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Wisdom & Influence Podcast

Episode 30

Putting Children First

Featuring Katy Faust

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TRANSCRIPT

Gerson Moreno-Riaño: Welcome everyone to Cornerstone University's Wisdom and Influence podcast. Our guest today is a leading children's rights advocate. What began in 2012 as anonymous blog posts arguing that marriage is a matter of justice for children has now grown into a global movement. She is the founder and president of Them Before Us, a non-profit organization established in 2021 that defends children's right to their mother and father.

She writes, speaks, and testifies extensively on why marriage and family are matters of justice for children. Her work has appeared in numerous publications including Newsweek, USA Today, The Federalist, Public Discourse, World Magazine, The Daily Signal, Washington Examiner, The American Mind, and The American Conservative.

She co-authored her first book in 2021, and most recently she served as editor of Pro-Child Politics: Why Every Cultural, Economic, and National Issue Is a Matter of Justice for Children, just released last year. It is my honor to welcome Katy Faust to the Wisdom and Influence Podcast. Katy, it's so great to have you with us.

Katy Faust: Thanks so much for letting me join you.

Gerson Moreno-Riaño: Well, Katy, there's so much to speak about, and I will tell you, it... I'm sure you're in shock and amazement as well. It's incredible that the work you have to do today has to be done. And I just wanna ask your thoughts on what is happening to our culture, to our great country that this has — and by the way, thank you for what you're doing and your leadership. But tell us, how did we get to this place?

Katy Faust: Well, it's a joy to be with you. And yes, it's very strange that I am leading a global movement to advocate for things like children need a mom and dad, and they should not be bought and sold. That's kind of the core of our message at Them Before Us. The idea is them, the children, need to come before us, the adults.

Not in terms of every whim or every desire or every emotion that arises in their, in their world, but their rights and their needs need to come before the desires of adults. And unfortunately, there's hardly any realm in the American experience today, cultural, legal, or technological, where the rights of children are being prioritized above the desires, feelings, and identities of adults.

So how did we get here? I would say that the meta explanation is that we have substituted God, who helps us rightly order our priorities, and we have inserted a new god into that hierarchy, and the god at the top now is adult sex. Hmm. Their desire, their urges, their romantic inclinations, their mutual bonds of affection, their sexual orientations and identities.

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Those are now the highest value in our society, especially as it relates to our conception of marriage, family, and parenthood. The problem is that when sex, when adult sex is god, children are the required sacrifice. So we've seen that over the last couple decades with regard to abortion, but now we are also seeing it in relation to the redefinition of marriage, the stripping parenthood of mother and father, the normalizing of purchasing gametes, somebody else's egg, sperm, or womb to manufacture motherless and fatherless children, and now the designer elements that go into big fertility, where you can customize your baby, to the detriment of dozens of little lives that will never make it through the process, because these, this now neo-eugenics is being branded as family building.

So we advocate for putting children first, whether it's the cultural, legal, or technological spaces, because when we don't, children are victimized.

Gerson Moreno-Riaño: Katy, I will tell you, years ago, I was at a, my first stint in higher education. I was a professor at a university, Christian university, and I... When I came in, they had hired a whole, almost a dozen other faculty, and one of the faculty that came with me, was hired, was a sociologist.

And I'll never forget a conversation with this individual during my first term at this university, where this individual said to me... And we had a very tense professional relationship, I will tell you, and I will confess to my, to our listeners, because this individual said to me, "It doesn't really matter."

Keep in mind, a sociologist, right? Well-trained sociologist. "It doesn't really matter, what the makeup of the home is." This is a Christian university. "As long as there's love," that was the argument. This is way back in 1999, where as long as there is love and two loving adults, it doesn't really matter if it's male or female, right?

Mother and father. And I remember thinking and saying in numerous conversations, "You — two men and two women can't ever replace... right... the need of a child, for a biological father and biological mother that's connected to this child. Right. His mom, his mom or dad, right? Or her mom or her dad."

And yet, I was shocked that back then, a long time ago now, that there were Christians. I'm not talking about non-Christians. There were Christians who somehow had drank the Kool-Aid, if I can put it that way, the proverbial Kool-Aid, to argue that love is love no matter what. And I was concerned that it wasn't just...

I wasn't speaking to a atheist, a leftist progressive, non-Christian. This is a Christian at a Christian university that's well-known. Tell how this has seeped into the church, right? Because we've gotta clean up our own house, right? Yep. In our own home. How, how do you think this has happened into our own churches?

Katy Faust: Well, it's a shame because sociology is actually our greatest weapon in this fight — Mm-hmm — to defend children, sociology that's based on real biological realities. And we have been studying family structure for decades because we've had a divorce epidemic for decades, and people have looked into, how are these children faring?

