

to the dean and director of alumni and development at the UCLA Graduate School of Architecture, a position she held until her retirement in 1983. Despite her busy professional life, she continued to tend to Jewish and political affairs throughout the 1980's and into the 1990's.

Her husband has proved that being a visible television personality is no excuse for neglecting one's community. From 1981 to 1993 he was judge on the nationally syndicated program "The People's Court," which made him a bona fide celebrity. Still, during this time Judge Wapner continued his extensive involvement in civic and community affairs, including membership on the board of trustees of Alternative Living for the Aging and honorary chairman of the National Jewish Hospice. He is the recipient of numerous honors, such as the Golden Glow Award from Senior Health and Peer Counseling and the Maimonides Award from the legal services division of the Jewish Welfare Fund.

Both Judge and Mickey Wapner have been staunch supporters of the Brandeis-Bardin Institute, which this year is honoring the couple at its annual dinner. The Moelle Library and tennis and basketball courts at the institute are a result of the generosity and leadership of the Wapners.

We ask our colleagues to join us today in saluting Joseph and Mickey Wapner, dear friends who have done so much for so many. Their selflessness is a shining example to us all.

CONGRATULATIONS TO THE NIANTIC-HARRISTOWN SCHOLASTIC BOWL TEAM

HON. GLENN POSHARD

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

Wednesday, May 8, 1996

Mr. POSHARD. Mr. Speaker, I rise today to honor the gifted students of the Niantic-Harristown Scholastic Bowl team for their recent class A State championship. We often honor our athletic champions, but I believe it is equally important to celebrate the academic achievements of our students. The dedication and hard work that went into this season would be hard to overestimate. I salute the efforts of the team and the leadership and encouragement of their coach, Donna Cheatham.

I am pleased and proud that the young people of my district are placing such a high regard on scholastic achievement. They understand that information is the key to success now and in the future, and that problems can be solved via the rigorous application of knowledge. The future of this country depends on people who will not back down from a challenge, and are willing to explore the world around them. The scholastic bowl provides an excellent forum for this kind of critical thinking, combining it with the pressure and excitement of a tournament situation.

Mr. Speaker, what makes the accomplishments of the team all the more special was the way in which it was received in the community. A reception and rally were held for the squad, where families, friends, and the surrounding area showed just how much pride they took in this victory. Undoubtedly, this is

just the precursor to future successes for the team members. I wish them the best of luck in all of their endeavors, and hope that their achievements will inspire other young people to strive for the same. I would now like to read their names into the RECORD. Michael Pyle—team captain, Thomas Moore, Adam Vaught, Brian Woodard, Nicki Scales, Misty Pettyjohn, Anna Leonard, Edward Leonard, Clint Walters, and Michael Loud.

MONTCLAIR DAYS OF CARING

HON. DONALD M. PAYNE

OF NEW JERSEY

IN THE HOUSE OF REPRESENTATIVES

Wednesday, May 8, 1996

Mr. PAYNE of New Jersey. Mr. Speaker, Saturday, May 11, marks the beginning of Montclair days of caring. Montclair days of caring is an effort developed by the United Way of North Essex and a steering committee made up of Montclair community leaders and service providers.

Montclair, NJ, is a township filled with individuals and families that care about their community. The Montclair days of caring is a perfect example of what can be done by a community of caring people. The residents of Montclair will participate in volunteer graffiti-littered walls with murals; cleaning up a neighborhood park, the railroad tracks, a day camp, the black top recreation area behind a center; painting the interior and exterior of the homeless shelter; working with youth in hands-on leadership problem solving exercises through gymnastics; creating get well cards for hospital patients; drawing on placemats for senior nutrition sites; repairing a gazebo; collecting and dropping off items needed for the homeless shelter; and donating blood.

I am sure Montclair's volunteers will go home with a full sense of accomplishment and a sense of community building. They would have participated in activities to encourage people, young and old, to get involved in Montclair to make the town the best it can be.

