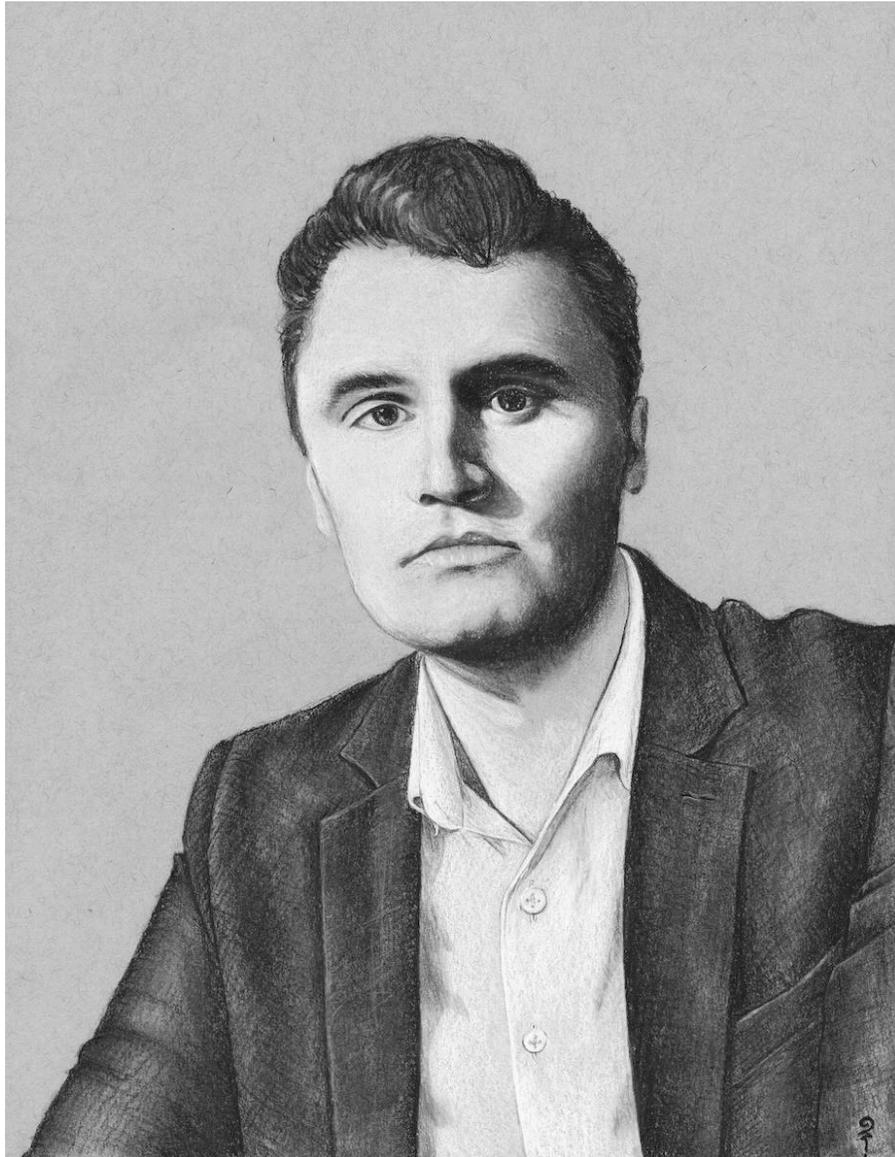




The New York Young Republican Club

# Record

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Remembering Charles J. Kirk

1993-2025

## A Statement from the Artist

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This portrait was created in memory of Charlie Kirk, whose death marked a moment for this club and its community. In the weeks following his assassination, many new members, myself included, found their way here not only in grief, but in search of something increasingly rare: allies, moral clarity, and human connection in a city where conservative values can carry real personal and professional risk. For many of us, this space became a place of refuge not from disagreement, but from isolation.

While this club is unified by shared principles and a willingness to defend them, it is also bound by something less visible and less often acknowledged: compassion. In the wake of Charlie's death, what many of us encountered here was not rage, but care; for one another, for truth, and for the responsibility that comes with conviction. That compassion is rarely extended to us by those who oppose our views, yet it remains central to how we've come together, and engage the other side in open dialogue.

For reasons of professional safety, the artist's name does not appear alongside this work. That absence is itself part of the record. It reflects the reality that, for some, participation must be weighed against livelihood, and that anonymity is not a choice but a condition imposed by the cultural climate in which this community exists.

This portrait is not only in memory of Charlie Kirk, but as acknowledgment of the bonds formed here, through shared loss, unwavering resolve, and our love for our country.

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## A Statement from NYYRC President Stefano Forte

*Written the Night of Charlie's Assassination*

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Today we witnessed yet another gruesome, politically motivated attack on a leader in both our party and in the young conservative movement.

Many of us became conservatives or got our start in politics after watching Charlie Kirk. He was a visionary and entirely transformed the face of the youth vote. Turning Point USA catapulted the youth voice to the forefront of the GOP. But more than anything else, he was a devoted father, husband, and servant of God. All of us watched his horrific assassination in cold blood on the very same devices where we first learned to respect him.

Many of us have the same question on our minds: What comes next? When President Trump was shot in Butler, the first three words that came out of his mouth gave us the answer: "FIGHT, FIGHT, FIGHT." That is our mandate.

We are all Charlie Kirk now. If one of our most mainstream, influential voices could have his life so brutally cut short, any one of us could be a target. Though we must stay vigilant, we must never bend and we certainly must never break. This Club will remain unapologetically at the forefront of the movement that Charlie inspired in so many of us, and in doing so we will prioritize the well-being and safety of our members.



Charlie, his wife, and his young children will remain in our hearts and minds. Please stay tuned for updates as to how the @NYYRC will be honoring his memory.