And just like at the beginning of the divorce epidemic, you had all kinds of people that ostensibly, sociologists or family, family scholars saying, "Well, this is good. It's even better for kids that now they have two homes that love them. They have two Christmases. And after all, if the adults are happy, the kids will be happy."

So there was sort of that nascent messaging taking place — Mm — in the '70s and the '80s, again, to validate adult desires, right? What was — what's happening now in terms of the redefinition of the family, largely because of the gay rights movement, it had its origins in the divorce movement early on in the '70s and the '80s.

That was the first time that we said this institution that historically has been recognized as the most child-friendly relationship the world has ever known because it unites the two people to whom children

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have a natural right. The first time that redefined that institution. It wasn't removing the complementarity, which is what gay marriage does.

It was removing the permanence. That's what divorce does. And the same kind of talking points needed to be repeated. It doesn't need to be their mother and father, it can be a mother and father. Mm. And really, the kids will be happy when the adults are happy, or it's biology doesn't matter, they just need two loving parents.

All of those things were tested out during the divorce epidemic. Well, it became very clear after a couple years of study that the fallout for children of divorce is severe and lifelong, that there's no area where divorce does not touch them, hamper them, disable them. You can look at their physical health.

Children of divorce end up having longer term issues with autoimmune disorders and cancers. They even get colds more often. They have more emotional problems, right? Mm. It destabilizes their lives emotionally. They have more academic struggles. They get lower test scores. They're less likely to graduate from high school, and they struggle to form and maintain their own relationships.

Children of divorce are less likely to get married, and if they do, their own marriages are more likely to fail. So sociologists know that, and here's what else they learned from studying family structure, primarily households of divorce. What we learned is that an unrelated adult does not have the same level of connection, investment, and protection of children as their own biological mother and father.

So you can say parents divorce, mom, single mom remarries another guy, okay? Well, that has a very, very... There's a disparate impact between this marriage and the original marriage between the child's biological mother and father. What are, what is, what is the difference? Well, there's lower level of connectedness.

Children claim that stepfather less often than they will claim their own father. Mm. There's less investment. That man is less likely to save for their college and bequeath money to them when they die. That stepfather is less likely to invest his time in the children, and he's less protective of the kids.

And this is probably the starkest example of the impact of family breakdown on children, that an unrelated adult sharing living spaces with a child always diminishes thriving and will — Mm — increase risk of abuse and neglect. So this is what we know about family structure. That Christian sociologist wasn't doing sociology.

They were doing ideology. And so your question, like how did this get into the church, I think it's because we have adulterated the gospel — Mm — and we have stopped saying that man is flawed, they are sinful, they need a savior. And we have started to say the gospel is love God, love people. And by love — Mm — people, we mean don't ever challenge anything that adults do.

Gerson Moreno-Riaño: Yeah, and we just started our new school year here at Cornerstone University in, we're our second week in now. And during the summer, many of us, as we prepare for the year, and I began to prepare a number of talks, our theme this year is Jesus Is Coming Again.

Mm-hmm. And we're focusing on the second return of Christ. And I told our chapel, our students and faculty in our first week of chapel last week how sobering of a theme that is. It's an incredible, beautiful truth that we seldom ever talk about, his return, and what that means for the church and how we should prepare for it.

And one of the things that as I was preparing for it, you just touched on, it's the sort of the tendency we have to redefine Christianity as primarily a religion of sensitivity, right? Mm-hmm. That we're to be... That if there's an ethos to Christianity is be sensitive to everyone, be nice to everyone, whatever that means, right?

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Have empathy, be sensitive, but don't you dare say something whether it's true or not, it doesn't matter, but that could actually bother somebody, right? And the sensitivity piece, and you talked about dumbing down the gospel with just love and not speaking about righteousness. And Them Before Us, this beautiful organization you've started and are leading really gets at the heart of this issue of, as you so well mentioned, adult preferences, right?

And yet it is almost impossible nowadays to speak that truth, right? That there's something fundamentally flawed with our moral vision as a society that our moral preference model, right, for choosing things, and no one wants to say it, nobody wants to talk about it because it's offensive and difficult.

Tell us, please, here in the Midwest of Michigan, how have you, as you travel, as you speak, have you begun to see a shift where people are willing now to speak because of your courageous position and you speaking the truth? Have you begun to see others come out and begin to do that, or do you still see a lot of the, what I'll call soft self-censorship out there?

