

DOWNLOAD PDF COMPREHENSIVE SEX EDUCATION AND THE CATHOLIC CHURCH: WHAT IS AND WHAT SHOULD BE

Chapter 1 : Abstinence Education Shows Its Wisdom - Featured Today - Catholic Online

The Catholic Church's traditional teaching about sex education, especially as formulated by Popes Pius XI and Pius XII, is that it should not be primarily a matter of giving explicit information at all, but rather it should be a matter of inculcating modesty, purity, chastity, and morality, a matter of teaching the sixth and ninth commandments.

PA Politicians and lobbyists claim that more sex education is the answer to almost every problem in our schools. Why should anyone be concerned by this? Each year more than 50, underage girls are provided with birth control at sexual health clinics, while even more are given the birth control pill by GPs. In theory, the Catholic arguments against such changes are very clear: Further, for a school to help children gain access to contraception or abortion with or without parental knowledge is seriously wrong and should never be permitted. Yet many parents and teachers, including faithful Catholics, feel conflicted. On the other hand, if teenagers are going to have sex anyway, perhaps it is better to make sure they use contraception so at least they can avoid the worse evil of abortion. Pope Francis has consistently made it clear which side of the debate he is on. The peer-reviewed literature provides no consistent evidence that earlier or more intensive SRE helps to prevent underage pregnancy or abortion. Indeed, sex education seems to have a remarkably small and uncertain impact on most measurable outcomes. Many of the countries with relatively low rates of early sexual activity and underage pregnancy do not have statutory SRE. In many cases, these nations including, interestingly, the Netherlands tend to start school-based SRE later than in Britain. When it comes to schools providing access to birth control, the outcomes are no better. A vast range of research has consistently found that access to emergency birth control has no effect on teenage pregnancy or abortion rates. Similarly, a recent analysis by Professor Sourafel Girma and myself concluded that the recent fall in English teenage pregnancy rates cannot be explained by increasing provision of long-acting reversible contraception or LARC, as it is known. Much more important has been the improvements in schools, particularly in less advantaged areas, which have improved life opportunities for young people and made early pregnancy a much less attractive proposition. Many people wonder why birth control schemes are so ineffective. When a school provides condoms to underage pupils without parental knowledge, they may well reduce the number of pregnancies among those who would have had sex anyway. However, easier access to birth control also reduces the effective cost of risky sex and, as a result, induces more young people than before to engage in sex. Given that contraception tends to have particularly high failure rates for teenagers, some members of this group will therefore end up getting pregnant. Overall, the two effects seem to balance each other out. The net result is that a school that offers access to birth control for its pupils will not, on average, reduce the number of underage pregnancies. Indeed, there may be other, unintended consequences. Several recent studies have found that easier access to emergency birth control can lead to higher rates of sexually transmitted infections STIs as young people respond by engaging in more risky sexual behaviour. Yes, of course, and, contrary to what groups like Brook suggest, no one is arguing against that principle. The important questions are what sort of information, who should present it and at what age? Few people would argue that schools should have no role at all in delivering SRE. But understanding that school-based SRE has only a limited measurable impact should liberate schools from having to follow the standard approaches being pushed by the sex education establishment. Rather, schools should feel free to work with parents to determine the approach to SRE that is in the best interests of their particular children. Whatever approach is taken, there is no place for inaccurate information. Indeed, one of the objections to the programmes put forward by groups like Brook and the FPA is precisely that much of the information they present is misleading. This is perhaps one of the most dangerous phrases in education today. This is a guide intended to help schools identify and prevent sex abuse. Given the systematic problems with conventional approaches to SRE, there is a real opportunity for the Church to present a refreshingly positive alternative to teaching sexuality in which the primacy of parents is clear and where the integral link between sex, marriage and human life is front and centre. Despite the pressure to

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change, the current legislative framework is generally supportive of much that Catholic schools do. Primary schools, academies, free schools and private schools can all decide whether to provide SRE. All schools still have the ability to determine the content of any SRE scheme and every parent has the right to withdraw their children from SRE which they feel to be inappropriate. The bishops and the Catholic Education Service will have to work hard over the next few years to ensure that these rights are not eroded. In the meantime, Catholic schools cannot ignore the pressures they face to conform to the flawed, conventional approach to SRE. Here are some of mine: Many schools are nervous about parents opting to exercise this right but transparency and openness tend to make parents more confident about what a school does. For a science lesson to explain how different forms of birth control work including those which may be abortifacient, their failure rates and their side effects, may well be appropriate in Catholic secondary schools. Consider these two statements: Both statements are true, but the first gives a misleading impression of the protective effects of condoms, while the second is much more likely to help young people understand the true risks of early sexual activity. The risk of presenting inappropriate material or starting too young is probably greater than deciding to delay or even, for primary schools, not delivering SRE at all. If a school is in any doubt whether material is suitable, it will usually be better to hold back or at least consult with parents first. One area in which schools should have a significant role to play is the promotion of a culture in which young people understand and engage with Church teaching on sexuality and the inherent dignity of human life. There are also some good supporting schemes of work available such as *Alive to the World* and *This is My Body*. The latter is an innovative programme for primary schools which helps them to involve parents directly in SRE. In some schools, however, activity is still ad hoc, often dependent on one or two key staff members and not embedded systematically in school life. So, for example, many Catholic schools do excellent work promoting knowledge and understanding of racism and poverty. But it is much rarer for schools to have a pro-life awareness week as a standard, annual activity for the whole school in which pupils are encouraged to understand the justice and coherence of Church teaching on abortion and related issues. It would be wonderful to see the bishops and the CES promote such an initiative nationwide. Although there remains much to be worried about in the provision of SRE, the law currently provides the Church with the opportunity to promote an authentic, coherent and positive view of Catholic teaching on human sexuality. Such an approach may be counter-cultural, but parents and teachers can be confident that it is supported not only by Pope Francis but by the research evidence, too. Subscribe at your app store:

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Chapter 2 : Sex Education a Catholic perspective

In my two radio shows, I simply explained the principles for safe and sane sex education - the almost-forgotten principles the Church has taught for almost 2, years.

