

Morality Forum Update

Standing up for family values in society

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The Urgent need for Repentance and Reflection in relation to the Coronavirus Pandemic - By John O'Neill

Since the advent of the sexual revolution and the permissive society in the 1960's, which was the initiative of Roy Jenkins the former UK Labour Home Secretary Et al., our nation has suffered a ten-fold increase in crimes and enormous increases in social problems: Record levels of divorces, STD's, teenage pregnancies, abortions, drug and alcohol problems, suicides, single parents, and child abuse victims etc. Before World War Two moral values were signalled, not only by leaders in their personal behaviour, but by many laws and social policies which reflected a Christian view of what was right and proper. This was because the people framing those policies actually held those views and could safely assume that others did too. After the war, all this changed rapidly. An intellectual culture arose, particularly in the social sciences and assorted professions, which quite explicitly abandoned Christian values. It also declared that holding any values at all – and, thereby, the making of moral judgments – was no business of theirs or the state's. This culture came to hold considerable power by dominating advisory bodies: The Law Commission, established in 1965, being a classic example. It was this which destroyed censorship and gave us abortion and divorce on demand. It abolished discipline in schools, gave free contraceptives to unmarried and under-age youngsters and inflicted amoral sex education on innocent young children. A study of 88 civilisations in the 1940's by Professor J. D. Unwin from Cambridge University showed the following: Whenever there was widespread promiscuity, infidelity, pre-marital sex and same-sex relationships the whole civilisation was wiped out within 3 generations – with no exceptions! Pompeii, Sodom and Gomorrah and the Roman Empire were all destroyed because of immorality. **Ephesians 5:3 “Let there be no sexual immorality, impurity, or greed among you. Such sins have no place among God's people.” Galatians 6:7 “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.”** There are more than 100 Bible verses regarding

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GENERAL IMPORTANT NEWS

British rabbis “bravely” defy government directive to teach LGBT in Jewish schools - SPUC 24 February 2020

Defiant rabbis representing Orthodox Jewish communities in Britain have issued a statement refusing to teach LGBT-related issues in its member schools. Representing Charedi education in the UK, the rabbinate stated that their schools would “not describe to pupils lifestyles prohibited by the Torah”. Chinuch UK, set up two years ago to protect its schools and pupils from Ofsted, said it was responding to recent communications to Charedi schools from the Department for Education regarding the introduction of lessons in LGBT awareness. If asked by Ofsted inspectors about the implementation of a new curriculum that teaches about LGBT groups, the schools have been advised to “state clearly and respectfully that they do not cover these subjects”. Moreover, the rabbis will instruct their schools to “ensure that inspectors do not speak to pupils about these matters at all”. Although Charedi schools would “demonstrate that pupils are taught to act respectfully to all people regardless of difference”, the statement said that the attempt to force LGBT lessons on pupils would not be in keeping with “parental wishes” and Jewish “religious values”. Signed by nine senior Rabbanim, the public statement is part of the ongoing battle to protect religious and parental freedoms in British schools. **“Forcing Religious Groups To Compromise Their Cherished Beliefs” John Smeaton, SPUC Chief Executive said:** “It is a positive sign that at least one religious community is showing some backbone in the defence of its religious principles. Other religious leaders should take note and bravely oppose the attempts by the state to corrupt children and to disregard the wishes of parents who want to protect their children from false teachings about human sexuality as well as to defend them from abortion and contraception.” **The Ongoing Battle To Protect Religious And Parental Freedoms In Schools:** It is now mandatory that

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immorality. History shows conclusively: that immorality corrupts individuals and destroys societies! Examples of the sexual revolution include pornography being allowed to become mainstream, having a devastating impact on marriages and people becoming addicted to it, including numerous young people. Lap dancing clubs in all our towns and cities. Ever increasing levels of sex, violence and bad language in the media. There are 39 Bible verses which condemn the use of foul and obscene language. Sexual relationships are often portrayed by the media as being like a recreational sport, and we are bombarded daily by the images and messages that are imbued with sexual connotations from the electronic and print media, and from advertisers. It is very irresponsible. The media regulator, Ofcom, are a waste of time with their "lite touch" criteria. Children are being sexualised in some schools through amoral sex education lessons. That is a national scandal of the highest dimension. Father Moon (R.I.P.) the founder of the Universal Peace Federation in 2005, stated: "Today, we are reaping the consequences: immorality is rampant. Teenagers in particular are the victims of widespread sexual degradation. Modern society in the advanced nations is little different from Sodom and Gomorrah in biblical times. God abhors immoral behaviour. We must fear the wrath of God. His punishment is imminent." Anne Graham, Billy Graham's daughter, on USA National TV was asked a question about terrorist attacks and school shootings etc., and, "How could God let something like this happen?" Anne replied: "I believe that God is deeply saddened by this, just as we are, but for years we've been telling God to get out of our schools, to get out of our government and to get out of our lives. And, being the gentleman that He is, I believe that he has calmly backed out. How can we expect God to give us His blessing and His protection if we demand that He leave us alone?"

When did football violence amongst the fans and obscene singing and chanting start at football matches? It was after the dismantling of our religious ethos in the 1960's. Before that time fans from both teams could stand together on the terraces without any problems. 98% of abortions in UK are for convenience reasons. There are horrific health issues associated with the after-effects of convenience abortions. Defenceless unborn babies torn apart, limb by limb, causing excruciating pain. Nations which allow such atrocities cannot be called civilised.

Freedom of religion and conscience is enshrined within the UN Declaration of Human Rights, and also similar EU and UK laws. Denying parents, the right to know what is best for their children in relation to the LGBT controversy in schools, and from Relationships and Sexuality Education in schools, is totalitarian and totally unacceptable. There are horrendous health issues associated with LGBT lifestyles: *The Health Hazards of Homosexuality* <https://www.amazon.co.uk>. Studies by Academics show that same-sex parenting has negative consequences for the best interests of children. In the UK separate studies by Dr. Lisa Nolland and Patricia Morgan. In the USA by Dr. Louise Marks. All the main religions classify homosexual relationships as being sinful. Our Criminal Justice system is totally broken. The softly, softly approach has been a total disaster. Woolly headed judges and politicians who live in a parallel universe, concerning unbelievably lenient sentences given for very serious crimes. Such so-called sentences only exacerbate the suffering of the bereaved families. The death penalty should be restored for heinous crimes. There is also a push to legalise assisted suicide.

By the time they are 16 years old 50% of the young people in our nation will see their parents divorced. In the UK we have the most liberal divorce laws in the world. Divorce has a devastating impact on the adults involved, but especially on the children. Of course, divorce should be allowed if violence or adultery is involved. However, the Bible teaches that otherwise, divorce is not allowed. That is why people make vows: "For better or for worse, till death do us part." The horrendous increases in divorces is also because of the dismantling of the Christian religious ethos which protected our nation from such harmful scenarios. **The lessons of history: Rapid decline is inevitable when any nation turns away from God-centred moral and spiritual laws and commandments which our Creator gives to us for our well-being and protection, so that we can develop and have happy and prosperous lives. Those laws and commandments have stood the test of time and we ignore them at our peril!** Almighty God is a loving parent. He allows suffering to afflict his children, as shown by various examples in the Bible, but only as a last resort. It is a "WAKE UP" call. God cannot force mankind to live righteously because he has given to us free will. If he programmes us, then we are like machines and robots. Any normal parent suffers when their child is suffering. How much more this will be in the case for our Heavenly Parent who is a being of perfect love.

The bottom line is that we urgently need a religious ethos to be again prevalent in our nation. When that was the case back in the 1950's crime rates and social problems were very low. Also, it was the norm to have good manners, to dress modestly, to be kind and to respect other people of all ages. The religious ethos permeated into all areas of the society, and, especially, the governments. Our laws, institutions, culture, values and customs have been based on our Judeo-Christian heritage. The great civilisations throughout history prospered because of their spiritual and moral foundations. The "me first" yob culture has arisen also because of the permissive society and the sexual revolution: "I want what I want, and I want it now...!"

Different kinds of relationships have been classified as being equal, by successive governments. Academic evidence clearly shows that the best way for children to be raised is by a father and a mother. Almighty God's blueprint for an ideal world is described in the three blessings in Genesis in the Bible: "Be fruitful, multiply and take dominion." "Fruitful" means to become one in heart, mind, and spirit with Almighty God's true love. The formula for doing this is to live for the sake of others. "Multiply" means that a man and woman, mature in God's unconditional love would be blessed together in marriage and produce children of goodness; also, living for the sake of each other, as well as for the sake of others. "Dominion" means taking care of the creation with God's love and to develop their own creativity in various ways.

