

FOCUS ON THE FAMILY

citizen®

FREEDOM FIGHTER

As head of the Alliance Defending Freedom, Alan Sears has dedicated his life to one thing: Preserving liberty for people of faith.

APRIL 2016



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“As a pastor from Puerto Rico serving here in Texas, it’s very important to find the right kind of healthcare for my family. We had been with an insurance plan and the prices were elevating. So a year and a half ago we started with Medi-Share.

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—Ariel and Yaditza



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Medi-Share is not health insurance. Medi-Share is not available in Montana. *Seniors must have Medicare parts A and B to qualify.

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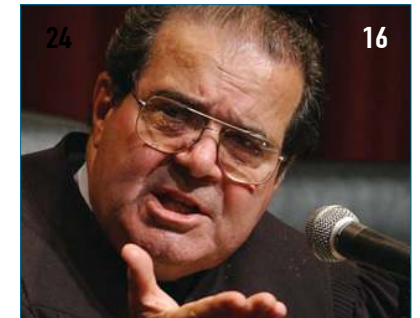
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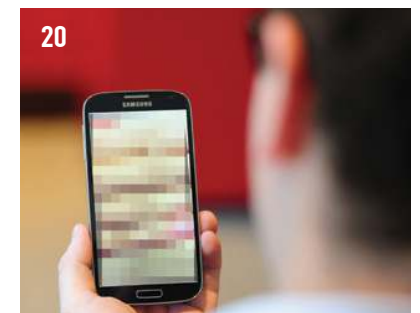
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SEXUALITY IS SUCH A HUGE
TOPIC AT MY SCHOOL ...

IS YOUR TEEN READY TO EXPRESS A CHRISTIAN VIEWPOINT?

Students often hear confusing messages about sexuality and gender—especially with more schools devoting entire days to promoting these topics. Is your teen equipped to respond in a way that stays true to God's Word and also communicates Christ's love?

EQUIP YOUR TEEN TODAY.

Let them know about the **Day of Dialogue, Thursday, April 14**, Focus on the Family's event for students 13 and older.



This photo used for illustration purposes only.

Don't wait until the last minute! Teens need to plan ahead for the campus event. Sign up today at DayOfDialogue.com for free guides.

GET THE CONVERSATION STARTED

APRIL 14, 2016

citizen

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DIALED IN

Fly United

*Do you feel the darkness tremble / When all the saints join in one song?
And all the streams flow as one river / To wash away our brokenness.
And we can see that God, You're moving! / A time of jubilee is coming
When young and old will turn to Jesus. / Fling wide, you heavenly gates!
Prepare the way of the risen Lord!*

The members of the British band Delirious? recorded those words 20 years ago, in 1996. As a recent college graduate who had even more recently had a personal encounter with Jesus that turned my life upside down in all the right ways, it was one of my favorite songs at the time.

I'm not sure even Martin Smith knew how right he would turn out to be when he wrote those words—but the passage of time is proving him prophetic.

A quick scan of the daily news headlines is all it takes to tell you how broken our culture is. We've become a society that calls good evil and evil good, as Isaiah 5:20 warns so clearly not to do:

Those who stand for biblical values are labeled as bigots. Those who try to run their businesses according to their consciences are prosecuted by the state. When an undercover investigator reveals that an abortion group may be making money from the sale of fetal body parts, a grand jury indicts him for his methods, and lets the abortion seller off free. Clearly, our little corner of the world is upside down in all the wrong ways.

But if you look beyond those headlines and into the heavenlies, something else becomes very obvious to those with eyes to see: As another great British Christian of the 20th century might have put it, *Aslan is on the move*.

People from all over the spectrum of faith are crying out for God. One example: Franklin Graham is leading a prayer tour this year with stops in every state before the presidential election in November, presenting the Gospel at every halt and challenging

Christians to pray and live out their faith in every way possible. Another example: People from all over the world will be gathering at the Los Angeles Coliseum and Sports Arena on April 9 for a day of fasting and prayer, waiting expectantly on God to send the fire of revival on our nation.

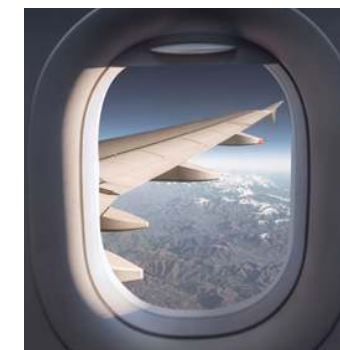
The different streams are beginning to converge in what happens, according to the Hebraic calendar, to be a Year of Jubilee.

The one thing that will stop what God wants to do in our midst is brokenness in the Body of Christ. If we want to see our culture transformed, it's imperative that we cease finding fault with other sincere followers of Jesus over non-essential doctrine and differences of expression, and begin to function as we were designed to. The New

Testament explains this several times, and 1 Corinthians 12:26 gives a powerful exhortation for the members to "care for one another." We are to suffer and rejoice *together*.

For an electric current to flow, there has to be a connection—and so it is with all of us. If we want to see the Holy Spirit move powerfully in our midst and change our culture, we have to be connected to God and to each other.

It's time to let the water of the Word and the Spirit wash away our brokenness, and fly united. ■



With everything,
Karla Dial



Ready to Go!

I just read your editorial in the January/February issue (“The Reason For Our Hope,” about the “wild ride” that’s ahead of us in 2016). All I can say is WOO-HOO! I’m ready!

—AMY SANDBERG,
VIA EMAIL

Election Year Choices

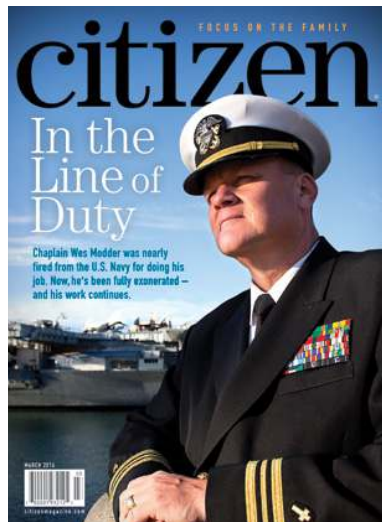
I am writing on the subject of voting and the fact that it really does make a difference. Here are some statistics for you to consider:

- According to a 2012 Gallup report, 77 percent of American adults identify with a Christian religion.
- People stayed away from the polls in droves in the last presidential election. According to the Center for Immigration Studies, only 61.8 percent of eligible voters turned out in 2012, down from 63.6 percent in 2008 and 63.8 percent in 2004.

It is my personal belief that everyone eligible to vote should be voting. Even though I have conservative beliefs that many Americans would not agree with, we have all been given this gift. Thousands of our brothers and sisters have fallen for this right that we apparently take very lightly. Let’s be honest, there has been a continual breakdown in our rights and freedoms. Please don’t take this very important right for granted.

We get angry on the subjects of business practices with LGBT communities, gun laws and abortion funding. And for good reason. But if we do not make a proactive choice before it happens, then we have no reason to complain.

This isn’t in a response to an article, it’s just a friendly reminder that government matters a lot and apparently we have some say in it. Let’s use that.



“I am so impressed with your magazine. You continually say how it is.”

— DOROTHY MORSE
SPOKANE VALLEY, WASH.

I’m not advocating for a certain candidate at all. It is your responsibility to study the candidates and make a prayerful decision. And take the time to act on that decision.

— TALIA RANEY, VIA EMAIL

Digital Solutions?

I’m interested in your magazine but not ready for my young children that are able to read to read it! Do you offer a digital version? Then maybe we can switch to the real thing when they are older?

— PAULA HINK,
VIA EMAIL

Editor’s Response:

Unfortunately, *Citizen* was forced to disband our digital version temporarily, due to some changes in the platform we were using. We’re currently working on making our Web site (citizenmagazine.com) more user- and mobile-friendly. For the last year, we’ve posted only three articles from

each issue, but we’re now increasing that amount in order to drive more traffic to it. The new content is added on Mondays and Thursdays.

We find mobile sites are often the best way to reach Millennials and other adults with young children. The information we give readers is important, but it’s definitely not for the very young, and we can see how it might prompt some awkward conversations around the house that are better postponed until adolescence. Kudos to you for taking the steps you feel are necessary to protect your children’s innocence! ■

Email us at:
citizeneditor@focusonthefamily.com



The Law of the Land



The South Carolina House of Representatives passes a bill saying the state won’t recognize or approve Islamic sharia law, on a vote of 68-42; at press time, the measure was awaiting action in the state Senate. So far, eight states (Alabama, Arizona, Kansas, Louisiana, North Carolina, South Dakota, Tennessee and Texas) have passed sharia-law bans, and more than a dozen others are considering similar bills this session. Meanwhile, calls for federal legislation banning Islamic law in the U.S. continue to mount.