Mr. Speaker, I am sure my colleagues will want to join me as I thank all the volunteers for their efforts in Montclair days of caring. I want to congratulate the United Way of North Essex and the steering committee for taking the initiative in developing this project.

INTERVIEW WITH DR. JEFFREY SATINOVER

HON. ROBERT K. DORNAN

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, May 8, 1996

Mr. DORNAN. Mr. Speaker, this is about the best book on homosexuality written in our lifetime. Read this interview and learn. And pray.

[From the Wanderer, Apr. 18, 1996]

THE WANDERER INTERVIEWS DR. JEFFREY
SATINOVER

(By Paul Likoudis)

Q. Do you accept the concept of mediarchy, that is, that the United States is ruled by a media elite? If so, to what extent are people's feelings and thought patterns manipulated by homosexuals or homosexuals through the mass media?

A. I think the best answer comes from Russian author Alexander Solzhenitsyn. In his 1978 graduation address at Harvard—which was not well-received by the liberal elite—he said that the degree of thought control exercised by the Western media in relatively spontaneous ways was far more effective and tyrannical in its capacity to impede free thought among Americans than anything ever achieved by the totalitarian regime in the Soviet Union.

Let me give you one example and then make a generalization: There was a series of studies published in scientific journals which tested and measured the effect of various short descriptions of possible causes of homosexuality on subjects' attitudes toward homosexuality.

These studies showed that certain carefully crafted statements such as "homosexuality is biological," as opposed to "developmental," would cause a dramatic shift among naive subjects toward accepting and approving homosexuality.

Recognizing this, gay activist promoters deliberately, carefully, and widely promulgated the fantasy that homosexuality is "genetic." This has had an enormous impact as predicted, even though there is not a shred of evidence for it. Such evidence as there is merely supports the possibility that there are nonsexual inherited factors that make homosexuality easier.

Tactical manuals aimed at educating activists and sympathizers are routinely published by major houses and are available for all to read. These make it explicitly clear that activists have a game plan for altering public opinion through the media. Anyone reading the manuals can see at once how successfully these tactics have been implemented.

Q. Some homosexuals have recently boasted that they control the so-called professions of appearance—public relations, advertising, fashion, media, interior decorating, and so on. Do you think this boast is justified, and, if so, do you think the fashion industry reflects the views and attitudes homosexuals have on women and of young people?

A. Let me answer this way: A friend of mine recently self-published an enormously successful children's book. He and the illustrator, both devout Christians, met with groups of potential children's books publishers in New York. But the publishers were unaware of their religious convictions and generally conservative leanings. They, therefore, spoke openly of the fact that the book presented far too positive a picture of fatherhood and the publishers made it clear they were engaged in a subversive mission to undermine the image of family in the psyches of children.

With respect to fashion, which always flirts with the edge of the "forbidden," there is an inevitable and not necessarily entirely bad aspect of it which will appeal to "gay" sensibilities. A lot of "gay" literary criticism emphasizes the inherently violative nature of the homosexual approach to boundaries of every sort. As part of an overall artistic world within a relatively stable culture, these violations probably do no more than add spice to the stew in a relatively benign way.

But in our cultural stew the base stock is almost entirely evaporated and so the spice is now all you can taste. You can't survive on it.

Q. To what extent is the feminist women's movement co-opted or linked to the homosexual movement?

A. In George Orwell's 1984, one of the most shocking, and at the time implausible, features he envisioned was the stark separation of the sexes into two involuted and mutually hostile camps.

It's not that feminism has co-opted homosexuality or vice versa; both are the inevitable consequence of a failure to adhere to the higher vision of the union of the sexes that lies at the heart of the Judeo-Christian tradition. Absent that vision, sex as a naked, despiritualized sort of pleasure will join with the natural difference of interests between the sexes to reinforce their opposition and thereby destroy the family.