Katy Faust: Yeah, that's such a good question. So let me just give you an overview of the kinda topics that we address because they are the hardest topics you're ever gonna find. Like, there's nothing — Yeah — more controversial than the things that we talk about. We believe — I saw your platform last week, and I thought, "Oh my, you have taken on all the most important ones and most difficult ones."

Yeah. So we believe that children have a right to life, they have a right to their mother and father, they have a right to be born free and not bought and sold. That means we reject gay marriage because natural marriage is God's vehicle of child protection. It is the tool that He uses to protect kids and lead to their thriving.

That means we reject no-fault divorce because just like we just talked about, no-fault divorce — Yeah — hampers them physically, mentally, emotionally, and academically and relationally. That means we highly critique IVF because it more than abortion is responsible for the demise of millions of little lives every year.

That means — Mm — we condemn and want to ban all third-party reproduction, purchasing somebody else's egg, somebody else's sperm, and renting somebody else's womb. Mm. We believe that adoption is for children. It is not a way for infertile couples to complete their families, and it's not a way for gay couples to have kids.

It is a just society's response to children who have lost their parents, and their needs should be met, not the desires of adults. Okay. Every audience that I talk to gets pissed off at at least one of those. Okay. The... Like, when I talk to, like, a lot of conservatives, they're fine with the down with gay marriage, but then you start talking about IVF and they're like, "Whoa, there, whoa.

I have IVF —" Mm — "grandchildren." And I'm like, "Yeah, I wouldn't — wouldn't it have been nice to have met their siblings? That would've been nice." So everything that I talk about is, will get somebody's hackles up. It will force somebody to lose their donors if they have me on. But it also is the seamless garment of child protection.

Now, what you had just talked about is this inoffensive gospel. This, this mode of interacting with the world where we are empathetic and sympathetic and we want to be nice. But Christians have to recognize that seeing adults who don't get what they want as the victims, and being empathetic and sympathetic and nice to them means that you are cruel to children.

So — Mm — empathy has a massive role to play. You're just misidentifying the primary people that deserve your empathy, and it is children. Children who will be edited out of existence because they are the wrong sex, in the mass production of embryos. Children who will lose their mother or father because we've told an infertile couple that it's okay for them to use a sperm donor if the husband's not able to produce a child naturally.

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Children who are going to suffer with split homes and split personalities when their parents get divorced because they're not willing to do the hard work of the accountability or the therapy for the pornography struggles or the financial challenges or the childhood baggage that's coming up now that they've been married for 12 years.

Or the person that experiences same-sex attraction that wants to be parents. We don't want to offend them, so instead we will saddle their children with... Their children with lifelong mother or father loss. So the church needs to be empathetic, but never at the expense of kids. We are mandated, we are the people in the Old Testament, in the pages of scripture, and in the pages of history, that are charged with child protection.

Mm. We are the people that our God warned would have, He the Lord would have corporal punishment, cruel and unusual corporal punishment, for those that would cause little ones, children to stumble. We are the people who prevent fatherlessness and protect the fatherless and the motherless. We do not stand by while they are manufactured.

So that is the message that I give to Christian audiences. And when they understand the connection between IVF or no-fault divorce or same-sex marriage and how it has redefined parenthood to make mothers and fathers legally optional, typically they only need to hear it once. And then they say I understand.

I do need to pay a social price for speaking this truth, but if I refuse to, children are victimized. So the answer is we have seen a lot of movement. When I started Them Before Us in 2018 — Right — Hmm — virtually nobody that was not a Catholic was talking about IVF or surrogacy, and now almost every major pro-life organization and most conservative platforms are writing about it regularly.

Nobody was talking about gay marriage. Everyone decided that's settled law, we've got bigger fish to fry. Well, we started a national campaign called Greater Than. You can go to greaterthancampaign.com. Right. With now close to 100 organizations and leaders who are working to overturn Obergefell because it leads to child victimization.

Two years ago, I don't think anybody was writing about overturning Obergefell. So that is the power of centering the proper victim, the child, especially with Christian audiences. If you can communicate how children are victimized because of culture, law, or technology, most Christians that genuinely love the Lord and revere scripture are going to get on board. Well, that, that's...

Gerson Moreno-Riaño: Two follow-up questions. One is, our ignorance as Christians, as God's people of the word of God, the Gospel, and the beauty and the profound and robust nature of the Christian worldview, right? Good. When you consistently think about it, rigorously apply it, it is absolutely profound — Mm-hmm — because it speaks to everything. That's exactly right. And, right, it speaks to everything. And so there's a part of me that wants to say that for decades, we have failed at that. Christian universities, churches, Christian organizations have not really thought deeply about the Christian worldview, the Gospel, and how it speaks to all these things.