Free to Serve



The Circuit Court of Leon County, Fla., ends a nine-year court battle by ruling that the state can continue partnering with two ministries to serve people just released from prison. An atheist group based in New York brought the lawsuit against Prisoners of Christ and Lamb of God Ministries, which provide food, housing, employment assistance and other basic needs to ex-convicts in order to lower the recidivism rate; the atheists offered no help, but sought to shut down the programs on religious grounds. The U.S. Supreme Court will soon review a similar case coming from Missouri.



Kansas
Gov. Sam
Brownback

Redirection



Kansas Gov. Sam Brownback tells the state Department of Health and Environment to halt all Medicaid payments to Planned Parenthood.

With that, Kansas becomes the eighth state to defund the abortion seller—freeing up more taxpayer dollars to go to comprehensive health programs that serve low-income women without including abortion.

Meetings Sustained



A federal court issues an order allowing a Michigan church to continue meeting in the community rooms at the public housing developments

which are home to the people it serves. The Lansing Housing Commission, which allows community groups—including other churches—to use the public rooms told Healing Hands Church it could not because its meetings are religious. Transporting the congregants to another location was impossible, so Healing Hands was forced to hold its meetings outdoors this winter, until the ruling allowed it back in the building. Its lawsuit against the housing authority is still proceeding.

A Matter of State



The U.S. Supreme Court agrees to hear a case stemming from Missouri in order to answer the question of whether states can exclude church-run groups from government programs because they’re religious. Missouri has done so by excluding a church-run daycare center from a program that resurfaces children’s playground with rubber from recycled tires. ■



TRUTH ON TODAY

It started like a typical entertainment promo on *Today* on Jan. 18. Hostesses Kathy Lee Gifford and Hoda Kotb were chatting with actor Dean Cain about a series he's on (VH1's *Hit the Floor*).

Then Gifford asked Cain what else he's doing.

Answer: He's in a movie called *Gosnell: America's Biggest Serial Killer*, playing a detective investigating the notorious abortionist convicted of multiple murders. Briefly, Cain covered Gosnell's grisly record, including the many late-term abortions performed on "maybe even thousands of babies."

Gifford's response: "Talk about a war on women." Kotb then chimed in: "No kidding, yeah."

Not something you hear often on TV. So thanks to all concerned for making Jan. 18 a day of truth on *Today*.



One of the Good Guys

Actor Neal McDonough doesn't mind playing the bad guy. He's done it a lot over the years. He's doing it right now on the hit TV show *Arrow* as supervillain Damien Darhk. (You know it's a comic-book show with a name like that.)

But in real life, McDonough seems to be one of the good guys.

A husband, father and Catholic, McDonough was fired from the ABC comedy *Scoundrels* back in 2010—before he even appeared on the air—because he refused to do sex scenes, passionate kisses included. He told producers, as one report put it, that taking part "would violate his Catholic faith and his role as a husband and father, which he takes seriously."

And it was far from the first time McDonough had taken that stand over the years. He'd previously vetoed participation in sex scenes on other shows he'd been on, including *Boomtown* and *Medical Investigation*.

"It has cost him jobs, but the man is sticking to his principles," a source told Nikki Finke of the showbiz paper *Deadline* at the time of the *Scoundrels* story. That made an impression on Finke. "You can't help but admire McDonough for sticking to his beliefs, even if he's poised to lose as much as \$1 million in paydays for *Scoundrels*."

Happily, McDonough's stance hasn't cost him all his jobs. On the contrary, the actor who got his break on HBO's *Band of Brothers* playing Lt. Buck Compton has found plenty of work over the years, including movies like *Flags of Our Fathers* and *Captain America* and regular roles on shows like *Justified*, *Public Morals* and *Mob City*. He's done lots of voice work too, from DVDs and video games to portraying Jesus in an audio version of the Bible. He's currently starring as the older brother of college football star Brandon Burlsworth in the true-life story *Greater* (above), set to hit theaters this summer.

But of course, McDonough couldn't know what jobs he'd find when he was drawing the line on other jobs. He simply had to follow his faith and conscience and trust the Lord.

That sounds like our idea of a good guy. And a rare one too. ■

Getty Images. Courtesy of Grace Hill Media.



Bad Odds

You probably haven't been able to miss the hype lately over humongous Powerball prizes (over a billion dollars!) just waiting to be claimed by you (yes, *you!*).

So let's end the suspense by announcing the winner. Better yet, let columnist Michelle Malkin do it:

"The biggest winner of the multistate numbers game is—drumroll, please—Uncle Sam."

That's because the feds skim 25 percent off the top of a lump-sum cash award, and nearly 40 percent of these mega-prizes. That said, the states are cleaning up, too—especially at the expense of the people who can least afford it.

"If public lottery pimps were private corporate entities, they'd be charged with predatory behavior," Malkin writes. They saturate the airwaves with ads around the first of the month because that's when the elderly and the indigent get their checks. They buy inner-city billboards claiming that the lottery "could be your ticket out."

And "while cracking down on ads (for) everything from cereal to toothpaste to cars," Malkin says, the feds protect states "falsely promising 'a dollar and a dream,' 'everyone is a winner' and 'somebody's gotta win—might as well be you.'"

Malkin craves a different approach. "Inject this truth in inner-city Powerball billboard advertising," she urges: "The odds are never in your favor." ■

AP/Wide World Photos

OVERHEARD

The evangelical community needs to recognize what the Catholic community has been doing for four decades.

Focus on the Family President **Jim Daly** at the Evangelicals for Life conference in Washington, D.C., urging more involvement in the pro-life movement.
—*The Washington Post*, Jan. 21, 2016

So cool—your baby is protecting you in the womb!

Pro-life actress **Patricia Heaton**, on news that fetal cells remain in a mother's body for years, aiding her health.
—Twitter, Jan. 19, 2016

I was raised in a Methodist church and I left the Baptist church before my dad did, because I didn't know why they were talking to me about abortion when I was 6 in Sunday school—that's a true story.

Former First Daughter **Chelsea Clinton**.
—*The Daily Wire*, Feb. 10, 2016

In no way would I, nor would my father, condone any 'ends justify the means' behavior.

Martin Luther King III, repudiating recent violence toward police and others in the name of racial justice.
—*The Washington Times*, Jan. 18, 2016

Now sitcoms sound like they've been written by teenage boys in a locker room.

Legendary comedienne **Carol Burnett**, complaining of the push to make all comedies "edgy."
—*The Hollywood Reporter*, Jan. 29, 2016



COVER STORY

Keep the Door Open for the *Gospel*

That's the mission Alan Sears was given more than 20 years ago. And as head of the Alliance Defending Freedom, he's been doing it every day since.

BY MATT KAUFMAN

Courtesy of Alliance Defending Freedom

A

ny way you slice it, the Alliance Defending Freedom (ADF) has gotten big. Very big.

The legal group has more than 3,000 allied attorneys in 41 nations protecting religious lib-

erty—attorneys who've provided more than a million hours of pro bono work worth nearly \$200 million. ADF has granted more than \$44 million in funding for 2,900 cases. It's been involved in 47 victories at the U.S. Supreme Court so far—either arguing in or funding them—and had four cases pending before the Court at press time.

But Alan Sears can tell you that when ADF started up in 1994, it was small. Very small.

"Today, the Lord's blessed us to have offices in several cities in the United States and in seven nations," says Sears, ADF's president, CEO and general counsel. "But it started with me and a month-to-month lease on an office that measured about 12 by 12, a laptop computer and a printer bought on my credit card."

And when evangelical leaders first approached Sears with an idea—to start a unique group that would not only stand up to the American Civil Liberties Union, but grow to rival it in size and impact—he candidly said he didn't expect much to come of it.

"I remember my reaction very, very well," he tells *Citizen*. "I wasn't very excited at all, because I'd seen so many ideas like that which hadn't gone anywhere. There'd been many attempts—by some really great people—but in the end, the resources just weren't there."

Obviously, those leaders changed his mind. But we're getting ahead of our story.

FINDING HIS PATH

If we told you that Alan Sears' career started with Goldwater and Chase, you might assume we were talking about a law firm. In his case, though, we're going back much further.

"As a child, I was always interested in the news, in what was going on in public life," Sears says. "In 1964, as an eighth grader, I did door-to-door work for Barry Goldwater's presidential campaign, where someone gave me a pair of black, horn-rimmed glasses like Goldwater wore. I still have those glasses."

