

CONGREGATION FOR CATHOLIC EDUCATION  
(Educational Institutions)

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# "MALE AND FEMALE CREATED THEM"

FOR A WAY OF DIALOGUE ON THE  
QUESTION OF *GENDER*  
EDUCATION

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## INTRODUCTION

1. It is increasingly widespread awareness that we are facing a real *educational emergency*, in particular with regard to the themes of affectivity and sexuality. In many cases they are structured and offered educational programs that "transmit conceptions of the person and of life alleged neutral, but in fact reflect an **anthropology opposed to faith and to right reason.**"<sup>1</sup> The anthropological disorientation that characterizes the widespread cultural climate of our time has quite often helped to deconstruct the family with a tendency to erase the differences between men and women, viewed as mere effects of historical and cultural conditioning.

2. In this context, *educational mission* It is faced with the challenge that "there were various forms of ideology, generically called *gender*, that "denies the difference and the natural reciprocity of man and woman. It envisages a society without gender differences, and empties the basic anthropological logic of the family. This ideology leads educational orientations and legislative projects that promote personal identity and radically released emotional intimacy from biological differences between male and female. Human identity is issued to an option stica individualism, also it changes over time. ' "<sup>2</sup>

3. It is clear that the question can not be isolated from the AM- pio love education horizon<sup>3</sup> which should offer - as

<sup>1</sup> B enedetto XVI, *Address to the Diplomatic Corps accredited to the Holy See*,

January 10, 2011.

<sup>2</sup> P APA F rancesco, *Post-Synodal Apostolic Exhortation Amoris laetitia*, March 19, 2016,

n. 56.

<sup>3</sup> Cf. G OHN P aolo II *Post-Synodal Apostolic Exhortation Familiaris Consortio*, November 22, 1981, n. 6; cf. G

OHN P aolo II *Letter to Families Gratissimam healthy*, 2 Feb-

reported Vatican II - "a positive and prudent sex education" as part of the inalienable right of everyone to receive "an education that responds to their order, Agree to their character, the difference of gender, culture and traditions of their country, and open along with a fraternal coexistence with other peoples in order to ensure the true unity and true peace on earth." <sup>4</sup> In this regard, the congregational it for Catholic Education has already offered some insights into the document: *Educational Guidance in Human Love. Outlines for Sex Education.* <sup>5</sup>

4. The *Christian anthropological vision* He sees in sexuality a fundamental component of personality, his way of being, of manifestation, of communicating with others, of feeling, of expressing and of living human love. Therefore, it is an integral part of personality development and its educational process. "From sex, in fact, the human person receives the characteristics which, on the biological, psychological and spiritual levels, make a man or woman, and thereby largely condition his or her progress towards maturity and insertion into society." <sup>6</sup> In the process of Crédit utput "such diversity, linked to the complementarity of the two sexes, de respond fully to God's design according to the vocation to which each one is called." <sup>7</sup> Therefore, "the affective-sex education must consider the totality of the person and insist therefore on the integration of bio logical elements, psycho-emotional, social and spiritual." <sup>8</sup>

5. The Congregation for Catholic Education, within its competence, now intends to offer some reflections to help guide

ruary 1994, no. 16; cf. G OHN P aolo II "Pedagogy of the body, moral, emotional manifestly tions" *General Audience*, April 8, 1981, *Teachings IV / 1* (1981), pp. 903-908.

<sup>4</sup> Concilio V atican II Declaration on Christian Education *Gravissimum educatio- nis*, October 28, 1965, n. 1.

<sup>5</sup> C For ongregation 'is EDUCATION C attolica, *love Educational Guidance uma- not. Outlines for Sex Education*, November 1, 1983.

<sup>6</sup> C For ongregation d otrina of F and its, *Persona Humana. Certain Questions Concerning Sexual Ethics*, December 29, 1975, n. 1.

<sup>7</sup> *Educational Guidance in Human Love*, n. 4.

<sup>8</sup> *Ibid.* n. 35.

and support those who are engaged in the education of new generations as to deal with the issues most debated method today about human sexuality in the light of the vocation to which every person is called.<sup>9</sup> In this way you want to promote a structured methodology in the three attitudes of ' *to listen*, of the *reason* he was born in *to propose*, which promote meeting the needs of people and communities. Indeed, listening to other's needs as well as understanding of the different conditions lead to the sharing of rational elements and prepare to Christian education rooted in the faith which "throws a new light and reveals the intentions of God's total vocation of 'man ".<sup>10</sup>

6. In undertaking the path of dialogue on the issue of *gender* nell'e-education it is necessary to bear in mind the difference between the ' *Gender ideology* and several studies on *gender* pursued by human sciences. While the ideology pretends, as found Pope Francis, "to respond to certain aspirations sometimes understandable," but seeks "to establish itself as a single thought which also determines the education of children"<sup>11</sup> and thus preclude the meeting, there is no shortage of research on *gender* trying to properly investigate the way you live in different cultures sexual difference between man and woman. It is in connection with this research that you can open listening, reasoning and proposal.