You are able then to take the beauty and the importance of a child, the moral personhood of a child, right? And say, "Look, here it is. We're violating this." Mm-hmm. And then in some ways calling the church and organizations back to, "Here's what scripture really says and means, and how do you apply it?"

So, and that to me — it's sad, as a president of a Christian university that so many schools and churches have failed to do that. And so what happens is you are seeing it, and many Christians shop around and create their own little syncretistic worldview with the things that make them feel better.

Right. So in some ways, what you're, you're, what you're doing it seems to me is, is bringing about a kind of moral renewal which is desperately needed, and you're using... And that's not the ultimate

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purpose, but that's what seems to be happening based on what you're sharing with us. Do you sense that as you go out there?

Katy Faust: Well, and let me put it this way. My husband and I have been doing ministry together for 30 years, even before we were married. He went to Denver Seminary. He got his doctorate at Gordon-Conwell. We did youth ministry together, junior high, high school, college. He was the senior pastor of our church for 15 years.

I... We were doing marriage counseling and pre-marriage counseling, and like, we've been steeped in ministry for a long time. Yeah. And I will tell you that in the first like half of our ministry life, the big emphasis was apologetics. Like, defend the Bible, be able to answer — Yeah — the contradictions in scripture, help people understand why The Da Vinci Code really is not history.

Like, why all of that's an adulteration of not just, like, textual criticism, but, like, the real pages of, like, what took place in the past of the church, right? It was answering these questions oftentimes about the nature of scripture and the nature of God, right? Why is Jesus the only way to heaven? Now, those questions still matter, but they are not the primary or the first questions that the culture is asking.

Right. And so I think pastors have rightly focused on the inerrancy of scripture and understanding how to defend good doctrine on the nature of God. But right now, all of the assault is coming against not primarily the power of scripture or the nature of God, all the questions that culture is asking have to do with what is the nature of man.

Yeah. Who makes life? Who takes life? What is male? What is female? Who's made in the image of God? And if we have a certain definition of male or female, that leads to what is marriage? Yeah. What are children? Who are children? When do they become humans with a right to life? What is the obligation that parents have to their children and vice versa?

So now we've shifted away from I think where we were for maybe a century in terms of having to defend the word of God and the doctrine of God, to now we have to get down to the point where we are really equipping people to answer doctrine of man kinds of objections. And the church has not engaged on a lot of the places where these questions are being made manifest, like reproductive technologies, like transgenderism, like marriage.

Partially because they don't understand that it is the front of the cultural war, but partially because it's socially expensive, and a lot of Christians haven't been willing to pay the price. Because the left, on these issues of gender and sexuality, and family especially, has perfected the ability to weaponize isolation and really cut you off from community, and sometimes even your own parents, your own children, or your own siblings if you stand firm on what Christ said.

And many Christians think that they're willing to withstand persecution, right? They imagine themselves with a gun to their head and somebody saying — Right, right — "Renounce Christ or die." But when it's the wedding invitation for your brother, and he's getting married to another man, and you've got the love God, love people in your ear, you think, "Well, I really need to preserve the relationship, so this is okay."

Gerson Moreno-Riaño: Okay? That's the problem, is we have not sufficiently equipped our people on an apologetic on what is the nature of man as the Bible defines it, and all of the implications for that. Yeah, I... Look, I see all the time in my work and my travels that so often relationships take are, are primary in the hearts and minds of people than truth — Mm-hmm — than beauty, than goodness, right? And so you'll compromise it, and you see it all everywhere, and you especially see it now. But it's also this desire, it seems to me, to be liked, to be accepted, right? I think in Christian higher education, for example, I've seen so many universities who want the respect, the affinity of secular universities, secular academia, and are willing over decades to shift and drift in different directions to gain that respect, right?

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Yeah. To gain that, that affinity, and to throw away into... The gospel or the scripture, to downgrade them or reclassify them so that somehow they're seen as respectable, because of course mature people think in a particular way, right? Right. And you see that with church, you see it with Christian institutions.

You see in what you're sharing now. Tell me if you... Have you sensed a shift, Katy, in what I'll call evangelical Christians, right — Mm-hmm — in this space? You talked about Catholics at one point in time, but what about just evangelical Christians, Protestants in general? How do you see these denominational groups shifting in the last two, three, four, five years or since you began your work in comparison to other groups like the Catholic Church or Catholics.

Katy Faust: Yeah. Well, and first I will say about the institutions that are compromising, you are right. It's not just happening with Christian schools who aren't... Sadly, many of them aren't Christians. It's happening with Christian leaders, like major Christian voices that used to be places that we could turn to for biblical consistency.