In high school, Sears found a valuable philosophical mentor—and as it happened, he wore black, horn-rimmed glasses too.

"I had a fantastic government teacher for a couple of classes named Harold Chase," Sears says. "He'd been a

fan of Goldwater and talked to us about old-fashioned concepts like duty to our country. He had a quote in Latin on the classroom wall: 'Nothing should be more dear to you than the love of your country.' That stuck with me."

Chase taught his class about the Founders, the Federalist Papers and the ideas behind the Constitution, taking ample time to talk with students one-on-one when they were interested—as young Alan definitely was.

"He started me down a path of reading that I've never stopped," Sears says, citing the thousands of books ADF now holds in the library of its Scottsdale, Ariz., headquarters. "He really gave me the beginnings of an intellectual framework for the values and beliefs my parents had instilled in me—beliefs consistent with faith and support of our country."

Those beliefs came under heavy fire at the Louis D. Brandeis School of Law, which Sears entered in 1974—the year after the Supreme Court handed down its landmark abortion decision, *Roe v. Wade*.

"I was amazed by the impact *Roe* had on my education," Sears says.

“I was amazed by the impact *Roe v. Wade* had on my education.”

"I'd be in classes that had nothing to do with that ruling, and teachers would bring it up to hail the great direction American law was going. I knew instinctively that it wasn't consistent with the Constitution. But I didn't know how to deal with it, how to debate it. I didn't really know where to go to find out."

That experience spurred Sears' interest in constitutional originalism—his desire to learn what the Founders meant in their own words, not the meaning preferred by modern, progressive judges. It also spurred his urge to get involved in public policy, rather than abandoning that realm to the Left.

Which led him to the Reagan administration.



TO THE NATIONS: Alan Sears discusses a case with Alliance Defending Freedom attorney Elyssa Koren and another woman before heading to the United Nations building in New York City. ADF has offices in seven countries.

THE ONLY CHOICE

In early 1985, Sears was a federal prosecutor—chief of the Criminal Section for the Western District of Kentucky, in fact. He dealt with a range of cases, from narcotics to public corruption to white-collar fraud. But it was his prosecution of obscenity and child pornography that drew the attention of his superiors in Washington, D.C.: They tapped him to head the new Attorney General's Commission on Pornography, whose members included Focus on the Family Founder Dr. James Dobson.

In that role, Sears found himself working under Attorney General Edwin Meese—a man who made a strong impression on Sears, and taught him lessons that have stayed with him to this day.

"Ed had qualities which really impacted me as a young lawyer in my 30s," Sears says. "He had absolute integrity. This guy was more unjustly maligned than anyone, and he never took it personally. He understood that this is part of life when you decide to engage in the battle, and never spoke ill of those who were attacking him."

Meanwhile, Sears was making a strong impression himself.

"Alan was extraordinarily hard working," says Tom Minnery, who was Focus on the Family's vice president for public policy at the time. "He made sure that a full-

fledged account of the harms of pornography made it into the Commission's final report. There were some members who were not interested in a complete look. Alan was. Only by dint of his efforts was that report as successful as it was."

So in late 1993, when the organizers of what would become ADF were looking for a leader, they were pretty sure they had the man for the job.

"Alan not only had the legal background, he had wide respect across denominations for his work on the pornography issue," Minnery says. "He was a natural choice, and the only choice—the only person we considered for the role."

As noted before, Sears—by then having served as an attorney in private practice at Arizona's largest law firm, Snell & Wilmer—wasn't so sure. But the stature of the evangelical leaders behind this project was encouraging: Dobson, Bill Bright of Campus Crusade for Christ, D. James Kennedy of Coral Ridge Ministries, Marlin Maddoux of the USA Radio Network and Larry Burkett of Crown Financial Ministries, to name a few. So was their commitment to use their resources to publicize the group's work: It would not lapse into obscurity.

Most important, however, was an even more basic commitment.

"I asked them, 'Are we here to win—not just to put a finger in the dike, but to win?'" Sears recalls. "And Bill

Bright said, ‘Alan, I want you to keep the door open for the Gospel.’

“That’s when I began to get excited.”

‘ARE YOU KIDDING?’

Although ADF—originally known as the Alliance Defense Fund—was intended to subsidize religious-liberty legal work through strategy, training, funding and advocacy, it wasn’t exactly flush with funding at first.

“We had very little money when we launched,” Sears says. “We struggled for every dime we had. It took a long time before that changed.”

Sears had to hit the road to raise money. And he was feeling the stress—especially the day he visited Focus on the Family and H.B. London, then Focus’ vice president of church and clergy outreach, asked him what theme verse he’d selected for the fledgling group.

“I looked at him,” Sears recalls, “and I said, ‘With respect, are you kidding? I’m just trying to find a dollar to keep this place open. I haven’t had time to think about it.’ And he said, gently, ‘You know, if you don’t have time to find a theme verse, you might have a lot of spare time to do other things soon.’”

Later, London suggested John 15:5: “I am the vine, you are the branches. Without Me, you can do nothing.” The words resonated with Sears—and everyone else involved.

“I presented it to the board of directors and it was unanimous,” he says. “There wasn’t even much discussion: It was so clear that what we were taking on was so impossible to do in our own strength. We wanted to acknowledge that it’s all Him. Without Him, we can do nothing. Anything we’ve accomplished is by His grace.”

Brad Keirnes—a current and original ADF board



ON WATCH: The First Amendment was written to protect the church from the influence of the state, not the other way around. That’s something Sears and the Alliance Defending Freedom frequently remind people of before cases head to court.

From the Courtroom to the Silver Screen

The movie *God’s Not Dead*—the story of a Christian college student dealing with an aggressively atheistic professor—surprised entertainment-industry observers in 2014, earning more than \$60 million at the box office. That’s not bad, especially for a film that cost only \$2 million to make.

On April 2, *God’s Not Dead 2* will hit theaters. And this one takes the story into the courtroom.

The main plot involves a teacher (Melissa Joan Hart) who answers a student’s question about Jesus in the classroom, not by witnessing, but simply by presenting established historical facts. It’s not long before she finds herself facing dismissal and fighting for her rights—as well as her livelihood—in court.

The movie is inspired by real-life cases of the sort the Alliance Defending Freedom often faces. In fact, ADF was a resource for the filmmakers—as it was with the original movie. The film’s end credits list 43 religious-liberty cases, many in which ADF played a role.

“We didn’t want to do a sequel just to do a sequel,” explains David A.R. White, one of the film’s producers. “There are so many current events happening that

are threatening our religious freedoms. We wanted to bring those to light.”

White, who also stars as Rev. Dave in both films, thinks those events will help this movie strike a chord with audiences.



“After *God’s Not Dead*, we heard from so many people saying that sort of discrimination is what’s happening at their universities,” he tells *Citizen*. “They felt it was literally their story. And I think we’ll see a lot of that reaction again after this one.”

White hopes this story of a Christian teacher who defends her rights at great personal cost will encourage viewers to show similar fortitude in their own lives—and to support others who already are fighting for their freedoms.

“So often it’s not until you’re hit over the head that you have to decide whether you’re going to stand or just cave in,” he says. “It’s the people who are most like Melissa Joan Hart’s character who make a difference—who stand and say, ‘This isn’t right,’ and call out discrimination against our religious freedoms. That’s ultimately what will save our nation.”

member—says the verse fits the man at the helm of organization.

“That’s an expression of Alan’s character and his spirituality,” Keirnes says. “He lives in ongoing dependency on our heavenly Father, and he inspires others to do so as well. It’s contagious.”

“He’s very genuine. At the core of his being, he’s a humble man of God—incredibly talented, but really blind to his giftedness. That’s helped make him the leader he is.”

So does the model of calm, faithful reasoning that Sears brings to often-heated controversies.

“Alan is a logic warrior,” says Focus on the Family President Jim Daly. “He doesn’t fight with emotion; he fights with reason. He deeply believes that biblical truth comes out through rational discussion. I’ve always appreciated that about Alan.”

A HEART FOR THE JOB

Long story short, ADF grew. To the point where it not only takes on vast numbers of legal cases every year, but also has trained 1,800 attorneys and 1,600 law students—building the ranks of qualified defenders of both the Constitution in general and religious liberty in particular, and linking them into networks of other attorneys and public-policy advocates who care deeply about those issues.

It’s the sort of thing Sears wishes he’d had when he was in law school. And it’s an effort he expects to multiply in impact for many years to come.

