

30 January 2015

Rocky Mountain

Civil Liberties Association

Open Letter on the Rights of Catholic and Faith-Based Schools to “Not Welcome” LGBTQ Student Clubs

Reference: The RMCLA Human Rights Committee’s Public Consultations on Gay-Straight Alliances
(<http://rmcla.ca/publicconsultationdetails.html>)

Dear Reader

The national decision to redefine heterosexual *marriage* by legalizing same-sex *marriage* has the practical and political intent, if not constitutional effect, to move Canadian society beyond tolerance of homosexuality into an era of state-sponsored indifference to homosexuality. The Canadian Supreme Court now holds a homosexualist worldview in its deliberations related to LGBTQ issues. Homosexism is a relatively new cosmology (worldview) which contends:

- There is no “meant” relationship of anatomical genitalia, sexuality, and gender. The age-old meanings behind gender, marriage and monogamy, parenthood and kinship, sex and procreation are seen as outdated social constructs to be “deconstructed.”
- Bi-sexual “tri-person” marriage is an inevitable *sexual orientation* civil right. The late Paula Ettelbrick, then Lambda legal director, and former executive director of the International Gay and Lesbian Human Rights Commission, declared: “*I don’t know that any of us are [yet] ready to push for more than two people getting married.*” [my insert]
- Sexual orientation is not a matter of choice; therefore, the decision to act out one’s sexual attractions however one chooses is seen as morally neutral.
- Gays and lesbians claim an innate orientation; transsexuals and queers claim a fluid orientation; and bisexuals declare alternating and simultaneous dual sexual attractions.
- Heterosexuals (and institutions like faith-based schools) who are not “welcoming” of this new cosmology are seen as “homophobic;” and public refusal to accept homosexuality is seen as unprogressive, if not a human rights violation and hate crime.
- The inert nature of same-sex intimacy is not seen as grounds to discriminate in the social institutions of marriage and family; two gay men or two lesbian women are viewed as equally

capable of raising a family in comparison to a heterosexual biologically-related mother and father; ergo homosexuality is indifferent to the lack of motherhood or fatherhood in child-rearing.

- Until the AIDs scourge of the 1980s, the cosmology espoused “free love;” the creed has since morphed into the “sex-positive movement” making no distinctions in types of sexual activities, advocating early experimentation, and promoting the Condom Code for safe sex.

The Alberta Teacher’s Association published, *Gay-Straight Student Alliances in Alberta Schools – A Guide for Teachers* in 2006. Page 19 of the guide reads:

Work with your GSA to develop an action plan that will help make your group an active and sustainable presence in your school. Your action plan might include long- and short-range goals and priorities.

Possible activities include:

- *showing LGBTQ-themed movies from the National Film Board of Canada,*
- *inviting guest speakers,*
- *holding joint meetings with other school groups,*
- *writing articles for the school newspaper or website,*
- *networking with local LGBTQ community groups,*
- *undertaking a web search on LGBTQ youth issues,*
- *visiting your school library and suggesting potential LGBTQ student resources,*
- *creating a bulletin board display about LGBTQ history,*
- *starting an LGBTQ book club or reading group,*
- *inviting LGBTQ school alumni to speak to your group, and*
- *planning activities to celebrate special days, such as*
 - *National Coming Out Day (October 11),*
 - *The Day of Silence (in April),*
 - *The National Day Against Homophobia (in May),*
 - *Transgender Day of Remembrance (in November), and*
 - *Your local community LGBTQ Pride Week.*

The possibilities are endless. Be creative and have fun!

There can be little doubt that legislation requiring faith-based schools to allow; indeed support, GSA clubs, will institutionalize the endorsement of homosexuality in all Catholic, Christian, Jewish, Muslim, and other faith-based schools.

Calgary Bishop Frederick Henry in an open letter distributed on Dec. 14, 2014, put the injustice this way:

The mandating of GSAs infringes on parental authority over their children, the freedom to instruct one's children in a manner consistent with their faith and citizens' right to manifest their religious beliefs.

And political activist and author Sally Gearhart, in *Loving Men/Loving Women: Gay Liberation and the Church*, put a key liberation movement goal this way:

Ultimately the church as we know it cannot be reformed; it must die. So must the Trinitarian theology on which it is based.

Every voice in this debate speaks from some sort of value system. There can be no 'neutral' answers to most social issues. The problem is, while claiming only to discourage scapegoating, gay-affirming programs do much more. In reality, they promote a particular worldview; complete with truth claims those students are expected to adopt. These programs promote the value systems of particular social groups (secular humanists and homosexists) and denigrate the views of others (believers in a long-established faith and heterosexists).

Should the Government of Alberta choose not to protect and *conserve* the millenniums-old Christian worldview espoused within Christian charter schools and Catholic schools, then all parental "civil rights" will have been violated and stripped away. Albertans who hold traditional religious values will then have to search for the equivalent of *first century Roman catacombs* to keep their faith and rear their children.

Respectfully and prayerfully,

Carman Bradley