responded: I respect your opinion, but as a young LGBTQ+ person I find it quite sad that you post such things when you are a pretty influential person.

@RealGinnyRobinson rejoined: I love people, despite their sin (because I sin, too). The difference is I’m not going to take pride in my sin, or encourage others to sin. I respect your opinion, as well. My sins are numerous, and I’m certainly no better than you (or anyone else). But I cannot say that homosexuality isn’t a sin; I can’t lie to you or my audience.

This is where I joined the conversation:

@RealFreedomalk: Truth isn’t always what we may want it to be. On some level, my human nature wants me to sleep with every attractive woman whocatches my eye. But I’m happily married and made a commitment to one woman. For life. In Old Testament times, polygamy was rampant. Some of the Bible’s most iconic heroes had





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multiple wives. God focused on their better qualities, but He certainly did not condone their “sexual preferences.” To the follower of Christ, sex is sacred and special and meant to bond male and female into One Spirit that is more than either could be on their own. That’s a beautiful thing. The belief that anything outside this ideal misses the mark of the best potential for human beings is not hateful; it is deeply meaningful. We don’t judge others for their choices or understanding. But it would be dishonest to say, for example, that King David’s polygamy was a great thing and just his “preference.” I’m attracted to women and might act just like David if I didn’t know better. Claiming “I was “born that way” misses the point of existence, which is to move beyond lowly human nature and be formed into God’s image. That is why the Word speaks of being “born again.” The Greek word for “sin” in the New Testament is “hamartia”; it means to “miss the mark,” like an archer who doesn’t quite hit the bull’s-eye. Sometimes we have our sights set on things that are off target and we need to evaluate our impulses and our choices.

If the opposite of love is hate, then the opposite of sex is sex misapplied.

The upshot is that the Judeo-Christian scriptures lay down standards for sexual relationships, which are considered sacred and holy—in other words, sex is portrayed as very special, not to be abused or trivialized.

And this is not exclusively a Judeo-Christian value.

James Kaywaykla expressed in *Recollections of a Warm Springs Apache*, “The love between man and woman is to the Apaches a sacred thing. Never do they make obscene jokes about sex, and the fact that White Eyes consider conception and birth a matter of levity is something they cannot understand. It is, to them, on the level of taking the name of God in vain. I am very proud that in our language is no profanity. For the privilege of sharing in the creation of new life, we give thanks to the Creator of life.”

On the other side of the coin, Christians are neither to coerce others into their beliefs nor to become the judge of other peoples’ lives; the Bible is as clear on this as it is on any other moral issue.

So, I would say to anyone, before you judge another person, you must assess our own life. Are you perfect? Do you never lie, never steal; never look at a man or woman with desire? Do you give your life to help the poor? Do you love your enemies as much as you love yourself? Are you honest, even when telling the truth will hurt you? Do you keep your promises, even when they end up being more difficult to keep than you thought?

Until you can say “yes” to all of these things, you have a huge chunk of timber in your eye that prevents you from removing objects from the eyes of others around you. It’s not your job to do so anyway. It is God’s—and God gives us all the free moral agency to make decisions in our own lives—whether or not they are according to His will, intent or even commands.

You cannot know what stage other people in life may be in at this moment, nor how they need to grow and develop. You don’t know what they’ve been through that has led them to make the decisions they have made, or what causes them to behave in certain ways. You have more than enough to deal with in your own life without taking on someone else’s life decisions!

You cannot know if person is turning to homosexuality simply to gratify the flesh, if they are looking for love that went unfulfilled in

childhood or if there is another reason. There is a difference between want and need—between looking for new twists on lust and searching for a needed and deserved love. While homosexuality may not be the ideal, it is a reality and one often based on a need to find wholeness.

The One after whom Christianity was named showed us how we should act toward people whose sexual decisions we do not agree with. The story goes like this: A group of “religious” people dragged a woman before Him, demanding that she be stoned for adultery. (Stoning involves pelting a person with large stones until they die a painful death. Neither adultery nor murdering someone by bombarding them with rocks sounds more “righteous” than homosexuality. Unfaithfulness to sacred promises and murder hurt other people more than what others do in their privacy of their own homes.)