In fact, I might argue that one of the most fundamental ways conservative religion hooks people is by creating deep psychological hang-ups about sex, for which it then claims to offer a solution. The Church knows that. It also knows that forbidding something we craveâ€”making it tabooâ€”can make the craving even stronger. Even if you are secular you likely have been infected with noxious ideas that come straight from the Ancient Near East and Medieval Europe by way of the Catholic Church or derivative Protestant sects. If you want to live by your own values when it comes to sex, it might help to ask yourself which of these ideas and messages have gotten inside you in some formâ€”and then check them against reality. Some Christians need to get a handle on their warped moral sensibilities. Morality is meant to prevent harm and promote wellbeing. Our moral emotions and intuitions evolved because we humans are social animals. To survive and thrive, we need to get along with each other. Maybe in the Iron Age sex without a legal contract risked real damage to social structures that helped people survive in the fragile desert environment of the Ancient Near East. Or maybe it just threatened the power of patriarchal males who wanted to control female sex for the same reasons lions and chimps do. A teen having sex with their high school sweetie. Telling a high school kid they are going to be tortured forever because they had sex with their sweetie. Actually torturing them forever. Abstinence till marriage was designed for the Iron Age, when our ancestors had no other way to manage their fertility and society was structured around paternal genealogies. So, it makes sense that Iron Age males came up with a model of marriage that treated a fertile female the way dog breeders treat a purebred bitch: Keep her away from stray males. If one rapes her, make him keep her. You break it, you buy it. Mercifully, a few things have changed in the last 2, years. Unlike our Iron Age ancestors, we can enjoy sexual intimacy and still ensure that babies get born into families that are ready to welcome and care for them. But the sex rules in the Bible were designed for a technologically-primitive society that no longer exists. If cleanliness is next to godliness, then what could possibly be less godly than cum or period blood and vaginal goo. They lacked deodorants and wipes. The sheets, or whatever passed for bedding, had to be washed by hand. Even Cleopatra had to rely on shoving crocodile dung up her vagina to prevent pregnancy. Giving birth, for example. Cooking the flesh of other animals. Drinking from a cow. Caring for a sick child. Masturbation is degenerate and damaging, and Someone is watching every time you get off. Hair on your hands as a punishment for masturbation? Masturbation is a very normal part of what it means to be a sexual being. It is the first way that most children experience sexual pleasure and a part of life for over 90 percent of people. It can help relieve stress, migraines, insomnia, or menstrual cramps. That said, it does mean less time thinking about Jesus. How did Jesus get to be so hot? Israelite soldiers collect foreskins the way renegade soldiers collected trophy ears during the Vietnam War. A guy gets his descendants permanently cursed by seeing the dick of his passed-out-drunk father. Is that really where you want to look for guidance on anal sex or queer love? Virginity is a thing. Dragonfly or grub, lollypop or licked lollypop, gum or chewed gum. The Catholic obsession with virginity has all manner of unintended consequences: Sexual purity is a made-up social construct â€”far too small to define us. You are your ideas, your values, your dreams and your loves. You are your sorrows and joys. You are what you experience and what you create. You are how you live and who you serve. Sticking something in your vagina has about as much power to define you as sticking something in your ear. Women come in three models: By the time the practice ended in , over 30, women had been imprisoned, some for life, simply because they were raped or unmarried and pregnant, or judged promiscuous. How old were you? I was 36, with a graduate degree, two healthy daughters, and a husband I lovedâ€”living the life of my dreams in part because I had been free to explore my sexuality, manage my fertility and end an unhealthy pregnancy without being disowned or imprisoned. In men, sexual abstinence is a moral virtue and a sign of a good spiritual leader. And

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we certainly have no reason to think they are better positioned to help guide ordinary people through the practical moral complexities of everyday life. Denying yourself pleasure has little to do with caring about the pleasure or pain of others. In fact, it can be distracting, creating a false sense of virtue when none is actually merited. Teetotalers of various kinds have a reputation for being self-righteous and judgmental, and sexual teetotalers have a remarkable track record of hypocrisyâ€”not exactly spiritual virtues. If a man is really devoted to God, then abstinence is no problem. For the record, clergy who exploit their power and authority to molest children must be held accountable for their own behavior, and stopped. Even so, at some level, pedophile priests, along with the tens of thousands they have molested or raped, are victims of cynical Church teachings motivated at least in part by greed. In the Middle Ages the Vatican saw priestly abstinence as a way to prevent the offspring and wives of clergy from being entitled to support or inheritance from Church coffers. Absent contraception, sex with adult females is financially inconvenient because, when women get pregnant, resources get divided among their offspring. Female consent is not a big deal: A virgin should be given in marriage by her father, a slut always wants it, and a married woman has no right to deny her husband his due. Why have Christians and Christian-dominant cultures gotten mutuality and consent so wrong for so long? In fact, like many ancient myths, the Bible accepts and even condones nonconsensual sex. Our cultural agreements and norms are in flux, and that garbles social signals: And nothing kills arousalâ€”or turns attraction into revulsionâ€”faster than service station sex; so if conservatives want people to stay married, recommending that women simply roll on their backs is a really bad idea. The only way to navigate the evolution of sexual norms with a minimum of harm is to talkâ€”a lot. As a woman, if sex or menstruation or childbirth hurts or a pregnancy test comes back positive at a bad time, accept your lot in life. Go with the flow. Let go and let God. Being born female is not a punishment. This world needs women who are strong and visionary, inventive and courageous, playful and boldâ€”not women who are hobbled by miserable monthlies and unmanaged fertility that make their future and that of their families a crap shoot. Having sex under less than ideal circumstances is going to ruin your life as well as your afterlife and vagina because you reap what you sow. Virtually every adult has had sexual contact they regretted. Sometimes it hurts, physically. Sometimes it messes with your headâ€”and a really bad sexual encounter or relationship can do damage that needs healing. Sometimesâ€”afterwardsâ€”we need a good scrub or a good cry or STI treatment, or the morning after pill or an abortion or a therapist. Most of the time we learn from our mistakes and heal our traumas, and then we move on to experience intimacy that feels wholesome and right for us. Yes, sex is wonderful. Orgasm is a pleasure unlike any other, and sexual intimacy releases powerful feelings of wellbeing and connection. But honestly, life offers many other forms of intimacy and pleasure. Children born outside of wedlock are illegitimate bastards. This means, biblically speaking, that they are not real sons Hebrews. For years Americans have been fighting to bring our society into alignment with our founding idealsâ€”that all of us are created equalâ€”regardless of the circumstances of our birth. No child is illegitimate. When the moral consciousness of the Church lags behind civil society by centuries, maybe that should tell us something about where to look for inspiration. Valerie Tarico is a psychologist and writer in Seattle, Washington. She is the author of *Trusting Doubt*: Her articles about religion, reproductive health, and the role of women in society have been featured at sites including AlterNet, Salon, the Huffington Post, Grist, and Jezebel.

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Chapter 3 : When It Comes to Sex, the Catholic Church Has Lost All Credibility

Comprehensive sex education teaches that casual sex and sexual experimentation is normal activity for teens and focuses on STI awareness and prevention and contraceptive familiarity and know-how. From a Catholic perspective, neither program is acceptable.

Guidance is also provided at the end of this resource in relation to strengthening all scouting programs. This resource is intended to assist Catholic leaders and parents and presupposes the authority of the diocesan bishop over Catholic scouting in his diocese. The information provided should not be taken as exhaustive but represents select points which the LMFLY Committee found important to consider. Further questions should be directed to the appropriate contacts in the diocese. In recent years, significant questions have been raised concerning Girl Scouts, which have, in turn, raised questions about Catholic participation in Girl Scouting. The questions can be grouped around three areas: GSUSA staff was generous with their time, indicated a strong desire and willingness to work more closely with the Catholic Church in the United States, and have posted a link to this question-and-answer resource on their website here. GSUSA is the national organization that grants charters to local councils and provides national direction to the Girl Scouts movement. Every local council operates as an individual c 3 nonprofit corporation and therefore has certain latitude in which to deliver Girl Scout programming at the local level. This structure allows both troops and councils to incorporate the gifts, strengths and needs of their particular communities. GSUSA therefore has a particular and limited national authority over local councils and troops. According to GSUSA, in , the Girl Scouts formally began a structural reorganization as well as a significant revision of programmatic materials. Materials were revised to emphasize leadership experience and skills, and where needed, these materials have since undergone revision after content concerns were identified. Because of the publishing and circulation cycle, as of March some revised materials are still in process for complete circulation. The LMFLY Committee recognized that emphasis on leadership development can offer opportunities for personal growth and formation. Religious recognitions programming and further initiatives at the local level could complement the focus on leadership with an additional focus on classical virtues and values grounded in a Judeo-Christian vision. Use of programming materials at the Catholic troop level would be expected to include appropriate review by Church authority and involve the discretionary judgment of parents of Catholic scouts. The GSUSA national office articulates a non-position policy when it comes to the topics of human sexuality, contraception or birth control , and abortion. This national policy of neutrality does not prohibit individual councils or troops from taking a position or sponsoring programming on human sexuality or other topics either from a secular or religious platform , presuming parental consent and other necessary approvals have been provided. Also, GSUSA understands this national non-position still allows it to research and report on issues related to such topics. The LMFLY Committee recognized that attentiveness and initiative at the local level could offer positive opportunities. For example, religious recognitions programming and other initiatives at the troop level could provide opportunities to advance healthy formation in chaste living and sound education in human sexuality, presuming appropriate parental consent and approvals. At the same time, attentiveness is needed to avoid programming and initiatives that are not in accord with Catholic teaching. In addition, the Committee shared concerns with GSUSA about particular areas of research on the GSUSA website related to human sexuality and contraception, given the impossibility of a neutral treatment of such issues. It has also acknowledged that, due to the structure of GSUSA and the Girl Scouting movement, the national office GSUSA does not have the authority to prohibit local councils or troops from collaborating with or forming their own local relationships with Planned Parenthood or other organizations as long as parental consent and other necessary approvals have been provided. The LMFLY Committee considered the possibility of local councils or troops collaborating with or forming a relationship with Planned Parenthood to be an area of serious concern deserving close attention at the local level. As noted below, conversations between dioceses