“Our experience is when you get a man or woman to

do their first (religious-liberty) cases, they’re there for life,” Sears says. “It encourages them so much to help others.”

And helping others is the core of the mission for Sears.

“This work is all about the relationships and the people,” he says. “It’s seeing individuals protected, their rights restored—in some cases, you’d even say their lives restored.”

“We don’t pick and choose and just take the cases that are likely to get a favorable outcome. We’ve been blessed to win close to 80 percent of them. But the ones we lose and the people we’re unable to help—those bother me far more than the gratification I get out of the victories.”

That’s the mark of a man who, after more than two decades at ADF, still has his heart in his work. And on the days when the work goes badly, as much or more than on the days when it goes well, Sears reminds himself of the words Bill Bright spoke to him right at the start.

“What are we trying to achieve at the end of the day?” he asks rhetorically. “To keep the door open for the Gospel—to protect religious liberty and the rights of conscience. That’s our mission, and it’s not going to change.”

FOR MORE INFORMATION:

To learn more about the Alliance Defending Freedom and how you can get involved, visit adflegal.org.

THE LIFE AND LEGACY OF JUSTICE ANTONIN SCALIA



The most passionate and intellectually irrepressible voice on the Supreme Court for religious liberty, the sanctity of human life, and marriage and family for the last three decades is now silent.

Justice Antonin Gregory Scalia, 79, died on Feb. 13, a loss of almost incalculable proportions. He embodied limitless wisdom and virtue in nearly 30 years at the high court.

One of the most influential conservatives of the last century, Scalia saw the Constitution as the embodiment of eternal precepts and was therefore rightfully wary of how bad law and poor constitutional reasoning could lead to the irretrievable loss of liberty.

From the moment Reagan nominated him to the high bench in 1986, where he won unanimous approval in the U.S. Senate, Scalia was a force to be reckoned with and an exemplar for a kind of jurisprudence considered somewhat quirky at the time—but which has come to be widely accepted as the most constitutionally orthodox manner of judging cases in America.

Called “originalism,” Scalia believed the words of the United States Constitution’s text actually mean what they said when they were drafted and adopted by the Founding Fathers at the Constitutional Convention in 1787. The document’s fixed meaning was the lodestar for Scalia’s judgments.

The idea of a “living Constitution”—a legal document whose meaning and definitions change—amounts to legislating from the bench by mysteriously discovering rights that can’t be found in the Constitution, ultimately shaping law by fads.

Referencing a fellow justice’s opinion, he once quipped: “What is a moderate interpretation of the text? Halfway between what it really means and what you’d like it to mean?”

Instead, Scalia championed consistency in the law, infused with unmistakable depth and clarity, that was in line with James Madison and the other principle architects of the Constitution.

He was particularly dubious of using “legislative history” in deciding cases, arguing repeatedly that Congress’

role is only to make good laws within the limited, clearly defined boundaries of the Constitution. Scalia was eager and willing to strike down laws that were discordant with unwavering constitutional standards.

His impact has been so widely and deeply felt that no one in law school today, regardless of their political leanings, believes congressional mandates can be taken at face value if they violate state or local prerogatives. Even avowed “living constitutionalists” know they ignore originalism at their peril.

Scalia’s profound renewal of the proper constitutional balance between federal and state power stems from his morally courageous leadership. It was a Herculean achievement in American jurisprudence and probably his greatest legacy.

**THE SUDDEN DEATH OF
THE SITTING JUSTICE
LEAVES A VACANCY ON THE
U.S. SUPREME COURT.
BUT MORE THAN THAT, IT
LEAVES A HOLE IN OUR
COLLECTIVE MORAL FABRIC.**

BY TIM GOEGLIN

BULWARK OF FREEDOM

Scalia often used humor to say serious things in a funny way. But in his questioning of lawyers during oral arguments and in his masterful legal opinions, he would assert there should be one unchangeable benchmark for deciding cases: Does the Constitution allow it or not?

This often made him highly unpopular on major issues when he was in the minority. But he refused to substitute emotion

for thought. He had an innate distaste for conventional wisdom and nostalgia. He became famous for the elegance, clarity, biting wit and precision of his many fiery and well-reasoned dissents in some of the most important cases considered during his lifetime. His willingness to go it alone also made him a bulwark for freedom, even as some of his fellow justices were willing to impose their personal views on the rest of the country.

In 1989, Scalia bluntly wrote that Sandra Day O’Connor’s “whatever-it-takes-pro-abortion jurisprudence” simply could not “be taken seriously.” Matters on which the Constitution doesn’t force the high court to rule, Scalia believed, are for the states to decide, not nine unelected lawyers.

In dissenting on the decision to legalize sodomy in 2003 (*Lawrence v. Texas*), Scalia scorned the impact cultural trends too often have on the law. “Today’s opinion is the product of a court, which is the product of a law-profession culture, that has largely signed on to the so-called homosexual agenda,” he wrote, “by which I mean the agenda promoted by some homosexual activists

directed at eliminating the moral opprobrium that has traditionally attached to homosexual conduct.”

Scalia predicted that case eventually would be used to redefine marriage. In 2015, his prediction came to pass—and Scalia wrote another passionate dissent. “To allow the policy question of same-sex marriage to be considered and resolved by a select, patrician, highly unrepresentative panel of nine is to violate a principle even more fundamental than no taxation without representation: no social transformation without representation,” he wrote. “The strikingly unrepresentative character of the body voting on today’s social upheaval would be irrelevant if they were functioning as judges, answering the legal question whether the American people had ever ratified a consti-



titutional provision that was understood to proscribe the traditional definition of marriage.”

Scalia repeatedly reminded his colleagues that centralizing power in Washington will essentially create a constitution—creating something more like a national regulatory state and less like the constitutional republic which the Framers intended.

Few things bothered Scalia more than his detractors suggesting his Christian faith was the main reason he came to some of his important legal decisions on social issues.

This was best illustrated in 2007, when a former colleague at the University of Chicago asserted that Scalia upheld the federal ban on partial-birth abortion because he was Catholic, suggesting that he was incapable of constitutional reasoning apart from his faith. Scalia told a reporter the comment was untrue and unfair, and vowed never to appear at that university until the professor had left.

Yet he utterly dismissed the concept that there should

be religious neutrality in the public square. Earlier this year, he said ours is a religious republic and that faith is a central part of our national life and constitutional understanding. He said God had been generous to the United States because Americans have always honored Him.

“Unlike the other countries of the world that do not even invoke His name, we do Him honor,” Scalia noted. “There is nothing wrong with that and do not let anybody tell you that there is anything wrong with that.”

AN HONORABLE MAN

I got to know Scalia over the last 20 years in my various roles at the U.S. Senate, the White House and now Focus on the Family. I visited with him in his chambers in 2014, and he shared a story I shall never forget, told in his charming, gregarious style.

He attended Georgetown University as an undergraduate, majoring in history. At the end of his senior year, he had to appear before a small committee of the department to orally defend his thesis.

The session went marvelously until the final question, when the chairman asked, “Mr. Scalia, what is the most important event of world history?” Scalia said he didn’t remember the answer he gave—but afterward, the chairman looked at him solemnly and said, “Mr. Scalia, Georgetown has failed you if we didn’t teach you that the most important event of world history is the Incarnation of Jesus Christ.” Scalia told me he never forgot the answer to that timeless question.

Scalia will eventually be succeeded, but he can never be replaced. He was a colossus.

He was the most important and influential constitutionalist and jurist of his era. His vibrant legal reasoning and inimitable writing style were defined by their regal grace and stature. God gave him a beautiful mind and probing intellect. His categorical and clear-eyed defenses of marriage, life and conscience in the public square were matchless.

Scalia lived those principles in a long and happy marriage to Maureen, the love of his life; with their nine children and 28 grandchildren, whom he adored; and through his impact on legions of law clerks whom he credentialed to help extend the constitutional legal renaissance he started. We shall not see his like anytime soon.

How fitting that he died just two days before President’s Day, commemorating George Washington. It was somehow right that the federal government closed on the first business day after Scalia’s death, as if we were mourning and honoring the passing of a great man.

He and Washington were peers of character, leadership and a noble generosity of spirit that wreathed their consequential lives. *Requiescat in pace.* ■



WHAT HAPPENS NOW?

The death of Justice Antonin Scalia was a shock not only to the American people, but to the American system of justice. At the time of his death on Feb. 13, Scalia was heavily engaged in the cases being briefed and argued this term, including blockbusters dealing with abortion and religious freedom. What happens to those? How will a new justice be selected? How will the selection process impact election-year politics? What will a new justice mean for the future of the Court’s handling of cases involving the family, marriage, abortion and religious freedom?