You see them being like, "Well, I want validate... I wanna be able to still publish in The New York Times," or, "I still wanna be able to be on these. I wanna be interviewed. I want CNN to call me as the voice that's speaking for Evangelicalism." And those institutions and those leaders, they have their reward.

Hmm. As Matthew says. Hmm. "Okay, good job. You got all that information." Yeah. "You've got your reward, okay? You're just not getting it from the source that actually matters." Yeah. Because there is a cost to pay if you do not fall in line, right? There is a lot of... Whether or not we'd like to admit it, we are creatures of, of, that conform, and conforming is going to be the default.

And right now the sexual orthodoxy, the sex and gender regime has absolutely infected the church. Like you said, the sort of culture of niceness, that adulteration of the gospel that elevates some kind of never confronting love has now become the banner that Christians — Yeah — have to wave, okay? So dissenting from that is expensive.

But yes, I have seen movement in that area. For example, we saw the Southern Baptist Convention pass a, an amendment. What is it? It's not an amendment. They passed a couple, Statements of affirmation aga- Resolutions maybe? Resolution, yeah. Thank you. Against IVF because of the massive loss of life that it entails, and last year against gay marriage, saying, "We object to this."

And again, those are not things that I would have even been on the radar, I think, when I started — Hmm — my nonprofit in 2018, and I'm not at all saying Them Before Us is responsible for this. I think that there's a lot of things that are changing within culture that helps Christians understand that this actually is a place where they need to be vocal.

But I will say that sharpening the cost to children does help Christians, especially evangelicals, find their voice on this issue. Yeah. Because again, we are the ones that are charged with child protection. We are the ones that are mandated to care for orphans, and when you see that IVF and surrogacy and gay marriage, which leads to the redefinition of parenthood, leads to legal orphaning or killing of children.

Like, we've got, like, modern-day exposure happening in the world of big fertility. The thing that all of us look back on and revere, "Oh, look at all these Christians that used to rescue the unwanted children." Well, now a lot of those very same Christians are mass-producing embryos, deselecting the ones that are unfit, exposing them by thawing and discarding them, or abandoning them in frozen orphanages for decades.

So this is an area where we need to bring our apologetics, our child-dignifying Imago Dei apologetics, to bear on these modern-day issues. And the more that we do that, especially the more that Christians can connect this to child harm, I think the more eyes that are opened. And you're going to see

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institutional agreement among some church groups and even among some universities and some medical organizations that are saying, "We can't get on board with this."

Gerson Moreno-Riaño: I would urge all of our listeners, watchers to go to Them Before Us. I think one of the most powerful things on your website, Katy, are the stories — Mm-hmm — or the anecdotes of children or teenagers, or maybe young adults, who tell the story of what it was like to grow up in a same-sex home, parent.

And it was eye-opening, it was jarring, it was sobering, it was maddening to read those things. And because you get the public persona of advocates of those things painting a particular picture. But you never hear from the children. Yep. And you did an incredible job of posting.

Maybe you can share with our listeners some of those stories and how this organization, Them Before Us, your organization, has helped. Because it was beautiful, it was powerful, and it was eye-opening.

Katy Faust: It is very easy for adults who are struggling to share their story and frame themselves as the victims. Like, we all know — Mm — people in marriages that are been hard for years and years and years. We know people that identify as gay or lesbian who would be wonderful mothers or fathers. We know people struggling with infertility, and our heart breaks for them, and it's very easy for them to tell their story personally — Yeah — or to platform it on a major outlet. It is hard for the children to tell their story. Mm. It is hard for the kids whose parents divorced and now they're both happily married, but that one child feels like, "I don't really fit in this house or this house." Like, "People said that I was gonna go from having one home to two homes, but the reality is I don't have any home."

Right. "Those homes belong to other people," right? Right. Or, I regularly follow the news about celebrity announcements, and you'll see these two men have announced that they have a baby, or these two women now have a baby. And then you look 10 or 15 years later, and a lot of those families have dissolved, or those kids, they now stop talking about how great this is for the kids, I think because sometimes the kids are struggling with that. Hmm. But if those kids want to talk about the impact of the divorce, or the fact that they were created through a sperm or egg seller, or that they had same-sex parents, everything that they love is at stake.

Like, the infertile couple loses nothing by talking about how they want the government to subsidize their IVF treatment. The child conceived through seller sperm or seller egg, who talks about the identity struggles that they deal with, do you understand that they're putting all of their relationships at risk?