When confronted by this woman’s sexual choices, Jesus said, “It’s about time someone did something about this! That woman has been sleeping with men all over town. It’s indecent. We need to rid our society of this perversity so that it won’t influence our children. While we’re at it, let’s go tear down that brothel she works in!”

No.

He said to the angry mob, “Let him who is sinless cast the first stone.” As he looked each member in the eye—probably knowing well that this man beat his children, that man embezzled money at work, another man had actually had relations with the accused woman he was now ready to murder—they slowly dropped their stones and left, one by one.

The Christian view is that we all earn the penalty of death because we all sin—or as the ancient Greek word for sin, hamartia, is translated, we all “miss the mark.” The statement that the person who breaks one commandment is guilty of breaking them all indicates that each and every one of us has a share in humanity’s collective missing of the mark, separating us from God.

The religious establishment of Jesus’ time missed the message and the mark; most people didn’t and still don’t really understand many of the things Jesus said.

(Now, here’s where Jesus showed His genius: He knew that the people grasping the stones believed strongly that only God is perfect, and no one in the crowd was willing to send a message that he considered himself without sin—a grave faux pas in that society, to say the least!)

Then, He turned to the woman and said, “You ought to be ashamed of yourself for living such an immoral life. God condemns your filthy lifestyle.”

No.

He said, “Go, and sin no more.” In other words, stop missing the target—shoot straight. It was simple. Make the right choices and you will have a better life. No yelling. No protest signs. No labels. No proposals for legislation. Keep in mind that He was the Son of God, who presumably had a right, if anyone did, to judge and condemn another person.

If the very Son of God, with all authority, was so mild in His treatment of someone with a real sexual issue, how much milder should we be as mere human beings who contend with our own problems and hang-ups?

Taking matters into our own hands and judging the lives of others is a double standard and a presumption that you can do God’s job. God will decide how much a person has missed the mark in life and how to teach them to shoot straighter... all in His good time.

It’s healthy to disagree in principle with someone else’s decision. It’s not healthy to think you need to fix someone else’s life. That goes for people on both sides of the issue! Let God, who knows the hearts of every one of us, guide people throughout their lives. Do not seek to be judge but rather to be a patient friend and brother, knowing that you have your own life to manage.

You may be heterosexual, but perhaps you have a few things to learn from a homosexual—we are more than what we choose to do in private. Disagree with aspects of their lifestyle, but don't reject the whole person, or the opportunity to learn from a fellow traveler. Pursue peace with all people.

You've heard it said, "Hate the sin but love the sinner," but as long as you have your own faults, you have to ask if you too want to be marked as a "sinner" like Hester Prynne in *The Scarlet Letter*. Do you want people to see you through this filter? How do you think someone else feels to be labeled a "f-g" or a "homo" or a "sinner?" How about, "Love the person and lament that we all sometimes miss the mark?" Only love can build a bridge between heterosexuals and homosexuals, as each tends to their own life before God. And, yes, followers of God should love everyone: friends, enemies, and homosexuals... because God certainly does!

It is a mistake to reduce life to generalities or see people as abstractions. People are people, not just the choices they make. The choices you make in your own life will speak loudly enough; let others make their own while you focus on setting a good example and loving even the person whose lifestyle you may disagree with. God gives everyone free moral agency.

If you are to love your enemies, you certainly have a responsibility to love those who mean you no harm, regardless of their choices in life. Live your beliefs, respect the God-given freedom others have to believe as they will, and leave all judgment to a Higher Authority.

Truth be told, men in western societies are generally afraid of healthy, non-sexual intimacy with other men. It is culturally acceptable for women friends to hold hands, embrace and refer to each other as "girlfriend," but not so for men.

When I spent a year teaching in Sri Lanka, I noticed that it was quite common and culturally acceptable for heterosexual boys and men to hold hands and put their arms around each other's shoulders as expressions of friendship. In some cultures, men greet one another with a kiss on the cheek.

Often, one extreme helps to create the opposite extreme. Men who are afraid to say "I love you" to their sons, to hug and kiss them—to balance their steel with their velvet side—raise young men who may naturally seek male affection.

If homosexuality misses the bull's-eye, a judgmental heart misses the target

As shocking as it may sound, men need love from other men. It is natural for men to love one another, to embrace one another, to feel deep affection, to share bonds of friendship. It is natural and absolutely crucial that fathers hug and hold their sons. It is unnatural and unhealthy not to do these things.