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and Girl Scouts councils, and the establishment of a memorandum of understanding, may be helpful toward clarifying local practices and ensuring that Catholic troops are free from any programming or activities contrary to Catholic teaching. The answer to the FAQ reads as follows: A concern is that any further development of guidance in these areas may not be informed by an adequate anthropology or understanding of the human person. Catholic troops, with the support of the local council, must be able to fully abide by Catholic teaching, particularly as it relates to the intrinsic dignity of every human person, to the gift and dignity of human sexuality, male and female, and to the distinction between person, inclination, and action. Guidelines for Pastoral Care is an important reference. It has also noted that revenue from cookie sales remains within councils and troops. In addition, with regard to the unrestricted membership dues, any monetary amount applied to advocacy or educational efforts deemed problematic is still a concern. Various options exist for troops and individuals. Currently, the Committee on Laity, Marriage, Family Life and Youth is recommending both of the above options for consideration by dioceses and Catholic troops. In place of wearing the pin or participating in WAGGGS activities and events, troops might encourage prayer for girls and young women around the world, foster awareness of authentic channels of outreach and service, propose concrete initiatives and projects of service and solidarity, and in general promote alternative activities and service in accord with the authentic dignity and vocation of women. For further questions or guidance, please contact your local diocese. There are various ways that Catholic scouting and scouting in general can be fostered. The following are some considerations. Again, for every diocese, the diocesan bishop has authority and discretion when it comes to supporting and directing Catholic scouting within the diocese. Strengthen the connections between scouting and youth ministry and religious education programs. This can include utilizing religious recognition patches and programs and advancing initiatives such as age-appropriate chastity formation, as well as a stronger collaboration with parish and diocesan youth ministry offices. Programs are designed to support and complement the catechetical and sacramental preparation efforts of Catholic parishes and schools. Provide guidance and formation for priests and seminarians. Foster clear communication and understanding at the local level: Ensure communication and foster understanding between appropriate diocesan contacts and the local scouting council. Issues to be considered in relation to a local council should include the following: Find ways to foster communication between diocesan leaders, parishes and schools, and parents of Catholic scouts. Strong and active parental involvement is important. Parents can become informed, get to know troop leaders and volunteers, and volunteer themselves. Support for various scouting arrangements is possible. As various complementary or alternative scouting arrangements for girls or for boys become available and as parents and families participate in these options or consider them, dioceses are free to find ways of formalizing support for such arrangements.

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Chapter 4 : OUTLINE OF CATHOLIC CHURCH TEACHING ON SEXUAL ETHICS

Despite this wise stand on the part of the Church, some Catholic schools have followed the example of public schools or have bowed to liberal pressure and have put in sex education programs; and some Bishops have been persuaded to permit, and even to recommend, sex education in classrooms.

Hanson, Minister for Sexuality Education and Justice, United Church of Christ The views and opinions expressed in this article are those of the author and not necessarily those of Advocates for Youth. Or, in many instances, we think of one as having nothing to do with the other. I was born in northeastern Montana into a Christian family. No one in my home talked about sexuality. And what did I learn about sexuality in my faith community? The overall feeling I received about sexuality was: Now, many years and three children and six grandchildren later, I find myself as a sexuality educator in a religious setting. As a Christian, I inherited a tradition that has sought to separate our bodies from our minds and spirits. Volumes have been written casting our bodies as a negative part of who we are. There were, and continue to be, inherent fears, misunderstandings and guilt about sexuality. However, many people of faith are working in life-affirming and, in many cases, life-saving ways to heal this separation and fear. Often, people equate sexuality with sex—particularly, sexual acts. However, sexuality includes so much more. It includes sensuality, intimacy, identity, health, and reproduction. Because sexuality is often used to influence, manipulate, and control others in ways that are harmful and destructive to the body and spirit, faith communities are called to support an ethic of human sexuality that embraces healing and health, justice and mutuality. Most religions celebrate wholeness for all people, including children and youth, and most believe that sexuality is a gift of the divine. Many people of diverse culture, race, and religion believe that, in order to provide an opportunity for wholeness, we must also provide information that will enable all people to make life affirming decisions—and this includes providing comprehensive information about sexuality. Most religious leaders lift up the child as a symbol of hope. Many still profess, however, that we must protect our children and youth and, in many instances, adults from education about sexuality. However, the rewards can be great—healing can occur and knowledge gained that offer cause for celebration. My experience, as a sexuality educator to both youth and adults, has been one of the most powerful parts of my spiritual journey. Youth have told me that having sexuality education classes in their faith communities has been the best gift their church has ever given them—a place where any question will be answered and where guilt and fear have not been used as a way to control them. They have been appreciative, too, that caring and loving adults have respected them enough to give them the information upon which they can make responsible decisions. Parents and caretakers of children and youth are grateful for the ministry of sexuality education. And adults have rejoiced in the knowledge that their sexuality is, indeed, a precious gift of the holy! A Companion to Our Whole Lives. Unitarian Universalist Association, To purchase, visit www.ATimeToSpeak.org. A Time to Speak: A Time to Build: Creating Sexually Healthy Faith Communities. United Church of Christ,

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Chapter 5 : 15 Screwed Up Catholic Ideas That May Affect Your Sex Life Even If You're Not Religious

With recent well-publicized protests from parents of Catholic school students to the firestorm over new sex-education materials published by the Vatican, things only seem to be growing more.

A Senate vote is not likely until after the November elections. The federal funds are "making an impact," said Leslee Unruh, president of the Abstinence Clearinghouse. Promoting abstinence has plenty of opponents. And they will likely have fewer sexual partners. The study cited data from the government-funded National Longitudinal Study of Adolescent Health, showing that the behavior of adolescents who have made a virginity pledge is significantly different from that of peers who have not made a pledge. Teen-age girls who have taken a virginity pledge are one-third less likely to experience a pregnancy before age 20. The Heritage report also observed that almost two-thirds of teens who do not make a virginity pledge are sexually active before age 20. Even though those who pledge to chastity may eventually break their commitment, the report notes that delaying the onset of sexual activity has a number of positive effects. One to reduce the number of sexual partners by about half. Surveys cited in the report show that the benefits last into adulthood. For example, women who become sexually active in their early teen years are less likely to have stable marriages in their 30s when compared with women who wait. Another advantage is the reduction in children born outside marriage. The report observes that children born and raised outside marriage are seven times more likely to live in poverty than those born and raised in intact married families. As well, they are more prone to a number of social problems, ranging from crime to emotional difficulties. Adolescent girls who make a pledge to refrain from sexual activity are substantially less likely to give birth in their teens or early 20s. By age 18, 1. Further support for the efficacy of abstinence programs came in a study carried out by the Centers for Disease Control and Prevention, the Washington Times reported July 1. Further data showed that girls aged 15 to 17 who were sexually active decreased from 1. The study, "Comprehensive Sex Education vs. A Study of Competing Curricula," was published Aug. It explained that in the past there were two basic approaches to sex education. There was the "safe sex" approach, which encourages teens to use contraception, especially condoms; and abstinence education, which focuses on delaying the onset of sexual activity. In recent years a new approach, termed "abstinence-plus" or "comprehensive sexuality education," has been developed. This combines, in theory, information on abstinence and contraception. Research for the report analyzed nine major abstinence-plus curricula and nine abstinence curricula. It revealed that in practice the abstinence-plus programs devoted only 4. Moreover, a detailed analysis of the contents of comprehensive sex-ed programs shows that their aim is not to have teens abstain from sexual activity. Rather, their aim is to reduce the risk of pregnancy and sexually transmitted diseases that results from "unprotected" sexual activity. As well, they examine themes such as love, intimacy and commitment. It also hands out free condoms and sends birthday cards when girls reach 14 asking them to attend confidential health checks without their parents. Scotland saw similar results after programs were introduced to distribute free morning-after pills and condoms, the Sunday Times reported April 1. He urged that it should not be expanded.