Or the child that had two moms who never said a word against them when they were growing up, but every time a plane flew over their house, they ran out to the backyard and waved up, hoping that their father was there looking down at them. Hmm. When those kids want to tell their story, do you think that it's going to strengthen the relationships that they have, or do you think that it's going to have those relationships teetering on the brink of destruction?

So it's incredibly high cost for children who experienced family breakdown or who especially lost their mother or father intentionally through reproductive technologies or because they have an LGBT parenting situation to be honest. The stakes are so high. So we wanted to make sure that people could read those stories, so we sought them out.

Sometimes they sought us out. We created a platform where they could share their story, sometimes anonymously — Yeah — so they could be really honest about the pain, the loss, the developmental challenges, the mother hunger, the father hunger, the vulnerability, the risk, the abuse that they suffered as a result, so the world could read what this looks like in real life from the child's perspective, not the adult's perspective.

And that, like you said, like, we on the, on the right, the pro-family, the pro-child side, we've got stats for days. We've got natural law. We've got biblical law. We've got sociology. But what is going to turn

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people's heads and make them reconsider is the story of a child who was so lucky to have two moms and still desperately wanted a father and then hated herself for wanting what every child throughout history has ever wanted: to be loved by her dad.

Those are the kinds of things that people... make people go, "Maybe we should rethink this."

Gerson Moreno-Riaño: Yeah. I completely agree. I think I've said this in many other venues, in other areas that we discuss here in Wisdom, in Influence Podcast, the power of story, rooted in truth. And I think you have done an incredible job there.

Talk with us about the politics and movements in the area of policy, which is so important, because I do think that when you think about same-sex marriage and what's happened now for decades, the LGBT community, the gay community worked very diligently and very hard for decades to bring about shifts in policy, shifts at the local, state, federal level to bring about certain changes.

And I remember years ago reading an article about this in a newspaper where one of the leaders of the gay community in New York spoke about the importance of ensuring that politics protected what he called the politics of pleasure. That's what he called it. Mm-hmm. That at the end of the day, gay rights and all those things were really a...

It was really about pleasure and institutionalizing a certain kind of pleasure in politics to be protected, right? That was one of the most honest statements and jarring statements I had heard, but it was accurate. Mm-hmm. So talk, tell us about on the policy side, what... Have you seen shifts? Have you seen openness, or is this something that politicians left or right are running away from and not giving you and Them Before Us a platform and an ear?

Katy Faust: Yeah. Well, what he's talking about is actually something that has been observed and measured. Helen Alvaré, who is a law professor at George Mason University, wrote a book called Putting Children's Interests First, and she just kinda maps out the change in family law away from the rights of children towards what she calls adult sexual expressionism, which just means — Hmm — Yep — my own validation, my own pleasure, and that that has sort of moved its way up in the hierarchy of things that the law prioritizes. The problem is that you cannot equally hold adult sexual expressionism and child rights. Like, these two things are actually incompatible because child's right to their mother and father requires curbing adult sexual expression, requires, it requires channeling adult sexual expression into one form of family so the rights of children are protected.

So you're gonna have one or the other, but you're not gonna have both, and that's... We see gay marriage. Gay marriage is the pinnacle of that adult sexual expressionism. It is a union that is not just completely disconnected from the world of marriage and family, but it will move downstream. It has moved downstream to objectively and aggressively separate children from their mother and father.

So these two things can't coexist together. So have we seen movement in the other direction? Not a lot yet. What we've seen is a cultural temperature change, but very few people have had the stones to propose policy that would start to elevate the rights of children even though it offends the LGBT wing of society.

Even within Republican circles, they are hesitant to offend, right? The Log Cabin Republicans or their own gay brother or their own lesbian niece, right? They are still very often concerned about the price they will pay politically or socially if they advance these pro-child policies.

However, the recent videos and news of children who are being victimized through surrogacy, especially gay surrogacy, has caught a lot of attention. Hmm. Whether you are talking about the billionaire in China that has 100 US citizen children through US surrogates, or you're talking about the gay couples or the heterosexual couples who are mandating that their surrogate abort a child with a medical condition, or the video of the two men who are married and have a baby boy bouncing the baby saying, "Do you want Dada or Papa?"

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And the baby goes, "I want mama or mama." And he goes, "No, no, no, Dada or Papa." And the baby starts crying. Or the situation of the sexual predator that acquired a surrogate-born child with his husband, because there were no background checks and screenings like there is in adoption. You can only have so many of those — Yeah — before people say, "Actually, I don't care about the fallout, my political fallout or my social fallout. Kids shouldn't be bought and sold, and they need their mother." So I think that the curtain is being pulled back on the price that children have paid for the institutionalization of gay marriage and big fertility, and that is movement that we can capitalize on.