7. Therefore, the Congregation for Catholic Education entrusts this - especially in contexts affected by this phenomenon - to all who care about education, particularly educational communities of Catholic schools and to those who, inspired by the Christian vision of life working in other schools, parents, students, managers and the person- as well as to the bishops, priests, religious and religious, ecclesial movements, associations of the faithful and other industry bodies.

<sup>9</sup> Cf. *Ibid.* nn. 21-47, where it is exposed to Christian understanding of sexuality.

<sup>10</sup> Concilio Vaticano II Pastoral Constitution on the Church in the world while coexisting *Gaudium et Spes*, December 7, 1965, n. 11.

<sup>11</sup> *Amoris laetitia*, n. 56.

## TO LISTEN

### *Short story*

8. The first attitude of those who want to place themselves in *dialogue* is *listening*. It is, first of all, to listen and understand what happened in the past decentralized ni. The advent of the twentieth century - with its mindset - brings with it the first conceptions of the *gender*, on the one hand based on a reading of charge sociological prêt sexual differentiation and on the other an emphasis on individual freedoms. He was born, in fact, by mid-century, a series of studies which insisted in stressing outer packaging as well as its influence on personal decisions. Applied to sexuality, such studies wanted to show how sexual identity had more to do with a social construction than with a natural or biological fact.

9. These approaches converge in denying the existence of a gift ginario nal that precedes us and is constitutive of our personal identity, to form the necessary basis of all our actions. In interpersonal relationships, what matters would only affection between individuals, regardless of sexual difference and the procreation considered irrelevant in the con- struction of the family. It goes from a family institutional model

- having the structure and purpose is not dependent on individual subjective preferences of the spouses - to a purely contractualistic vision and VO- lontaristica.

10. Over time, the theories of *gender* They have extended the scope of their 'application. In the early nineties of the last century have concen- trate on the possibilities of individuals to self-determine their sexual inclination tions irrespective of reciprocity and complementarity of man-woman relationship and the procreative purpose of sexuality. In addition, it even comes to theorize a radical separation between gender

11. In this *cultural context*, it is well understood that *sex is gender* They are no longer synonyms, and thus interchangeable concepts, as Vono describe two different entities. The sex defines membership in one of the two biological categories that are derived from the original dyad, female and schio but-. The genre, however, is the way you live, in every culture the difference between the sexes. The problem is not in the distinction in itself, which can be interpreted correctly, but in a separation between sex and

*gender*. From this separation follows the distinction of different "sexual orientations" that are no longer defined by sexual difference between male and female, but may take other forms, determined only by the individual radically autonomous. In addition, without gender differences."<sup>12</sup> the same concept of

*gender* Subjective going to depend on the attitude of the person, you can choose a genre that does not match their biological sex and, therefore, with the way they consider the others ( *transgender*).

12. In a growing opposition between nature and culture, the proposals *gender* flow into *queer*, ie in a fluid size, flexible, no- made, to the point of supporting the complete emancipation from all sexual definition given *first*, with the consequent disappearance of classifications considered rigid. It thus leaves it in varying shades space for degree and intensity both in the context of sexual orientation, and identification of their *gender*.

is seen as an important step in the evolution of mankind, nel- which "promises a society

13. The duality of the pair, also conflicts with the "poliamori 'that include more than two individuals. Therefore, it is found that the duration of lega- me - and its binding nature - is structured as a variable depending on the quota desire of individuals with consequences in terms of sharing of responsibilities and obligations of motherhood and fatherhood. This whole range of relations become "kin" ( *kin- ships*), based on the desire or affection, often marked by a

<sup>12</sup> *Idem*.

8 ( *gender*) and gender ( *sex*), with the priority of the former over the latter. This achievement

fixed, ethically flexible or even consensually without any planning. What is true is the absolute *freedom of self-determination* and the detailed choice of each individual in the context of any emotional relationship.

14. In this way, we appeal to the public recognition of the freedom of choice of the kind and the number of unions as opposed to marriage between man and woman, considered a legacy of patriarchal society coves. It would, therefore, that each individual can choose his own state and that society should be limited to ensuring this right, including through material support, otherwise you would realize forms of social discrimination against minorities. The assertion of such rights has entered the political debate today, getting good acknowledgment in international documents and embroiled in some national legislation.

### ***Meeting points***

15. In the context of research on *gender* emerge, however, some POS hissing meeting points to grow in mutual understanding. Not infrequently, in fact, educational projects have acceptable and appreciable need to fight against any expression of unjust discrimination. They pursue pedagogical action, first with the recognition of the delays and shortcomings.<sup>13</sup> There is no denying, in fact, that over the centuries have been facing unfair forms of subordination that have sadly marked the history, and who also had influence within the Church. This resulted in stiffness and rigidity that delayed the necessary and progressive enculturation genuine message that Jesus proclaimed *equal dignity of man and woman*, giving rise to accusations of a certain male chauvinism more or less disguised as religious motivations.

