

## 1. Welcome

1.1. *Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; <sup>20</sup> you were bought with a price. So glorify God in your body.* <sup>1</sup>

1.1.1. **2332** *Sexuality* affects all aspects of the human person in the unity of his body and soul. It especially concerns affectivity, the capacity to love and to procreate, and in a more general way the aptitude for forming bonds of communion with others. (362)<sup>2</sup>

**1.1.2. Sex education, which is a basic right and duty of parents, must always be carried out under their attentive guidance, whether at home or in educational centers chosen and controlled by them.**<sup>3</sup>

**1.1.2.1.** It is parents' role to form and educate their children in the area of sexuality. It is my goal to simply help that to happen by giving some background and promoting the Catholic vision of the Human person.

1.1.3. Education in love as self-giving is also the indispensable premise for parents called to give their children a clear and delicate sex education. Faced with a culture that largely reduces human sexuality to the level of something common place, since it interprets and lives it in a reductive and impoverished way by linking it solely with the body and with selfish pleasure, the educational service of parents must aim firmly at a training in the area of sex that is truly and fully personal: for sexuality is an enrichment of the whole person-body, emotions and soul-and it

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<sup>1</sup> 1 Cor. 6:19–20.

<sup>2</sup> Catholic Church, *Catechism of the Catholic Church*, 2nd Ed. (Vatican City: Libreria Editrice Vaticana, 1997), #2332.

<sup>3</sup> John Paul II, *Familiaris Consortio* (Vatican City: Libreria Editrice Vaticana, 1981) #37.

manifests its inmost meaning in leading the person to the gift of self in love.<sup>4</sup>

1.1.4. the Church is firmly opposed to an often widespread form of imparting sex information dissociated from moral principles. That would merely be an introduction to the experience of pleasure and a stimulus leading to the loss of serenity-while still in the years of innocence-by opening the way to vice.<sup>5</sup>

2. **Warning:** Goal is to win friends for Jesus not arguments.

2.1. In addition, those who are questioning their identity, and those who consider themselves as having a gender identity at odds with their biological sex, are at risk for a whole series of poor health outcomes. They experience higher rates of anxiety, depression, and substance abuse, and have a much higher rate of suicide attempts than the general population. They are uniquely vulnerable.<sup>6</sup>

2.2. Parents

2.3. Children

2.3.1. In fact, the generic concept of “non-discrimination” often hides an ideology that denies the difference as well as natural reciprocity that exists between men and women.<sup>7</sup>

2.3.1.1. Jesus Gives us an example of welcome to both those who are outcasts in society through no fault of their own, and to sinners.

2.3.1.1.1. Lepers, Samaritan etc.

2.3.1.1.2. Woman caught in adultery, tax collectors, etc.

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<sup>4</sup> John Paul II, *Familiaris Consortio* (Vatican City: Libreria Editrice Vaticana, 1981). #37.

<sup>5</sup> John Paul II, *Familiaris Consortio* (Vatican City: Libreria Editrice Vaticana, 1981). #37.

<sup>6</sup> Archbishop Robert J. Carlson, “Compassion and Challenge,” p.3.

<sup>7</sup> “Male and Female He Created Them,” #21.

2.3.2. Yes, he loves us where we are; that doesn't mean he simply affirms or celebrates where we are. When the Rich Young Man came to ask about eternal life Jesus both welcomed him and challenged him (see Mark 10).<sup>8</sup>

2.3.3. Listening, Reasoning and Proposing

### **3. Unity in Creation**

*3.1.1. Then God said, "Let us make man in our image, after our likeness; ... So God created man in his own image, in the image of God he created him; male and female he created them."<sup>9</sup>*

#### 3.2. Creation from God

3.2.1. The acceptance of our bodies as God's gift is vital for welcoming and accepting the entire world as a gift from the Father and our common home, whereas thinking that we enjoy absolute power over our own bodies turns, often subtly, into thinking that we enjoy absolute power over creation. Learning to accept our body, to care for it and to respect its fullest meaning, is an essential element of any genuine human ecology. Also, valuing one's own body in its femininity or masculinity is necessary if I am going to be able to recognize myself in an encounter with someone who is different. In this way we can joyfully accept the specific gifts of another man or woman, the work of God the Creator, and find mutual enrichment. It is not a healthy attitude which would seek "to cancel out sexual difference because it no longer knows how to confront it".[121]<sup>10</sup>

#### 3.3. Our participation in God's act of creation

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<sup>8</sup> "Compassion and Challenge," p.4.

<sup>9</sup> Gen. 1:26-28.

<sup>10</sup> Francis, *Laudato Si*, # 155.

3.3.1. Growth in knowledge (of the world, myself and others) and through practice (development of skills, and abilities) and morally (practice of virtues and vices).