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# Charlie Kirk's Murder Gave me Flashbacks to the Soviet Russia I Escaped

*By Rebekah Koffler*

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The assassination of Charlie Kirk was not just an ordinary killing. It was an attempt to eradicate free speech and the pursuit of truth, the very principles of democracy. Using violence, including murder, to silence political opponents and truth seekers is something I know well about, being an immigrant from Soviet Russia. Throughout its history, violence always has been an acceptable method of eliminating dissidents in Russia, whether it's the Red Terror campaign of torture and executions directed by Joseph Stalin or more recently, the arrest and subsequent death of Putin's political opponent Aleksey Navalny. Censorship, Gulag, exiles to foreign lands, and executions are all instruments of the Soviet Playbook, aimed killing the truth. It is why Charlie's death is giving me flashbacks to the Russia I fled.

I escaped the Soviet Union in 1989, having arrived in the USA in pursuit of freedom and justice. The idea of fleeing my homeland for America was cultivated in me, since I was a little girl, by a mother who disliked the oppressive communist system and wanted a better future for me and my sister. Having done everything my mother wanted me to do – study English since the third grade, work hard to graduate high-school with a Gold Medal, and obtain a Master's degree in English from one of Russia's finest, – I, by a twist of fate, settled in America and built a new life.

My most cherished aspect of my adopted homeland, upon arrival was the freedom to speak your mind, something no one was able to do in the totalitarian Russia. We were not allowed to complain that the Communist Party elites had everything and the rest of us struggled. While the party members, who formed under 10 percent of the Soviet adult population, shopped at different grocery stores, were treated at separate hospitals, could travel abroad and had other privileges, the rest of the people lacked such basics as toothpaste, sanitary products, and toilet paper.

Not only we were not allowed to travel abroad, it was impossible to move to another city. Under socialism, there's no private property and all the housing belongs to the state. The state was letting you use an apartment temporarily for a nominal fee. And even though housing was technically almost free, there was never enough of it, forcing many of us to live in communal apartments, with multiple families sharing a bathroom and a kitchen.

Despite all the shortages and injustices plaguing the Soviet society, you were forbidden from criticizing the

government or the Soviet socialist system. We kept our mouths shut, for the fear of being reprimanded, expelled from school or work, or even thrown to jail. Suppression of dissent was so routine and brutal that eventually, people simply self-censor to avoid persecution. You learn to speak and appear to think "correctly."

In America, I was stunned to learn that you were allowed to criticize the system, if you wanted to. No one cared if you did. No neighbor or co-worker reported you to authorities. I was amazed that anyone could go to church or a synagogue and could speak about God. You didn't have to hide your political or religious views. My Mom and Grandma had me baptized in secret as a child but I didn't learn about it till I became a adult because religion was outlawed in the USSR and they didn't want me to get in trouble for being Christian.

During the past few years in America, however, I felt increasingly like I was back in Soviet Russia. The rise of pervasive political correctness, growing intolerance towards religious people, and attacks on people whose views don't conform to the mainstream orthodoxy remind me of my childhood and youth in the USSR. I found myself repeating the same admonitions to my young American-born children that my mother frequently gave to me and my sister: "Don't believe everything that you hear on TV, think for yourself, and keep your and your family's views private." Ironically, just like my parents tried to shield me from untruths and brainwashing by Soviet schools by explaining, at our dinner table, the vicissitudes of real life and the truth hiding behind Soviet indoctrination, I found myself pulling my children from public schools and placing them into religious schools. I wanted to protect my kids from what I saw as a Soviet-style heavy government-supported indoctrination. It was painful for me to watch my little ones coming home and spouting how oppressive America is when I know firsthand what oppression really means. I love America and I want my children to love their country.

Charlie Kirk was murdered because he loved America, he was passionate about his Christian faith, and he wanted others to learn the truth by exposing lies that our country has been suffocating from. His murder did not take place in a vacuum, however. An entire system, consisting of leftist elites that dominate American academia, government, media, and business, the same voices that have been spouting anti-American, anti-religious, and anti-human sentiments for years, is behind this heinous act. They did this to silence the rest of us who are not with the Leftist program of living by lies. (cont.)

Charlie's murder is personal for me. Like Charlie, I have been speaking truth to power when I served as a senior analyst in the Defense Intelligence Agency, a military counterpart to the CIA, and now as an independent consultant and freelance writer. Like Charlie, I've been a victim of censorship and a recipient of death threats, here in America.

The US government censored my book, *Putin's Playbook*, attempting to sabotage its publication. My former agency the DIA and CIA, blacked out portions of my book, in which I criticized the intelligence community's deficiencies, incompetence, and corruption. I also called out the Obama Administration for orchestrating the "Russia collusion" hoax to frame President Trump.

I've also been censored by the legacy US media for speaking the truth about the Ukraine-Russia conflict, Ukraine's corruption and undemocratic activities of the Zelenskyy regime. Having written as a freelancer for multiple US publications and appeared on several TV networks, my articles and on air appearances were no longer welcome, as soon as I publicly

offered my intelligence assessment that there was no military path to victory for Ukraine, no matter how much money and munitions the US and Europe were willing to send to the corrupt Zelenskyy regime. I also called out a major US TV network, at the cost of a professional opportunity, for using on air as commentators with a conflict of interest on the Ukraine issue. These so called analysts have been advocating for almost four years, for endless flows of weapons and cash to Ukraine, while being affiliated with defense contractors or lobbying firms who gain financial benefit from the US arming Ukraine.

Having suffered personal and professional consequences for speaking the truth, I've been pessimistic about the future of free speech in America. But having witnessed the revival the quest for freedom and truth across America, in the aftermath of Charlie's killing, I feel inspired to uphold the long-standing American tradition by continuing to speak the truth, no matter the cost. Thank you, Charlie. May you rest in peace.