16. A meeting point is the education of children and young people *re- lie with each person* in its peculiar and different condition, so that

<sup>13</sup> Cf. PAPA FRANCESCO, *Speech to the General Assembly of the members of Pontificia Academy for Life*, October 5, 2017.

No, because of their personal circumstances (disability, race, religion, emotional tendencies, etc.), can become the object of bullying, violence, insults and unjust discrimination. It is an education for active and responsible citizenship, in which all legitimate expressions of the person to be accepted with respect.

17. Another point of growth in the anthropological understanding are *the values of femininity* that they have been highlighted in the reflection on the *gender*.

In women, for example, the "capacity" favors a more mature and realistic reading of contingent situations, developing "the sense and respect of the concrete, which is opposed to abstractions which are so often fatal for the existence of individuals and society ».<sup>14</sup> It is a contribution that enriches human relations and spiritual values, "beginning with the daily relationships between people." For this, the company owes much to women who are "engaged in various sectors of education, well beyond the family: nurseries, schools, universities, social service agencies, parishes, associations and movements."<sup>15</sup>

18. The woman is able to understand reality in a unique way: do sapiently withstand adversity, making "life still possible even in situations extreme conditions" and maintaining "a strong sense of the future."<sup>16</sup> It is no coincidence, in fact, that "wherever there is a need for a training job, we can see the immense willingness of women to spend themselves in human relations, especially in serving the weakest and most defenseless. In this work they exhibit a form of *maternity affective, cultural and spiritual*, by VA- priceless lore, for the impact it has on the development of the person and the future of society. And how can we forget here testimonial- za of so many Catholic women and many women's religious congregations in the different continents, they have made education, especially of girls and boys, their main service? ».<sup>17</sup>

<sup>14</sup> C For ongregation d otrina of F and it's, *Letter to the Bishops of the Catholic Church on the Collaboration of Men and*

*Women in the Church and in the world*, May 31, 2004, n. 13.

<sup>15</sup> G OHN P aolo II *Letter to Women*, June 29, 1995, n. 9.

<sup>16</sup> C For ongregation d otrina of F and it's, *Letter to the Bishops*, n. 13.

<sup>17</sup> G OHN P aolo II *Letter to Women*, n. 9.

*Critical issues*

19. Moreover there are some *critical points* that occur in real life. theories *gender* They indicate - especially the most radical - a progressive process of **de-naturalization** or away from *nature* towards total option to the decision of the emotional subject. This at-the attitude, sexual identity and become family size "Li quidità" and "fluidity" post-modern: just based on a misunderstood freedom of feeling and willing rather than the truth; the momentary desire of the emotional and the individual will drive.

20. The conditions of the above theories are attributable to a *anthropological dualism*: the separation between body reduced to inert matter and will that becomes absolute, manipulating the body to his liking. This *fisi-* cism and voluntarism give rise to relativism, where everything is equivalent and undifferentiated, without order and without purpose. **All these theories, from the moderate to the most radical, believe the *gender* (general) end up being more important than *sex* (sex).** This results in the first place, a cultural and ideological revolution relativistic horizon, and it and secondly a legal revolution, because these instances They promote specific individual and social rights.

21. In fact, it happens that the defense of identity is different Thick- know **rivendicandole pursued as well *indifferent to each other* and, therefore, effectively denying them in their importance.** This is particularly important in relation to sexual difference: often, the generic concept of "non-discrimination" hidden ideology that denies the difference and the natural reciprocity of man and woman. "Instead of countering the negative interpretations of sexual difference, that destroy its irreducible value for human dignity, in fact you want to cancel this difference, proposing techniques and practices that make it irrelevant to the development of the person and for human relations. But the utopia of "neutral" removes at once both the human dignity of the sexually different constitution, both personal quality of generation transmission

tive of life. " <sup>18</sup> It empties - this way - the anthropological foundation of the family.

22. This ideology leads educational and legislative guidelines projects that promote **personal and emotional intimacy identity radically decoupled from *Unlike biological* between male and female.** Human identity is issued to an option individualistic, even changeable over time, expression of the way we think and act, widespread today, which confuses "genuine freedom with the idea that everyone sees as they like, as if the beyond the individuals there were no truths, values and principles that guide us, as if everything was the same and you were to allow anything. " <sup>19</sup>

23. The Second Vatican Council, inquiring about what the Church thinks of the human person, says that "unity of soul and body, man sums up in himself, for his very bodily condition, the elements of TERIAL but- world, so these through him touch their highest perfection and can raise their voice in praise freely given to the Creator. " <sup>20</sup> For this dignity, "the man [...] is not wrong himself as superior to bodily concerns, and as more than just a speck of nature or a nameless constituent of the human city." <sup>21</sup> Therefore, **"we must not confuse the expressions *order of nature is biological order*, nor identify what they express.** The biological order is order of nature to the extent that is accessible to me- Todi empirical and descriptive natural sciences; but as the order of existence spe- cific, which remains in obvious relation to the First Cause, with God the Creator, the order of nature is no longer a biological order " <sup>22</sup>.

<sup>18</sup> P APA F rancesco, *Speech to the General Assembly of the Pontifical Academy for Life members*, n. 3.