We humans are entirely too separated. We should love everyone. But, in this life, there are boundaries when it comes to sex, and this is a good thing. Sex is a very sacred thing that deeply affects and changes people. It is not for children or those lacking maturity and wholeness. Love is general, a gentle, healing background hum; sex is specific and immediately changes the participants for better or for worse. If the opposite of love is hate, then the opposite of sex is sex misapplied.

No one can refute, through theology or biology, that a male's body is functionally designed to join with the body of a woman, and that a certain part of the body's function is to eliminate waste, not to serve

as a reproductive organ. While it is natural and good for men to love other men, sexual intercourse between them is decidedly not as nature intended.

But sex, heterosexual or otherwise, cannot fill up our souls anyway. Sex is misapplied whenever we try to use it to fill up our emptiness, rather than add to our fullness.

Is it possible that people can put the "right" parts together in the wrong way and be even worse off than people who put the "wrong" parts together in the right way? Being heterosexual does not automatically make one morally superior as a person.

Two ancient cities are often held up as examples of the evils of homosexuality: Sodom and Gomorrah. (This is the source of the term, "sodomy.")

The very Person who Christians are named after said two thousand years ago that the people of these cities will have an easier time repenting (changing direction so as to hit the mark) in the afterworld than those who add burdens to the lives of others through harsh judgment and legalistic demands. This begs the question: Is a man who loves another too little better than a man who loves another too much? If homosexuality misses the bull's-eye, a judgmental heart misses the target entirely.

If a person is against homosexuality, they should be even more opposed to hate and judgment. Hate and judgment of another person are fruits of a bitter, angry spirit—that much is clear. It's possible to be "right," but still be very, very wrong.

WWJD? I'm certain He would love homosexuals as real but flawed people like the rest of us and say of those who hate them, "Father, forgive them, for they know not what they do." Yet, He would not ignore the reality that homosexuality misses the bull's-eye that is the union of male and female.

The Christian concept of the afterlife does not involve marriage or male and female, so these issues become irrelevant in time. Someday, all will be one in love. It's not that we will be missing out on sex; it is rather that we will have something unimaginably greater and more pleasurable that will unite these fragmented souls called people.

In the meantime, total union, body and soul, with one person is about all we are equipped to handle. Men and women each represent different sides of God's nature, and by the two becoming "one flesh," a man and a woman have the potential to experience the fullness of who God is. (That is why dark forces push the "non-binary" distortion and the myth of multiple genders.)

If we are to believe Judeo-Christian scripture, then achieving that complete experience of divinity is a beautiful and fulfilling aspect of sexual union. To deny the loving union of male and female as the pinnacle of sexual and spiritual fulfillment is to deny the inherent value of one or the other sex. Two voices singing complementary notes can produce a beautiful harmony that two voices singing the same note cannot attain.

Love is always good, between men, between women, between parent and child, but only in the physical and spiritual union of a man and a woman is there the potential to resonate in the harmony of the Divine.

Is homosexuality a sin? That's a question you must answer for yourself.

Updated excerpt from *Guidebook for a Son*, by Kelly Walker. Available for purchase at www.linktapgo.com/Kelly

THE ORIGIN AND OPERATION OF THE US ADMINISTRATIVE STATE

By Jeffrey A. Tucker June 11, 2022

On July 2, 1881, only four months into the first term of President James A. Garfield, an angry attorney from Illinois named Charles J. Guiteau shot Garfield in the torso at a Baltimore, Maryland, train station. Guiteau had a motive. He was furious because he believed, due to his work for the campaign, that Garfield would give him a job in the new administration. But none was forthcoming. It was revenge. Garfield died of the wounds months later.

It was a shocking thing. Congress immediately got to work figuring out how to prevent the next assassination. They had the theory that they needed to end the system of patronage in government so that way people wouldn't get mad and shoot the president. Not a very good theory but this is how politics works. The result was the Pendleton Act that created a permanent civil service. The new president, Chester Arthur signed the bill in 1883. It was done: the administrative state was born.