Our nation **urgently needs repentance** for allowing Almighty God to be taken out of the centre of our nation. This difficult time we are experiencing is also an important time for deep internal reflection and prayer. **1 John 1:9 "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."** We need to see the secular, humanistic ideology which is at the centre of government policies and legislation is changed to a Christian ethos as we are still, fundamentally a Christian nation. 80% of what all the religions believe is the same, so those Christian values will be inline with what the other major religions believe. Successive UK governments over the past recent decades, helped by the media, have been able to give the general impression that

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secondary schools, including faith schools, teach the new subject of Relationships and Sex Education (RSE). Although parents may request that their children not take part, the headteacher makes the final decision unless the child has reached the age of fifteen in which case the pupil makes the final decision. There is “no specific requirement” that primary schools “cover LGBT content”. While the Catholic Education Service has said that the government’s new policy was “compatible with the Catholic model curriculum”, Jewish schools and rabbis are resisting the government legislation. Chinuch UK believed that it had reached an accommodation with Ofsted that would not see their member schools seriously penalised for failing to comply with LGBT requirements due to come into force in September. It was also thought that primary schools would be exempt from the new requirements. However, after recent communications with Jewish schools, Chinuch UK clearly believes that any failure to comply with recent statutory guidance, released in 2019, is likely to result in an Ofsted rating of “inadequate”

Legalising Assisted Suicide Would Save NHS Money And Provide Organs, Academics Claim - SPUC 13 March 2020

In a ‘chilling’ new report, academics have argued how killing patients through assisted suicide in the United Kingdom would save the NHS money and provide organs for transplantation. Dr Gordon Macdonald, Chief Executive of Care not Killing said that this report “exposes the real agenda” of assisted suicide. The report, *Counting The Cost Of Assisted Dying*, was produced by ethicist David Shaw, who is based in Glasgow and health economist Alec Morton. The report, published in the journal of *Clinical Ethics*, described how the financial savings that assisted suicide would allow is “the elephant in the room.” The report states: “The resources consumed by patients who are denied assisted dying could instead be used to provide additional (positive) quality-adjusted life years for patients elsewhere in the healthcare system who wish to continue living and to improve their quality of life. The third argument is that organ donation may be an additional potential source of quality-adjusted life years in this context.” Dr Macdonald of Care Not Killing said: “This is a truly chilling report that demonstrates the dangers of legalising assisted suicide and euthanasia. It exposes the real agenda that while the authors may not believe money is a motivation for assisted suicide there are some people who do.” Dr Macdonald continued: “The treatment of patients should be determined by doctors and other clinical staff in order to promote healing or provide palliative care and not by the bean-counters and their spreadsheets, because if we do, the terminally ill, disabled people and those with chronic conditions will feel pressure to end their lives. This is exactly what we see in the US states of Oregon and Washington, where a majority of those ending their lives cite fear of being a burden on their families and finances. “We have also seen cancer patients denied life-saving and life-extending treatments due to their cost but offered the drugs to end their lives. **Is this really what we want for our NHS?** A system where some patients are discriminated against because of their age, disability, or because they cannot afford expensive treatments and private health care.” **Harvesting Organs From The Euthanised:** Earlier this year, SPUC reported on how doctors in Canada were exposed to have been harvesting organs from the recent-

ly euthanised in order to satisfy the demand for donations. During the first 11 months of 2019, euthanised patients in Ontario accounted for 18 organ and 95 tissue donors. This was a nota-

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traditional Godly, moral and family values are no longer relevant. This secular, humanistic ideology should have been strongly challenged by religious people from all the various religions, and, in particular by the national level religious leaders. Unfortunately, overall, there has been a deafening silence from the national level religious leaders regarding challenging the evils in our nation. Sadly, most of these leaders are compromised in their beliefs, because of their support for some aspects of the LGBT agenda. The lack of relevant leadership by the national level religious leaders has sent out wrong, negative messages, and the reality is that only very small numbers of religious people have tried to be active in challenging the various evils in our nation. The main responsibility for challenging the evils afflicting our nation has come from the various moral groups, who have done sterling work in standing at the forefront in the battle concerning traditional moral, family and spiritual values, with relatively small numbers of people.

I have heard recently, individually, some sincere religious people giving a stark warning that if we do not accept that this pandemic is a warning from Almighty God, that the next such crisis will be much worse. Poignant words indeed, worthy of our attention. When the pandemic is over, if we just revert back to carrying on as previously, concerning the secular, humanistic, Marxist cultural, anti/Godly agenda then we cannot be surprised if a further “WAKE UP” call will happen. We need each religious person in our nation to feel a deep sense of urgency concerning defending traditional moral, family and spiritual values. Imagine, if when some moral/family issue arises in our nation that MP’s, instead of receiving small numbers of emails and letters, received thousands of such correspondence. Such responses would clearly have a significant impact on government decision making. Our religions teach us to live for the sake of others. That is why it is vital that religious people should be at the forefront to act as the conscience of each nation - Ezekiel 3:18 Ephesians 5:11 .Martin Luther King Junior: “The church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state. It must be the guide and the critic of the state, and never its tool. If the church does not recapture its prophetic zeal, it will become an irrelevant social club without moral or spiritual authority.” Let us pray for religious unity at this critical time, to give God more power to work, and especially that national level religious leaders will come to the forefront who will speak out and set the example of acting as the conscience of our nation. With common sense, and true universal shared Godly values at the heart of our government, Almighty God will then be able to bless and guide our nation again, and devastating viruses such as Covid-19 will no longer be free to afflict us.

2 Chronicles 7:13-14 “When I shut up the heavens so that there is no rain, or command locusts to devour the land or send a plague among my people, If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land.”

Morality Forum Action

On February 22nd, together with other members of the Harrow branch of SPUC John O'Neill delivered abortion information leaflets door-to-door in the Kenton and Rayners Lane areas of NW London.

Postcards from SPUC concerning the decriminalisation of abortion in England and Wales have been widely distributed. The signed postcards will be delivered to the Prime Minister.

John O'Neill was one of the speakers at a Prayer Summit event held at Dominion Faith Chapel Int. East Ham, on December 7th. John highlighted how the Bible makes it very clear that religious people must speak out to defend moral and spiritual values in our nations. John also mentioned about the devastating impact the sexual revolution and the permissive society has had upon our nation, and he received some very positive feedback about what he had said. John also continues to speak at different churches about the offensive government proposals concerning sex and relationships education in schools. Items from SPUC are distributed including the latest SPUC *Safe at School Bulletins*.

On February 3rd, On the top deck of a bus in the Southall area of NW London, John O'Neill asked a man who was using foul language at the back of the bus while using his mobile phone if he would cease from doing that. The man apologised and stopped using the foul language. One man turned around in his seat to thank John for his intervention.

Information fact sheets which contain the results of studies, surveys, etc., concerning key moral/family issues continue to be sent to media people etc., in defence of moral and family values.

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ble 14 percent increase over 2018 and a 109 percent increase over 2017. Dr Macdonald concluded: "This report highlights the dangers of legalising euthanasia. Very quickly the argument moves from that of personal autonomy to doctors and nurses making value judgements about the quality of other people's lives whilst coming under pressure to save money and tackle so called 'bed blocking' in health services."

KNIFE CRIME EPIDEMIC - 123 CRIMES A DAY - ALMOST 45,000 IN TOTAL FOR 2019

Florence Eshalomi MP has warned Londoners not to become "desensitised" to knife crime, after she felt "scared" after coming across a teenager bleeding from knife wounds to his leg and "sad" as others walked past. Thankfully, the victim survived. Figures show that almost half of those charged with knife killings during the past three years had previous convictions. Of more than 5,100 offenders in the past year with at least one previous conviction for carrying a knife, 1,800 – or 35% received a non-custodial sentence. Barnado's Chief Executive Javed Khan stated that it was "unacceptable that the knife crime crisis continues to destroy so many young lives." Alison Cope lost her son Joshua Ribera to a knife attack and has dedicated her life to combating knife crime. Alison stated: "The Home Office says if you get caught twice you could be sent to jail for up to four years. But young people know the chances are that won't happen. Right now, there is no deterrent for someone carrying a weapon often until they get a life sentence

for murder. These statistics are horrendous, knife crime figures are becoming more shocking every year. As a society we are failing young people and these statistics prove that." The reality is that our criminal justice system is broken, as is borne out by the statistics which show previous knife offenders receiving non-custodial sentences for further knife offences. A Kentish Town father who lost one of his sons to knife crime stated: "The people who commit these crimes simply don't understand the devastation they cause." A mother in Forest Gate who also lost her son to knife crime stated: "In my country they would be facing the death penalty." Our politicians and judges need to come out of their ivory towers and realise that much stronger sentences and deterrents are needed to stop the knife crime epidemic. In the 1950's criminals did not carry guns because they knew that they would face the death penalty if they killed a policeman. If the death penalty was restored for heinous crimes, which the knife epidemic crimes are - taking the lives of young men with their whole lives in front of them – it would be a huge deterrent in helping to stop these atrocities. A UK YouGov poll in 2011 showed that 51% of the people polled wanted the death penalty restored, 60% for the killing of a child or a policeman. To get to the real root of the knife crime epidemic problem, we urgently need a religious ethos to be prevalent again in our nation, as was the case back in the 1950's. In those days, divorces and teenage pregnancies were rare. Our young people grew up in those days in a Christian culture which gave them the norms and values which were conducive to living in a righteous and moral way. Respect and concern for others was the norm in those days. The most important point concerning our young people is for family stability. The God-centred nuclear family is the key to peace and stability in our troubled world. Becoming beings of true love through living for the sake of each other in the family; living for the sake of others in the society, nation and world. Purity before marriage and fidelity in marriage are vital components in relation to family and societal stability. Instead of legislating concerning liberal, humanistic, harmful polices such as the redefining of marriage and quickie divorce etc., our government should be initiating positive programmes such as character education in our schools and highlighting the importance of traditional family ethics and absolute family values. Let us all pray that our Government will have the wisdom and the courage to implement such policies, then our young people can have genuine hope for their futures, and knife crimes will become a thing of the past.