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Chapter 6 : Catholic Church sex abuse cases by country - Wikipedia

Politicians and lobbyists claim that more sex education is the answer to almost every problem in our schools. Here's why they are wrong. Every day there seems to be another headline from one.

Guidelines for Education within the Family , in , is yet another one of the growing list of outstanding teaching documents produced by the modern papacy. Sex education, while generally understood to be controversial, has not normally been too high on the list of most well-informed people as among the most critical moral and spiritual issues we face today. For one thing, almost everybody agrees that we do have to have some kind of sex education. In this climate of opinion, people who come forward as opponents of sex education, if they are not instantly dismissed or at least condescended to on all sides, are almost invariably seen at best as impractical, unrealistic, head-in-the-sand types who have to be brought back into the real world. Or, if that is impossible, perhaps just humored while society goes on to do what is obviously necessary today. Nobody likes this kind of treatment, and so even many who are uneasy about the current vogue of sex education tend to resolve whatever doubts they may have about it in favor of letting it go on anyway: Moreover, it should also be primarily a matter for the parents to impart privately in the home, not something to be purveyed and discussed in mixed classrooms of boys and girls at impressionable ages. The Vatican II Declaration on Education calling for positive and prudent sexual education, when it gets around to discussing where education should be performed, speaks of the Catholic school as performing its services as partners of the parents. And in its Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, Vatican II takes up the same theme again, stipulating that especially in the heart of their own families, young people should be aptly and seasonably instructed about the dignity, duty, and expression of married love. Trained thus in the cultivation of chastity, they will be able at a suitable age to enter a marriage of their own after an honorable courtship emphasis added. Thus, if there is anything than can rightly be called Catholic sex education, it cannot be anything else but an education in chastity imparted by the parents or in close collaboration with and in support of the parents. By contrast, modern classroom sex education programs deliberately aim to let it all hang out, leaving nothing to the imagination; this is considered openness and honesty, in contrast to the hypocrisy with which matters pertaining to sex were formerly thought to have been dealt. More often than not, these school programs are designed to continue for years on end. Sex education Much more important than the question of whether or not we need to have sex education, then, is the question: What kind of sex education are we talking about? Most people have not bothered to look into this question. Few think to ask themselves why K-through comprehensive school programs are necessary to accomplish such aims. Rather, what they really aim at is breaking down traditional morality and sexual inhibitions in favor of actually encouraging sexual experience — but safe sex through the use of modern prophylactic and contraceptive devices. Modern contraception, of course, along with the availability of abortion, makes the very idea of sex without consequences possible — which thus lies at the heart of the modern sexual revolution; the sexual revolution would have been impossible without contraception and legalized abortion. The open sponsorship of such programs by Planned Parenthood and allied organizations should long since have provided clues to alert citizens as to the real nature of these programs, but this does not always seem to have happened. Instead classroom sex education has widely continued to be considered necessary and also to enjoy a fairly strong measure of public support; to attempt to oppose it almost automatically marks one as a troglodyte. A number of publishers catering to the Catholic-school textbook market have produced their own comprehensive family-life programs — a standard euphemism for sex education programs, even in the secular schools. These programs seem to be in fairly wide use in the Catholic schools. Often these Catholic sex education programs claim to have added in values and morality, and indeed a veneer of both usually is found in them — but they are not essentially different from the secular programs in that their aim remains sustained indoctrination in a new and modern understanding of sexuality by purveying supposedly objective or

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scientific information about sex and sexual functioning. Catholic confusion Even the official Church has not been unaffected by the widespread incidence and promotion of classroom sex education. In , a USCC-sponsored committee of typical educational experts issued guidelines for Catholic programs that unfortunately bought heavily into the whole mistaken trend and helped validate it. These guidelines, although never approved by the bishops, were nevertheless widely accepted in the Catholic education and family-life establishments as permission to go on promoting Catholic classroom sex education. Nor was Rome of much practical assistance at this point. Pope John Paul II himself, in his fine apostolic exhortation *Familiaris Consortio* on the Christian family, while re-affirming that sex education. What resulted in practice, however, was somewhat different from what Rome had no doubt envisaged: At the time the two Roman documents were issued, of course, many Catholic schools were already doing precisely that – just as Catholic textbook publishers had already produced their own comprehensive programs, sometimes K through 8 or even . Thus, while the applicable Church documents presented the role of the school as qualified and limited – indeed, determined – by parental decisions, in practice it was the role of the parents that became qualified, limited, and determined by decisions of the school and the educational bureaucracy. In , this whole questionable school-based approach to Catholic sex education received a formidable degree of official Church approval when the U. Once again the document had been prepared by another no doubt typical committee of educational experts, whose actual identities, except those of five individual bishops who also were on the committee, have never been officially disclosed. It had been brought forward for a vote after a period of less than three weeks in which individual bishops had had an opportunity to examine the text. For a Catholic Church document, *Human Sexuality* was dismayingly positive toward secular sex education programs in general. Guidelines for Education within the Family henceforth *TMHS* , welcome as it is, cannot be said to have arrived on the scene at exactly the right moment. Actually, it is twenty or thirty years overdue. As a practical matter, Rome was not really much help when the battles over classroom sex education began. Those Catholics who perceived that the whole sorry trend was a serious mistake were obliged to try to make their case by quoting the actually very strong strictures of Pius XI and Pius XII against ever trying to teach sex, of all things, in the classroom; but in the atmosphere that prevailed, most people had come to believe these popes were very much out of date on this subject. Now that we finally have it, though, *TMHS* resoundingly vindicates the critics of classroom sex education in every important respect. *TMHS* has looked at modern society, as well as at some of its favored solutions; and, with customary Roman clarity, it focuses unerringly on what the real sex education situation is: In the past, even when the family did not provide specific sexual education, the general culture was permeated by respect for fundamental values and hence served to protect and maintain them. In the greater part of society, both in developed and developing countries, the decline of traditional models has left children deprived of consistent and positive guidance, while parents find themselves unprepared to provide adequate answers. The guidance that *TMHS* provides to parents is positive, comprehensive, and entirely in accord with the Catholic tradition, beginning with the first chapter of the Book of Genesis. The Catholic tradition in this matter is: Every person knows by experience, *TMHS* confidently declares, that chastity requires rejecting certain thoughts, words, and sinful actions; one cannot always just be positive where this topic is concerned; temptation is a reality. Any education offered in matters related to sexuality is therefore necessarily an education in chastity, according to the Catholic tradition, as beautifully summarized at some length in *TMHS*. Such an education in chastity is not, and cannot be, confined to, or chiefly characterized by, the imparting of mere information, however true – this is probably the least important aspect of effective education in chastity, in fact. Moreover, given the delicacy and sensitivity of this particular kind of subject matter, the Church has constantly and consistently held that this kind of education in chastity is best done privately, in the heart of the family, as Vatican II taught. *TMHS* goes on at great length explaining why sex education is primarily and necessarily a matter for parents to carry out in the home. The document declares that its own primary purpose is to give parents back confidence in their own capabilities and help them to carry out their task. Although the school is not entirely excluded, it almost disappears from