## MAKE AMERICA GOD FEARING AGAIN

*By Konstantinos Poulidis, NYYRC Counselor*

At the NYYRC's 112th annual gala in 2024, Father Josiah Trenham closed his invocation by calling on us to "Make America God Fearing Again so that America can be great again." This line has been ringing in my head over the last few days in the aftermath of Charlie Kirk's assassination.

Charlie Kirk's assassination and the left's celebration of his killing shows that there are many people who do not fear God. This lack of fear does not manifest itself as indifference, rather, it comes through as a hatred of God. The left seeks to kill God in the heart of every American and replace Him with their warped moral framework.

If America were God fearing, Charlie Kirk would still be alive. If America were God fearing, people would not be celebrating the death of a father, husband, and son who deserved no such fate.. If America were God fearing, America would be great.

President Trump's promise to Make America Great Again is noble, but Father Josiah's plea points to the only true path to fulfilling it. If we fail to make this nation God fearing again, we will not be able to make it great again. Without making America God fearing, all other solutions will only work to conceal the festering wound of the evils plaguing America.

When one "fears" God it does not mean that he dreads God or wants to do bad things but is only detracted from doing so out of fear of eternal damnation. Rather, the "fear" of God in this context is synonymous with love, reverence, and awe. St. Clement of Alexandria explained that "Fear of God is not dread of God, but dread of falling away from God and falling into sin and passions." Fearing God means that you love God, and you know that God loves you, that understanding and the desire to continue feeling God's love is what drives those who truly fear God to stay on the righteous path.

We now reap the bitter fruit of abandoning this fear. In the days following Charlie's assassination on September 10, 2025, countless leftists celebrated publicly—liking, sharing, and reveling in the murder of an innocent man. These were not fringe voices; posts amassed hundreds of thousands of likes and shares from everyday people: teachers, nurses, food-service workers, and more—those we entrust daily with our children and our lives.

In addition to the hundreds of thousands of left wingers openly and proudly celebrating Charlie Kirk's death, we must also take account of the fact that there are even more people who celebrated his death privately, high fiving each other and giggling about how elated they were that he was killed. There are millions of Americans that wanted him dead and every single one of them wants you dead too. We can only make an example of those who were stupid enough to celebrate publicly, however, those who celebrated privately will see the consequences and hopefully come to repent and leave the dark path they are currently on.

A true God-fearer does not celebrate any death. To attack another human is to attack God Himself, for every person bears His image (Genesis 1:27). When Cain slew Abel, God declared, "The voice of your brother's blood cries out to Me from the ground" (Genesis 4:10). Murder—and joy in murder—defies God's will.

Those who celebrated Charlie's death don't just hate him—they want you dead too. Given the opportunity and knowing your beliefs, many would gladly make it happen. The realization that millions harbor such utter contempt for human life is genuinely terrifying. The notion that we must "avoid canceling" these people—that we should somehow trust people who privately (or publicly) rejoiced in the murder of a father, husband, and innocent man—is absurd and dangerous. These individuals already hold positions of leverage over you, your family, your friends, and me in everyday life. In any civilized society, that cannot stand. Sam Hyde nailed it in his recent episode on Charlie Kirk:

"Charlie Kirk's murder is revealing who is unfit for civilized society, people who are glad that a father, husband, and innocent man died. They're not interested in remedying their spiritual and mental illness, they just want you to die instead."

Those who are celebrating are not interested in a discourse, they killed and are relishing in the death of the guy who just wanted to have conversations. The time for civility is over, it is now time to peacefully separate ourselves from these people and to make anyone who celebrated this tragedy feel shame and repentance. Only through repentance will we forgive these people and relent.

Charlie Kirk is dead because America does not fear God. So that he does not die in vain we must strive to make America God fearing again.

# An Assassin's Motive

*By Catherine Sprague*

Beyond the grief and devastation unleashed by Charlie's Kirk's murder lies the question of the assassin's motive. The alleged assassin has reportedly claimed he did it because "Some hate can't be negotiated out," and because he "had enough of [Charlie's] hatred." The words "Hey fascist! Catch!" had also been inscribed on one of the unfired shell casings found in the gun believed to be the one used to kill Charlie. In citing the basic smears to a T—that the right is authoritarian and trying to foment radicalization and division—which the left has been broadcasting about the right and MAGA luminaries like Charlie ad finitum, the alleged assassin has basically confirmed that it was left-wing radicalization that incited him to this violence. Charlie wasn't afraid to call a spade a spade, and we'll follow suit: yes, this was a direct result of the left-wing media's lies and propaganda.

The most powerful way left-wing media, with Charlie's blood on their hands, have led to his murder is in the time-honored communist tradition of accusing their adversary of that which they are guilty. Known as "accusation in a mirror," it's the technique that ultimately got Charlie killed. He was murdered for being the opposite of what he stood for. Perhaps most importantly, he stood for freedom and against authoritarianism, a central aspect of the fascism he was accused of. Indeed, Charlie died wearing a t-shirt that bore the word "freedom."

The left continues in this tradition every time they develop creative ways of blaming the right for Charlie's murder. While it was immediately clear to conservatives what the alleged assassin's motive was, that he didn't literally say "I was radicalized by left-wing rhetoric" explicitly leaves a minuscule sliver of ambiguity that the left-wing media exploits to distort the assassin's motive and sets the stage for the rhetoric we are seeing post-assassination. Witness left-wing operative Jimmy Kimmel, who said of Trump and other right-wingers that they were "desperately trying to characterize this kid who murdered Charlie Kirk as anything other than one of them." The indictment, however, tells a different story: the alleged assassin's mother told police that her son had become more politically left-wing over the last year.