Letters and Emails Received

Dear John, Thank you very much for your message. We certainly agree that repentance - from believers and then from the nation - is essential and this is something Andrea has urged through her recent video and something we mention in our coronavirus prayer guide. I do hope the MPs you have written to take on board what you have sent. God bless. Libby Powell, Christian Concern.

John, Many thanks for this email of encouragement. Be assured of our continued voice for the issues that matter. God bless. Carla [Lockhart MP]

Dear Mr O'Neill, Thanks for your email regarding the health crisis which has hit our nation at this time. I agree with you that those who wave their fist at God and his laws cannot do so with impunity. It says a lot about the state of our country and our government that at a time when we are spending billions to

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TRUE FAMILY VALUES MINISTRY

The Nobility of Three Generations

A. The governing authority of true love.

1. The nobility of grandparents

- Grandparents represent God, who is eldest of all. God is the first ancestor of humankind. God was the Father of Adam and Eve, and the Grandfather to Adam and Eve's children. God longed to love His grandchildren, but He could not because of the Fall.
- God, Adam and Eve, and Adam and Eve's children were to have been the original three generations of Grandparents, parents and children. Just as grandparents like to see photos of their childhood, God wants to recover His "childhood days." Old people remember the experience of being children through playing with their grandchildren, as their literal memories have faded. God is the same.
- When grandparents love their grandchildren, as God desired to love Adam and Eve's children, the grandchildren feel God's love. Thus grandchildren multiply God's love horizontally.
- Finally the grandparents return to God when they go to the spirit world. Through their love for their grandparents, children gain a personal connection with the spirit world.
- Grandparents are to be honoured for their accomplishments, which are the foundation upon which we stand.
- Grandparents' authority
 - They have the wisdom of tradition and experience.
 - They are the treasure-store of traditions and wisdom.
 - They can guide both the parents and the grandchildren.
 - They receive gratitude for the foundation they laid.
 - They grant joy and blessings to their grandchildren, in whose lives they play a crucial role.
- We become complete as grandparents, when we love our grandchildren.
- Grandparents are never to be spurned or sent away to old-age homes. Grandparents isolated in this way are deeply sad that they cannot love their grandchildren.
- Grandparents can fulfil many roles in the home where they can find value and be appreciated; e.g. assisting around the house and yard, advice in business, connections with the networks of older men and women, maternity advice and child care, etc.

2. The nobility of parents.

- Even a hovel can be a palace if God's love is there.
- The palaces of secular rulers are whitewashed tombs if love is absent.
- Parents' authority.
 - It is derived from their sacrificial love.
 - Filial children naturally respect them.
 - Their authority expands as they serve and help support the larger society, earning respect from everyone around them.
 - Likewise, their authority in the family grows by virtue

of the respect that they receive in the larger community.

- Contrast the leader who just gives orders with the leader whose genuine commitment and sacrifice instils respect and awe.

We demonstrate our kingship by becoming:

True teachers

Give people a vision and teaching to help them in constructing an ideal society. Ronald Reagan offered a vision; George Bush did not.

Don't hoard wisdom; you cannot do it all alone; but give others the means to be successful. "If you give a man a fish, you will feed him for one day; if you teach him to fish, you will feed him for a lifetime."

True parents

Showing fairness in concern for others.

Actions which spring from selfless love.

Caring for all people even more than one's own children.

True owners

The challenge to be righteous in our use of wealth and property has defeated many leaders; its easier to be righteous when poor or oppressed.

Likewise we must be righteous in our use of power, to reverse the adage that "power corrupts, and absolute power corrupts absolutely."

True ownership is based upon true love, which means investment into the property, or investment of the possession for the sake of others.

- We have to work at changing our lifestyle to be worthy of the title of royalty.
- We have to overcome our bad habits and small-minded attitudes.
- We should derive true pride from virtue and a godly lifestyle.
- We should be open-hearted in sharing God's love with others.
- The title of royalty is conferred upon us by others. It is conferred by God, who justifies us (spiritual kingship). It is conferred by our relatives and neighbours, who come to respect us and give us the stature of a leader because we serve them.
- This means we become spiritual teachers.
- We become the exemplary members of our clan.
- We become providers and helpers of those in need.
- We become natural leaders of the community.

2. The nobility of children.

- Children represent the future.
- They should grow receiving the love of both parents and grandparents. How they grow up reflects upon the parents and is a measure of their success or failure as parents. There is an African proverb which states, "Children are the clothes of a man."
- Children's authority.
 - They gain authority through the love they naturally coax from their parents and grandparents.
 - Their receptivity is their authority to receive proper education.

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

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save people from dying from this virus I am inundated with letters from constituents calling for the killing of babies by abortion to be made easier because doctors are tied up with the coronavirus crisis. It says even more for this morally bankrupt government that it has changed the law to facilitate this demand. We can only be thankful that we have a merciful God otherwise I don't know what would have happened to our country. You are right we all need to repent and ask for forgiveness for the terrible way we have turned our backs on our creator. We are in dark times when we must take seriously Christ's command to be a light in the darkness. I trust your letter to Bob will bear fruit. I trust you will feel and know God's protecting arms around you at this time. Sammy Wilson [MP]

Thank you, John, Your letter is very impressive and should reach a wider audience. Stay healthy. Many Blessings. Barbara van Pragg [Letter to MP's highlighting repentance]

Thank you for sending the petition. We have signed. LGBT is the very plague. Transgender is the end of the road. We hope that Boris Johnson, having quit the European Union, can tackle the LGBT and transgender problem in UK. Hamish and Chantal

Dear John O'Neill, Thank you for defending our innocent children. 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 .

A brilliant letter, [To Bob Blackman MP] but whether he'll read all that I don't know. We certainly need Christian MPs to work together though I think Jeffrey Donaldson and the DUP are the best organisers as they don't have party issues around what they do! Bless you. Sid [Leader of Christian Peoples Alliance]

Good evening Pastor John. To God be the glory. I am so blessed with your writing and such a powerful word of encouragement to the MPs. May the word have an impact in their life and touch them to do the right thing with the fear of the Lord in their hearts. May the Lord bless you sir, more anointing. Please keep safe and look forward to seeing you soon. I and my family and the church of God is doing great by His grace. Our prayer is that the Lord will heal our land speedily. Remain blessed and regards to your family. Kind Regards. Isaac [Pastor]

Dear Pastor John, I am very glad to read from you and especially your attached letter which addresses the burden of my heart during this time. I have heard and read a lot of prayers for the mercy of God but no actions or plans to carry out lasting repentance, therefore it has been heavy on my mind how the message of repentance could be brought to the forefront of the government and the societies that we serve, hence my gladness at the receipt of this email. I am also praying for you and all the pastors as well as the body of Christ all over the world and pleading for the mercy of the Lord at this time and His everlasting protection which is guaranteed based on His faithfulness. I look forward to seeing you soon after the plague and I know that this time will be about the revival of the church in preparation for His coming. God bless and abide with you. Regards, David [Pastor]

Seoul, Korea—The International Association of First Ladies for Peace (IAFLP) held a successful inaugural world assembly on the important and unique role that first ladies and women leaders play in peace-building. [Abridged]

The assembly, which was part of World Summit 2020, was held at the KINTEX Centre outside Seoul on February 5, 2020.

Women's Federation for World Peace (WFWP), an organization that is affiliated with UPF, hosted the assembly with Palau first lady Debbie Remengesau, with the support of UPF. In its statement of purpose, the IAFLP declared it brings together "women leaders from all national, racial and religious backgrounds and all sectors of society, together with those who have lived the responsibility of first ladies in their nations, [uniting] in solidarity to respond to today's challenges. The loving and sacrificial leadership of women working together to empower our youth for goodness, to build cohesive communities and, with men, establish models of ethical and balanced leadership to guide them has never been more critical."