Let’s break it down.

With its usual complement of nine members, the Supreme Court typically doesn’t end up with tie votes in its decisions. Even if by a slim 5-4 majority, cases get decided. With eight members, the possibility of a tie exists. What happens then?

The Court actually is used to addressing cases with only eight members, as when a justice has a prolonged illness or must recuse himself for a conflict of interest. In the case of a tie vote, the Court can order a re-argument of the case when all nine justices are seated. If the Court lets the tie stand, it affirms the decision from the lower federal appellate court. However, the case doesn’t set a national precedent; it binds only the active parties and becomes precedent only in states comprising the federal circuit where it was decided.

A tie vote could factor heavily in at least two important cases before the court this year: an abortion regulation case from Texas (*Whole Woman’s Health v. Hellerstadt*); and the Little Sisters of the Poor, involving the federal mandate that religious non-profit organizations provide possible abortifacients in company health plans (*Zubik v. Burwell*). In the Texas case, a tie would affirm the lower court opinion, which upheld the law. But a tie vote in *Zubik* would cause serious problems, because that case is comprised of several decisions which came from different federal circuits, with varying outcomes. If those decisions are affirmed by a tie, the country would end up with some states where religious non-profits have less religious freedom than other states. If a tie occurs, it may cause the remaining eight members of the Court to carry the case

over to its next term and order a re-argument after a new justice is appointed.

The process for selecting a new justice to fill Scalia’s position is set forth in the U.S. Constitution, Article II, Section 2, clause 2: “[The President] shall nominate, and by and with advice and consent of the Senate, shall appoint . . . Judges of the Supreme Court. . . .” The president sends the name of the person he nominates for the Court to the

Senate, which will refer the matter to the Senate Judiciary committee to hold hearings and to make a recommendation to the full Senate, which will then debate and vote on the nominee. If the nominee receives 51 or more votes, he is “confirmed,” and the president then “appoints” him to the Supreme Court. If he isn’t confirmed, the process starts over with a new presidential nominee.

The process to replace Scalia will be fraught with political and constitutional significance, because the fragile ideological balance that included him—four conservatives, four liberals, and Justice Anthony Kennedy as the swing voter who takes different sides given the nature of the case—would be altered, perhaps permanently. President Obama’s other Supreme Court

appointees—Sonia Sotomayor and Elena Kagan—are decidedly liberal, as any forthcoming nominees would likely be.

The Senate, however, is currently controlled by Republicans who hold an edge of 54 seats to 46, and they don’t feel disposed to simply acquiesce to another liberal ideologue on the Court—especially one that would alter its balance. Republicans have reminded Democrats that the Senate has an election-year tradition of leaving big appointments to the incoming president. In 2007, Democrats invoked that tradition against President George W. Bush, with Sen. Chuck Schumer calling for the Senate to block any Supreme Court nominations made during his last year in office; however, there were no vacancies to fill that year.

Scalia’s replacement will become an important election-year issue. Judges have perennially been a conservative rather than liberal voter priority, so it could drive huge numbers of conservative voters to the polls in November. ■

One of the U.S. Supreme Court’s most reliable conservative voices has passed away. What happens for the rest of this term, and what does it mean for this year’s presidential election?

BY BRUCE HAUSKNECHT

A man is shown from the back, in silhouette, looking at a laptop screen. The room is dimly lit, with the light from the screen illuminating his face and the back of his head. The background is dark and out of focus.

THE PORN PHENOMENON

THIS MONTH, THE BARNAB GROUP IS RELEASING A MAJOR STUDY ON PORNOGRAPHY. WHAT RESEARCHERS FOUND—IN THE CULTURE AT LARGE AND IN THE CHURCH—MAY SHOCK YOU. PRESIDENT DAVID KINNAMAN SAT DOWN WITH *CITIZEN* RECENTLY TO TALK ABOUT IT.

BY *CITIZEN* STAFF

Citizen: You did this study at the commissioning of Josh McDowell Ministries. Can you tell us a little bit more about the purposes behind it?

David Kinnaman: Josh McDowell has spent the vast majority of his life attempting to help pastors, youth workers, educators and parents pass on their faith and values to the next generation. But he believes the increasing access to Internet pornography is negatively affecting young people's receptivity to these biblical values by distorting their views of morality and the Christian faith. Convinced that a major study among pastors, youth pastors and church youth and adults was necessary in order to understand the contours of the crisis and to awaken the Church to the urgency of these trends, Josh McDowell Ministries commissioned Barna to take on the challenge. The goal was to assess the extent to which pornography has permeated Christian families, the Church and our society at large, and to examine its impact.

C: Researching pornography usage, especially in the church, is historically difficult—but you seemed to find people very forthcoming about it. How is this survey different from research you or others have done in the past?

DK: You're exactly right. It is notoriously difficult to conduct research on porn for a number of reasons, one of the more challenging ones being—as you said—a certain reluctance among participants to be forthcoming about pornography use. There is a very real stigma attached to porn use, particularly in the church, where so many caught in its grips are burdened with shame and an incredible fear of being discovered. So to overcome this, we decided to conduct online surveys that provided the anonymity and confidentiality needed to remove barriers to more honest and candid responses, which would not be possible in a phone poll.

Also, at the beginning of each survey, participants were warned of the sensitive nature of the questions and asked to confirm their interest in continuing. And again at the beginning of the section about pornography use, respondents were asked if they wished to continue due to the sensitive nature of the topic. Only 3 percent of respondents dropped out of the survey at this point.

C: Did any of your findings shock or surprise you?

DK: Yes, and no. The hunch we had was that the problem was pervasive—and we weren't wrong—but the sheer extent of the problem surprised us. A few key findings certainly stand out. For instance, the cavalier attitude toward pornography among the younger generations was deeply disturbing (32 percent say viewing porn is "usually or always wrong" compared to



56 percent who say not recycling is "usually or always wrong"). Usage among women also challenged some of our common assumptions about the gendered use of porn (56 percent of women 25 and under seek out porn). And the age at which young people encounter porn was much earlier than we imagined, with 27 percent of young adults ages 25-30 first viewing pornography before puberty.

We were also surprised at the level of normalization porn has achieved so quickly. We are increasingly more tolerant of violent and demeaning pornography, and this is a sobering finding. For example, only 54 percent of people think sexual acts that may be forced or painful are always wrong.

C: The study surveyed responses from 2,770 people—teens, young adults, adults, pastors and youth pastors. Did all the people in the study self-report being pornography users, or did they run the gamut?

DK: Defining pornography "use" was a difficult task, because asking whether people "view" porn is a vague and insufficient measure, particularly when people come across it unintentionally or receive unsolicited porn. So we created a way to triangulate data related to seeing porn and a person's intention to view porn. But when it came to specifically seeking it out, 35 percent of male adults, and 73 percent of female adults say they never seek it out. When it came to teens and young

adults, 19 percent of males and 44 percent of females say they never seek it out.

C: You note at the outset that "teens are sensitive to and affected by porn, especially compared to young adults." Tell us a little more about that. How do the two groups differ, and how can this information help parents of teenage children?

DK: Teens are in very formative years, and they are sensitive to, and affected by porn in more dramatic ways than other age groups. This sensitivity among teens and young adults is seen in how they consider more things to be pornographic than older adults. For instance, 47 percent of teens and young adults believe a fully nude show or dance is porn, compared with only 32 percent of adults. *The Economist* ran a piece about this last year. Because of the ease of access to pornography today, many teens are likely to encounter a significant amount of pornography before they become sexually active—and before their brains finish developing, so the neurological effects on teenagers are cause for deep concern. Also, some sexual tastes are formed around the time of puberty, so ill-timed exposure to sexually explicit material could cause irreversible effects on expectations and beliefs about sex.

This is why it's important for parents to intervene early, and use those sensitive and impressionable years to challenge the story being told about sex through

pornography by providing a counter-narrative to porn. We know parents often are reluctant to discuss sexual topics with their children, so today's teens are often left to their own devices to navigate the complex task of developing beliefs about sexuality. Without that counterpoint, even porn stars like Nina Hartley warn us that teens are going to find information wherever they can get it. Parents must acknowledge and engage with the reality of pornography if they are to give their children the critical tools they need to thrive in the Screen Age, what we often call Digital Babylon.

C: The overall social attitude toward pornography usage seems to be that it's more widely accepted than in the past—with those over 50 saying it's usually bad, older adults and teens a bit undecided over whether it's bad or neutral, and young adults most likely to say it's good. What can we predict for the future based on that finding?