### 3.4. Unity of the person

#### 3.4.1. I am My Body

3.4.1.1. When the first man exclaims at the sight of the woman, “she is flesh from my flesh and bone from my bones” (Gen 2:23), he simply affirms the human identity of both. By exclaiming this, he seems to say, *Look, a body that expresses the “person”!*<sup>11</sup>

3.4.1.1.1. Distinction from the animals.

3.4.1.2. “But in *his* body Jesus reveals God’s plan for *our* bodies.”<sup>12</sup>

3.4.1.3. “*In the Eucharist* Jesus reveals that we’re called to make a gift of ourselves to others. The complementarity of men’s and women’s bodies is made to serve that gift, and allows us to give life. When we integrate that truth into our lives we become living symbols of the Eucharist.”<sup>13</sup>

3.4.1.3.1. Jesus’ gift is Total, Permanent, Personal and Life Giving.

3.4.1.4. *On the Cross* Jesus reveals that self-gift also involves sacrifice. We all have our own ways of making our lives a sacrifice. But we’re called to make that sacrifice as a man or as a woman – not to change our bodies, but to follow Jesus in our bodies.<sup>14</sup>

3.4.1.4.1. Danger of Tyranny of desires: Enslaves us and lacks direction in life.

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<sup>11</sup> John Paul II, *Man and Woman He Created Them: A Theology of the Body*, trans. Michael Waldstein (Boston, MA: Pauline Books & Media, 2006), 183, (14.4).

<sup>12</sup> “Compassion and Challenge,” p.4.

<sup>13</sup> “Compassion and Challenge,” p.4.

<sup>14</sup> “Compassion and Challenge,” p.4.

3.4.1.4.2. Life is not all about me. I can only find fulfilment when I no longer see the world as all about me.

3.4.1.5. “The body, in fact, and only the body, is capable of making visible what is invisible: the spiritual and the divine. It has been created to transfer into the visible reality of the world the mystery hidden from eternity in God, and thus to be a sign of it.”<sup>15</sup>

#### **4. Divided conception of the human person**

4.1.1.1. Gender **identity** (Who you think you are)

4.1.1.2. Gender Expression (How you demonstrate Who you are)

4.1.1.3. “Sex **assigned** at birth” (Biological sex)

4.1.1.4. Sexual **orientation**

4.1.1.4.1. Physical **attraction**

4.1.1.4.2. Emotional **attraction**

4.1.1.4.2.1. Sexualization of every aspect

4.1.1.4.2.2. Sense of INEVITABILITY while remaining totally subjective.

4.1.2. Conforming of Body to mind

4.1.2.1. Relativism = I am the standard of truth and reality

4.1.2.2. Classical definition of truth – the Correspondence of the mind to reality. This comes from God, not from us.

4.1.2.2.1. The result or relativism is a detachment from any source of stability, and permanence. Eliminates any sense of purpose.

4.1.2.3. This oscillation between male and female becomes, at the end of the day, only a ‘provocative’ display against so-called ‘traditional frameworks’, and one which, in fact, ignores the

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<sup>15</sup> John Paul II, *Man and Woman He Created Them: A Theology of the Body*, trans. Michael Waldstein (Boston, MA: Pauline Books & Media, 2006), 203, (19.4).

suffering of those who have to live situations of sexual indeterminacy.<sup>16</sup> (Medical Appropriation- my term.)

4.2. Just because there are exceptional cases does not mean that there is no objective distinction. We don't understand the world through the exceptions, but by the rule.

4.2.1.1. "Born this way"

4.2.1.1.1. Only refers to self-perception and the mind, not the body.

4.2.1.2. 'I Changed my Mind' Vs. 'I changed my Body'

4.2.1.3. "It needs to be emphasized that "biological sex and the socio-cultural role of sex (gender) can be distinguished but not separated".<sup>17</sup>

4.2.1.4. Treatments are only possible with a goal – to heal (...) look like this; a functioning arm is like this. For gender affirmation treatments and surgeries the denial of objective reality is responded to by seeking an objective end.

4.2.1.5. History: David Reimer

## 5. Freedom and Teleology

5.1.1. Today's culture that confuses "genuine freedom with the idea that each individual can act arbitrarily as if there were no truths, values and principles to provide guidance, and everything were possible and permissible."<sup>18</sup>

5.1.1.1. Freedom must have a direction, an end that is guiding it to have any value.

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<sup>16</sup> "Male and Female He Created Them," #25.

<sup>17</sup> Francis, *Amoris Laetitia*, n. 56.

<sup>18</sup> Francis, *Amoris Laetitia*, n. 34.

5.1.2. Gender ideology maintains that freedom is a matter of choosing, period. As Catholics we understand freedom to be at once more noble and more nuanced than that.<sup>19</sup>

5.2. Jesus Christ reveals man to himself

5.2.1. But that doesn't negate uniqueness

5.2.2. There's a wide variety of personalities, and they don't always fit gender-stereotypes. But that doesn't mean being male or female is negotiable, or that sex and gender can be separated. Being male or female is written into every cell of our body, and is part of the body-soul unity that we are.<sup>20</sup>

## **6. Living examples of the Catholic belief On the Human Person - witnesses**

6.1. Compassion and Challenge

6.1.1. Charity with Clarity

6.1.1.1. We should always seek to welcome, understand and walk with others.

6.1.1.2. Acceptance of each person as a person does not mean recognizing subjective understanding over the nature given by God.

6.1.2. The truth of how we are made and who we are called to be is Charitable, if it seek to promote union with Christ which is the essence of Charity

6.1.3. These are our brothers and sisters. They have been subjected to violence and harassment, which is a violation of their human dignity. We, for our part, must protect them, welcome them into our hearts, and reach out to them in love just as Jesus did. Whether or not we totally understand their experience, and whether or not we agree with the

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<sup>19</sup> "Compassion and Challenge," p.7.

<sup>20</sup> "Compassion and Challenge," p.4.

decisions they make, they need to find us offering a safe place in which they can experience the love of God.<sup>21</sup>

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<sup>21</sup> “Compassion and Challenge,” p.11.