<sup>19</sup> *Amoris laetitia*, n. 34.

<sup>20</sup> *Gaudium et Spes*, n. 14.

<sup>21</sup> *Idem*.

<sup>22</sup> K. W ojtyla, *Love and Responsibility. Sexual Morality and interpersonal life*, Casale Monfer- ratified in 2008, p. 41.

## THINKING

### *rational arguments*

24. Listening to the historical profile of the meeting points and critical issue in the *gender* He pushes towards considerations in the light of RA- Gione. There are, in fact, rational arguments that clarify *the centrality of the body as an integral element of personal identity and family relationships*. The body is subjectivity that communicates the identity of being.<sup>23</sup> In this light we can understand the data of the biological and medical sciences, SE- according to which the "sexual dimorphism" (ie the difference between sexual uo- mini and women) is proven by the sciences, such as, for example, genetics, endocrinology and neurology. From a genetic point of view, the human cells (which contain the chromosomes XY) They are different from those of the woman (whose equivalent is XX) from conception. Moreover, in the case of sexual indeterminacy it is the medicine that intervenes for a therapy. In these specific situations, are not parents or tan- Tomeno the company that can make an arbitrary choice, but it is the *medical science* intervening with therapeutic purpose, namely operand in the least invasive way on the basis of parameters objectives in order to explicitly transfer constitutive identity.

25. The *identification process* It is hampered by the fictitious construction of a "gender-neutral" or "third kind". This is obscured the sixty sualità as qualifying structuring of masculine identity and the feminist. The attempt to overcome the difference constitutive of male and female, as is nell'intersessualità or *transgender*, It leads to ambiguity male and female, that in a contradictory manner that presupposes

<sup>23</sup> Cf. G. JOHN P. aolo II encyclical Letter *Veritatis Splendor*, August 6, 1993, n. 48.

sexual difference that you want to deny or overcome. This oscillation between male and female becomes, in the end, only one exposure "provocatory" against so-called "traditional schemes" that ignores the suffering of those living in an indeterminate state. A similar concept seeks to annihilate nature (all that we have received as a foundation upon our being and all our actions in the world), while implicitly reaffirms.

26. philosophical analysis also shows how the *sexual difference* male / female both constitutive human identity. In greek-sides- the philosophies it ' *essence* It arises as transcendental element which reassembles and ar- Monizza the difference between female and male in the uniqueness of *human person*. In the hermeneutic-phenomenological tradition is the distinction that sexual complementarity are interpreted in a symbolic and metaphorical. The sexual difference constitutes, in the report, the staff identity both horizontally ( *dyadic*: Man + Woman) and vertically ( *triadic*: Men, women and God), both in the interpersonal man-woman relationship (I / you) that in the context of family relationship (you / me / us).

27. The *identity formation* It is based precisely otherness: the Im- mediated comparison with the "you" different from me recognize the essence of my "self." The difference is the condition of cognition in general, and conoscen- identity za. In the family confrontation with the mother and the father helps the child in the development of their identity / sexual difference. Psychoanalytic theories show *tripolar value* the parent / child relationship, asserting that sexual identity emerges fully only in synergistic comparison of sexual differentiation.

28. The *complementarity* physiological, based on sexual difference, assisted by the conditions necessary for procreation. The application, however, reproductive technologies may allow generation to one partner of a couple of the same sex, with "in vitro fertilization" and surrogacy, but the use of technology is not equivalent to the natural con- cepimento, because it involves manipulation of human embryos, grinds of parenting, exploitation and / or commercialization

the human body, and the child reduced to the subject of scientific technology.<sup>24</sup>

29. As regards in particular the school district, is proprio in the nature of education the ability to build the foundations for a peaceful dialogue and allow fruitful encounter between people and ideas. It also appears no secondary the prospect of enlargement of the RA Gione *transcendent dimension*. The dialogue between faith and reason "if you do not want to be reduced to a sterile intellectual exercise, must start from the current actual situation of man, and on it to develop a reflection that draws from the ontological-metaphysical truth."<sup>25</sup> In this dimension it finds the evangelizing mission of the Church on the man and the woman.

<sup>24</sup> Cf. Congregation of the Doctrine of the Faith, *Instruction on Respect for Human Life and the Dignity of Procreation* *Donum vitae*, February 22, 1987, n. 4.

<sup>25</sup> Benedetto XVI, *Address to the participants in the Sixth European Symposium of University Professors*, Rome, June 7, 2008.

