

GUIDING PRINCIPLES FOR CATHOLIC SCHOOLS AND RELIGIOUS EDUCATION CONCERNING HUMAN SEXUALITY AND SEXUAL IDENTITY

Purpose

The Catholic school is committed to providing a safe environment that allows students to flourish academically, physically, and spiritually. Catholic schools an education and resources consistent with Catholic teaching. and with parental permission for children struggling with sexual identity or orientation. The starting point for Catholic education is a deeply held understanding that affirms the God given irrevocable dignity of every human person.

- God created each person body and soul “in His own image, in the image of God he created them; male and female he created them” (Gen. 1:27). The dignity of each person and the source of his or her most important identity is found in this creation in the image and likeness of God (*CCC* §364).
- God uses the body to reveal to each person his or her sexual identity as male or female (*Compendium* §224). A person’s embrace of his or her God-given sexual identity is an essential part of living a fulfilled relationship with God, with oneself, and with each other (*Laudato Si* §155).
- The harmonious integration of a person’s sexual identity with his or her sex is an expression of the inner unity and reality of the human person made body and soul in the image and likeness of God (*CCC* §364-65).
- The physical, moral, and spiritual differences between men and women are equal and complementary. The flourishing of family life and society depend in part on how this complementarity and equality are lived out (*CCC* §2333-4).
- All students and families deserve interactions with Catholic school communities that are marked by respect, charity, and the truth about human dignity and God’s love (*Deus Caritas Est* §20).

APPLICATION OF GUIDING PRINCIPLES

The aforementioned Guiding Principles are practically applied in Catholic schools. Catholic schools in the Diocese of [insert] will related to each student in a way that is respectful of and consistent with each student’s God-given sexual identity and biological sex. To this end, below are some examples of how these Guiding Principles apply to organizations that teach children and youth in the name of the Catholic Church in the Diocese of [insert]:

1. All school policies, procedures, resources, employee training, and assistance given to families are consistent with the Church’s teaching on the dignity of the human person, including human sexuality. Reflective of a commitment to a culture of transparency and understanding, these policies will be made available in writing to members of the school community by way of inclusion in relevant handbooks, agreements, and statements.

2. Student's name and pronouns usage will correspond to his/her sexual identity (see definitions).
3. 3. Student access to facilities and overnight accommodations will align with his/her sexual identity.
4. Eligibility for single-sex curricular and extracurricular activities is based on the sexual identity of the child.
5. Expressions of a student's sexual identity are prohibited when they cause disruption or confusion regarding the Church's teaching on human sexuality.
6. The consciences of students and employees will be respected with the assurance of their inviolable right to acknowledge that God has created each person body and soul as male or female, and God designed sexual expression and behavior to be exclusively oriented to love and life in marriage between one man and one woman.
7. Schools communicate with parents or guardians about their child's behavior at school and inform them of any concerns relating to the physical, emotional, social, and spiritual health, safety, or welfare of their child, except when advised otherwise by law enforcement or a social service agency.

Definitions

1. **Sex** refers to a person's biological identification as male or female based upon physical characteristic present at birth.
2. **Sexual identity** refers to a person's identity as male or female that is congruent with one's sex.
3. **Sexual binary** refers to the God-given gift of the human family created male or female in the image and likeness of God.
4. **Transgender or gender non-conforming** is an adjective describing a person who perceives his or her sexual identity to be different from his or her sex and publicly presents himself or herself as the opposite sex or outside the sexual binary. Such public expressions that are intended to communicate a sexual identity different from one's sex include, but are not limited to, utilizing pronouns of the opposite sex, changing one's name to reflect the cultural norms of the opposite sex, wearing a uniform designated for the opposite sex, and undergoing surgery to change the appearance of one's reproductive or sexual anatomy.

Legal References

Minn. Stat. ch. 363A (Minnesota Human Rights Act)
Minn. Stat. § 121A.03, subd. 2 (Sexual, Religious and Racial Harassment and Violence Policy)
Minn. Stat. § 121A.031 (Safe and Supportive Minnesota Schools Act)
Minn. Stat. § 121A.04 (Athletic Programs; Sex Discrimination)
20 U.S.C. § 1681 et seq. (Title IX)
20 U.S.C. § 1701 et seq. (Equal Educational Opportunities)

Cross References to Diocesan Policies*

Anti-Bullying Policy (Minnesota Catholic Conference, 2014) – New Ulm Diocesan Policy 524.1 (May 2, 2015)
Codes of Conduct/Safe Environment Policies (Diocese of New Ulm) – Policy Administration 13.0 – 13.6

Catholic Teaching Tradition

Catechism of the Catholic Church (§2333, 2393, 364, 2521, 2522, 2523, 1907, 2297)
Compendium of the Social Doctrine of the Church (§224)

Pope Francis:

Laudato Si (§155)
Amoris Laetitia (§56, 285, 286)
Audiences (10/1/16; 7/27/16; 11/27/16; 9/10/15, 6/8/15; 4/15/15; 3/23/15; 1/16/15)

Pope Benedict XVI:

Deus Caritas Est (§5, 11)
Audiences (1/19/11; 12/21/12; 9/22/11)

Saint John Paul II

Letter to Families (§6, 19)
Theology of the Body
Persona Humana

Pontifical Council for the Family

Family, Marriage and “De Facto” Unions (§8)

Congregation for Catholic Education

“Male and Female He Created Them”: Towards a Path of Dialogue on the Question of Gender Theory in Education (June 2019)

*Completed at the diocesan level.