Remember how when radicals murdered about 3 thousand innocent people on September 11, 2001 their supporters laughed about it and thought we "had it coming"? In an article titled "Let's be honest about Charlie Kirk's life—and death" in Vox, a left-wing online publication, Zack Beauchamp admitted that Vox's readers think the same of Charlie Kirk: "Perfunctory condemnations of [Charlie's] killing do not change the impression that what you really want to say is that he kind of had it coming." Articles like this one give their readers permission to ignore the idea that murdering an innocent is wrong.

The different reactions of the right and left to political

assassinations tell us where the root cause of this extreme polarization between the two sides is. If Charlie was so hateful, why did his wife forgive his assassin because "that's what Charlie would do"? It is notable that we don't see right-wingers celebrating the deaths of innocents. For example, we didn't see endless articles documenting conservatives cheering the murder of Democratic Minnesota Representative Melissa Hortman and her husband. Furthermore, if the left is so peaceful, why are so many of them celebrating Charlie's assassination and propping up perpetrators? Think also Luigi Mangione's murder of Brian Thompson, the CEO of UnitedHealthcare. Think the murder of two innocent Jews outside the Israeli embassy, Yaron Lischinsky and Sarah Milgram. Think the murder of Wesley LePatner, a real estate executive. If the right was guilty of the same kind of inflammatory rhetoric as the left, we would see this same lack of empathy coming from conservatives like Charlie. But we don't and never did.

Speaking at the Obama Foundation's Democracy Forum before the shooting, Barack Obama employed accusation in a mirror, saying "when one side tries to stack the deck and lock in a permanent grip on power" that "a line has been crossed." It's a true statement for sure, but it applies to the left, not the right as Obama implied. The Democrat Party crosses that line every day when it does things like threaten the 2nd amendment, a critical check on government power. It crosses this line when it promotes multiculturalism and aids dangerous criminals, degrading American culture and social order. It crosses this line when it fights voter ID laws, leaving our electoral system vulnerable to fraud. Charlie stood against all of this, yet the left mislabeled him as emblematic of the very quest for tyranny that their base unwittingly supports every day. While we don't know if the assassin ever heard those specific remarks by Obama, with that kind of rhetoric poisoning the airwaves it's no wonder the assassin saw Charlie as a fascist.

From his early days holding a sign that said "Big government sucks" to his defense of the 2nd amendment to his "You're Being Brainwashed" tour last year, Charlie showed us how to fight this battle by setting an example for all of us. An excellent debater, Charlie was on the front lines in reaching out to the youth of America and freeing them from the left-wing media's propaganda. It wasn't that he enjoyed dismantling the arguments of the indoctrinated youth he debated. His tone and affect were remarkably matter of fact. He always kept his composure. He was not out to polarize and demonize but rather support his arguments with facts and logic to unite us all on one side.

The news of Charlie Kirk's assassination sent an electric shock through all of us. He was our warrior, kind and good as they come, a brilliant intellect, and the epitome of fearlessness against so much hate. He lived his life to the maximum. Rest in Peace, Charlie.

# A Global Response

*By Ian McMath, NYYRC Press Chairman*

The assassination of Charlie Kirk sent shockwaves around the world. His reputation as a champion for free speech and debate went with him far beyond America's shores. From the United Kingdom to South Africa, from Germany to South Korea, Charlie was memorialized as a conservative martyr.

In London, at Tommy Robinson's Unite the Kingdom rally, hundreds of thousands of British patriots chanted Charlie's name and people carried huge pictures of Charlie high in the air. "I was involved in the offshoot of, Turning Point USA, Turning Point UK," says Darren Grimes, Board Member of the Reform UK party. "Charlie represented something bigger than himself, you know, and I think that that's been made absolutely clear in the horrible way in which, he was murdered, but also in the repercussions and ramifications of that, where you even have the Vice President of the United States saying that we cannot have unity with the kinds of people that would carry out such, a hideous act of evil. And I think that's absolutely right. And you're starting to see in Britain as well, a stiffening of the political right spine."

Less than twenty-four hours after the assassination, on the other side of the world in South Africa, the people of Orania woke up in shock to the news. Dr. Ernst Roets, Executive Director of Lex Libertas, told me that, "people were already—before the workday had started between 7 o'clock and 8 o'clock in the morning—already sending text messages to each other about how they plan on taking their kids to take flowers to the embassy, the United States embassy. And it was actually sparked by children, young Afrikaner children who, especially high school kids who've been following Turning Point USA, following Charlie Kirk, who were really saddened by what has happened, they actually told their parents that they want to take flowers to the US embassy."

Charlie was in South Korea just a couple weeks before that fateful day in Utah. His Christian nationalist approach had caught on with young men there. I talked with Jaehong Sim, an activist with the Freedom-University, an anti-communist student group, and he told me, "Charlie Kirk was one of the heroes to South Korean people who want freedom. His videos, roaming around campus and do the Prove Me Wrong thing, becomes [sic] quite viral among the young man young boys in South Korea." At a rally already planned to protest what they see to be a communist infiltrated government, young Korean men marched twenty-thousand strong with Charlie Kirk's picture on poster boards in Seoul, banging drums and loudly proclaiming, "We are Charlie Kirk!"

"Look, for a lot of people in Germany, for conservatives, he was like an idol, when it's about free speech," says Markus Frohnmaier, a member of the German Bundestag and an Alternative for Deutschland party leader. "Some of my colleagues, they organized in front of the, German Bundestag, at Brandenburg, at the wall in front of your embassy, actually. He once told me in Orlando, when people stop to talk with each other, the next step will be violence. And he was so right about that, right?" And right Charlie was.