DK: As you've noted, social attitudes have shifted dramatically in just one or two generations, and this is certainly cause for concern. Unfortunately, porn is accessible virtually everywhere, and this reality is unlikely to change anytime soon. As long as pornography continues to enjoy moral ambiguity, widespread acceptance and significant demand, its presence and influence will keep expanding in our culture.

But there is hope. For instance, scholar Mary Eberstadt says porn is the new tobacco. Fifty years ago, cigarette smoking was considered morally neutral, but today, as a general rule, it is considered disgusting and wrong. Porn, on the other hand, used to be considered disgusting and wrong, and now is considered morally neutral. But we do believe the cultural tide will eventually shift, and the dangers and consequences of pornography will re-stigmatize both its consumption and production. But much of this depends on the church's response to the issue.

C: You report that very few of the pornography users in the study report feeling much guilt about it, with the exception of teens, practicing Christians and political conservatives. What's the takeaway lesson there?

DK: And pastors. They feel guilt. But you're right, most people don't feel much sense of guilt when they use porn. There are some educators who point out the very real tension that exists for teens. They receive a great deal of mixed messages from, on the one hand, popular culture that encourages and even rewards the pornographic impulse and glorifies the illicit, and on the other, and particularly among church-going teens, a conservative social context in which their superiors expect moral and ethical purity—particularly when it

comes to things like abstinence-only education. So this guilt is very likely a result of the ways in which teens are being pulled in opposing directions and the complex array of expectations set before them.

For practicing Christians (29 percent experience guilt, compared to 12 percent of non-practicing Christians) and political conservatives (25 percent experience guilt, compared to 13 percent of liberals), much of the guilt likely flows from a very real behavior/belief dissonance. Both groups tend to be critical of pornography, and when their own pornography use feels disharmonious with their fierce rhetoric and devoted campaign against porn, the guilt can be crippling. Add the element of shame and condemnation leveled against those practicing Christians in the church struggling with sexual sin, and you have a recipe for extraordinary guilt. But it's important to note that although these groups reported the highest levels of guilt, the numbers still represent a minority.

C: The two things I found most surprising were that teens and young adults find “not recycling” to be more immoral than viewing pornography, and that only child pornography and depictions of rape are considered “always wrong” by most Americans. How have we arrived at this place of general acceptance of depictions of teens having sex, demeaning situations, homosexual and group sex, which are less likely to be considered “always wrong”?

DK: We also were shocked at the sheer normalization and widespread acceptance of pornography. As you mentioned, teens and young adults rank not recycling (56 percent) as more immoral than viewing porn (32 percent). We also found that only 79 percent of people believe sexual acts that may be forced or painful are wrong. It comes as no surprise then, that this coincides with a high level of desensitization that feeds the desire to seek out more hardcore or fetishistic porn. American popular culture has also become increasingly sexualized and pornified, where nude images and sexual situations are encountered on a daily basis. This has led pornographers to up the ante and produce more extreme content. In her book, *Pornland*, Gail Dines introduces us to an entire genre called “gonzo”

WE WERE SHOCKED AT THE SHEER NORMALIZATION AND WIDESPREAD ACCEPTANCE OF PORNOGRAPHY.

which is an amateur, hardcore style of pornography in which violence and degradation are commonplace.

Robert Jensen, a popular critic of porn, articulates our problem very well. He says it is a “moral paradox” that you have a civilized society in which porn moves closer to the mainstream at the same time that it becomes more overtly cruel, degrading and racist. This broader question of why we’ve become more tolerant

and accepting of the kinds of explicit content we consume is an infinitely complex question to answer, but the level of anonymity that Internet pornography provides its users makes it easier to live a seemingly normal life while exploring a darker side of sexual desire.

It’s also important to note that depictions of teens under the age of 18 having sex would, under law, be considered child porn.

C: What are we to make of the fact that more females and women are now seeking out porn than in the past? Especially younger women and teens?

DK: We did find that more than half of women 25 and under seek out porn (56 percent versus 27 percent among women over 25) and one-third seek it out at least monthly (33 percent versus just 12 percent, respectively). But, it’s important to note that we don’t actually make the claim that women are seeking it out more so than in the past. There is certainly an increase in the use of porn across the board with the adoption of mobile technology and the proliferation of Internet pornography, but it’s hard to say that women are, as a proportion of the population, seeking out more porn. We don’t yet have that comparison data. What’s more likely is that these findings actually serve to challenge commonplace assumptions about the gendered use of porn.

In *The Porn Phenomenon*, we talk with Audrey Assad about porn use among women. She believes that because of gender stereotypes that cast women as pure and modest, particularly in the church, women do not feel free to confess or speak publicly about lust, sexual addictions, pornography or masturbation. This in turn perpetuates silence and reinforces the erroneous idea that women do not struggle with things like pornography

use, and that it is exclusively a male problem. But we’re now seeing that women are speaking up more than they used to about their porn use.

C: You found that 57 percent of pastors and 64 percent of youth pastors admit to struggling with pornography usage at some point—and 14 percent and 21 percent, respectively, were using it at the time of the survey. That’s a lot of porn usage among spiritual leaders.

DK: Yes, it is, unfortunately. This just goes to show the extent to which the porn industry has pried its way into our lives. Few are immune to its ubiquity and allure, including pastors—who are human like the rest of us. But as we wage a war against porn, we also have to create communities of grace for those struggling with it. This means dispensing discipline for porn use that is proportionate and consistent with that of other sins. It means abandoning the shaming and condemnation reserved for those who struggle with porn. Sexual sin does not disqualify any pastor, lay leader, friend, husband, wife, brother or sister from the grace and forgiveness of God. Shame does little but drive sin into hiding, where it festers and grows in isolation from community and accountability. The Lord calls us to walk in the light, to confess our sins to fellow believers—but to do that we must create communities absent of shame and judgment, where our brothers and sisters can confess and repent of their sin and be met with love, acceptance and help.

C: You found that youth pastors are twice as likely as senior pastors who struggle with porn to report that it’s negatively affected their ministry. Might this be due to the fact that most porn depicts very young and teenage women—the same age as those the youth pastor spends most of his time with?

DK: Yes, we found that 44 percent of youth pastors claimed it was “very true,” compared with 18 percent of senior pastors, that their own porn use negatively affected their ministry. But when we add the “somewhat true” answer, which is 31 percent for youth pastors and 46 percent for senior pastors, the numbers even out a little, with a total of 75 percent for youth pastors, and 64 percent for senior pastors.

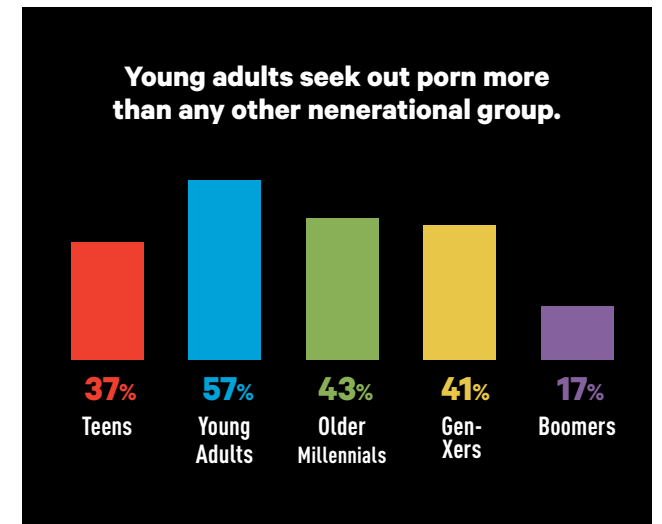
When it comes to whether this has something to do with how porn depicts very young and teenage women—the same age as those the youth pastor spends most of his time with—that’s really hard to say without conducting a more in-depth analysis. Youth pastors are usually younger than senior pastors, so they’ve come of age in a very different world than that of their predecessors. It’s likely that they encountered porn earlier, and were

socialized into a more sexualized and pornified world where porn was more accepted, particularly among their peers. That’s also a hypothesis, since we didn’t examine this specifically, but it makes sense.

C: What are we to make of the fact that most of the people who go to pastors for help with their porn addictions are married men?

DK: As you noted, 59 percent of pastors report that married men seek their help for porn use, compared to only 36 percent who report that single men seek their help. It’s important to note that this does not necessarily mean married men are using porn more than single men. It simply means they are seeking help from pastors more than other groups. This is very likely a result of married men feeling a greater sense of responsibility to solve their porn issue, particularly when there is a spouse, or even children in the picture.