Feminism is not really a political movement and homosexuality is not really about sex. They are each merely different symptoms of the same profound spiritual malaise which is now spreading throughout the culture.

Q. What do you think of the homosexual drive for political "minority status," and is that justified?

A. No, it is not justified because homosexuality is changeable. On the other hand, there is no question that people who have identified themselves as homosexuals for either all or part of their lives are subject to irrational and vicious personal attacks. There is no place for that in civilized society. There is a clear distinction between being properly opposed to the gay activists agenda and being improperly opposed to people who wrestle with their sexual problems.

Q. Increasingly, one hears that there is not only heterosexuality, homosexuality, and bisexuality, but now we are told that there is an "entire spectrum of sexual orientations."

Does the concept "sexual orientation" mean anything, that is: Is heterosexuality merely an "orientation," one of potentially many and on the same footing as others? Or is the phrase just nonsense?

A. There is no such thing as sexual orientation of any sort. The genetic structures that underlie human behavior include a very complex set of physiological responses that constitute biological sexuality. Those physiological mechanisms can be triggered under innumerable circumstances. The human mind, however, rooted in the brain, is subject to an almost infinite degree of plasticity in the ways that it will symbolize experience.

Under the right circumstances, for human beings in contrast to animals, whose nervous systems are far more "rigid," almost anything can become sexualized and therefore become a symbolic stimulus to sexual response.

When I hear the phrase "sexual orientation," I think, "There's another 'stop thought' meant to paralyze reason."

Q. Sometimes we hear of young people being encouraged to "dabble" in homosexual relationships to discover their "orientation." Can a person casually experiment or dabble in homosexuality in young adult years with immunity from psychological effects?

A. There are two issues here. First: Someone with a relatively healthy upbringing who has not been badly hurt by early experiences could experiment with any variant of sexuality without its leading to a more-or-less permanent habit of one sort or another.

However, someone whose early upbringing was filled with a certain kind of suffering is at risk of discovering a seemingly attractive but false form of comfort for that suffering in various "perverse" forms of sexual expression. They are at risk.

There is a larger question, one which has been almost entirely lost from our understanding of human nature. It is a fact that the first sexual experiences have a dramatic impact in shaping certain expectations about what one's sexual experience is and should be. For instance, early exposure to pornographic images, especially if coupled with masturbation, can diminish the capacity of an individual imperfect real person.

This can produce subtle, even imperceptible, impediments to intimacy.

Q. How do you view the attempts of the homosexual image creators to establish the victimhood status of homosexuals, exemplified by the symbol of the pink triangle? Do you see homosexuals as victims?

A. Oftentimes, homosexuals have been victims of horrific childhood experiences. One study examined over 1,000 homosexual men and found more than 40% were subjected to childhood sexual molestation. It is also true that people who wrestle with homosexuality or identify themselves or are perceived as homosexuals are treated with contempt and cruelty.

The important thing is for the individual wrestling with homosexuality not to become fixated on the idea of victim status as a false compensation for what he or she really wants: a kind of fulfillment that can only be found in deep, rich, marital, and family intimacy.

On the political side, there is no doubt that with great savvy and understanding of mass psychology, gay activists, like feminist activists before them, like socialist revolutionaries before them, and like French revolutionaries before them, have found in the coupling of victim status to political agitation an extremely potent instrument to disrupt the social order.

Q. To what extent do you see homosexuality leading to sadism and masochism, especially among younger people, typified by piercing, tattooing, scarifying, branding, and other acts of mutilation?

A. I wouldn't say that homosexuality *per se* leads to these other things; it's that A) once certain sexual taboos are overthrown, everything becomes permissible; and B) for those people whose early experiences of deprivation have been linked to much pain there can develop a progressively worsening addiction to ever-more extreme forms of sexual stimulation.

Such a psychological configuration is going to be found more commonly among people who have broken sexual taboos of any sort.