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sight in this perspective except as it might help parents in their task. Where school programs are mentioned, they are assumed to be supplementary; and it is immediately added that parents are to keep themselves precisely informed on the content and methodology with which such supplementary education is imparted. On the other hand, they must freely allow any child or young person to withdraw from any form of sexual instruction imparted outside the home without penalties or discrimination. One of the strongest features of this papal document is its insistence that parents should remove their children from school programs whenever this education does not correspond to their own principles. What the private approach taken by TMHS says about the whole system of public classroom sex education currently in vogue in the United States is not hard to understand. The document provides what it calls four working principles, which it says should always be operative whenever matters related to sexuality are taught: Human sexuality is a sacred mystery and must be presented according to the doctrinal and moral teaching of the Church, always bearing in mind the effects of original sin. Only information proportionate to each phase of their individual development should be presented to children and young people. No material of an erotic nature should be presented to children or young people of any age, individually or in a group. No one should ever be invited, let alone obliged, to act in any way that could objectively offend against modesty or that could subjectively offend against his or her own delicacy or sense of privacy. These working principles are accompanied both by explanatory norms and by a discussion of those teaching methods to be used and those to be avoided. The favored method, which is no surprise by the time we reach this point in the document, is personal dialogue between parents and their children, that is, individual formation within the family. In the end, of course, education in chastity is indistinguishable from religious and moral formation generally. Discernment, therefore, is necessary concerning what we can, and what we cannot, adopt and adapt for Catholic use from the largely neo-pagan society which now surrounds us. Comprehensive school sex-education programs are clearly among the things we cannot adopt and adapt. Some people have been trying to point this out for a couple of decades, and now the Church has strongly and definitively confirmed it at the highest level. In short, the Holy See has done it again. Whitehead is the author of, among other things, *Agenda for the Sexual Revolution: Chastity cannot exist as a virtue without the capacity to renounce self, to make sacrifices, and to wait.* Insofar as it entails sincere self-giving, it is obvious that growth in love is helped by that discipline of the feelings, passions, and emotions which leads us to self-mastery. One cannot give what one does not possess. If the person is not master of self “ through the virtues and, in a concrete way, through chastity “ he or she lacks that self-possession which makes self-giving possible. Chastity is the spiritual power which frees love from selfishness and aggression. To the degree that a person weakens chastity, his or her love becomes more and more selfish, that is, satisfying a desire for pleasure and no longer self-giving. A Christian education for chastity within the family cannot remain silent about the moral gravity involved in separating the unitive dimension from the procreative dimension within married life. This happens above all in contraception and artificial procreation. In the first case one intends to seek sexual pleasure, intervening in the conjugal act to avoid conception; in the second case conception is sought by substituting the conjugal act with a technique. These are actions contrary to the truth of married love and contrary to full communion between husband and wife. Parents must find time to be with their children and take time to talk with them. As a gift and a commitment, children are their most important task, although seemingly not always a very profitable one. Children are more important than work, entertainment, and social position. In these conversations “ more and more as the years pass “ parents should learn how to listen carefully to their children, how to make the effort to understand them and how to recognize the fragment of truth that may be present in some forms of rebellion. Parents, as we have said, should be watchful so that certain immoral fashions and attitudes do not violate the integrity of the home, especially through misuse of the mass media. Each child is a unique and unrepeatable person and must receive individualized formation. No one can take this capacity for discernment away from conscientious parents. The normal and fundamental method already proposed in this guide is personal dialogue between parents and their children, that is, individual formation within the family circle. In fact there is no substitute for a dialogue of

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trust and openness between parents and their children, a dialogue which respects not only their stages of development but also the young persons as individuals. However, when parents seek help from others, there are various useful methods which can be recommended in the light of parental experience and in conformity with Christian prudence. In the first place, parents must reject secularized and antinatalist sex education, which puts God at the margin of life and regards the birth of a child as a threat. This sex education is spread by large organizations and international associations that promote abortion, sterilization, and contraception. These organizations want to impose a false lifestyle against the truth of human sexuality. Working at national or state levels, these organizations try to arouse the fear of the threat of overpopulation among children and young people to promote the contraceptive mentality, that is, the anti-life mentality. They spread false ideas about reproductive health and sexual and reproductive rights of young people. Another abuse occurs whenever sex education is given to children by teaching them all the intimate details of genital relationships, even in a graphic way. Today this is often motivated by wanting to provide education for safe sex, above all in relation to the spread of AIDS. In this situation parents must also reject the promotion of so-called safe sex or safer sex, a dangerous and immoral policy based on the deluded theory that the condom can provide adequate protection against AIDS. Parents must insist on continence outside marriage and fidelity in marriage as the only true and secure education for the prevention of this contagious disease.

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Chapter 7 : Catholic Sex Education | Chastity and Abstinence | FLI

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Dolan When the Council Fathers asserted, at Vatican II, that children should be given prudent sex education and that this education ought to be given in the heart of the family, they said nothing new, but reaffirmed the consistent teaching of the Church. Pope Pius XI has said the same thing in the encyclical, *The Education of the Redeemed Man*, in December, ; and a decree of the Holy Office on March 21, , said that "no approbation whatever can be given" to group sex education, and that precautions must be taken to see that young people avoid all occasions of sin. Pope Pius XII, in an address on September 23, , insisted that only parents should give sex education, and on April 13, , he reaffirmed the decree of In an encyclical, *Sacra Virginitas*, he condemned immodest sex education, and again in an address to families he urged them to fight the writings which were even then flooding the world concerning "sex initiation," and exaggerating the importance of sex. Pope Paul VI, in an address on September 13, , classed sex education along with erotic literature and pornography as one of the evils of the day. Despite this wise stand on the part of the Church, some Catholic schools have followed the example of public schools or have bowed to liberal pressure and have put in sex education programs; and some Bishops have been persuaded to permit, and even to recommend, sex education in classrooms. This is probably due, on the part of the Bishops, to a misunderstanding of what is meant by sex education. The Bishops probably envision instruction in morals as pertaining to sexual matters. This is of course badly needed "€" but it is not at all what is encompassed in the sex education programs which proliferate today under various names, e. These programs are based on a philosophy of humanism. Their proponents frankly state that they are not intended to teach morals. Many psychologists and psychiatrists have spoken out vigorously against sex education in schools, pointing out its deleterious effect on children. A few of those who have opposed it are Dr. Rhoda Lorand, psychotherapist; Dr. Viktor Frankl, psychiatrist; Dr. Louise Eickhoff, psychiatrist; Dr. Val Davajan, professor at U. They have declared that sex instruction of children in the classroom or in groups is dehumanizing and leads to neurosis. Eickhoff notes a correlation between emotionally disturbed children and those who have been exposed to sex education, and Dr. Davajan states; "I am convinced that those who have planned and are presently promoting this national sex education program have a very definite goal There is no right way to give information in groups that should be given privately. There is no right way for an outsider to assume a role which belongs particularly to the parents. The Bishops, in all probability, would be embarrassed if they themselves were exposed to the type of sex education that is given children in many classrooms today, and would dislike reading some of the material. Much of the material in use is explicit and sensual, and in some cases borders on pornography. These sex education programs which run from the first grade through high school certainly foster preoccupation with sex. The things that have followed the introduction of sex education in schools should dismay any thoughtful person. Sweden was a pioneer in this field. The programs were followed by what was termed "sexual hysteria," with a catastrophic increase in venereal disease, a great increase in promiscuity and an increase in the number of teenage pregnancies. Precisely the same pattern has been observed in the United States in areas where sex education has been introduced in schools. The reason for this should be very easy to see. When students learn, for example, arithmetic, it is taken for granted that they can put what they learn into practice and can do simple things with their knowledge like handling a small allowance or going to the store and bringing back the right change. It cannot but appear to the students, when they are given detailed and exact information about sex, that they are regarded as ready to make use of this information. Add to this the fact that the teaching is, of its very nature, emotionally stirring and provocative, and you have an explosive situation. Modesty and reticence are guardians of chastity. When these are broken down, through casual discussion in groups of what