## TO PROPOSE

### *Christian Anthropology*

30. The Church - mother and teacher - not only listens but, thanks to its original mission, opens to the right and is at the com- human nity service, offering its proposals. It is clear that without a satisfactory clarification of ' *anthropology* on which the signifi- to sexuality and affectivity is not possible to properly structure a coherent educational process with the nature of man as a person, in order to orient it to the full implementation of its identity in the context of sixty suale vocation to self-giving. And the first step of this anthropological clarification is to recognize that "the man has a nature that he must respect and that he can not manipulate at will."<sup>26</sup> This is the hub of the ecology of man who moves from the "recognition of the peculiar dignity of human beings" and the necessary relationship of his life "with the moral law written in his own nature."<sup>27</sup>

31. Christian anthropology rooted in the origins of the story as it appears in the Book of Genesis where it is written that "God created man in his own image [...] male and female he created them" ( *January 1, 27*). In these words there is the core of not only the creation but also the life-giving re- lation between man and woman, which puts them in intimate union with God. *self is the other self* complement according to their specific identities and

<sup>26</sup> B enedetto XVI, *Speech at the Berlin Reichstag*, September 22, 2011.

<sup>27</sup> P APA F rancesco, Encyclical Letter on the care of the common home *Praised be 'Mag- 24 Thu 2015*, nn. 154-155.

meet in what constitutes a dynamic of reciprocity, supported by and derived from the Creator.

32. The biblical words reveal the wise plan of the Creator who "has assigned as a task to man his body, his masculinity and femininity; and that in masculinity and femininity awarded him in some way as a task his humanity, the dignity of the person, and also the clear sign of interpersonal 'communion', in which man fulfills himself through the authentic gift of self " .<sup>28</sup> Therefore, *human nature - to overcome all physicalism or naturalism - is to be understood in the light of ' unity of soul and body, I "* unity of its inclinations spiritual that organic and all the other specific characteristics necessary for the pursuit of his end. "<sup>29</sup>

33. In this "unified totality"<sup>30</sup> integrate the vertical dimension of communion with God and the horizontal dimension of interpersonal communion, in which the man and woman are called.<sup>31</sup> The identity for Person mature in an authentic way at the moment when it opens to the other, precisely because "in the configuration of its way of being, male or female, not only converge biological or genetic factors, but also many elements related to the temperament, family history, the culture, the experiences, the training received, to be influenced by friends, family and people admired, and other concrete circumstances that demand an effort to adapt. "<sup>32</sup> In fact, "it is essential for the

<sup>28</sup> JOHN PAUL II " Pedagogy of the body, moral, affective events there " *General Audience*, April 8, 1981, *Teachings IV / 1* (1981), p. 904.

<sup>29</sup> *Veritatis Splendor*, n. 50.

<sup>30</sup> Cf. *Idem*.

<sup>31</sup> "Man and woman are two ways to realize, by the human creature, a determined the Divine Being: are created" in the image and likeness of God "and they fully accomplish such vocation not only as people syn- gorges, but also as a couple, as a community of love. Oriented to unity and fecundity, the married man and woman participate in the creative love of God, living in communion with Him **through the other " *Educational Guidance in Human Love*, n. 26. Cf. also CONGREGATION "EDUCATION CATHOLICA, *Educate to intercultural dialogue in the Catholic school. Living together for a civilization of love*, October 28, 2013, nn. 35-36.**

<sup>32</sup> *Amoris laetitia*, n. 286.

the fact that the human person becomes himself alone on the other, the "I" becomes himself only by "you" and "you," is created for dialogue, for the com- Union synchronic and diachronic. And only the encounter with the "you" and "we" opens the "I" to himself. " <sup>33</sup>

34. It is necessary to reiterate the metaphysical root of sexual difference: man and woman, in fact, are the two modes in which it expresses and realizes the ontological reality of the human person. This is the answer anthropological logic of the denial of the male and female duality from which you build your family. The rejection of this duality not only clears the vision of creatures, but draws an abstract person "who then chooses itself autonomously something like nature. Male and female are challenged in their creational needs of the human person shapes that complement each other. If, however, there is no male and female duality as a matter of creation, then there is even more the family as realities pre-established from creation. <sup>34</sup>

35. In this perspective, educate affectivity and sexuality means learning "with **perseverance and consistency [...]** **What is the meaning of the body**" <sup>35</sup> in all the original truth of masculinity and femininity; that means "to learn to accept your body, to care and to respect its meanings [...]. Also appreciate your own body in her femininity or masculinity is necessary to be able to recognize themselves in the encounter with the other than itself [...] and enrich each other. " <sup>36</sup>

In the light of a *fully human and integral ecology* therefore, the woman and the uo- mo recognize the meaning of sexuality and genitility in quell'in- intrinsic relational and communicative intentionality that crosses their corporeal and sends them toward one another mutually.

<sup>33</sup> Benedetto XVI, *Speech to the general assembly of the Italian Episcopal Conference, May 27, 2010.*

<sup>34</sup> Benedetto XVI, *Address to the Roman Curia, December 21, 2012.*

<sup>35</sup> *Amoris laetitia*, n. 151.

<sup>36</sup> *Praised be* 'n. 155.

## ***The family***

36. The family is the natural place where this relationship of reciprocity and communion between man and woman is fully implemented. In it, man and woman **united in freedom of choice and conscious of *covenant of love* conjugal, they realize "a totality, in which all the elements of the person, the body and instinct, power of feeling and affectivity, aspiration of the spirit and will".**<sup>37</sup> **The family is "a fact anthropological, and consequently a social fact of culture", otherwise "qualify it with ideological concepts that have the force only in a moment of history, and then decay"**<sup>38</sup> It means betraying the value. The family as a natural society in which reciprocity and complementarity between men and women are completely fulfilled, before the same ordinance to socio-political state, whose free legislating activities must take this into account and give due recognition.