Gerson Moreno-Riaño: Katy, I want to talk with me, talk with us about the role of women and mothers in all of this because one of the things that I have been shocked has been to see, for example, in the era of sports and athletics, that it is women, women who are championing the inclusion — Yeah — of biological men in female sports.

Yeah. And I've just been jarred and shocked. My wife and I were at a conference, invitation-only conference in California this summer. And we actually had a chance to see three of the female high school students who had to fight this thing, right? And they shared their story and, frankly, there was not a dry eye in the room.

The things these female athletes in high school endured and continue to endure. And what was so jarring was to see women, female teachers, homeroom teachers, high school teachers, right, who are condemning and vilifying these young women. Yeah. And so what's happened with, with, I guess I'll call it this, the lack or the loss of natural affection, right — Mm-hmm — on the part of women and mothers for their children and for children, like what, what's going on with that?

Katy Faust: Well, what you can see, and it's actually population wide and observable and measurable in that, women are naturally empathetic, and that's actually a pretty amazing attribute, especially when you are caring for fussy newborns.

It's amazing to have some woman that is wired for compassion and empathy and long-suffering and tolerance with a little infant, a little baby that is crying nonstop. Yeah. And it's not the same way that men interact with infants. Men take longer to respond to infant distress and infant cry, right. They are a little more when there's discipline involved later on in life, the mom says, "Honey, I understand that you really feel like you need some more time with your friends, but you did say that you were going to do these chores.

So I'm gonna need to have you wrap it up." And dad comes in and says, "Hey, chores, now. I don't care what's going on. Get it done." Okay, so women are wired towards empathy. And in the realm of parenting, it is powerful and it is necessary. When women are not mothering, they will find an object for their empathy.

Hmm. But very often they are misidentifying the victim. So it's not just in the transgender debate where we are allowing men, sometimes grown men, into locker rooms or bathrooms or on sports teams. It is also things like the UK rape gang, where a lot of the people that refused to investigate, really deeply investigate, and punished for that was older sitting female members of parliament.

Hmm... Who is the most pro-abortion cohort in the United States? It is very often well-educated white single women. And so, Jordan Peterson once said, "Women are wired to care for babies, because when they cry they're more empathetic." And he said, "But not everything that cries is a baby.

Sometimes monsters cry, too." Hmm. And so unfortunately, especially on the left, they have figured out how to tap into and direct that innate, powerful female drive for empathy towards causes where they are misidentifying the actual victims. And when you misidentify the victims, what happens is you're gonna victimize the truly vulnerable.

So you see that in the transgender debate where they say, "Oh, this 40-year-old man who wasn't able to transition as a child and now he just wants to pee, he's the victim. Oh, it's not going to be the girls in

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the bathroom who then — Right — are going to be secluded in a place with no windows with a man who's three times their size and very clearly has a sexual fetish."

Or it's the immigrant who is just trying to find a better life. It is not the white girls throughout the UK who have been systematically targeted by these foreign men for rape, very often explicitly because they are white and Christian. So it is a misidentification of the victim, and oftentimes when a woman is unmarried and does not have children, she has no outlet for that empathy, and she will direct it to the wrong places.

Gerson Moreno-Riaño: Katy, you... I asked you before about the politics piece, and you shared with me not a lot of movement, but these videos and some of these terrible stories are catching attention, and I've seen this. When you look at some of the things that have happened with female sports and Riley Gaines and those kinds of group that are expanding in attention.

I wanna ask you to speak to our listeners who some will listen to this, our conversation, and perhaps have a pang of heart and conscience who realize, "Boy, I believe this," or, "I have. Now I'm convicted. I should change. I need to change." Mm-hmm. But for those who are in... want to get involved and do something, what would, what do you recommend for all the spectrum from the one who's convicted and realizes, "I need to be different. What do I do?" To the one who, "I believe with everything Katy's sharing. I... what do I do next?" What advice would you give to that spectrum of listener?

Katy Faust: You should be convicted. And if you're regularly in the word of God and you are not having your head in the sand as it relates to what's happening in our nation, conviction is the proper response. Mm. So what are you supposed to do? The answer is you have to defend. You have to rise up and defend. It's very hard to defend if you don't know what you're talking about.

So it's important to be an expert. You may not know a lot about IVF. You may not understand how gay marriage has redefined parenthood. You may not understand the abuse that's taking place within the surrogacy industry. You thought this was just a way for your infertile sister to have a baby. It's not.