Unanimously passed at the conclusion of the assembly, the IAFLP Resolution stands up for the essential character traits innate to women: "a woman's motherly nature, her empathy toward the vulnerable, her

preference to work in consensus, her natural bridge-building instinct, her commitment to peace and to defending social justice, and her consideration for the roles of nurturing and healing." IAFLP proudly takes its place beside the International Summit Council for World Peace (ISCP) and UPF's core associations, which are dedicated to creating a world that is interdependent, mutually prosperous and based on universally shared values. Mrs. Remengesau, the co-host of the inaugural session, referred to the December gathering in Palau at which the Asia Pacific First Ladies Summit was launched. "We are gathered again today to inaugurate this special session to jumpstart what would become a powerful partnership between first ladies, visionary women and prominent women leaders who share the same desires and ideals to build a future filled with peace, prosperity and stability. ... Let us be encouraged by the fact that as women, our time is now. We must look into ourselves, draw upon that value, and work together as women traditionally would, to create solutions to challenges that threaten our families, our homes and our nations." She closed her remarks with an ancient Palauan chant about coming together to share wisdom and knowledge with one another so that we can all live in harmony and create a peaceful world. Madame Ingrid Aingimea, first lady of Nauru, said, "The critical issues of our time and the thematic areas we must first of all ensure are the values

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which we hold dear at all times and practice so that goodwill, integrity and kindness and respect are extended at all times.” She spoke about the importance of accountability. “A government cannot be seen as democratic if it is not accountable to its people, and that democracy must value people over profits.” The core of her remarks had to do with mutual understanding. “In order for us to be able to peacefully advance, we must have mutual understanding as equals. ... When we look beyond power, wealth, status and influence and apply the universal values of peace and goodwill, it becomes a common cause of empowerment and prosperity for our nations.”

H.E. Sujata Koirala, former deputy prime minister and foreign minister, Nepal, praised the IAFLP, which “will be led by women in order to foster maternal instincts such as unconditional love, the willingness to sacrifice, forgiveness and sibling harmony. Mother Moon calls this the ‘Logic of Love.’” The family is the bedrock of society, she said. “When families are strong, stable and nurture children and grandchildren properly, then the society and the nation benefit.” Dr. Svjetlana Jovic of the Civil Affairs office, UN Interim Force in Lebanon (UNIFIL), who has had more than 20 years’ experience in UN peacekeeping, peacebuilding and conflict resolution, emphasized the involvement of women in the peace process. Dr. Jovic called upon the participants “to promote core values and to serve as role models to younger generations. ... Young people need someone to look up to and someone who will advocate for their interests: parents, mothers, grandparents, guardians. The more women are seen in positions of power and decision-making, the more positive, holistic and based on empathy these decisions will be.” Dr. Thomas Walsh, the chair of UPF International, mapped out the plan for collaboration between the IAFLP and UPF. Following Dr. Walsh, the next speaker was Hon. Faustina Rehurer-Marugg, minister of state, Palau, and then Dr. Sun Jin Moon, senior vice president, WFWP International, took to the stage to inspire the IAFLP delegation with her vision and call to action. Dr. Sun Jin Moon outlined many of the critical issues facing humanity, but most fundamentally, “At the deepest level, there is a crisis of the human heart and conscience. There is a crisis rooted in a failure to understand our true identity.” Dr. Moon said, “We have lost sight of the only solution to all these divisions. The solution requires that we turn our hearts and minds to God. ... It is only when we come to recognize the depth of God’s reality, and the divine dignity of each person, that we each can become a light, a compass that shows the way out of the chaos that surrounds us, our families and communities.” Mrs. Blessie Dhakal, president, WFWP Nepal, read the Resolution for the Establishment of IAFLP. In part the Resolution reads, “The loving and sacrificial leadership of women working together to empower our youth for goodness, to build cohesive communities and, with men, establish models of ethical and balanced leadership to guide them has never been more critical.” The session concluded with all 18 former and current first ladies in attendance, alongside WFWP International President Julia Moon, Dr. Sun Jin Moon and Professor Yeon Ah Moon, chair of UPF-Korea, signing the resolution of commitment to work together for peace and to address international cultural and social issues. The participants and guests expressed their pleasure with the

calibre of speakers at the World Summit and in the days following, but mostly with UPF’s interdisciplinary approach which supports the UN Sustainable Development Goals (SDGs), while recognizing women’s innate qualities and empowering women to take an active role in civil society initiatives and programs in search of solutions to the world’s most pressing problems.

The Noble Liar: How and Why the BBC Distorts the News to Promote a Liberal Agenda Robin Aitken, Biteback Publishing, 2018, pb, 288pp, £12.99, ISBN 978-1-785-90349-6

The purpose of this penetrating critique of the BBC is to examine ‘why there is such a gulf between the world as the media presents it, and the world as most ordinary people experience it’ (p.10). Robin Aitken writes out of 25 years’ experience of working for the Corporation as a reporter and journalist at all levels from local radio to the Radio 4 flagship Today programme, and sets out to explain how the BBC has become so hostile to social conservatism and become an unthinking champion of liberal values. The title of the book is derived from a concept found in Plato’s Republic, where a ‘noble lie’ is ‘a myth or an untruth, knowingly propagated by an elite, in order to promote and maintain social harmony or advance an agenda’. Aitken writes: ‘It is the contention of this book that the BBC, along with its media and establishment allies, has become the vehicle for the propagation of a series of noble lies in pursuit of a political agenda.’ (p.13) **Profoundly political:** He observes that, ‘There is no other organisation, in any sphere of national life, ... which touches so many of us so directly and as often as the BBC.’ (p.22) He describes it as ‘a profoundly political organisation’ (p.29), which enjoys the huge advantage of financial stability afforded by the licence fee. It has employed its unrivalled position to mock, marginalise and ignore the concerns of social conservatives. In so doing, it has exerted a profound influence on other British broadcasters, such that there is no national broadcaster in Britain which champions a conservative social agenda. During the 1950s, broadcasts were carefully scrutinised for any hint of impropriety, but in the 1960s, a younger generation began to push the boundaries. The BBC failed to resist the spirit of the age and ‘began to embrace a sharper, edgier type of programme’ (p.51). While BBC journalists strive to be impartial, it is inevitable that underlying convictions and presuppositions will colour the everyday editorial decisions of programme makers. It is not without significance that the Corporation’s staff are overwhelmingly drawn from a ‘meritocratic elite’ marked by ‘a set of assumptions and values that turns out identikit opinions’ (p.91). **Agent for change:** Aitken illustrates his contention that the BBC judges issues according to its own priorities and prejudices with reference to its output on a range of topics, including: abortion, euthanasia, divorce, religion, pornography, Brexit, race, immigration, transgenderism and multiculturalism. In serving as an agent for change, agitating for a new morality, the BBC has invariably depicted socially conservative arguments as callous, reactionary and dogmatic: ‘The favoured tactic of the modern-day pharisees is to disparage their opponents rather than engaging with their argument.’ (p.208) While it is rare for the BBC to get its facts wrong, it not exempt from the charge of fake news. ‘A report can be accurate and still deeply unfair, whether by selection or omission. “Fake news” is not so much about factual inaccuracy

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as about ideological bias; there are “alternative truths” depending on the standpoint of the individual.’ (p.251) On some topics, debate has been well-nigh shut down altogether: ‘The media – and the BBC in particular – has no interest in promoting [a debate on divorce and family breakdown] because it offends against all its core beliefs about how society should operate. It would offend libertarians who object to anything which can be labelled “judgmental”...and it would enrage feminists who would see it as an assault upon the sacred prerogatives of “empowered” women to do exactly as they please. For, as long as these considerations remain the guiding principles of our culture, the needs of our children will be secondary to our determination to live as we please.’ (pp.259-260) Aitken argues that feminist philosophy is so closely woven into the BBC’s view of the world that it neither encourages nor allows any serious challenge to feminist theorising. ‘No challenge is ever made to radical feminism’s central charge that women are oppressed by an oppressive patriarchy... The starting point of any BBC discussion on issues involving women is that females have been, and still are, treated unfairly by a society weighted in favour of males.’ (pp.269-270) **Hopeful note:** *The Noble Liar* is a sobering read, but ends on a hopeful note that ‘the old beliefs’ may yet ‘triumph again over the arid fictions of our current noble lie’ (p.282). The BBC, together with the rest of the mainstream media, has sought to fill an ideological vacuum with an ‘incoherent philosophy’ that runs counter to human nature and is doomed to fail (p.276). ‘The liberal hegemony,’ Aitken writes, ‘has created an unhappy society which doesn’t really know what it believes in’ and it will not last (p.282). The bullying tactics of bigoted liberals who have mastered the techniques of media shaming will not succeed in silencing the majority indefinitely: ‘Social engineering pursued in the name of dangerous and half-baked theories will, at some point, create a backlash.’ (p.191) *This article is published by permission of Family Education Trust*