I was surprised to learn just how far-reaching Charlie Kirk's impact was, but as we reflect on the tragedy, it makes sense. Charlie was a ubiquitous presence in the MAGA movement and on social media. Everyone has seen clips of him debating students on campus. The barbaric and cowardly assassination of Charlie Kirk was broadcast to the world by social media. Anyone with a conscience immediately recognized it as unjustifiable that a husband and father of young children should be gunned down for hosting open and free debates. Charlie stood for the values of Christianity and the American Republic. Values we all share. The message was clear: if you are like Charlie, we want you dead.

Are we frightened? Yes. But the Lord says do not fear. Do we want vengeance? Yes. But first, we pray. We must be prudent. We shall put on the Armour of God and—if we must—take up the swords of our fathers to win this fight. For the future depends on it. We do it for ourselves. For our children. For the West. For Charlie.



# The Torch of Civil Discourse

*By Adam Wilkes*

Walking home from work on a Friday, around the corner from the school where I teach, I saw two former students of mine (seniors) in the distance. It was a baking, humid day— one of the Morissania hydrants was gushing like Old Faithful. A rat took shelter, scurrying from a pile of trash to an adjacent brownfield with overgrown weeds. I made out their faces from 20 odd yards. 15 yards; they looked stunned. 10 yards; I saw tears streaming down their faces, one of them with cheeks hot like a Wyoming caldera. I was off-duty, but floored. I will use pseudonyms for these profoundly curious, collegiate young women, daughters of Bangladeshi families, both of whom I serviced in their education on American history.

“Are you guys okay?”

Fatima: “Nicole was just punched on the 2 train.”

“Oh my god...”

“This guy got close to us, kept standing next to us, and then punched Nicole at 180th Street and ran off.” I panicked. I examined Nicole’s face: reddish but barely bruised. No blood. I felt like a deer in headlights; the useless humanities pedagogue I was. I raced through the options in my head. I said, “meet me at the main office.” My shoulderbag bouncing, I ran back to the high school. Minutes later, when Fatima and Nicole arrived, our school secretary came to their aid, fixing Nicole with the ice pack.

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To be a Trump-supporter in America is to be a target, in a profoundly more vengeful way than Nicole was. Try donning a MAGA hat in New York City. You will be showered, with sneers and jeers, interlaced with encouragement from some of the millions of closet conservatives. Closet conservatives navigating anti-American institutions, without the safety to join us. That MAGA hat, a sizzling leap beyond patriotism, an ode to the administration and its agenda for the national spirit, will attract shock and disgust. Those disgusted with the administration, and what it represents, believe that I deserve to be punched in the face - at minimum.

Punch a fascist!

But alas, I train, and I have some mass on my upper body, perhaps enough to deter antagonism. Nicole, petite and shy in public, was defenseless.

Security is the pre-requisite to freedom. Cultural life,

family life, and political life - in even a moderately democratic society— cannot thrive in the absence of security. The public spaces of America’s cities must be policed, and those who routinely reject norms of conduct must be identified and isolated. This storm of senseless violence does not exist in the working-class precincts of Moscow, of Shanghai, of Singapore, and of Tokyo. Democratic lawmakers in the New York State Assembly may believe a logistical solution is a complicated ordeal. Starry-eyed law students interning at the Bronx Defenders believe that every last sociopath maintains a right to the public square. Not only are they wrong, but the foundations of the rights-based liberal ideology which produced them are also faulty. Imagine putting American boys to work throwing up a 21st century Manzanar on state lands outside Plattsburgh, NY, with food, beds, books, board games, prayer groups, instruments, and a panopticon of surveillance. All repeat offenders in New York State could be swept from the streets and concentrated there. Afterwards, we could convert Rykers Island into a state park and nature preserve... with endless soccer fields, bike paths, tennis courts, maybe even a Splish Splash-style wave-pool...

Welcome to an America where schizophrenic vagrants who resist their own hospitalization, at times with aid from government-backed NGO’s, are empowered to beat upon innocent bystanders, but articulate spokespersons for conservative politics are pulverized at the sniper’s range. Pulverized in front of thousands. In front of their families.

An unsafe America is a defeated America.

Our reverence for the First Amendment is shaped by its real bruised history, with violent consequences for political propagandizing and political affiliation. The Bill of Rights enshrined in 1791 was tested within a decade, by the radical Jacobin Clubs of a nascent American left, and then the Alien and Sedition Acts of 1798, passed by John Adams’ Federalist Party to silence all domestic criticism of the state. In the 1830s, Andrew Jackson’s populism made his electoral majority the arbiter of the law’s execution, and of course, millions suffered from the inability of the constitutional order to reconcile America’s sections on the slavery question. Historians have not been honest about the complete nature of that fight, but what is clear is that the First Amendment could not protect the settlers of Pottawatomie nor the settlers of Lawrence in the midst of their the heated Kansas referendum. After the Civil War, the Radical Reconstruction laws from 1867 into the mid-1870s overrode any due process and decorum in the name of the (failed) post-war social transformation.



That Constitution of 1789, a document contorted over the centuries into a different beast altogether, was never capable of protecting our lives from political violence. The best premises in it, masterfully outlined in the Preamble, might serve as a North Star. How a ruling political faction refines the state to secure the blessings of liberty must be reinterpreted with every passing generation.

The parchment could never safeguard Charlie Kirk's right to life, and it cannot prevent future violence and assassinations which target conservative figures.

In the thick of these political questions which men must settle, we must stand by the principles undergirding the First Amendment precisely because, as a pretense, civil discourse is far deadlier to a nation than civil unrest. Many on the Far Right argue that the age of democracy in the West is over, and it has been over, since the mid-20th century. I'm not so sure; the Trump revolutions of 2016, and 2024, contained a uniquely western-democratic character. As Donald Trump clawed back from a barrage of persecution and lawfare, it was the voting masses ready to take his hand. 77 million intuited that the country we inherited is in grave danger. Our heritage of civil debate, and a dialectic pressed by Trump towards Joe Biden and then Kamala Harris, shattered the encasing of acceptable discourse the media establishment has always sought to maintain. And whatever thing renders our secular, liberal west freer than, say, the Islamic societies, the civility engendered by the First Amendment is a feature of that thing.