37. It is rationally understandable that in the same family nature are founded two fundamental rights that must be upheld and guaranteed. The first is the right of the family to be recognized as a key pedagogical space for a child's education. This 'primary law' then translates concretely in the "most serious duty"<sup>39</sup> the parents to be borne by responsibly "complete education of children in a personal sense and social"<sup>40</sup> also as it regards their education to sexual identity and affectivity, "as part of an education in love, mutual self-giving."<sup>41</sup> It is ***a right-duty to education***

that "qualifies as essential, it is connected with the transmission of human life; it is original and primary with regard to the educational role of others, because of the uniqueness of the loving relationship between parents and children;

<sup>37</sup> **Catechismo of Church Cattolica, n. 1643.**

<sup>38</sup> **PAPA FRANCESCO, *Address to the International Colloquium on the complementarity between men and women, organized by the Congregation for the Doctrine of the Faith*, November 17, 2014, n. 3.**

<sup>39</sup> **Code of Canon Law, can. 1136; cf. Code of Canons of the Eastern Churches, can. 627.**

<sup>40</sup> **Gravissimum educationis, n. 3.**

<sup>41</sup> **Amoris laetitia, n. 280.**

it is irreplaceable and inalienable, and therefore can not be delegated Total-mind to others or usurped by others ".<sup>42</sup>

38. A further right not secondary is that of the child "to grow up in a family with a father and a mother able to create a suitable environment for its development and its affective maturity. By continuing to mature in the report, in comparison with what is scolinità but- and femininity of a father and a mother, and thus **preparing the emotional maturity.** "<sup>43</sup> **And it is within the *family* same as the child** can be educated to recognize the value and beauty of sexual difference, equality, reciprocity of biological, functional nal, psychological and social. "Faced with a culture that" trivializes "largely reduces human sexuality, [...], the educational service of parents must aim firmly at a sex that is truly and piena-personal mind: sexuality is indeed a enrichment of the whole person

- body, emotions and soul - and manifests its inmost meaning in leading the person to **the gift of self in love.** "<sup>44</sup> **These rights are of course accompanied them selves to all** other fundamental human rights, in particular to that of freedom of thought, conscience and religion. In these areas we can grow into successful experiences of cooperation between all those involved in education.

### *The school*

39. educational action of the family joins that of the school, the forty interacts on a subsidiary basis. Building on its evangelical foundation, "the Catholic school sets out **to *school for the person and people.***

"The person of each, is the focus of Christ's teaching: this is why the promotion of the human person is the goal of the Catholic school." That statement, highlighting the vital relationship with Christ,

<sup>42</sup> *Familiaris Consortio*, n. 36.

<sup>43</sup> PAPA FRANCESCO, *Address to the International Catholic Child Bureau Delegation (BICE)* April 11, 2014.

<sup>44</sup> *Familiaris Consortio*, n. 37.

Remember that in himself is the fullness of the truth about man. Thus, the Catholic school is committed to promoting the man in its entirety, it does, obedience to the solicitude of the Church, in the awareness that all human values find their fulfillment and five-of their unity in Christ. This awareness expresses the centrality of the person in the educational project of the Catholic school. " <sup>45</sup>

40. The Catholic school should be educating the community in which the person expresses itself and grows into a humanly relational dialogic process, interacting constructively, exercising tolerance, understanding different points of view, creating confidence in a of genuine harmony environment. It establishes, as well, the true " *educational community*, of the differences conviviality. The school-community meeting place, promotes participation, dialogue with the family before the community of belonging of the students who attend it, respecting the culture and putting themselves in deep listening that meets the needs and expectations of which is addressed. " <sup>46</sup> In this way girls and boys are accompanied by a community that "stimulates them to overcome individualism and to discover, in the light of faith, which are called to live responsibly a specific vocation in solidarity with other men." <sup>47</sup>

41. Christian educators who live their vocation in the Catholic school does not testify to the truth about the human person and to the service of his promotion. Indeed, "the integral formation of man as the aims of education includes the development of all the faculties of the pupil, his participation in the labor force, the formation of its ethical and social sense, his openness to the transcendent and his educational - religious cation. " <sup>48</sup> There *personal testimony*, combined with the professionalism, it contributes to the achievement of these objectives.

<sup>45</sup> C For ongregation "IS DUCATION C attolca, *The Catholic School on the Threshold of the Third Millennium*, December 28, 1997, n. 9.

<sup>46</sup> *Educate to intercultural dialogue in the Catholic school*, n. 58.

<sup>47</sup> C For ongregation "IS DUCATION C attolca, *The Catholic school*, March 19, 1977, n. 45.

<sup>48</sup> C For ongregation "IS DUCATION C attolca, *The witness of the lay Catholic faith in schools*, October 15, 1982, n.