But again, we must acknowledge the pervasiveness of the problem, and recognize that as long as porn



exists, people will struggle to resist it—be they married, single, male or female. Being involved in a Christian community where it’s safe to be struggling is essential. Churches and communities of faith must help those achieve success in this struggle by providing strong leadership, and opportunities for accountability where friends wrestle and pray over this together.

One of the arguments of my new book *Good Faith* is this: Biblical, grace-filled Christian community is the one place in which refugees of the sexual revolution can be restored. This includes every kind of expression of sexual brokenness, including porn. And the implication is that we need to foster communities of grace and truth where this vision can be realized.

C: You found that despite the fact that everyone seems to agree pornography usage and addiction is a bigger problem in the church now than it was 20 years ago—and society says it’s less taboo than it used to be—93 percent of pastors report having no programs in the church to help those who struggle. Why do you think that is?

DK: It’s hard to say, but many certainly feel ill equipped to deal with the ubiquity of porn and its use. There is also a certain reluctance to deal with issues like sex and pornography, and this is true for parents, educators and pastors alike. And when you look at the statistics, it’s hard to feel like we are making many inroads. Just as we failed to reorient the moral shifts of the sexual revolution, the Christian community has thus far been unable to slow the swift change of moral sensibility regarding pornography. So that can be very discouraging. But this is part of the impetus for this study. The hope is that *The Porn Phenomenon* will illuminate the need to create better ways of talking about the problem. The church is beginning to take positive steps. Individuals and groups are creating resources that offer help and healing. For example, a group called Covenant Eyes (covenanteyes.com) promotes Internet accountability and filtering services for individuals, families and churches.

C: If you were to re-do this survey in, say, five years, what changes would you hope to find?

DK: Well, we would certainly hope to see the major indicators drop significantly, like the number of people seeking out porn, the percentage of people coming across it, the proportion of people believing it’s good for society, etc. We’d also really like to see pastors feel better equipped to deal with the issue, and lower rates of personal porn use among those who have been tasked to lead us. We’d also like to find more people feeling they have someone to talk to about their porn use. And Christian communities have to be more functional hospitals for those “refugees of the sexual age.” Again, much of this depends on the church’s broader response to the study, but we’re very hopeful.

C: Utah legislators are currently considering a bill to limit people’s access to online porn, saying it’s created a state of emergency due to its effect on children, marital satisfaction and infidelity rates statewide. What are your thoughts on this as a deterrent?

DK: Censorship is important, particularly when it comes to protecting children and young people from porn, but it must always be in conjunction with a healthy and open discourse about porn and sex. Utah is an interesting example because at least one study found that it has the highest reported porn use per capita in

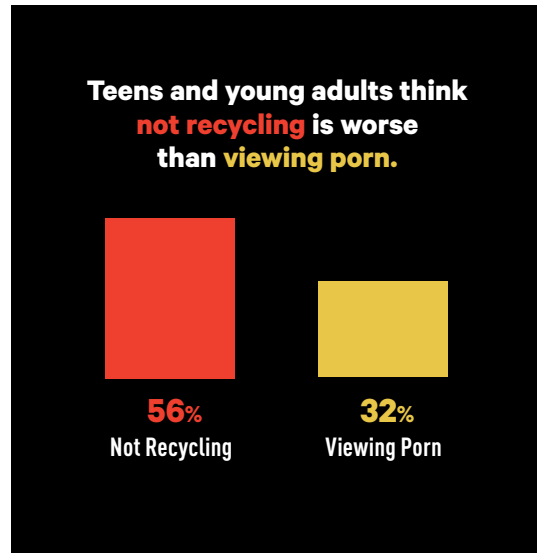
America. This was surprising given the high Mormon population. But this is an example of what happens when conservative religious rhetoric emphasizes the dangers of sexual behavior and promotes chastity without a counter-narrative for healthy sexuality, which leads to shame, confusion, mystery, guilt, and as in the case of adolescents, unrealistic expectations about sex and sexuality. And as we’re seeing, does little to curb the use of porn.

Sex is a God-created aspect of human life—it’s not a dirty word. Rather than treating it as such, we

must celebrate and promote God’s good intentions for sex. As Jordan Monge said in *Christianity Today*, “It’s human nature to want to be wanted. It’s normal for that desire to manifest in a desire for sex. The problem is that there is no good moral outlet for these natural desires before marriage, and our sex-laden society has done a wonderful job of causing most folks, men and women, to stir up and awaken love before it pleases.” Censorship can be a Band-Aid, especially if not coupled with good sex education that describes God’s intention for sex. Otherwise, we allow healthy sexual desire to become distorted in the dark recesses of isolation and mystery.

FOR MORE INFORMATION:

To learn more about The Barna Group, visit barna.org. Focus on the Family has a new resource on digital pornography addiction, available at <http://bit.ly/digital-pornography-addiction>.



GOSNELL

In the award-winning documentary *3801 Lancaster: American Tragedy*, filmmakers take viewers behind the scenes at the infamous Philadelphia abortion facility where live babies were murdered and women died. And they score prison interviews with the man himself — Kermit Gosnell.

SPEAKS.

BY KARLA DIAL

Courtesy of 3801 Lancaster: American Tragedy



D

avid Altrogge was in his favorite Pittsburgh coffee shop one day in early 2011, absently scanning a newspaper someone else had left behind, when he saw it: A little blurb in a column about the horrific things narcotics investigators had found in a Philadelphia abortion facility run by Dr. Kermit Gosnell.

Blood-spattered instruments and blankets. Urine-stained walls. A feral cat wandering the hallways. Animal feces. And jar

after jar containing tiny, severed human feet.

“I was just like everybody else,” he tells *Citizen*, “just horrified and asking how this was happening in Pennsylvania.”

A few days later, Altrogge’s horror turned to journalistic intrigue: A friend in Harrisburg told him press was being allowed into a state Senate hearing where the district attorney would discuss why Gosnell was being charged with eight counts of first-degree murder—one for a woman who died under his care, and the rest for babies born alive whose spinal cords he severed with scissors.

So Altrogge and his friend Mike Hartnett picked up their cameras and headed to Harrisburg. What they heard would change their lives, and obsess them for the next five years.

“It was riveting and terrifying and tragic, and

“The media had painted him as this B movie monster. I was surprised by how intelligent he was, how charming he was, how long and hard he’d thought about what he did.”

we were in tears,” recalls Altrogge, now 31. “We walked away thinking the fact that this happened in Pennsylvania, and the Department of Health knew and didn’t intervene—we just had to make this film.”

That film turned out to be *3801 Lancaster: American Tragedy*, which is being released on DVD and digital on-demand streaming services on April 5.

FROM THE SOURCE’S MOUTH

If this all sounds vaguely familiar, there are good reasons: A 20-minute version of the movie won Best Short Film at the 2013 Justice Film Festival, and the full 60-minute version has been screened in about 50 theaters nationwide since last November, thanks to committed grassroots efforts.

Though both versions feature interviews with the women who survived their visits to Gosnell’s facility, the full-length version includes investigators and detectives, as well as something no one else has been able to get: Interviews with Gosnell himself, who refused to take the stand as his trial concluded three years ago this month. He was convicted of the murders of three babies born in his facility and involuntary manslaughter of the woman.

“We were wrapping it up and thought we’d just write him and see if he’d talk,” Altrogge says. “We were getting ready to release the film without him when we

got a letter from him saying, ‘I’m willing to talk to you guys.’ So we had to put the brakes on it to see what he had to say.”

Altrogge and his team—Hartnett and producer Jen Brown, both 30—spent a year building a transparent relationship with Gosnell, “being very honest about what the project was.” Between February and August 2015, they recorded 20 interviews with him—done in 15-minute increments due to the prison phone call protocol.

“It was a very different interview process for us,” Altrogge recalls. “We usually talk to someone for a few hours, but this gave us the unique opportunity to really digest what was discussed in the interview, think about it, and then craft some more questions.”

A RATIONAL MAN

“It was pretty remarkable and mind-blowing for us to hear him talk about why he did what he did,” Brown tells *Citizen*. “It was pretty hard to hear.”

But it was what Gosnell *wasn’t* that most surprised Altrogge.

“The media had painted him as this B movie monster. I was surprised by how intelligent he was, how charming he was, how long and hard he’d thought about what he did. What was most sobering to me was that he was a really intelligent man who wanted to help his community, and somehow these ideologies that he bought into led him to do these horrible things. You talk to him and he doesn’t sound like a crazy man. He sounds very rational and collected, and has thought these things out.