The liberal center-left has used this term civility in defense of their narrative-manufacturing apparatus, their sinecures at Vassar College, and their nodes from which they exercise power. Their "civility" has been a cover for centrism, anti-populism, and anti-Trumpism. This is not the civility I call for. The liberal center-left has no interest in our democratic civility. The liberal center-left empowers the Tyler Robinson's of America's radical left, when they too embrace the premise that incorporating conservative values in the design of the state is fascism.

The non-stop invocation of Adolf Hitler's Naziism proves that on a long arc, this culture war is a sustained offense from the forces of anti-nationalism against the flame of our nation itself. Even John F. Kennedy's America would feel like fascism to a visitor from the 21st century, because his America was less baked by the left's steady march through the institutions. And we would find a preponderance of aura at every corner in 1960.

We're supposed to shoot fascists, right?

The center-left and radical-left not only share the same vision of society, but the same enemies. They both view conservatism as intellectually unacceptable, and decide, in ignorance, to perceive it as a hateful ideology in the metropolitan centers. They never respected John McCain and Mitt Romney, but Trumpism, a form of conservatism that consciously goes on the offensive, is a real threat to their post-New Deal architecture of institutional capture. Therefore, in the midst of the Kirk assassination, they will both obfuscate the real motivations driving men like Tyler Robinson. Whether or not the mainstream gradually embraces the right is uncertain. It will be tempting to exploit the shooting for every penny of political capital, but this should little affect strategy. Mr. Kirk was not supposed to become a martyr, and neither are we.

Now is the time for a robust democratic civility. Even though our lives are in danger, MAGA cannot cower. In 2025, after the years emerging from the wilderness, we have an ever-clearer sense of the nation we are fighting for. It is not a recycling of the mid-20th century fascist regimes, which from our vantage-point appear as corporatist adaptations of the revolutionary left. We are fighting for a normative morality, a morality that fosters the conditions of healthy life. The prophets of this morality might be Christian, they might be Nietzschean, but in its absence, there is contagious degeneration. Freedom, capitalism, and thriving traditional families are byproducts of a moral sensibility that healthy individuals can intuit from life experience.

Charlie Kirk was slaughtered for defending normal life in a normal country. He was slaughtered for positing truths that ring in our bones, and standing by these truths in the campus hothouses. Peacefully, he did that meaningful dirty work of facing down the anti-social and anti-natural belief systems that define the core of the left, beliefs which every major Democratic Party figure endorses with their tolerance of them.

It is not extreme to argue that feminism undermines family formation. It is not extreme to argue that DEI is a faulty, toxic, even dangerous remedy to perceived inequality. It is not extreme to argue that the Civil Rights Act created bureaucratic overreach and policing of personal beliefs. It is not extreme to argue that the arrival of millions of immigrants a year, most of them poor, will destroy the social fabric. It is not extreme to argue that transgenderism is an aberration of the natural order. And it is not extreme to argue that faith is an antidote to the personal hardships of young people.

It is not extreme to argue that Nicole, and her millions of neighbors, deserve complete security on the public transit of America's largest city.

A supermajority of Americans embrace these truths, even as the state machinery derives its power from their concealment. So we will make them our mantra.

## Pray for Those Who Danced on His Grave

*By Mary Dungandzic*

While his widow was still mourning and his body had not yet been buried, many on the left celebrated Charlie Kirk's death. From U.S. Secret Service members to Office Depot employees to leftists on TikTok, many openly condoned and even gleefully rejoiced in his passing.

Charlie Kirk was known for his good demeanor. He welcomed those with opposing views into his open forum, *Prove Me Wrong*. The title itself reflected his intention, not to be idolized or to win arguments, but to foster genuine conversation. Through this approach, Kirk helped restore mutual respect and understanding, even across deep political divides. His ability to engage calmly and respectfully with people on both the left and right is something we should all strive to emulate. If Charlie were here, he would insist that he wasn't special. He wasn't born kinder or more compassionate than anyone else; he worked hard to be the sympathetic, even-keeled, joyful man many saw on Instagram. That transformation, he always said, came from surrendering to God.

On an episode of the *Whatever* podcast, a show focused on modern dating from a conservative perspective, Charlie explained how he remained composed, even when debating heated opponents. After one exchange, a guest told him he had been "the most respectful" debater they'd encountered. Kirk replied, "That's very kind, and I can tell you that's not me. If it was me, I'd be yelling and screaming. It's the Holy Spirit. It really is."

Now, in the light of his death, one question lingers: What comes next? The answer is that we are all Charlie Kirk now. It is our responsibility to carry the torch, not only to defend God, Country, Truth, Family, and Liberty, but to do so with the same kindness and respect he embodied. We must turn to prayer, praying not only for the strength of the Holy Spirit, but also for those who mock Charlie's death. As Jesus prayed in Luke 23:24: "Father, forgive them, for they do not know what they are doing."

Beyond prayer, we must come together and find hope in the midst of tragedy. Yes, some Christian celebrities like Forrest Frank have lost tens of thousands of followers for speaking the same truths Charlie spoke, and you personally may have lost followers for posting about his death. Yet the New York Young Republican Club has seen growth in members, followers, and engagement. This was an anti-Christian assassination, but moderate America is awakening to the injustices faced by Whites, Christians, and men. Out of tragedy, a greater movement is beginning to rise.

We must continue praying, preaching, and peacefully protesting. We must ask God for the grace of the Holy Spirit, so that we, too, can be joyful servants like Charlie. And, just as the father welcomed home the prodigal son, we must be ready to embrace those on the left when they come to see the truth Charlie Kirk gave his life to share.