What Congress did not understand at the time was that they had fundamentally altered the American system of government. The Constitution nowhere provides for a permanent class of administrative overlords to whom Congress could outsource its authority. It nowhere said that there would exist a machine technically under the Executive branch that the president could not control. The Pendleton Act created a new layer of statist imposition that was no longer subject to democratic control.

It wasn't so bad at first but then came the Fed, the income tax, and the Great War. The bureaucracy expanded in scope and power. Each decade, things go worse. The Cold War entrenched the military-industrial complex, and the Great Society built a massive civilian-controlling welfare state. So on it went until today when it is not even clear that elected politicians matter much at all.

As just one example, once Donald Trump figured out that he had been tricked by Anthony Fauci, Trump considered firing him. Then came the message: he cannot. The law doesn't allow that. Trump was surely amazed to hear this. He must have wondered: How is this possible? It is very much possible. That same status pertains to millions of federal employees, between 2 and 9 million, depending on whom one wants to include as part of the administrative state.

Is Change Even Possible?

The conventional wisdom is that November will bring dramatic change to the political landscape in Washington. Two years after that, the presidency will change from one party to the next. It's becoming very apparent that this administration and the party it represents are probably toast. It's just a matter of waiting for the next election.

Thank goodness for democracy, right? The right question to ask is whether it will change anything. You are not cynical if you doubt that much will change. The problem is baked into the structure of government today, which is not like what the Constitution's framers imagined it to be.

The idea of democracy is that the people are in charge through their elected representatives. The opposite would be, for example, a vast and permanent class of administrative bureaucrats, who pay no attention at all to public opinion, elections, or elected leaders and their appointments.

Sad to say, but that is exactly the system we have in place today.

Your Real Rulers

The last two years have given us a chilling lesson in who really runs the country. It is executive-level agencies that are utterly unresponsive to anything or anyone, except perhaps the private-sector forces of power that have revolving doors back and forth. The political appointees tapped to

head agencies such as the CDC or HHS or whatever are basically irrelevant, marionettes about whom the career bureaucrats laugh if they pay any attention to them at all.

Years ago, I lived in some condominiums near the Beltway and all my neighbors were career workers for federal agencies. You name it: Transportation, Labor, Agriculture, Housing, whatever. They were lifers and they knew it. Their salaries depended on paper credentials and longevity. There was no way they could ever be fired, short of something impossibly egregious.

Naively, I early on tried to talk about issues of politics. They would stare at me with blank faces. I thought at the time that they must have had strong opinions but were somehow prevented from talking about it.

Later, I came to realize something more chilling: they didn't care in the slightest bit. Talking to them about politics was like talking to me about hockey teams in Finland. It's not a subject that affects my life. That's how it is with these people: they are utterly and completely unaffected by any political shifts. They know it. They take pride in it.

Pictures on the Wall

About the same time, for odd reasons, I found myself spending several weeks in the offices of the Department of Housing and Urban Development. I was doing research and had full access to all records, back when something like that was actually possible for a regular citizen. It was a time when the old politically appointed director of HUD was on his way out and a new one was on his way in.

I was quietly working when I heard a series of loud crashes of glass in the hallway. I stuck my head out and watched. A guy was walking along, flicking pictures of the old guy off the wall and letting them crash down to the ground. About an hour later, a guy came along with a broom and swept up the mess. An hour after that, a guy came along and hung new pictures of the new guy on the wall.

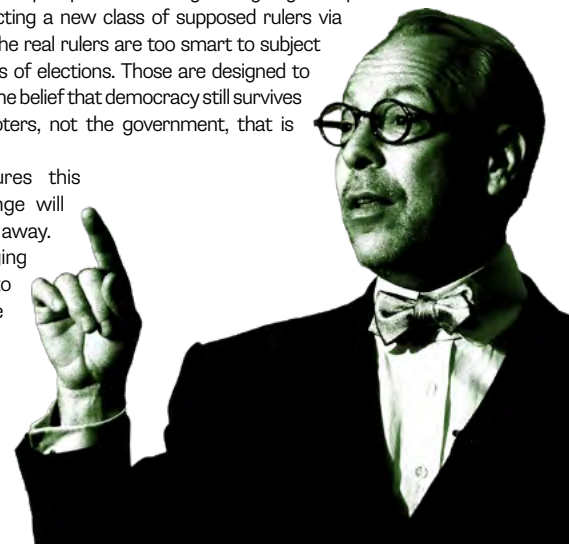
During the entire noisy ordeal, not one other employee of the agency showed the slightest curiosity about what was happening. They had seen this dozens of times and just didn't care. Looking back, it's pretty obvious that this scene sums it up. The permanent bureaucracy is completely unaffected by any of the cosmetic changes in politics.