Primal Screams: How the Sexual Revolution Created Identity Politics

Mary Eberstadt

Templeton Press, 2019, hb, x+179pp, US\$24.95, ISBN 978-1-59947-411-3

The precise origin of the term ‘identity politics’ is uncertain, but there is general agreement that it has been in use for at least 50 years, though it has only come to the fore in more recent times. Various defined, Douglas Murray has helpfully described the effect of identity politics in the following terms: ‘It atomizes society into different interest groups according to sex (or gender), race, sexual preference and more. It presumes that such characteristics are the main, or only, relevant attributes of their holders and that they bring with them some added bonus. For example (as the American writer Coleman Hughes has put it), the assumption that there is “a heightened moral knowledge” that comes from being black or female or gay. It is the cause of the propensity of people to start questions or statements with “Speaking as a...”.’¹ **‘The Great Scattering’:** In *Primal Screams*, Mary Eberstadt, a Senior Research Fellow at the Faith and Reason Institute in Washington DC, takes as her starting point the hypothesis that ‘the modern clamour over identity cannot be understood without grasping the massive, radical and largely unacknowledged communal disloca-

tions’ (p.9) in the West since the 1960s. The unprecedented degree of familial dispersion witnessed over the past six decades is dubbed ‘the Great Scattering’ and attributed to the sexual revolution. Dr Eberstadt argues that the de-stigmatisation of nonmarital sex and the sharp rise in behaviours that were previously rare and/or stigmatised have brought destruction on humanity. In making this assertion she stresses that she is not concerned with the choices that individuals make about how to lead their lives, but rather with the collective environmental impact of millions of such choices taken over the course of many years. As a result of the sexual revolution, increasingly people no longer define themselves and their purpose with reference to their immediate family, extended family or real-life larger communities. Radical individualism is marked by an unparalleled atomisation and estrangement from family members. Eberstadt represents the current clamour over identity as an authentic ‘scream’ for answers to questions of belonging – hence the title of the book. Her primary argument is that such unrest did not spring from nowhere, but is the product of family liquidation. **The familial dimension:** In asking what the current non-stop obsession with identity is telling us about ourselves, Dr Eberstadt is careful to emphasise that post-1960 levels of fatherlessness, divorce, shrinking families and abortion are not the only phenomena propelling identity politics, and acknowledges that real crimes and injustices have been committed against sexual, racial and other minorities. However, she maintains that: ‘The fact that racism and sexism exist does not make the crackup of the Western family any less integral to the post-1960s human story.’ (p.15) The opening chapter of *Primal Screams* offers an overview of the debate surrounding identity politics to date. Various attempts have been made to identify the root cause(s) of identity politics, but in this book Mary Eberstadt focuses on the familial dimension which has hitherto been largely overlooked by social commentators. In Chapter 2, Dr Eberstadt advances ‘A New Theory: The Great Scattering’. Prior to the middle of the twentieth century, most children and young people grew up with the general expectation that they would marry and have a family, and that their immediate and extended family would remain their primary community. However, ‘the post-1960s order of sexual consumerism has upended every one of these expectations’ (p.38). Erotic leanings and ethnic claims have now become substitute answers to the question, ‘Who am I?’ **Unnaturally detached:** As a result of the sexual revolution, more and more people in the West are living in an unnaturally detached way. There is a direct link between recreational sex and the loneliness of the elderly. Eberstadt writes: ‘Not only have divorce and cohabitation loosened the gravitational pull of family; simultaneously contraception and abortion have also shrunk the nucleus further. The result is a new generation of elderly, some of whom reach the end of their years not only without teeth and sight, but without spouse, without children and grandchildren... [substantial numbers of older people now hail from small, broken, isolated and distant families.]’ (p.55) In Chapter 3, she observes that ‘some people, deprived of recognition in the traditional ways [i.e. within the family], will regress to a state in which their demand for recognition becomes ever more insistent and childlike,’ leading to an ‘infantilised expression and vernacular’ (p.64). This ‘chronic regression to preadolescent language and behaviour’ testifies to the ‘pre-rational origins’ of identity politics (p.69). Chapter 4 focuses on the vulnerability of women as a result of the sexual revolution and the way in which identity politics amounts to a survival strategy within that context. In Chapter 5 the focus moves to the way in which ‘the Great Scattering has increased pressure to gravitate away from the traditionally masculine and feminine and instead toward a more ambiguous, androgynous

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mean' (p.82). Eberstadt argues that 'the new androgyny' which pervades Western culture is driven by the collapse of family and community. She writes of: 'a cultural incentive system that has increased the rewards for women to behave in stereotypically male ways and reduced the social approbation for those who would persist in traditional female ways – marrying, raising a family of size, devoting time and talent to what used to be called domestic arts, volunteering, and otherwise contributing to the world apart from the paid marketplace'. (pp.84-85) **'The collective human howl'**: Finally, Chapter 6 reflects on how many women have been socialised ideologically to believe that they do not need any protection at all – from a father, husband, brother, or any other male relative. Dr Eberstadt discusses the #MeToo movement and concludes that the hysteria of identity politics is nothing more or less than 'the collective human howl of our time, sent up by inescapably communal creatures trying desperately to identify their own' (p.109). As the short commentaries from Rod Dreher, Mark Lilla and Peter Thiel which form Part Two of the book indicate, not all will be convinced by Mary Eberstadt's thesis at every point. Nevertheless, there can be no question that *Primal Screams* makes an incisive contribution to a contemporary phenomenon and highlights the far-reaching and adverse impact of the sexual revolution. Note 1. Douglas Murray, *The Madness of Crowds*, Bloomsbury Continuum, 2019, p.3. *This article is published by permission of Family Education Trust*

How this Russian political prisoner predicted the moral decline of the West

Renowned Russian novelist and political prisoner Aleksandr Solzhenitsyn helped bring down the Soviet Union. He also predicted the moral decline of the West, but people didn't listen.

February 12, 2020 (LifeSiteNews) – Aleksandr Isayevich Solzhenitsyn was a renowned Russian novelist, political prisoner, historian, and philosopher. Jonathon Van Maren calls him one of the greatest authors of the 20th century. Solzhenitsyn is well-known for his work detailing his time as a political prisoner and exposing the inner workings of the Russian political machine, the Secret Police, and much more. Solzhenitsyn died in 2008, but his wisdom and experience can provide guidance to all of us as we navigate the morph-



ing of governments around the world into bodies that increasingly resemble communism. Jonathon Van Maren speaks with Joseph Pearce, a man who became quite close to Solzhenitsyn as he wrote his biography. Pearce shares his stories of Solzhenitsyn and his wisdom that may help save society. Pope St. John Paul II, Ronald Reagan, and Margaret Thatcher may have been the political giants who helped to take down communism, but Pearce argues that Solzhenitsyn was responsible for helping people all across the West and the Soviet Union understand the ethical and moral issues with communism. In his youth, Solzhenitsyn was a faithful member of the Soviet Union. That changed with his arrest for "criticizing" Stalin, quite mildly, in "private" correspondence to a friend. His arrest and being sent

to the Gulag Archipelago, a forced labour prison camp, gave him an inside look at the Soviet Union. His experiences made him one of the strongest opponents of the Soviet Union. Solzhenitsyn sees his arrest and a few other moments of suffering in his life as major points of conversion. Another big conversion experience happened during his time in the gulag when he was diagnosed with what was believed to be terminal cancer. This triggered his conversion to Russian Orthodoxy from atheism. After being released from the gulag after seven years of hard labour, Solzhenitsyn wrote *The Gulag Archipelago* and won a Nobel Peace Prize. His writings were so successful at exposing the evils of communism that they were banned in Russia and he became the target of a KGB assassination attempt. He miraculously survived being poisoned by the same toxins that the KGB used to successfully kill other dissenters and was exiled from Russia in 1974. Van Maren and Pearce explore how Solzhenitsyn's work and philosophy can be applied today. "We are actually living in tyrannical times. It is basically impossible now for someone who believes what humanity always believed about humanity to actually have a position in a secular university or college." "They will be fired," Pearce tells Van Maren. The "lip service" that society now expects people to pay to the LGBT cause, pro-abortion activists, and anti-religion advocates shares many similarities with Soviet communism. And the similarities don't end at universities and in relation to speech, but are permeating all areas of society as citizens are told we must affirm that men can "get pregnant" or a woman can "have a penis." Pearce and Van Maren both point to Solzhenitsyn as a source of strength and inspiration for those who want to fight back against this insane tyranny. Solzhenitsyn didn't allow the forceful hand of Big Brother to crush and break him as it had so many others, but instead fought back and became stronger because of his time in prison. Pearce calls on Westerners to wake up to the tyranny of the LGBT agenda, to start fighting it, and to regain the courage we have lost. Pearce points to the loss of courage in the West in highlighting the disparate responses of the French and the Russians to desecration of a sacred space. A group of activist women stripped down in both Notre Dame in Paris and in a Russian church. In Paris, nothing was done to these women; Mass-goers had to endure their display. In Russia, this same group was jailed for their blasphemous actions. Pearce does provide some hope, however, in highlighting that even Solzhenitsyn recognized the Soviet Union had to fall. So too, Pearce sees the LGBT movement as something that will self-destruct eventually. It is just "unsustainable." Pearce encourages Van Maren and listeners to be holy, to be witnesses to the truth of Christianity, and to be courageous. Pearce also tells listeners to read *One Day in the Life of Ivan Denisovich*, a novella of one day in a labour camp. He sees this as an inspiring novella that can encourage people to recognize the great strength of the human spirit. Finally, Pearce shares his experiences with Solzhenitsyn while he was writing the latter's biography. Pearce emphasizes his surprise in learning of Solzhenitsyn's great humour and contagious chuckle. "He had very striking china-blue eyes. And the thing about them was on the surface they seemed very youthful, almost mischievous, that chuckle seemed to be there on the surface. But if you held the gaze you saw the depths and depths of suffering, and the knowledge and wisdom in there," Pearce tells Van Maren.

