

A Review and Summary of the Documentary:
Voices of the Silenced: Experts, Evidences and Ideology
(Directed by Michael R. Davidson)

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Two groups of people, living at different times in history and under different circumstances, yet sharing the same sexual ethics and a similar fate: being silenced by the societies of their time. In his remarkable documentary, *Voices of the Silenced*, Michael R. Davidson compares the story of the Jewish people living under captivity in ancient Roman society, with the story of a contemporary group of people whose sexual ethics are deeply rooted in their biblical faith and worldview. After their deportation to Rome, Jews and Christians were supposed to be silenced forever—and so are the voices of those who follow their footsteps today, in the midst of a society that is turning away from its Judeo-Christian roots, looking instead more and more like the ancient Roman pansexual society. Yet, while the Roman empire crumbled, the attendants of the Mosaic Law were still there, back in the nation which was supposedly destroyed forever. Their voices were heard again, and so, we hope, will the voices of those who are being silenced today.

Voices of the Silenced begins with a powerful soundtrack and moving pictures, retelling the story of the Jewish people being deported from Israel. Their march of humiliation has been commemorated by the Arch of Titus. With pictures of an erupting volcano, a reminder of the Vesuvius eruption, which some thought to be an act of judgment, the viewer is introduced to the second group: “*Today many, like the Jewish slaves, are being forced to march into a similar captivity—this time under a rainbow arch. Those who refuse are silenced. This is their story*”

Subsequent to the first scenes, the viewer is introduced to the people who are telling their story: women and men who struggle with or have overcome their unwanted same-sex attractions and those who are helping them in their processes. This is followed by some expert comments on the topic. From then on, the documentary goes back and forth between direct and indirect interviews with experts, therapists, the persons concerned, and scenes of ancient places. Throughout the documentary the film director is actively involved in the different scenes, making comments and guiding the content with his questions.

Historical background information is gained from archaeological places in Pompeii and Rome. Archaeological findings bring to light artifacts, which confirm the presence of Jews and Christians living

as slaves in ancient Rome and Pompeii. While most of the artifacts only tell the story of the lives of the free Roman citizens, in the end Judeo-Christian ethics and values superseded the ancient pansexual way of life.

Included in the historical background information are arguments about biblical references concerning homosexuality. One of the arguments is the supposed silence of the New Testament on the topic. However, even if that would be a correct observation, Christian ethics of sexuality are deeply rooted in Jewish ethics, which is very clear on that topic. Another argument is that Paul had no knowledge of the complex sexual practices of the Roman culture. This view cannot be supported, as he lived for several years outside of Israel in other parts of the Roman empire. Therefore, the expert interviewed in the film concludes that it is quite implausible for Paul not to have known anything about the common sexual practices and relationships in Roman culture.

Experts express concern about how massively the homosexual agenda is pushed forward through new sexual politics, unsound reasoning, false claims, and new court orders. Professor Stephen Baskerville argues that journalists and academic professions are under pressure not to explore contemporary sexual ethics in a critical manner anymore. In regards to scientific research, Dr Peter May and Dermot O'Callaghan challenged the statement the Royal College of Psychiatrists gave to the Church of England, which claims that sexual orientation is essentially inborn and cannot be changed. May and O'Callaghan asked the Royal College to provide them with evidence for this statement—and after a long time merely received the unscientific reply, *“I do not propose to enter into a discussion about sexuality but wish to make the following points.”* On the legal front, the film gives an example from New Jersey about a law that makes it illegal for therapists to help minors who struggle with unwanted same-sex attractions and seek to diminish them. Even though there was clear evidence that one of the witnesses provided false information, the law was passed.

Therapists and counselors report on how they are treated by society and even by the church. Some are not invited anymore to speak at conferences or at Christian events, as the organizers are afraid of being labeled as “homophobe.” Those who have found help describe the numerous obstacles they experienced

before receiving appropriate support and their difficulty to find people who respect their self-determined life goals.

Even churches are less willing or able to offer support, as Michael R. Davidson states: *“There is a danger of the Christian church, in seeking to contribute positively to society as it should and as the apostles encouraged them to do; it capitulates the values, betraying the Jewish foundation upon which the church is built.”*

Finally, the question arises of the church’s stance in the midst of competing ideologies and worldviews: *“Where do we now stand as people conscientious about our history and our destiny?”* Some pastors are already too intimidated to speak up when it comes to fornication, divorce, and adultery. On the cusp of the normalization of transsexuality, another step is taken towards a pansexual society. To appeal against this is the command of the hour, as the Irish pastor Mathew Brennan put it: *“Churches should not be nervous, I think we have a gospel that will bear up to scrutinyThere is a remedy in the wonder of Christ.”*

Compared with the beginning triumphant ethos of the documentary, the ending is rather sober and quiet. One would have expected it to end as it began. However, the ending is well fitting for the moment in history we find ourselves in. Silencing those who have experienced deep changes in their life, and who we got to know in the documentary will continue. There is no end of the marginalisation in sight, also not for others, who like them, are being silenced; children who suffer from broken families, the unborn killed through abortion, mothers who would rather care for their children than for the profit of their employers, and those trapped in sexual addictions, to name just a few. They are not mentioned in the film, but I believe their voices should be heard as well. The final plea of the documentary are words of hope for all who are silenced in a civilization captured increasingly by a pansexual ideology:

It is time to say that those ideologies, that force men, women and children to accept a reality they do not wish to own, are damaging and hurtful. It is time to respect difference, to accommodate those individuals, who choose as a matter of conscience, belief and free will, not to embrace doctrines of sexuality that will surely pass!