It's on-demand designer babies shipped worldwide. That's what surrogacy is. And so I recommend that you equip yourself so that you are the expert in the room, so that anybody that you talk to, your own children, family at Thanksgiving dinner, people at your church, or when you are arguing online, which a lot of people talk trash about social media, but the reality is it can be used as an incredible force to influence the world for good — Yeah — when we channel it properly. Yep. But you can't do that if you do not know what you're talking about. So know what you're talking about.

We have so many resources at Them Before Us. You can go to thembeforeus.com, subscribe to our Substack. Three times a week, I will arm you to the teeth to defend kids, and I will help you figure out how to thread that needle of loving your friends that disagree and never forsaking the rights of children.

Mm. We have a book, our very first book, that I co-authored with Stacy Manning called Them Before Us: Why We Need a Global Children's Rights Movement, and all of the stories and all of the studies and all of the evidence that I've just talked about on this podcast are condensed into one volume for you. 120 stories of kids who lost their mother or father, so you can see the real-life victims of us getting marriage and family wrong.

And then all of the studies to help you know those aren't anecdotes. Those are the kids. That's the face of thousands and tens of thousands of other children in their exact position. And biblically, we've got a curriculum. If you go to thembeforeus.com, you can see resources for churches. I did a whole seven-part video series, plug and play.

Mm. Put in that video. I'll talk through the rights of children, marriage, divorce, sperm and egg selling, IVF, surrogacy, adoption, and then I'll answer all your questions about, "I understand. I believe. I

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agree, but I've got these lesbians next door that I really love. What do I do?" We'll answer those questions, too.

Let me equip you. Like, let's stop looking back at the heroic Christians in the first century that rescued and pulled children out of rivers and raised them themselves, and let's stop valorizing Amy Carmichael, who ensured that children weren't going to be sold and victimized in these pagan temples, and understand that there actually is a battle where we're supposed to be doing that today — Hmm — on all these areas about life, mother and father, and buying and selling children. And we have actually opted ourselves out of our generation's opportunity to take up that child protective mantle because we have been lulled into complicity by a false gospel, and children are paying the price for it.

Gerson Moreno-Riaño: Okay. Lastly, let's talk about the global part, right? Okay. It's great to hear that you have 100 or more organizations signed up and leaders. Talk... Share with us the global dimension, because one of the fascinating things that are on your website is you cite the UN support for children. And so tell, talk to us about globally what you're seeing and how Them Before Us has taken on a global dimension.

Katy Faust: Yeah. The 100 organizations are actually just in America. Like, those are just — Great — Yeah — conservative organizations and leaders that are collaborating with us to overturn gay marriage. Beyond that, we've got partners all around the world. Why? Because every nation has children who are the same.

Hmm. They all come from one man and one woman. Yep. They developmentally benefit by being raised by that man and that woman. They're most likely to be safe and loved when they are raised by that man and that woman. They find their biological identity through that man and that woman, and it's the same whether that child is born in South Korea or South Carolina or South Africa.

Children are the same universally in terms of their origins, their identity, their belonging, and the factors that lead to their thriving. That's the reason why the UN Convention on the Rights of the Child back in the '80s recognized this as a primary child right. And there's a lot of things on the UN Convention of the Rights of the Child I don't agree with, but that was a time when this was so self-evident that they could put it at the very top of the list of things that children have a natural right to.

Hey, look, it's great that you can cite it, right? So that — Yeah — so that maybe there's a conviction they turn around, right? Because I know of all the other junk, but this is a good one. That's right. And it testifies to the fact that this is an immutable, universal human reality about children. So we should not be ashamed about this. This is something that is recognized globally. It is adulterated. It is obscured by a lot of the commercial industries and certainly the gay politics that we are exporting, that we are, in essence, colonizing other countries with. Hmm. Hmm. But we are on the side of children.

We are on the side of truth. We are on the side of biology. We're on the side of true sociology, and we're on the side of God when we are protecting children. So we function as a resource for organizations and individuals around the world who are trying to protect their children from the forces that would seek to commodify them and separate them from their mom and dad.

Gerson Moreno-Riaño: Hmm. Katy, we need to have you here at Cornerstone sometime, so we've gotta figure that one out. And we can talk offline on that one, but we really wanna have you here, speak to our chapel, to our students in chapel and do some other things. So I hope that you're able to find some time amidst your very busy schedule to come and visit us.

Katy Faust: I'd love it. My favorite thing in the world is talking to students.

Gerson Moreno-Riaño: Great. Katy, thank you so much for all you do. May the Lord bless you and protect you and continue to give you favor. And thank you for the incredible work and the courage and the boldness. It's refreshing. Thank you, Katy, for being with us.

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Katy Faust: Thanks for letting me chat with you and your audience.

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