Top pro-life leader: coronavirus pandemic is ‘chastisement’ for sin of abortion



LONDON, England, March 24, 2020 (LifeSiteNews) – John Smeaton, Chief Executive of the Society for the Protection of Unborn Children, the first and largest pro-life organization in the United Kingdom, has called the coronavirus pandemic a “chastisement” for abortion and other sins. “Boris Johnson’s government does not realize that the coronavirus is a chastisement for,

amongst other things, the killing of innocent children in the womb,” he wrote on Facebook March 23. His comments were made after the government had announced that due to the coronavirus outbreak, women would no longer have to go to a hospital or to have a medical abortion. A spokesperson of the UK’s Department of Health and Social Care has since walked back the announcement and said, “This was published in error. There will be no changes to abortion regulations.” Nonetheless, LifeSiteNews followed up with Smeaton to properly understand his remarks. While “it’s a prudential judgement whether a particular terrible disaster is a chastisement,” the pro-life leader said that there are a number of aspects that make a connection between the current pandemic and its characterization as a chastisement plausible. Specifically, he mentioned “the deprivation from Catholics worldwide of the Holy Eucharist,” which he said was “unprecedented.” He continued that “it reminds us painfully of the shameful abuse of the Body and Blood of Our Lord which is commonly observed at Masses throughout the world, in particular at Novus Ordo Masses where Communion in the hand has led to countless sacrileges taking place.” Smeaton explained how abortion has killed “between one to two billion” people in the world in the last 50 years. “That’s more people killed than all the people killed in all the wars in the whole of recorded human history.” Abortions affect not only the little baby, whose life is taken away. “Every one of these children was killed in the heart of an individual family so each abortion has the possibility of darkening the consciences of many more than one person,” Smeaton said, describing the consequences. Another point mentioned was the promotion of the LGBT agenda in schools, “not least by individual Catholic bishops and by, for example, the entire Conference of Catholic Bishops of England and Wales.” Smeaton called this “a sin that’s even worse than abortion and might well provoke God’s anger in a terrible chastisement.”

“Countless church officials, even at the highest level of the Church, are encouraging sins (not only, I should say, in the form of the LGBT agenda) against which Our Lady of Fatima particularly warned Jacinta, during visions received by her between December 1919 and February 1920, pretty much exactly 100 years ago: ‘More souls go to hell for the sins of the flesh than for any other reason.’” In his conversation with LifeSiteNews, Smeaton repeatedly referred to the apparitions of Our Lady at Fatima, Portugal. In 1917, she had told the three children that if people did not stop offending God, he would punish the world “by means of war, hunger and persecution of the Church and of the Holy Father.” “Our Lady’s message was not given to the ‘learned and the clever,’” the British pro-life leader emphasized. Since it was given to three little children, “it’s therefore perfectly legitimate for simple laymen like myself to make such a connection” between the coronavirus outbreak and the notion of a chastisement, “if there are reasonable grounds for doing so.” As far as historical precedents for chas-

tisements are concerned, Smeaton pointed to remarks made by Italian historian Roberto de Mattei. He observed parallels between the 21st century and the 14th century, which was ravaged by famine, plagues, and war all over Europe. As LifeSiteNews reported, many great saints taught that these were “signs of God’s chastisement.” “Saint Bernadine of Siena (1380-1444) admonished: Tria sunt flagella quibus Dominus castigat: there are three scourges with which God chastises: war, plague, and famine,” de Mattei said. “Saint Bernadine belongs to a number of saints like Catherine of Siena, Bridget of Sweden, Vincent Ferrer, Louis Marie Grignon de Montfort, who warned how throughout history natural disasters have always accompanied the infidelities and apostasy of nations.” Smeaton made sure to explain that “the whole of mankind is punished by sin – by both original sin and by individual sins.” As Christ took our sins upon himself, “we are called to share in Christ’s sufferings for the sins of mankind.” He said that “Pro-life leaders, myself included, can be guilty of all sorts of sins and we must all examine our consciences, but I can honestly say that my comment that the coronavirus is a chastisement is based on reasonable grounds, of the kind I’ve mentioned, and not self-interest.” The pro-life leader said he respects fellow Catholics who are careful about calling a particular “war or plague or persecution” a chastisement, as long as they give reasons. “Perhaps bishops who say that it’s not a chastisement are being cynical – particularly if they don’t give their reasons for using that term which seems intended to be a little insulting,” he said.

This Is What Will Come After the Transgender Revolution By John Horvat II

The Sexual Revolution must be understood as a process, or else it becomes incomprehensible. Those who promote it will never be satisfied with its present phase. They will always be pushing the envelope to the next new aberration. Few people ask, however, what the next new sexual frontier will be. No one should be shocked at what will come next. Nothing should be ruled out. The only exception to this rule is a return to chastity and modesty. Such moral practices are deemed impossible to practice—even though they were observed for centuries during the times of Christian civilization. **How the Sexual Revolution Progresses:** Two things are certain. There will be new behaviour, and its introduction will be gradual. This revolution always progresses only to the extent that it finds acceptance by society. It thrives by wearing down the resistance of moral structures, habits and practices. It finally seeks to give each new phase the protection of the law. When one aberration is accepted, everyone thinks there will be no further developments. However, this lie is soon unmasked when the next phase is proposed. **The Transgender Agenda—the Present Phase:** Thus, the present phase of the Sexual Revolution is the transgender agenda—a step that was proposed immediately after the imposition of same-sex “marriage.” The transgender agenda allows people of one sex to mutilate themselves surgically and chemically to appear like the other sex. It also permits people to self-identify as any number of imaginary “genders” that express their psychological state. Finally, transgender activists seek to get the government to recognize, finance and legally protect

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their declared state. It even threatens those who refuse to accept the charade with penalties. As this transgender process advances, the natural question is: What comes after the transgender phase? One new practice on the horizon (not the only one), is legally protected sexual groupings. **Consensual Non-Monogamous Relationships:** Indeed, the American Psychological Association (APA) has just formed a task force to promote what it calls “consensual non-monogamy relationships” (CNM). The APA is also circulating a petition seeking to secure legally protected class status for individuals with multiple sex partners. In its newly created Facebook page, the task force does not hide its agenda. It openly seeks to promote “awareness and inclusivity about consensual non-monogamy and diverse expressions of intimate relationships.” The post defines this to include “people who practice polyamory, open relationships, swinging, relationship anarchy and other types of ethical non-monogamous relationships.” The meaning is clear. This next sexual frontier is not independent of the present LGBTQ+ efforts to gain acceptance. It is part of the same process. Thus, the APA’s division on sexual orientation and “gender diversity” directs the project. A team of more than 85 professionals is working on 12 initiatives. It will build upon its past “gender diversity” activism and extend its concepts to multi-personal sexual relationships that they hope will be legally validated. **Changing the Parameters of “Love”:** “Finding love and/or sexual intimacy is a central part of most people’s life experience,” states the task force Facebook page. “However, the ability to engage in desired intimacy without social and medical stigmatization is not a liberty for all. This Task Force seeks to address the needs of people who practice consensual non-monogamy, including their intersecting marginalized identities. “The nation’s premier association of psychologists is clearly setting policy, not treating illnesses. Its goal of making any consensually non-monogamous relationships acceptable follows the same template as that used for the free love, homosexual and transgender phases of the Sexual Revolution. In this case, the old binary way of looking at relationships in terms of couples is now outdated. Legal recognition is no longer sought between a man or woman or even a man and a man. Now it is between a man, a woman, another man and any number of others who want to be included. **Making Sexual Groupings Mainstream:** The goal is clearly to make any sexual grouping mainstream. The task force will develop fact sheets, brochures, reading lists and therapy recommendations. It will treat what was once considered seriously disordered and sinful as a means of “finding love.” The onus of wrong is shifted from those who participate in these relationships to those who are not inclusive enough to accept them. The social stigma once attached to this sexual anarchy is now shifted to those who refuse to accept it as normal. With consensual non-monogamous relationships being the next major step in the process, they pave the way for worse things. **The Road to Nihilism: This is sexual anarchy.** To understand the Sexual Revolution, one must see it as a process leading to anarchy and nihilism. Its revolutionaries will always be searching for ever more anarchical manifestations of sexuality. They will always give free rein to unbridled passions on the path to self-annihilation. All taboos must be overturned. Everyone must

accept all behaviours, which must be given protection of the law. Thus, transgenderism and consensual non-monogamous relationships are only transitional phases. After them, there will be other moral aberrations to follow—incest, masochism, paedophilia perhaps or other practices that already exist in macabre subcultures on the dark side of sexuality. The only effective way to fight against the Sexual Revolution is with Christian morality. Only the Church has the moral principles, practices and grace to overcome the depravity that can come from fallen nature. That is why the Culture War is so important and must never be abandoned. *This article is published by permission of Tradition, Family and Property (TFP)*

