

(from 2 to 4 percent of the total number of cases) resulted entirely from statistical jugglery. Prior to July 1986, Haitian AIDS patients were listed in a separate category, comprising 2 percent of the total. In that month, the Centers for Disease Control "arbitrarily placed [Haitians] into the heterosexual category," leaving the impression that the number of heterosexual cases had doubled. Fumento concludes that many of the statistics on heterosexual AIDS are similarly distorted.

Fumento claims that the threat to heterosexuals is a "myth." Yet, the misinterpreted statistics continue to be used, because certain groups have a vested interest in what George Will calls a "democratized" plague. In short, whether Fumento is correct about the statistics or not, it is obvious that homosexual lobbyists have used them for their own political purposes. Fumento writes:

... one San Francisco health official I spoke to, while admitting that AIDS is not now a substantial threat to heterosexuals in that city and will not become one in the foreseeable future, defended the practice of suggesting that heterosexuals were at risk because it made them "socially conscious" of the problems of homosexuals.

In other words, the very thing that should delegitimize homosexuality -- a gay plague -- is used to entrench homosexuality even more firmly in the cultural mainstream.

Equally serious is the threat that toleration of homosexuality poses to the survival of Western social norms. First, homosexuality is a direct and often self-conscious assault on the family, which is a central institution of any stable society. Second, as John Jefferson Davis notes, "The studies of [anthropologist] J. D. Unwin showed that a society's economic, military, and artistic vitality was closely connected with maintenance of heterosexual, monogamous marriage as a societal norm." Third, homosexual activists are intent on breaking down the last remnants of common decency, arguing even for social acceptance of homosexual relations between men and young boys. Finally, and most importantly, these social effects of homosexuality are symptoms of a culture that has come under the judgment of God.

Conclusion

A homosexual culture is opposed at every point to Christianity. It must therefore be combatted with every available weapon. This is not a call to pogroms against homosexuals; it is a call to lawful action on several fronts.

First, legally and politically, Christians must work to retain whatever restrictions on sodomy there are, or to restore whatever sanctions have been removed. The con-

stitutionality of Georgia's anti-sodomy law was upheld last year by the U.S. Supreme Court. This is an open door for Christians to work for anti-sodomy laws all across the country. If we neglect this opportunity, we may find our religious liberties in jeopardy. In some European countries where homosexual rights have been legalized, it has become virtually illegal to say publicly that homosexuality is sinful.

Second, we must protest media tolerance or outright support of homosexual rights. Legal restraints on homosexuality are important and necessary, but they are not sufficient. It is equally important that the "stigma" of homosexuality be maintained apart from any civil laws, and the media are key instruments in shaping public attitudes toward homosexuality. In general, the entertainment industry and media have spearheaded an effort to break down negative attitudes toward homosexuals. Television programs that feature homosexual characters must be approved by homosexual groups whose job it is to ensure that homosexuality is presented in the best possible light. As Professor Wilson remarks about the AIDS death of actor Rock Hudson, "a society that was operating with normal, healthy mechanisms of self-preservation would have extruded such a person from its midst long before. In a decent society Hudson would not have been tolerated, much less lionized."

Finally, and most importantly, the church must use its teaching and discipline to enforce the biblical view of sodomy among Christians. In nearly every mainline Protestant denomination and in the Catholic church, there has been mounting pressure for tolerating openly homosexual clergy and laymen. At a "biblical feminism" workshop at ostensibly evangelical Fuller Theological Seminary, one speaker suggested that science was showing that "homosexual behavior is neither sickness nor sin." (The question of how science can determine the sinfulness of any behavior was, unfortunately, left unanswered!) Greg Bahnsen presents a more biblical perspective when he writes that the church has a double responsibility to the homosexual:

(1) to proclaim God's just judgment on homosexual perversion, excluding the impenitent from the congregation; and (2) to announce the gospel as the power of God unto salvation, so that as repentant believers homosexuals may become fellow-members in the body of Christ. To this may be added a third obligation, to support and encourage them in a transformed lifestyle.

Unless the church takes up this responsibility, the West will continue its suicidal descent into barbarism.