42. L' *education affectivity* It needs a suitable language and general as measured.

First, it must take into account that children and young people have not yet reached full maturity and are about to discover life with interest. Therefore, it is necessary to help students develop "a critical sense ahead of a proposed invasion, before the pornographic spelling out of control and overload of stimuli that can maim sexuality."<sup>49</sup> Faced with a barrage of mixed messages and vague - whose purpose is an emotional disorientation and impairment of psychological and relational maturity - "We must help them recognize and seek positive influences, at the same time in which distance themselves from anything deforming their capacity to love. "<sup>50</sup>

### *The society*

43. In the educational process can not be missing an overview of sul- today's society. There *transformation of interpersonal relations* and social, "he often waved the" flag of freedom ", but actually brought devastating spiritual station and materials in countless human beings, especially the most vulnerable. It is increasingly evident that the decline of the culture of marriage is associated with an increase in poverty and a host of many other social problems affecting disproportionately women, children and the elderly. And they are always suffer the most in this crisis. "<sup>51</sup>

44. For these reasons, the family can not be left alone in front of the educational challenge. For its part, the Church continues to provide support to families and young people in the community open and welcoming. The school and the local co-equipped, in particular, have to play a great mission, even if they do not replace parents, but are complementary to them

<sup>49</sup> *Amoris laetitia*, n. 281.

<sup>50</sup> *Idem*.

<sup>51</sup> PAPA FRANCESCO, *Address to the International Colloquium on the complementarity between men and women, organized by the Congregation for the Doctrine of the Faith*, n. 2.

45. As is widely recognized, this educational agreement is in crisis. It is urgent to promote an alliance substantial and unbureaucratic, harmonizing, in the shared project of "a positive and prudent sexual education"<sup>53</sup> the primary responsibility of parents with the task of teachers. We must create the conditions for a constructive meeting between the various actors in order to establish an atmosphere of transparency, interagency and keeping constantly informed on the activities to facilitate the involvement and avoid unnecessary tension that might arise due to misunderstanding for lack of clarity, information and expertise.

46. In the horizon of this alliance, the educational action must be formed to in- *principle of subsidiarity*. "Every other participant in the educational process can only operate on behalf of the parents, with their consent and, to some extent, even on their job."<sup>54</sup> Proceeding with family, school and society can articulate educational pathways all'affectivity and sexuality designed to meet the other's body and respect the times of their sexual and affective maturity, taking into account the physiological and psychological specificity, as well as the phases of *alliance between family, school and society*. neurocognitive growth and maturation of girls and boys in order to accompagnarli in their growth in a healthy and responsible.

### ***Training the trainers***

47. Actual implementation of the teaching program are called with great responsibility all trainers. Their mature personality, their preparation and their balance strongly influence their pupils.<sup>55</sup>

<sup>52</sup> Cf. *Amoris laetitia*, n. 84.

<sup>53</sup> *Gravissimum educationis*, n. 1.

<sup>54</sup> G O H N P 2010 II Letter to Families *Gratissimam healthy*, n. 16; cf. P ontificIo

C For the ouncil F amily, *Human Sexuality: Truth and Meaning. Guidelines for Education within the family*, December 8, 1995, n. 23.

<sup>55</sup> Cf. *Educational Guidance in Human Love*, n. 79.

Therefore, it is important to consider in their training, as well as professional aspects but also the cultural and spiritual. THE' *education of the person*, especially in childhood, it requires special care and constant updating. It is not just a simple repetition of disciplinary matters. From the educators we know that attend "to accompany the students to the high and challenging goals, demonstrate high expectations for them, engage and connect students with each other and with the world."<sup>56</sup>

48. The responsibility of leaders, faculty and staff whose school is to ensure a consistent quality service with Christian principles that constitute the identity of the educational project, as well as to interpret the contemporary challenges through a witness made Quotidian understanding, objectivity and prudence.<sup>57</sup> Indeed, it is commonly agreed that "modern man listens more willingly to witnesses than to teachers, and if he listens to teachers, it is because they are witnesses."<sup>58</sup> THE' *authority of the educator* It is configured, therefore, as the confluence concrete "of a general training, based on a positive and constructive conception of life and on the constant effort to achieve it. Such education goes beyond even the necessary training and invests the most intimate aspects of personality, including the spiritual and religious."<sup>59</sup>

49. The training of trainers - inspired by Christianity - has as its objective the person of the individual teacher and the construction of and support for a *educating communities* through fruitful exchange educational, emotional and personal. In this way it generates an active relationship between educators where the integral personal growth enriches either professional, experiencing teaching as a humanization service.

<sup>56</sup> Cf. Congregation for Catholic Education, *Educating today and tomorrow. A passion that is renewed*, Vatican City 2014, Chap. II, n. 7.

<sup>57</sup> Cf. Congregation for Catholic Education, *Educating Together in Catholic Schools. Shared mission of consecrated persons and lay faithful*, September 8, 2007, nn. 34-37.

<sup>58</sup> Pope Francis, apostolic Exhortation *Evangelii nuntiandi*, December 8, 1975, n. 41.