Coronavirus is a call for repentance, conversion, return to what’s important

By Gabriele Kuby. Lifesitenews

April 6, 2020 (First Things) — A stick known as coronavirus has suddenly been shoved through the spokes of the world’s whirling wheel of hyperactivity and brought public life to a halt. Traffic, commerce, sports, schools, universities, day cares, public events, and even worship are now prohibited by the state. The Open Society is on lockdown, and one country after another is putting its population under house arrest. The government’s remarkable interventions in citizens’ lives are accepted without resistance. What’s more, the more severe the measures, the more responsible these governments’ behaviours appear to be. In Shanghai, public life works only with a barcode that each citizen must wear on his wrist. He can be scanned at any time and receives instructions on how and where he can go, whether to work or to quarantine. In Germany, the telecom system is providing the Robert Koch Institute with data on cellphone users’ movements. Up to now we’ve been doing everything they say — staying home and washing our hands after each potential contact with the invisible enemy. We communicate almost entirely online — never in the flesh, and always disembodied — a direction we were already headed in anyway. How long will this mandatory break last? Nobody knows. Experts don’t know if the immune system will be resistant once someone has recovered from a virus attack. The immediate aim is to prevent the healthcare system from collapsing. For this the probable collapse of the globalized economy is accepted. Angst and watchful attention hang in the still air. Everyone feels it. Is the global house built on sand? Will it hold up when the storm comes? The global economic chains strain under a shutdown. Shutdown means a crash, a crash means job losses, home evictions, and a shortage of the essentials for living. Or so we fear. Governments are conjuring billions out of a hat — to prevent the crash or just to kick it down the road?

Suddenly no one is interested in global warming. Now it’s only about “the economic reconstruction.” Will E.U. countries — especially Germany — still be able to (and want to) bring in millions of migrants when their own existence is threatened? Even the Greens and other leftists may decide blood is thicker than water. The whole world is like someone who has just re-

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ceived a cancer diagnosis. The cards have been reshuffled. One of these cards is black, and the Grim Reaper grins from it. Everything is uncertain. Yes, we all knew we had to die sometime, preferably a time we would choose for ourselves. On Ash Wednesday 2020, the Federal Constitutional Court of Germany cleared all the legal hurdles for a new line of business — suicide assistance. But having to die even if we haven't decided to? For many, this is like looking into the abyss. What does someone do when he has been diagnosed with cancer? Away with job stress! Suddenly there is time for deeper questions to arise: How have I been living? What of my relationships where love should flow, but doesn't? To those close to me? To God? What if I really have to die? What then?

The shutdown to halt the coronavirus's victory march is giving us time — precious time. And threatened time, too — because our foresight reaches only as far as our nose. All of a sudden we have family time. Small children are suddenly where they belong — with their mothers. Dads are home. Married couples have time to talk to each other. People are finding themselves at the family dinner table, and the kids even get a real breakfast. With one fell swoop, all families are home-schooled families. Instead of all-day school, it's family round the clock — just like that, overnight! But do parents still know what to do? For more than ten years they've been brainwashed into believing that only trained external caregivers can properly rear small kids. In many families, screens will likely replace parental day care. But this moment is also a great chance to reunite as a family. When we're suddenly dealt that black card of the Grim Reaper, questions invariably go beyond the realm of the visible. The conscience wakes up. The question of God has been muffled by prosperity, but suddenly it's not so easy to ignore. There's an inner urge to make relationships right — including and especially the relationship with God. And not just as an individual, but as an entire society. The Bible tells us of the ever recurring cycle: The call of God, the people's joyful acceptance, flourishing of the community, victory over enemies, prosperity, temptation, decay, catastrophe, dissipation, and again the prophetic call, conversion, flourishing, victory, prosperity, decay ... Read the penitential prayer of Nehemiah (9:26–29).

This cycle repeats generation after generation, from culture to culture. In our historic moment, we find ourselves in the decay phase, taken by surprise when we are suddenly attacked by an enemy. The coronavirus is giving us a time for reflection. What is new about our situation is that for the first time in world history, the economy is globalized — and the coronavirus is global. There is no emergency exit, and no New World we can set out for. But there is the opportunity to return to a relationship with God and follow his lead through the wilderness of the current crisis. This is the Church's hour. What we need now are people of God — holy priests, religious, and laity — who can set an example of belief, hope, and love, and instruct us in using the rich spiritual treasure that is ours as Catholics: The sacraments of Confession and the Eucharist, Extreme Unction, the Word of God, holy water and incense, invocation of Our Lady and St. Joseph, the rosary, the Stations of the Cross, the abundance of prayers, the connection with the angels, with our

guardian angel, with the saints and martyrs and poor souls, veneration of the relics of saints, which are in every church, the witness of saints who have lived heroic virtue, and — nearly forgotten — the power of exorcism. But through accommodation to the spirit of the time, and the grave sins of priests and bishops, the Church has forfeited her authority. Only through repentance can this authority be recovered. For decades, we have been taught a wishy-washy gospel that attracts ever fewer believers out of the cosy drowsiness of prosperity. Catechesis on the controversial topics of the day, about God's plan for men and women, sexuality, the family, the sacredness of life from conception until natural death — they're dead in the water. The mea culpa at Holy Mass — it's out. Now we've got only the merciful, "accepting" God, and not the just and holy one. Have those of you who dilute the wine of the gospel with your own water even noticed that your words have lost their resonance in the hearts of believers? Who does the Lord target with his sharp words against the scribes and Pharisees (Matthew 23:1–39)? Isn't the "synodal path" foolish and superfluous? Get rid of it! Admit that it was misguided — a manipulative organized apostasy against Catholic belief. If "the issue of women" is the greatest challenge to a bishop, then he has nothing to say to people in need. Repentance is the order of the day! If any bishop would confess that before the virus woke us to what really matters he did not have the courage to oppose the spirit of the times and take upon himself the sufferings of Jesus, he would be showered with gratitude and reverence. He would become the leader of a true renewal movement. Hildegard of Bingen wrote of the "power of remorse and repentance to renew the world." Perhaps the Church's "reformers" who preached accommodation over repentance thought the dissolution of the divine order would go on forever: The million-fold murder of unborn children, the rebellion against male and female identity, the shattering of the family, the untethering of sexuality from morals, the legal legitimization of homosexual "marriage," the global addiction to pornography, the collective neglect of children and youth, the "improvement" of man through transhumanism. The Church's opposition at every juncture was weak, and believers received no direction from their shepherds for resisting the forceful manipulation of the mass consciousness. The way the "reformers" had it figured; the Church needed to jump on the bandwagon so it wouldn't lose people. The sheep have run away in droves, but that hasn't led to any reflection, because there is still cash in the till. Coronavirus has now stopped the march indefinitely. It's a prelude, an overture. Does anyone think that afterward (and what does afterward mean?) we'll go back to business as usual? What a sign: St. Peter's Basilica, the heart of the Church, is now closed! The bishops were the first — in anticipatory obedience — to abolish religious services with nothing to replace them. Why not take sensible precautionary measures to reduce the density of Mass worshippers (as the bishops in Poland have done), asking high-risk groups to stay home? Is this not a time to call people under 60 to receive the sacraments of Confession and the Eucharist? Just imagine if on the third Sunday of Lent the pope had not walked through the streets of Rome all by himself but with an endless line of people (at the requisite distance from each other), making a pilgrimage to the seven churches of Rome, as St. Philip Neri once did. Now the Church

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(Continued from page 12: *Coronavirus is a call for repentance, conversion*)

in Germany and elsewhere no longer has a choice. Governments have prohibited all gatherings in churches, mosques, synagogues, and other faith communities. Shouldn't we be imploring Heaven now? But we're not there yet — not on our knees. We think we can control our destiny if we avoid all human contact. What should we pray for? For coronavirus to disappear and for everything to go back to the old way? Isn't it much more necessary to pray for conversion, that the scales be removed from our eyes, so that we recognize and confess where we as individuals and as a society have rebelled against God and his creation? Let us not dwell on whether coronavirus is punishment from God. If God loves his creation, then he cannot indefinitely allow us to trample his Ten Commandments and destroy humanity itself. He gave us the Ten Commandments so that we will choose the way of life and not that of death (Deuteronomy 30:19). The coronavirus broke out during Lent. In the Gospels and daily readings, we are called to repentance every day. God warns of the consequences if the call to repentance is not heeded. Are we hearing the call? Under the light of adversity, outrageous presumptuousness — of personally determining the beginning and end of life, of wanting to choose one's own gender, of killing the unwanted child, or of desiring to cross humans with animals or machines — will become recognizable as a crime. We are not the masters of life and death. We're not even the masters of a tiny virus. Imagine how reassured we would be if the politicians who have to make extremely difficult decisions came together in prayer to seek wisdom. Undoubtedly, the virus's power can be contained through radical isolation measures. However, it may be that the misery of a global economic collapse will be much greater than any breakdown of the health system. We need the Holy Spirit to help us make the right decisions with our limited perspective. Man, who has fallen away from God and deludes himself into thinking he is autonomous, has lost humility. We need to learn it again. Flickers of hope and mercy are already appearing. We feel we're all in the same boat. We have all come down from that high horse from which we declared, "Yes, I can." People sing from balcony to balcony as they come closer together. We need each other. Doctors and caregivers are performing heroic deeds. Priests are risking and losing their lives to stand by the sick. In Italy, more than fifty priests have died. A thousand lights from believing shepherds, priests, and laypeople blaze on the Internet. Those seeking salt and nourishment can find it. The sound of real church bells ringing for Mass, even though we cannot attend, awakens the dormant yearning for our precious faith and rituals. The pope calls the world to prayer. We connect virtually in prayer and in the holy Mass and receive spiritual communion. God has not abandoned us. Because we are baptized people, Jesus Christ lives in our hearts and wishes for us to find him there, because "where sin increased, grace abounded all the more" (Romans 5:20).