“Then you see the photos from inside the clinic and hear the testimony of the women who went to him and you go, ‘Wow! What did he believe as truth that justified doing these horrible things?’”

3801 Lancaster is the first major documentary the trio has put together, and they’re cagey about discussing their own views on abortion with the press.

“Our goal is to let the people in the story who suffered so much at the hands of Dr. Gosnell be the voices that speak in the film, and not our own,” Brown explains.

DEVASTATED: Davida Clarke breaks into tears as she tells filmmakers what it was like to be one of Gosnell’s patients.



With that in mind, the movie asks some important questions that are up to viewers to answer for themselves.

“It’s been exciting to see people who’ve said, ‘What can I do about this?’” Brown tells *Citizen*. “We’ve heard

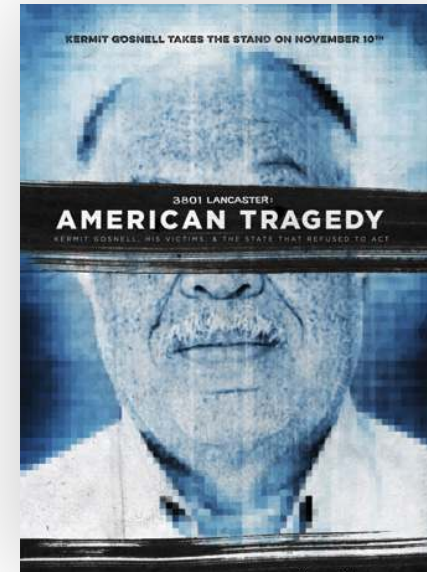
from people who’ve gone on to contact their representatives to make sure nothing like this does happen where they live. That was our goal going into it: No more Gosnells. This should never happen to another woman or another baby.”

“I think people will come away really wrestling with why did this happen?” Altrogge says. “What were the political forces that allowed Kermit Gosnell to do the things he did? Is the real villain Kermit Gosnell, or the state agencies tasked with the oversight of protecting society from the Kermit Gosnells? He could have been stopped over and over again, and for very political reasons they said, ‘No.’”

“I hope people on both sides of the abortion issue will watch this film and grapple with the facts of it.”

FOR MORE INFORMATION:

To hold a screening of *3801 Lancaster: American Tragedy* in your town, or to order a copy on DVD (\$14.99, plus shipping and handling), visit 3801lancaster.com.



Teaching Students to Speak Truth in Love

➤ When the U.S. Supreme Court issued its sweeping redefinition of marriage last year, many on the Left behaved as if the issue was permanently settled. Victory was theirs, and debate was no longer allowed. Others idealistically assumed it wasn't going to affect their families personally.

But recent events in the education system have made it clear neither perspective was correct: Rather than settling anything, the Court's decision increased sexual activism all the more—and these topics are hitting close to home for thousands of families with kids in schools.

Just ask the parents in Pennsylvania's West Allegheny School District, who expressed dismay in January over an "anti-bullying" lesson that directed their middle-schoolers to "move to the middle of the circle" if statements like "you or someone close to you identifies as gay" applied to them.

So how can Christian parents equip their teens to navigate these complicated subjects—at school and in the culture—in a way that demonstrates the love of Christ?

That's where Day of Dialogue comes in.

WHAT STUDENTS CAN DO: A nationwide initiative for teens in public high schools and colleges, Day of Dialogue is an annual event sponsored by Focus on the Family. On April 14, thousands of students will use their First Amendment rights to distribute Conversation Cards, put up posters and engage in other activities that communicate a grace-filled, biblical perspective on the issues of marriage and sexuality identity. In short, the event emphasizes dialogue and open conversation, rather than the silencing of unpopular viewpoints.

The reality is, students can feel discouraged when controversial sexual topics are brought up at school in a way that feels one-sided and doesn't allow room for

discussion. Many students witness their most deeply held Christian beliefs being mischaracterized or even openly ridiculed. And too often, they are completely unaware they have a constitutional right to defend their perspective.

Day of Dialogue fills in that gap by reminding students of the good news—that when darkness increases, it creates an opportunity for the light of God's love to shine even brighter. And it empowers students with the knowledge that, despite controversial legal decisions, students still live in a nation that protects free speech and religious freedom.

"The sad fact is too many Christian students are intimidated into silence," explains Candi Cushman, Focus on the Family's education analyst and Day of Dialogue facilitator. "That's why it's crucial that families and leaders act now to equip youth to speak the truth with boldness—while at

the same time demonstrating care for the person who might disagree with them."

WHAT PARENTS CAN DO: With that in mind, Day of Dialogue also has created free online tools for parents and pastors, including downloadable Bible studies and "dialogue practicum" activities. The resources give parents and youth leaders a user-friendly way to present the concept of Day of Dialogue, as well as a fun way to engage with students and help them think through their faith in advance and how to articulate their views in a Christ-centered way. ■

FOR MORE INFORMATION:

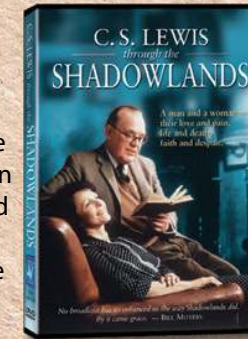
For more details on this year's event or to download free participation guides, visit DayofDialogue.com. You can also join the conversation on Facebook by visiting facebook.com/FocusDayofDialogue



C.S. Lewis DVD Collection for \$29.99!

C.S. Lewis through the Shadowlands

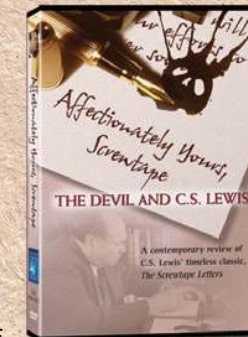
Relive the journey of C. S. Lewis during the days prior to and after the cancer-related death of his wife Joy in this film that captures both heart and mind. You will be able to see his commitment to Christ despite severe trials. He picked up the pieces and moved out of the depressing "shadowlands," realizing that "real life has not even begun yet." Starring Joss Ackland and Claire Bloom. Winner of over a dozen prestigious international awards. Drama, includes 90-minute and 73-minute versions.



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Affectionately Yours, Screwtape

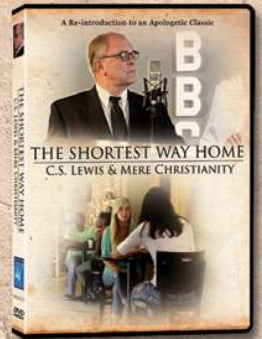
The Screwtape Letters, a thin volume of imaginative letters between two devils, has given millions of readers insight into conquering everyday spiritual struggles. Join us as we explore the Biblical, historical and cultural depictions of Satan and hell and gain a deeper understanding of the nature of temptation and redemption. Whether you're a devoted C.S. Lewis fan or just reading his work for the first time, you're sure to develop a new appreciation for *The Screwtape Letters* through this modern look at his timeless classic. Documentary, 52 minutes.



* DVD - #501167D, \$14.99

The Shortest Way Home: C.S. Lewis and Mere Christianity

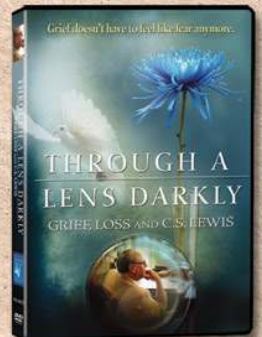
Doubt and disbelief live in the hearts of many people as they wrestle with the questions of good and evil and the existence of God. Those who embrace Christianity must then learn how to live out their faith as a transformed individual in an imperfect world. But how is this accomplished? *The Shortest Way Home* is an introductory review to Lewis's classic work on issues of faith and reason. Viewers will find honest discussion and helpful insights for the tough questions asked by believers and skeptics alike. Documentary, 56 minutes.



* DVD - #501563D, \$14.99

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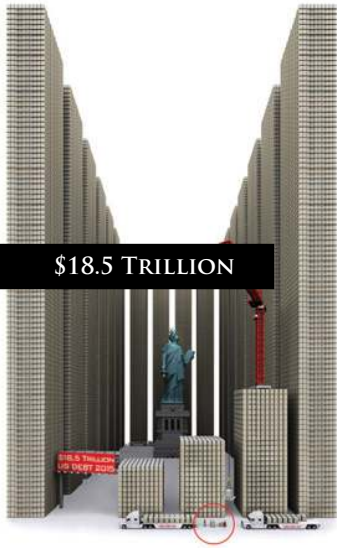
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