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should be intimate, personal matters, the child loses his strongest defense against unchastity. When bishops have countenanced sex education in schools, it is clear that they intended an education based on morality, and aimed at forming, in the young, the virtues of modesty and chastity. In the Basic Teachings, the bishops said: For the Christian, there can be no premarital sex, fornication, adultery, or other acts of impurity or scandal to others. He must remain chaste, repelling lustful desires and temptations, self-abuse, pornography, and indecent entertainment of every description. The follower of Christ must be pure in words and actions even in the midst of corruption. But what we have in many schools is something altogether different. We have courses which reflect the obsession with sex that has permeated secular society. We have learned that some sex education courses, some of them in the name of religion or theology, are given to young people with the admonition that they are not to take any of the printed material home with them, or even to discuss the subject matter with their parents. In programs we have seen which were given with this admonition, nothing at all is left to the imagination. Intimate parts of the body and their sexual functions are described in minute detail. Every aspect of sex is explored, and the most explicit descriptions of deviant and aberrant behavior are included. All types of contraceptives are described and their use explained in detail. One course we have seen provides students with the vulgar words for sexual functions or parts of the body, and gives a full explanation of each one. It would be difficult to claim that the purpose of these programs is to teach morality, in view of their explicitness, their amoral manner of representation, and their use of crude language. In fact, in the programs of which we speak, there is no mention of the morality or immorality of any particular action. This attitude, in itself, is psychologically devastating. A Christian society should expect its young people to be moral, and a Catholic school should be particularly positive in expecting this, and positive in its teaching of virtue. These programs are quite the opposite. They give the young person an ugly and not at all Christian view of sex, the material, by its very nature, will inevitably produce unchaste thoughts, and this may readily lead to immoral actions. While they are particularly bad for the young, these programs would not be good for people of any age, for they include information that no moral person needs. Paul tells us that immorality, obscenity, and uncleanness should "not even be mentioned" among Christians. Proponents of sex education presumably believe in frankness and in factuality. But these are important facts we have not found in any of the sex education programs we have read: Some of the courses we have seen are worse than others, but they are all destructive of reticence and modesty. None of the programs we have seen teach young people the most essential facts. There is hardly anything a teenager could need to know that would be of more importance to his present and future life. One omission is all reference to life-long celibacy and continence. The authors seem to assume that the unmarried priesthood is due to end, or they would refer to the fact that some people, if they have vocations to the priesthood or to religious life, will never marry and are therefore bound to continence. Or, if they have vocations to single life in the world. None of these we have seen are favorable to chastity. The preoccupation with sex that they foster is neither normal nor desirable. The increase in teenage promiscuity, pregnancy, and venereal disease since the introduction of sex education in schools bears testimony to that fact. He insists that the right and duty of parents to give education is essential, original and primary, "and it is irreplaceable and inalienable, and therefore incapable of being entirely delegated to others or usurped by others. Education for chastity, he says, is absolutely essential. Know precisely what your children are being taught in every area. Insist on your right to know. Explain to your children that when anyone tells them not to tell their parents about something, this is a clear sign that something is wrong, and they should tell their parents at once. If, upon investigation, you find objectionable programs in your schools, talk with other parents and go in groups to protest to the school authorities, and if necessary, to your Bishop. Be prepared for "put-downs" from those who are defenders of the programs, such as: Parents are the first educators of their children. This is a principle that the Church has always upheld, and it is reaffirmed very clearly and firmly by Vatican II. Parents must insist on respect for their rights and authority.

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Chapter 8 : Sexuality Education and Religion?

Join the "Sex Ed Sit Out" -- 11 cities rallying so far -- and protest the violent sexual education indoctrination being thrust down the throats of our innocent children, often against the will or control of their parents!

Reprinted in its entirety in the Daughters of St. Every human life is of equal value, and all human lives are of infinite value, since we have all been created in the image and likeness of God. Therefore, the concept that there are lives "not worth living" is completely false and antithetical to the teachings of Christ. I do not hesitate to proclaim before you and before the world that all human life from the moment of conception and through all subsequent stages is sacred, because human life is created in the image and likeness of God. Nothing surpasses the greatness or dignity of a human person. Human life is not just an idea or an abstraction; human life is the concrete reality of a being that lives, that acts, that grows and develops; human life is the concrete reality of a being that is capable of love, and of service to humanity. Human life is precious because it is the gift of God, a God whose love is infinite; and when God gives life, it is forever. No matter what the distinction between those different moments in the development of life, already born or still to be born, for profane and ecclesiastical law and for certain civil and penal consequences according to the moral law, in all these cases it is a matter of a grave and illicit attempt on inviolable human life. This principle holds good both for the mother as well as the child. Never and in no case has the Church taught that the life of the child must be preferred to that of the mother. It is erroneous to place the question with this alternative: Either the life of the child or that of the mother. No; neither the life of the mother nor of the child may be submitted to an act of suppression. Both for the one and the other the demand cannot be but this: To use every means to save the life of both the mother and the child. Published in Matrimony, Papal Teachings. Paul Editions, , pages to , and reprinted in its entirety in the Daughters of St. Sexuality and sexual love are sacred, as the mysterious source of human life. These truths have been honored by the great majority of man all through history, whatever their religion and whatever their culture. The Christian principle of respect for human life at every stage of its existence is firm and clear. God alone is the Lord of life. Man is made in His image and likeness. We come from God. We go to God. We belong to God. Some will argue that not every life is of equal value. But in the eyes of God, every life is equal and of priceless value. We must see every life as having the value which it has for God. Joint Pastoral Letter of the Bishops of Ireland. Laws which permit the killing of prenatal human life are illicit, and no true Christian can work for such laws, support a politician who votes for such laws, nor can the Christian even vote for such laws. In fact, the Christian has a duty to resist such laws. It has already been said and must be repeated incessantly: What is legal is not necessarily always moral; there are also legal injustices; a crime does not cease to be so even if the law permits it, since it is written: If, therefore, it should happen to any one to be compelled to prefer one or the other, viz. And yet there is no reason why those who so behave themselves should be accused of refusing obedience; for, if the will of rulers is opposed to the will and the laws of God, they themselves exceed the bounds of their own power and pervert justice; nor can their authority then be valid, which, when there is no justice, is null. Every human being, even the child in the womb, has the right to life directly from God and not from his parents, not from any society or human authority. Therefore, there is no man, no society, no human authority, no science, no "indication" at all whether it be medical, eugenic, social, economic, or moral that may offer or give a valid judicial title for a direct deliberate disposal of an innocent human life, that is, a disposal that aims at its destruction, whether as an end in itself or as a means to achieve the end, perhaps in no way at all illicit. The direct destruction of so-called "useless lives," already born or still in the womb, practiced extensively a few years ago [by Nazi Germany], can in no wise be justified. The life of an innocent person is sacrosanct, and any direct attempt or aggression against it is a violation of one of the fundamental laws without which secure human society is impossible. There rises above every human law and above every "indication" the faultless law of God. The [Second Vatican] Council wishes to remind men that the natural law of peoples and its universal principles