## 140 Days Later

*By Tristan Campbell, NYYRC Arts Caucus Chairman*

Doesn't seem like a lot, does it? One hundred and forty days. Just over a third of a year.

One hundred and forty days since Charlie Kirk was assassinated by a leftist's bullet, which ripped into his neck, simultaneously exposing a rift in the American populace which had until then seemed quarantined to online discourse, the voting booth, and family dinner tables.

The killing of Charlie Kirk set into flesh a nation's divide, but his subsequent martyrdom led to something else. The right-wing faction and its own various internal tiffs were briefly resolved in a moment of collective mourning, harkening back to a time over two decades earlier, when the attacks of September 11th, 2001 fused the country together in the warm embrace of not collectivism, but patriotism.

This time was different. While proud conservatives held up candles in Charlie Kirk's honor, the left set their breath not into solidarity, but into a furious anger which sought to snuff out the candles' flame. On the borderline of evening vigils, teachers and nurses held their fingers up to their necks in the shape of a gun, gleefully cheering on the cold-blooded murder of a father and husband, whose only crime was sitting beneath a tent and engaging in passionate debate. These "counter-protests" as they called them, were organized with the intention of continuing that trend which had been spear-headed by a killer: to silence not only speech, but thought.

One hundred and forty days later, we continue to see this emboldened left wing spirit manifest in a myriad of horrific ways, as it takes over the streets of small American towns and big American cities. It's hard to reconcile the fact that many of these agitators are themselves American citizens. This writer is particularly aghast, considering my lineage stretches back nearly ten generations on this land. Farmers, industrial workers, paper-pushers and men and women in uniform have all brought me to where I am today, and have contributed to these ideals which I so dearly cherish. Yet I still struggle to fathom how any citizen of such a privileged nation—many of which carry the same historical ties as myself—can take for granted the bountiful gifts brought to us by our forefathers.

Since 2026 has begun, we've seen these candle-snuffers cling desperately to their hysterical values, organizing with frightening efficiency to disrupt church services, smash car windows, and throw their bodies against federal enforcement officers executing lawful orders to remove child rapists and murders from our neighborhoods. While the right attempts to bring peace and safety to the streets, leftist politicians use rhetoric to incite their all-too-willing constituents towards acts of terror and violence, hoping against hope that the party's NGO's can fundraise off of their unnecessary sacrifices, blasting their smokey faces across the legacy media airwaves as cannon fodder to garner not empathy, but unbridled rage. And the cycle repeats.

The question I find myself and many around me asking is whether or not the age of Charlie Kirk's polite conversation is over. For now, I believe anyone pretending to know that answer is merely guessing. What seems apparent, however, is that the answer may soon be revealed, and it may cost us our lives. Perhaps not in the literal sense, God willing. But our lives as we know it, our work, our homes, our children's future, all hang by this thread, and depend on our commitment to the answer we so choose.

## A Modern Martyr's Legacy: Charlie Kirk and the Courage of Christian Witnesses

*By Aldo J. Solares, NYYRC History Chairman*

On Sunday, September 28, 2025, at the Baptist Church of Jackson Heights, I delivered a sermon to my Junior Bible class, deeply influenced by the recent assassination of Charlie Kirk on September 10, 2025, at Utah Valley University. This tragic event has prompted me to craft a lesson on the courage of Christian martyrs, drawing from the Sunday School lesson "The Courage of Christian Martyrs" (Main Texts: John 15:20, Acts 7:59-60, Revelation 12:11, Romans 12:1, Revelation 2:10). Below is a written summary of that lesson.

Christianity is not a "safe" religion—Jesus Himself was rejected, betrayed, beaten, and crucified, and His followers would face hardship too (John 15:20, KJV: "If they have persecuted me, they will also persecute you"). When we commit to carrying the cross and sharing His word, we serve God, aligning our purpose with His divine plan. Charlie Kirk, a modern-day martyr in America, exemplifies this sacrifice. His death at the hands of sniper Tyler Robinson, driven by ideological hatred, underscores the cost of faith today. Moreover, family is the bedrock to restore this nation, nurturing faith to carry the cross for Jesus Christ. This lesson honors Kirk's witness while urging us to live boldly. The first martyr, Stephen, mirrors this courage. Chosen as a deacon "full of faith and of the Holy Ghost" (Acts 6), he performed miracles and preached Jesus as the Messiah, enraging religious leaders. Instead of recanting, he delivered a powerful sermon, exposing their rejection of Christ. Stoned, he prayed, "Lord Jesus, receive my spirit. And he knelt down, and cried with a loud voice, Lord, lay not this sin to their charge" (Acts 7:59-60, KJV), echoing Jesus' forgiveness (Luke 23:34). His death scattered the church, spreading the Gospel beyond Judea—a loss that became a mission catalyst. Like Stephen, Kirk's final words, urging students to "fight for what's right," were silenced by a bullet, yet his martyrdom has sparked a movement, with vigils and renewed resolve echoing his testimony.

Polycarp, bishop of Smyrna in the 2nd century, offers another parallel. Refusing to deny Christ under Roman demands for Caesar worship, he declared, "Eighty and six years have I served Him, and He never did me wrong; how can I blaspheme my King?" Burned at the stake (c. AD 155), his courage, tied to Revelation 2:8-10's promise of a "crown of life," strengthened the church. Kirk, too, stood firm against cultural idols, his death emboldening believers. William Tyndale, executed in the 16th century for translating the Bible into English, prayed, "Lord, open the King of England's eyes," a plea answered with royal authorization. Kirk's witness, translating biblical truths for today's youth, parallels Tyndale's legacy, amplifying faith's reach.