Q. Are homosexuals more inclined to engage in pedophilia and pederasty than heterosexuals, and are lesbians prone to that behavior?

A. Lesbians are not prone to that behavior, and are much less prone to it than heterosexuals. Pedophilia is almost exclusive to males. Among males, pedophilia is at least three, and perhaps as much as 11, times more frequent among homosexuals males than heterosexual males.

Activists correctly point out that the majority of pedophiles are heterosexuals, but this is because homosexual males constitute less than one thirty-third of the male population. A recent issue of the *Journal of Homosexuality*, published by prominent activist, devoted an entire issue to the debate among gay activists as to the degree to which pedophilia is a core component of the homosexual worldview.

Q. In your recent book, you write of the opposing views toward homosexuality among Orthodox Jews and Christians and liberal Jews and Christians. How do you explain the dramatic shift in support of homosexuality within Christianity, and especially in the Catholic Church in the United States and Canada, as also among Reformed Jews?

A. The former is no more genuine Christianity than the latter is genuine Judaism. Paganism has always embraced polysexuality.

Q. What are the major implications of the homosexualists infiltration of the churches?

A. I would view this phenomenon as a symptom rather than as a primary event. It reveals the complete lack of confidence in

the Judeo-Christian understanding of reality.

Q. In many Catholic dioceses, pro-homosexual pastoral ministers and others are trying to make parishes "gay and lesbian welcoming" or "inclusive." What effect do you think that will have on parishioners and on Christianity in general?

A. The whole concept of inclusivity is a bit of propaganda right out of 1984. First, the term automatically implies without stating so that anyone opposed to the agenda pointed to by the word is of necessity "exclusive."

It destroys their faith. Because they know perfectly well, either via "natural law" or via their familiarity with Scripture, or simply through common tradition, that something is not right in what they are being told. The only way that they can make peace with this contradiction is either by repudiating the false leadership or by repudiating what their hearts tell them.

Q. What do you think will be the impact on young children of gay and lesbian celebrations in Catholic churches, on children who will see homosexuals and lesbians at church, social functions, in schools, and so on?

A. Anything that normalizes homosexuality will increase confusion about sexuality and sexual roles, will distance future adults from the traditional model of the family, and will increase the likelihood of vulnerable youngsters, those of a certain kind of background, to pursue, either temporarily or permanently, homosexuality.

Q. What effect do you think AIDS education has on young children?

A. Its chief impact is to desensitize children to boundaries which were previously considered taboo. AIDS education among at-risk populations has been going on for 15 years now, and yet epidemiologists have confirmed in independent studies around the country that the incidence of "unsafe sex" reached a bottom about six years ago and has been climbing steadily upward ever since.

Unsafe sexual practices were never reduced by more than 50%. This is touted as a success, but when dealing with a fatal illness, it is actually a terrible failure.

Right now, 30% of all 20-year-old young men who consider themselves homosexual will either be HIV positive or dead of AIDS by the time they are 30, according to these studies. And yet, the success rate for homosexual change—in spite of the absence of a coordinated national effort to identify the causes of homosexuality and to help people overcome it—is greater than 50%. That is to say, as or more successful than change rates produced by "safe sex" and AIDS education.

SALUTE TO ALVIN BROWN

HON. BILL EMERSON

OF MISSOURI

IN THE HOUSE OF REPRESENTATIVES

Wednesday, May 8, 1996

Mr. EMERSON. Mr. Speaker, I would like to take this opportunity to pay tribute to a dedicated and tireless public servant, Mr. Alvin Brown. Mr. Brown is the former director for community development with the Department of Agriculture. In this capacity, he oversaw the Empowerment Zone and Enterprise Community Program for the administration and worked to ensure that designated communities had the necessary assistance and know-how available to them.

I am delighted to take just a minute to highlight the significant contributions that Mr. Brown has given as Director of the EZ/EC