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still retain their binding force. The conscience of mankind firmly and ever more emphatically proclaims these principles. Any action which deliberately violates these principles and any order which commands such actions genocide, attacks on the innocent, or terrorism is criminal, and blind obedience cannot excuse those who carry them out. As the Fathers of the Church and other eminent theologians tell us, the right of private property may never be exercised to the detriment of the common good. The role of law is not to record what is done, but to help in promoting improvement. In order to do so the State will have to right many wrongs. The law is not obliged to sanction everything, but it cannot act contrary to a law which is deeper and more majestic than any human law: Human law can abstain from punishment, but it cannot declare to be right what would be opposed to the natural law, for this opposition suffices to give the assurance that a law is not a law at all. It must in any case be clearly understood that a Christian can never conform to a law which is in itself immoral, and such is the case of a law which would admit in principle the licitness of abortion. Nor can a Christian take part in a propaganda campaign in favor of such a law, or vote for it. Moreover, he may not collaborate in its application. It is, for instance, inadmissible that doctors or nurses should find themselves obliged to cooperate closely in abortions and have to choose between the Christian law and their professional situation. Sacred Congregation for the Doctrine of the Faith. A human law or policy contrary to this higher law, especially one which ignores or violates fundamental rights, surrenders its claim to the respect and obedience of citizens, while in no way lessening their obligation to uphold the moral law. These sins are usually called social sins. The term social applies to every sin against justice in interpersonal relationships, committed either by the individual against the community or by the community against the individual. Also social is every sin against the rights of the human person, beginning with the right to life and including the life of the unborn. It is not just those who cause or support evil or who exploit it, but also those who are in a position to avoid, eliminate, or at least limit certain social evil but who fail to do so out of laziness, fear, or the conspiracy of silence, through secret complicity or indifference; of those who take refuge in the supposed impossibility of changing the world, and also of those who sidestep the efforts and sacrifices required, producing specious [false] reasons of a higher order. A movement of passive resistance to the legitimation of practices contrary to human life and dignity is beginning to make an ever sharper impression upon the moral conscience of many. Conscientious objection to laws destructive to human life should be recognized and supported. In these matters, I take Mahatma Gandhi as my mentor. The killing of the unborn by abortion will inevitably lead to other abuses against human life, including infanticide, euthanasia, and outright coercion. It is significant that the arguments advanced for euthanasia are exactly parallel to those advanced for abortion. It is argued that the fetus is human only potentially; that it is not a free or rational person; that it is kept alive only through the life-support given it by others. In exactly the same way, it is said that the incapacitated or senile person is only "a piece of human wreckage" this is an exact quotation from a recent plea for euthanasia; that he is "only a vegetable;" that he is being kept alive only by the kindness of relatives and the life-support systems of medicine. It is, in fact, impossible to construct a definition of abortion in such a way as to justify abortion but to forbid euthanasia. This mentality can, for example, completely undermine concern for those in want, manifesting itself in insensitivity to social needs; it can produce contempt for the elderly, to the point of advocating euthanasia; it can prepare the way for those forms of genetic engineering that go against life, the dangers of which are not yet fully known to the general public. Pope Paul VI, September 11, If society and the legislator fail to guarantee this right to life right from its immediate beginning, many other human lives are endangered. Once accepted, the arguments brought out in the attempt to justify abortion will pave the way for others which will imperil the lives of the disabled, the incurable, the old outcasts of every kind. Once the principle of respect due equally to every human being has been violated, who would be able to stem the flood of its consequences? Declaration of the Belgian Bishops, April 6, In England, the law against abortion was liberalized in mid In eight months, the number of abortions, now legal, easy, and "respectable," has tripled. It is frighteningly plausible that the anticipated sequence might be: Legal abortion in particular cases, legal abortion upon simple request, legal sterilization, legal euthanasia, removal of the choice from the mother to a medical board, to a

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social worker, to the state. In the end, both the mother might lose her right to fruitfulness, and also the child its right to life. We plead with you to recognize the terrible consequence of legalized abortion. Once innocent life at any stage is placed at the mercy of others, a vicious principle has been legalized. Thereafter, a simple majority may decide that life is to be denied the defective, the aged, the incorrigible, and granted only to the strong, the beautiful, and the intelligent. The day may come when lawmakers could set standards which people must meet if they are to remain alive. Already one standard has been set who can say what others will come next? For, once respect for human life has been undermined, the murderous possibilities are limitless. Abortion can never be made allowable, regardless of circumstances. These include rape, incest, fetal deformity, maternal physical and mental health, or any other economic or social indicator. As to the "medical and therapeutic indication" to which, using their own words, we have made reference, venerable brethren, however much we may pity the mother whose health and even life are gravely imperiled in the performance of the duty allotted to her by nature, nevertheless what could ever be a sufficient reason for excusing in any way the direct murder of the innocent? This is precisely what we are dealing with here. Whether inflicted upon the mother or upon the child, it is against the precept of God and the law of nature: The direct procuring of abortion is never justified by any "indication" nor by any human law; nor is it shown to be licit by appealing to the argument of self-defense or of extreme necessity. Those who hold the reins of government should not forget that it is the duty of public authority, by appropriate laws, to defend the lives of the innocent, and this all the more since those whose lives are endangered and assailed cannot defend themselves. And if the public magistrates not only do not defend them, but by their laws and ordinances betray them to death at the hands of doctors or of others, let them remember that God is the Judge and Avenger of innocent blood which cries from earth to heaven. In conformity with these landmarks in the human and Christian vision of marriage, We must once again declare that the direct interruption of the generative process already begun, and, above all, directly willed and procured abortion, even if for therapeutic reasons, are to be absolutely excluded as licit means of regulating birth. Equally to be excluded, as the teaching authority of the Church has frequently declared, is direct sterilization, whether perpetual or temporary, whether of the man or of the woman. Similarly excluded is every action which, either in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, purposes, whether as an end or as a means, to render procreation impossible. The principle of the "double effect" is licit in the instance where an operation must be performed on a pregnant woman for the purpose of saving her life, and the death of her unborn child is inevitable and foreseen, yet not as a result of a direct attack on its life. It has been our intention here to use always the expressions "direct attempt on the life of the innocent person" [and] "direct killing. In these conditions the operation can be lawful, as can other similar medical interventions, provided that it be a matter of great importance, such as life, and that it is not possible to postpone it till the birth of the child, or to have recourse to any other efficacious remedy. Both for the one and the other, the demand cannot be but this: Paul Editions, , pages to , and reprinted in its entirety in Yes to Life, published by the Daughters of St.

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Chapter 9 : Let's fight the sex education establishment | calendrierdelascience.com

Sex education is a basic term used to describe a wide range of programs which aim to impart graphic, detailed, sexual information to our children. It takes on many different names, such as "sexuality education," "family planning," "family life education," "human growth and development" or "reproductive health."