Let's say that 2 million people occupy the permanent administrative state, excluding things like military and postal employees. The political appointments granted to the new president are about 4,000 and they come and go. Politics is mortal; the bureaucracy is immortal.

To be sure, the Republicans could do something about this problem but will they? Nearly every elected leader has something to hide. If they don't, the media can always make something up. This is how the administrative state keeps the political class in line, as we saw during the Trump years.

Let's not be naive about the prospects for change. It is going to require far more than merely electing a new class of supposed rulers via the democratic process. The real rulers are too smart to subject themselves to the business of elections. Those are designed to keep our minds busy with the belief that democracy still survives and therefore it is the voters, not the government, that is responsible for outcomes.

Until the public figures this game out, genuine change will still be a very long time away. Meanwhile, the emerging economic crisis is going to unleash the administrative state as never before.



THE PURPOSE OF THE SECOND AMENDMENT

Key Quotes from *The Federalist Papers*

The validity of the Second Amendment shouldn't even be up for debate. The Bill of Rights is a list of absolute rights predating any government. The document did not impart to us the Right to Bear Arms; that was recognized as a given. The Second Amendment paid credit to the fact that no one can prevent us from defending family, property and freedom.

It is meaningless to say that nothing in the Bill of Rights is absolute. The document is simply a non-exclusive, non-exhaustive list of absolute human rights. Striking something from the list does not nullify the underlying liberties. Even if the Second Amendment didn't exist, the Ninth Amendment would cover the Right to Bear Arms.

The only amendment ever repealed was the 18th Amendment (repealed by the 21st). Prohibition arguably violated the natural right to pursuit of happiness, but it also increased criminal activity, corruption and violence as black market operations proliferated. The prohibition on alcohol was well meaning, but it turned out to be a disaster, as would be a prohibition on firearms—it would not decrease crime, it would multiply it exponentially.

But the Right to Bear Arms isn't predicated on self-protection as much as the crucial defense of liberties and Natural Rights of People. Our Founders understood human nature and the patterns of human history. It gave them a pragmatic distrust of government as a breeding ground for tyranny.

The Second Amendment is the only self-protecting right enumerated by the Bill of Rights and, indeed, it ensures the preservation of all the others!

In *The Federalist Papers*, Thomas Jefferson, Alexander Hamilton, and James Madison laid out the intent and purpose of the new Constitution and, by extension, the Bill of Rights. These writings have been used in Supreme Court cases and carry a great deal of legal weight. Here are some of the statements you'll find in these writings.

"If the representatives of the people betray their constituents, there is then no resource left but in the exertion of that original right of self-defense which is paramount to all positive forms of government, and which against the usurpations of the national rulers, may be exerted with infinitely better prospect of success than against those of the rulers of an individual state."

-Alexander Hamilton, Federalist No. 28

"If circumstances should at any time oblige the government to form an army of any magnitude that army can never be formidable to the liberties of the people while there is a large body of citizens, little, if at all, inferior to them in discipline and the use of arms, who stand ready to defend their own rights and those of their fellow-citizens. This appears to me the only substitute that can be devised for a standing army, and the best possible security against it, if it should exist."

"If standing armies are dangerous to liberty, an efficacious power over the militia, in the body to whose care the protection of the State is committed, ought as far as possible to take away the inducement and the pretext to such unfriendly institutions. If the federal government can command the aid of the militia in those emergencies

which call for the military arm in support of the civil magistrate, it can the better dispense with the employment of a different kind of force. If it cannot avail itself of the former, it will be obliged to recur to the latter. To render an army unnecessary will be a more certain method of preventing its existence than a thousand prohibitions upon paper.

Little more can reasonably be aimed at with respect to the people at large than to have them properly armed and equipped; and in order to see that this be not neglected, it will be necessary to assemble them once or twice in the course of a year."

-Alexander Hamilton, Federalist No. 29





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