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Universal Peace Federation World Summit 2020

The World Summit 2020 took place on February 3-8, 2020 at the Korea International Exhibition Center (KINTEX) in Seoul, Korea, on the theme: "Realizing World Peace and Reunification of the Korean Peninsula through Interdependence, Mutual Prosperity and Universal Values," The World Summit gathered more than 6000 delegates representing 170 countries, including former and current heads of the state, former and current lawmakers, ministers, religious leaders, journalists, businessmen, women and youth leaders, Nobel laureates and scholars.



Extracts from different sessions: Sunhak Peace Prize: Chairman Hong Il-sik mentioned in his welcome address that the awardees were selected based on the "founders' peace principle

Ban Ki-moon speaking after receiving his Sunhak Peace Award.

of interdependence, mutual prosperity and universally shared values" and that "peace for humanity can only be achieved when a peaceful global community in which all nations live together in prosperity and in respect of each other is realized." He introduced that "the laureates receiving the awards today, former UN Secretary-General Ban Ki-moon, President Macky Sall of the Republic of Senegal and International Honorary President of Religions for Peace Bishop Munib Younan, have led the way in creating such a world." Chairman Hong said that the "Sunhak Peace Prize will continue to discover courageous and righteous people who are dedicating their lives for humanity's peace", and "let us create a noble culture of peace full of grace." Another laureate Bishop Dr. Munib A. Younan was born as a Palestinian refugee, and since his ordainment in 1976 as a Lutheran priest, he has been on the path of religious harmony among Judaism, Christianity, and Islam in the Middle East, in particular to resolve the Israeli-Palestinian conflict for more than four decades. In addition, he was the first to translate the Augsburg Confession (1530), a key Lutheran doctrinal document, into Arabic, contributing to the promotion of understanding between Christianity and Islam. In his acceptance speech, Bishop Younan emphasized that "peace is dependent upon respect for the dignity of the other, regardless of gender, ethnicity, race, religious or political affiliation. All of us are made in the image of God and are children of God. All of us are one family of God." Through his acceptance speech, he stressed that religious leaders need to "raise their voices prophetically for peace based on justice, and to speak boldly against the wave of hatred and oppression making its way across the globe today" and that he "will continue to work for peace based on justice until the last breath of my life." Bishop Younan concluded his speech by expressing his gratitude for receiving the "prestigious prize as an Arab Palestinian Christian Evangelical Lutheran and a Palestinian refugee" and that "receiving this prize does not graduate me from continuing to do the holy work of interfaith dialogue and peacebuilding, but on the contrary it motivates me to continue to be a witness for peace, a broker of justice, a defender of

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human rights, a minister of reconciliation, and an apostle of love.”

International Association of Parliamentarians for Peace: The International Association of Parliamentarians for Peace (IAPP) was launched in February 2016 at the National Assembly of the Republic of Korea in the presence of 150 parliamentarians from 41 countries who gathered to discuss various challenges arising in the global community. Since then, some 6,000 current and former parliamentarians have joined in membership throughout 120 nations, with a view to taking an active role in their regions. **International Media Association for Peace:** During the final plenary session, the assembly of journalists reviewed and adopted the founding IMAP Resolution that called for a renewal of the mission, quality and craft of journalism in an era of heightened global tensions, economic uncertainty and significant disruptive innovation within the communications industry. As a project of UPF, IMAP aims to attract and serve media professionals who seek to enhance their journalism and leverage the influence of the media profession in the pursuit of peace, common prosperity and universal values. As described in the IMAP Resolution, “IMAP recognizes the vital role that journalists play in guarding against totalitarianism and supporting the expansion of freedom. IMAP represents a worldwide professional network of journalists who support a socially responsible and moral media to convey accurate content, address the challenges of our time based on the highest principles of ethical journalism, and understanding that universal values are key elements of a world of peace.” **International Association for Peace and Development:** Prophet Radebe said: Mother Moon recognizes the value of not only Christianity and Islam but also the indigenous religions of Africa. He concluded by saying that God’s plan is that “we all come together and worship the one God in harmony.” Archbishop George Augustus Stallings Jr., the founder and pastor of the Imani Temple in the United States and the North American chair of IAPD, summarized that no single religion has cornered the ultimate truth. None is right while others are wrong, he said. All religions have an aspect of truth. “We are brought here together as a family of believers, so we should not keep ourselves isolated into our own houses, but come together as a family,” he said. From the panel, Imam Mohammad Ali Elahi, the spiritual leader of the Islamic House of Wisdom in the United States, said, ‘Is religion anything but love?’ “Remember the words of the late Martin Luther King Jr.: ‘Injustice anywhere is a threat to justice everywhere. We must all learn to live together as brothers, or we will all perish together as fools.’” Rev. Dr. K.B. Rokaya, the president of the National Council of Churches of Nepal: “Problems start when people stop fearing and worshipping God, he said. Secularization creates the problems we now have in the world, where religion is not allowed to play any part in civil ethics. Dr. Rokaya emphasized: “Let us fight together humanism, secularism and faithlessness. We must work together. Our struggle is not against flesh and blood but against spiritual powers. That is the higher war. We have to decide on which side we stand.” Shri Singh Bhatia, the European director of the Sant Nirankari Mission, United Kingdom, stated, “If we do not achieve peace, we will be divided in pieces.” He said: “We can only share what I have—thus I have to first achieve peace in myself before I can share it. Spiritualism is the only way we can achieve peace. We have tried communism and sec-

ularism. They do not work. Self-realization is the only way forward. God-realization is the only way. Teach through testimonies. When I see myself in each and every one of you, there is not competition, hate, violence,” he said. “Let us celebrate the commonality among ourselves. We can speak all day about what we have in common. We do not need to speak about where we are different. There will be mutual prosperity.” Swami Shantatmananda, head and secretary of Ramakrishna Mission, India, noted that there are conflicts everywhere and spoke of the Parliament of the World’s Religions, which was held in 1893 in the U.S. city of Chicago, where Swami Vivekananda, the founder of the Ramakrishna Mission, encouraged the audience to have a brotherly feeling for humanity. “We need a spiritual revolution of the individual. When we serve our fellow man, we are serving God,” Swami Shantatmananda said. Rev. Yoshio Kawakami, professor emeritus, Tezukayama Gakuin University, and president of IAPD-Japan, began by saying that “you (each of us) are the most important person in the world.” He emphasized dialogue – between nations, religions and people – and the need to understand and respect the other, to develop a humane character. We need leaders in love and justice, concerned with people, and we should be humble enough to ask for God’s guidance, he said. Dr. Hussein Kim Dong Eok, president, Korea Muslim Federation, has served for 30 years as an ambassador and witnessed many different cultures and religions. “In the end, we are all equal under God,” he said. “The essence is to love people, to love the world.” Father Yacobos Abu-Aaqel, priest for the Arabic Orthodox community in Israel, exhorted the participants: “Don’t separate faith from friendship. Human beings are the best creation. Love each other deeply; love covers a multitude of sins.” Father Yacobos spoke from the heart; so much so that a Shia participant rushed to the podium to embrace him. Tears followed. **World Clergy Leadership Conference:** Bishop Noel Jones, senior pastor of the City of Refuge Church in Los Angeles in the United States, gave the welcome address. Bishop Jones stated: “Everyone who has been called here and inserted in this place [and at this particular time is here] to make better for our posterity. If you are sitting here today, God is showing you there is more than what we are than simply operating in our own neighbourhoods. ... Mother Moon teaches us we are believers and implementers for God’s universal will for the Earth.” Representing the WCLC in Korea, Rev. Stephen Kim, national co-chair of the KCLC, asked: “Can we become one as religions? Love binds us together, even if our skin colour is different, our doctrines are different.” He affirmed his “vision of unity [between the] KCLC and WCLC.” Rev. Dr. William A. McComish, dean emeritus of St. Peter’s Cathedral in Geneva, Switzerland, and president of the Geneva Spiritual Appeal, gave the guest lecture, in which he talked about clergy and leadership. “Clergy have the role to lead their communities... Rev. McComish emphasized, “Our leadership as clergy must be outgoing to the larger world; to other religious groups—especially religious groups, like the Rohingya, that are persecuted, violated.” He appealed to clergy to not tolerate corruption and said that as leaders “we must encourage dialogue.” He suggested that a new religious centre be established in which people of similar religious values can pray together. He expressed his appreciation for UPF and “other movements [that] bring people together.”

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