Finland[edit] In Finland , sexual education is usually incorporated into various compulsory courses, mainly as part of biology lessons in lower grades and later in a course related to general health issues. Schools are expected to provide 30 to 40 hours of sex education, and pass out condoms, to students in grades 8 and 9 aged 15â€” In January , the French government launched an information campaign on contraception with TV and radio spots and the distribution of five million leaflets on contraception to high school students. The ultimate goal is to foster mutual respect between boys and girls early on so that it impacts their conception of the world later on. Since sex education is a governmental duty by law. It is comprehensive enough that it sometimes also includes things in its curricula such as sex positions. Most schools offer courses on the correct usage of contraception. The birth rate among to year-olds was very lowâ€”only This policy is largely due to the strong objection against sex education raised by the Catholic Church. There is also an official program intended to provide sex education for students. Nearly all secondary schools provide sex education, as part of biology classes and over half of primary schools discuss sexuality and contraception. Starting the school year, age-appropriate sex educationâ€”including education about sexual diversity â€”will be compulsory in all secondary and primary schools. The curriculum focuses on biological aspects of reproduction as well as on values, attitudes, communication and negotiation skills. Dutch sex education encourages the idea that topics like masturbation, homosexuality, and sexual pleasure are normal or natural and that there are larger emotional, relational, and societal forces that shape the experiences of sexuality. The Netherlands has one of the lowest teenage pregnancy rates in the world, and the Dutch approach is often seen as a model for other countries. It is not uncommon for teachers to rely on students asking questions as opposed to documentaries, discussions, textbooks and in-class debates. Classes are usually divided into boys and girls. Boys are taught the basics of sex, usually limited to dialogue between student and teacher of annotated diagrams of genitalia; while girls are additionally taught about menstruation and pregnancy. Alongside this emphasis of sexual diversity, Swedish sex education has equal incorporations of lesbian and gay sexuality as well as heterosexual sexuality. They provide knowledge about masturbation, oral and anal sex as well as heterosexual, genital intercourse. In Geneva , courses have been given at the secondary level first for girls since and compulsory programs have been implemented at secondary level for all classes since the s. They are also given knowledge of their own rights, told that they can have their own feelings about themselves, and informed on who to talk to in case they feel uncomfortable about a private matter and wish to talk about it. Finally, the objectives include an enforcement of their capacity to decide for themselves and their ability to express their feeling about a situation and say "No". In secondary schools, there are programs at ages 13â€”14 and with the basic objective to give students a secure moment with caring, well informed adults. With confidentiality and mutual respect, students can talk to an adult who understands youth needs and what they should know about sexual life in conformity with age and maturity. In the German part of the country, the situation is somewhat different. Sex education as a school implemented program is a fairly recent subject, the responsibility given to school teachers. It involves teaching children about reproduction, sexuality and sexual health. The compulsory parts of sex and relationship education are the elements contained within the national curriculum for science. Parents can currently withdraw their children from all other parts of sex and relationship education if they want. Some schools actively choose to deliver age appropriate relationship and sex education from Early Years Foundation Stage , which include the differences between boys and girls, naming body parts, what areas of the body are private and should not be touched unless the child is happy and gives consent. Education about contraception and sexually transmitted diseases are included in the programme as a way of encouraging good

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sexual health. In response to a refusal by Catholic schools to commit to the programme, however, a separate sex education programme has been developed for use in those schools. Funded by the Scottish Government, the programme Called to Love focuses on encouraging children to delay sex until marriage, and does not cover contraception, and as such is a form of abstinence-only sex education. Ontario has a provincial curriculum created in 2008. Attempting to update it has proven controversial: With rates of syphilis and gonorrhoea rising in the province since this change, several researchers and sex educators are criticizing the current policy, most notably Lisa Trimble and Stephanie Mitelman. Sex education in the United States Almost all U.S. states have laws governing what is taught in sex education classes and contain provisions to allow parents to opt out. Some state laws leave curriculum decisions to individual school districts. Other studied topics, such as methods of birth control and infection prevention, sexual orientation, sexual abuse, and factual and ethical information about abortion, varied more widely. Only 11 states require that students receive both comprehensive and abstinence education and 9 states did not mention any sort of sexual education in their laws and policies. On the other hand, proponents of abstinence-only sex education object to curricula that fail to teach their standard of moral behavior; they maintain that a morality which is based on sex only within the bounds of marriage is "healthy and constructive" and that value-free knowledge of the body may lead to immoral, unhealthy, and harmful practices. Within the last decade, the federal government has encouraged abstinence-only education by steering over a billion dollars to such programs. To date, no published studies of abstinence-only programs have found consistent and significant program effects on delaying the onset of intercourse. Congress found that middle school students who took part in abstinence-only sex education programs were just as likely to have sex and use contraception in their teenage years as those who did not. The Virginia Department of Health [1] ranked Virginia 19th in teen pregnancy birth rates in 2008. Virginia was also rated "The Healthy People goal [2] is a teen pregnancy rate at or below 43 pregnancies per 1,000 females age 15-19." Texas [edit] Sex education in Texas has recently become a policy of much focus in the state. With the rise of recent protests and proposed bills in the Texas House, the current policy has been the focus of much scrutiny. As of 2011, when Senate Bill 1 was enacted, Texas has left the decision of inclusion of sex education classes within schools up to the individual districts. The school board members are entitled to approve all curricula that are taught; however the bill has certain criteria that a school must abide by when choosing to teach Sex Ed. Additionally, school districts are not authorized to distribute condoms in connection with instruction relating to human sexuality. Sexuality Education in Texas Public Schools [3] report where they found that: "We cannot allow our schools to provide erroneous information—the stakes are far too high. The bill would have medically accurate information, including: The bill received a hearing but was left in committee. It did not receive a hearing. Scientific evidence accumulated over many decades clearly demonstrates that the abstinence-only-until-married AOUM curriculum taught in Texas schools is harmful and ineffective in reducing the adolescent pregnancy rate in Texas. In fact, the U.S. Some opponents of sex education in Catholic schools believe sex ed programs are doing more harm to the young than good. Opponents of sex education contend that children are not mentally and emotionally ready for this type of instruction, and believe that exposing the young to sex ed programs may foster the students with the preoccupation of sex. The Catholic Church believes that parents are the first educators and should rightfully fight for their duty as such in regard to sex education: A Consultative Council for Health and Human Relations Education was established in December under the chairmanship of Dame Margaret Blackwood; its members possessed considerable expertise in the area. The Council had three major functions: The Unit advised principals, school councils, teachers, parents, tertiary institutions and others in all aspects of Health and Human Relations Education. In the Consultative Council recommended the adoption of a set of guidelines for the provision of Health and Human Relations Education in schools as well as a Curriculum Statement to assist schools in the development of their programs. These were presented to the Victorian Cabinet in December and adopted as Government policy. New Zealand [edit] In New Zealand, sexuality education is part of the Health and Physical Education curriculum, which is compulsory for the first ten years of schooling Years 1 to 10 but optional beyond that.

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Sexual and reproductive health education begins at Year 7 approx. Sexual liberals see knowledge on sex as equipping individuals to make informed decisions about their personal sexuality, and they are in favor of comprehensive sexual education all throughout schooling, not just in high school. Sexual conservatives see knowledge on sex as encouraging adolescents to have sex, and they believe that sex should be taught inside the family in order for their morals to be included in the conversation. Sexual conservatives see the importance of teaching sex education, but only through abstinence-only programs. Prescott, holds that what is at stake in sex education is control over the body and liberation from social control. Proponents of this view tend to see the political question as whether society or the individual should teach sexual mores. Sexual education may thus be seen as providing individuals with the knowledge necessary to liberate themselves from socially organized sexual oppression and to make up their own minds. In addition, sexual oppression may be viewed as socially harmful. Sex and relationship experts like Reid Mihalko of "Reid About Sex" [] suggest that open dialogue about physical intimacy and health education can generate more self-esteem, self-confidence, humor, and general health. A website which supports that view is the Coalition for Positive Sexuality. Naturally, those that believe that homosexuality and premarital sex are a normal part of the range of human sexuality disagree with them. They may believe that sexual knowledge is necessary, or simply unavoidable, hence their preference for curricula based on abstinence. LGBT sex education One major source of controversy in the realm of sex education is whether LGBT sex education should be integrated into school curricula. Studies have shown that many schools do not offer such education today. These education standards outline seven core topics that must be addressed in sex education; one of those core topics is identity. The identity topic presents lesbian, gay, bisexual and transgender identities as possibilities for students as they progress through life and come to understand who they are. These standards, the Future of Sex Education argues, will start in kindergarten and will evolve into more complex topics throughout schooling as the students mature and age.