A martyr, from the Greek *martys* (witness), is not just someone who dies but one who testifies with their life. Paul urges, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1, KJV). Kirk lived this, standing for truth amid opposition, much like teens are called to shine their light (Matthew 5:16, KJV: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"). His death reveals discipleship's cost—beyond ridicule to violence—yet fulfills Revelation 12:11: "And they overcame him by the blood of the Lamb, and by the word of their testimony."

The emotional weight is profound. Erika Kirk's vigil, students clutching flags, and a nation's tears reflect the personal cost. Kirk was a husband, a brother in Christ, whose voice inspired millions. His assassination challenges us: What could we not give up? For him, it was Christ, his King. This echoes the lesson's question: "If your friends, teachers, or government told you to stop being a Christian, what would you do?" His example, rooted in family strength, calls us to nurture faith at home to guide America back to God.

Jesus promises, "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10, KJV), a hope Paul embraced (2 Timothy 4:7-8, KJV). Martyrs remind us this life is temporary, their courage fueled by eternal rewards. As we conclude, let's be faithful, courageous witnesses, living boldly for Christ. May we pray for boldness like Stephen, Polycarp, Tyndale, and Charlie Kirk to stand firm in a rejecting world.



## FIGHT FIRE WITH FAMILY

*By Troy Olson, NYYRC Sergeant-at-Arms*

Charlie Kirk did not like the word empathy and I don't much like it either. Empathy is a word the left likes to use and manipulate others with. It's the narcissistic impulse and idea that you actually know what it's like to be another person, what it's like to be in someone else's skin. But we don't know that. Just like men cannot actually be women and women cannot actually be men, we can pretend all we want, but our Creator, and nature—know the truth. So let's talk about sympathy instead, and I'll end with how I'm affected by Charlie Kirk's assassination.

My sympathy is with Erika Kirk, and Charlie and Erika's two young children. I cannot even begin to imagine what this must feel like. What affects me most about this is the same reason I raged at the open celebration of the assassination of Brian Thompson, father of two. Indeed one person celebrating his death is one too many, but many more than one celebrated Thompson's death. I believe fathers, strong fathers hold the key to turning around our country and civilization. I believe Charlie knew this as well. When that shot rang out on the afternoon of September 10th, his daughter ran to him. His daughter ran to her father for protection.

I did not know Charlie Kirk and only followed him closely in recent years. Yet in my circle, some of whom knew Charlie, everyone is deeply affected and heartbroken by his assassination. Many of us feel that the only thing separating us and Charlie Kirk is name recognition and effectiveness. After Charlie died, I closed out my day, like many other days, on the streets of New York City, an increasingly dangerous city thanks to the policies of the ideological progressive left, and I saw my pregnant wife, and my three year old son. My son smiled and ran up to me. He does not do this every time. Sometimes he wants nothing to do with me. But today his smile was as wide as his cheeks allowed, and he ran up to me with a boyish enthusiasm that I remember in my distant dreams--and he came in for a hug. It was a hug I badly, badly, needed.

As a married Christian with a family, I admired Charlie Kirk's apparent priorities. He was a devoted Christian with a strong faith first and foremost. Then he was a devoted husband and father of two young children, a daughter and a son. I have a son, and will soon have a daughter. Brian Thompson also had two children. We live in a broken and sinful world. In the years to come, we will need every strong father we can get—many more than we have today. Charlie Kirk's children had a strong and courageous father. His wife Erika said that if he ever ran for elected office his mission, his top issue, would be the revitalization of the American family.

That's perfect. That's exactly what we need.

For those in the Turning Point family and our extended family here at the New York Young Republican Club, let September 10th be a rallying cry for the Turning Point of our civilization. September 10th is the date when we declared that we will not lose it. We will turn it around. It will prosper. Let September 10th be a rallying cry for the most important vessel by which we will turn around our civilization – the family. Let us follow Charlie's example. We need more intact marriages. We need more Dads in Homes. Those Dads need to be men of faith first, then they need to be Husbands, and they need to be Fathers, not just Dads.

The disgusting rhetoric we've seen on the Political Left in this country has shaken us. A streamer called "Destiny," one of the Left's biggest voices for the youth, said that conservatives need to be "afraid to go out to events." Recent polls show that as many as one in four people on the Left believe political violence is acceptable. Younger Americans especially believe this. It is this very violent intolerance toward differences in opinion that helped Charlie Kirk's movement grow so large and fast to begin with. Charlie spoke to those of us who have seen this intolerance up close. We have dealt with it personally. Many of us, myself included, have experienced death threats. This is one of the reasons we say that "we're all Charlie Kirk now."

Let us fight this with public policies that will make it easier to raise a family in this country. Let us keep the xenomorphic coalition of the Left, the childless cat ladies, the childish Disney men, the theybies, let us keep all of them away from our children. In our schools. In our neighborhoods. We're keeping them away. This is what Strong Fathers must do. We must protect our families, so that we can protect our civilization.

Get married. Have children. Have one more child than you think you can have. Provide and protect them until your dying day, and most importantly, show your sons and daughters what strength and courage is along the way.

Charlie Kirk was a deeply courageous man. We will need thousands upon thousands of deeply courageous family men in the arena in the years to come. We will need thousands upon thousands of strong women in the years to come as well.

Charlie has given us our marching orders, Americans, patriots, you know what we must do now.

# Objects

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*To promote and maintain the principles of the Republican Party; to foster within the Republican Party and make practical in service of the municipality, state and nation, the idealism characteristic of youth; to correct in our own party that tendency of all parties to make organization an end rather than a means; to develop sound principle and public spirit in party politics; to promote honest and fair electoral methods, to the end that the expression of the popular will by whatever party or body, shall be as free, untrammled and equal as possible; to resist and expose political corruption; to advocate merit rather than partisan service as entitling to public office; to watch legislation and to encourage public attention to and efficiently criticize the conduct of government.*

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