<sup>59</sup> *Educational Guidance in Human Love*, n. 80.

Therefore, it is necessary that Catholic teachers receive adequate preparation on the content of the different aspects of the issue of *gender* and they are informed about the laws in force and the proposals under discussion in the pro pri countries with the help of qualified people in a balanced manner and in terms of dialogue. The universities and research centers are called to offer their own contribution in order to ensure a proper formation and updated throughout the life span.

50. In reference to the specific task of education for love una- not - 'in view of advances in psychology, pedagogy and didactics " <sup>60</sup> - for trainers is required "a *psycho-pea- preparation*

fits and serious, which enables them to seize particular situations which require a special care. " <sup>61</sup> Consequently, "we need a clear VI- sion of the situation, because the method adopted not only gradually conditions the success of this delicate education, but also the cooperation between the various parties responsible." <sup>62</sup>

51. Today many legislation recognizes the autonomy and freedom of inse- nying. In this context, schools have the opportunity to collaborate with Catholic institutions of higher education in the deepening of the different aspects of sex education in order also to achieve subsi- of, pedagogical and teaching manuals guides set to the "Christian vision of man." <sup>63</sup> In this regard, educationalists and teachers as well as teaching the literature of childhood and adolescence experts can contribu- ire to offer innovative and creative means of underpinning the integral education of the person from early childhood in the face of partial visions and distorted. In the light of a renewed educational agreement, cooperation between all those responsible - at the local, national and international - you can not just run out in the sharing of ideas and fruitful exchange of good practice, but is offered as an important means of lifelong learning of the educators themselves.

<sup>60</sup> *Gravissimum educationis*, n. 1.

<sup>61</sup> *Educational Guidance in Human Love*, n. 81.

<sup>62</sup> *Ibid.* n. 83.

<sup>63</sup> *Ibid.* n. 22.

## CONCLUSION

52. In conclusion, *path of dialogue* - who listens, thinks and proposes - *ap-* seems to be the most effective path to a positive transformation of the concerns and misunderstandings into a resource for the development of a more open environment and human relationships. On the contrary, the approach IDE-ologizzato the delicate issues of this kind, while declaring respect for diversity, is likely to consider the same differences in a static way, leaving them isolated from each other and waterproof.

53. The Christian educational opportunity enriches the dialogue in "from the purpose they encourage the creation of man through the development of his whole being, incarnate spirit, and of the gifts of nature and grace which is enriched by God."<sup>64</sup> This requires a sincere and friendly *approaching each other* to be understood as a natural antidote to "scrap culture" and isolation. It promotes, in this way, "the original dignity of every man and woman, irrepressible, unavailable to any power or ideology."<sup>65</sup>

54. Beyond any ideological reductionism or relativism approval, the educators and Catholic educators - in correspondence to the identity receipt *vita evangelical inspiration* - are called to *positively transform current challenges into opportunities*, along the paths of listening, of reason and Christian proposal, as well as witnessing the *manner of its presence consistency between words and life*.<sup>66</sup> The trainers have the fascinating educational mission to "teach a course on diver-

<sup>64</sup> *Educational Guidance in Human Love*, n. 21.

<sup>65</sup> PAPA FRANCESCO, *Address to Delegation of the Institute "Dignitatis Humanae"* December 7

2013.

<sup>66</sup> Cf. *Educate to intercultural dialogue in the Catholic school*, conclusion.

If expressions of love, mutual care, the tenderness respectful, on the way rich communication. All this, in fact, prepares for a generous gift of self intact and which will be expressed, after a published co commitment, the offer of the bodies. Sexual union in marriage will appear as a sign of an all-encompassing commitment, enriched by the previous path. "<sup>67</sup>

55. Do not contradict this culture of dialogue also the legitimate aspirations of Catholic schools to maintain their vision of sexualized human ity as a function of household freedom to base the education of their children on a ' *integral anthropology*, able to harmonize all the dimensions that make up the physical, psychic and spiritual. A democratic state can not in fact reduce the educational proposal to a single thought, especially in such a delicate matter that touches the fundamental view of human nature and the natural right of the parents of a free choice of education, according to the dignity of the human person. Each school must, therefore, adopt organizational instrument minds and educational programs that make real and concrete that right of parents. Thus, the Christian educational project evolves as a solid answer to the anthropology of fragmentation and the provisional.

56. The Catholic educational centers offering training programs and sexual AF fettiva must take into account the different ages of the students, as well as giving help with **full respect for each person. This can be achieved through a *Accompanying path*** discreet and reserved, with which it also meets those who come to live a complex and painful situation. Schools must, therefore, act as a fiducia, open and serene especially in those cases that require time and discernment. It is important to create the conditions for a patient listening and understanding, far from unjust discrimination.

57. Well aware of the concern for education and the daily effort expended by people engaged in school and variegated

<sup>67</sup> *Amoris laetitia*, n. 283.

pedagogical contexts of formal and informal, the Congregation for Catholic Education encourages us to continue the mission of the younger generation, especially those who suffer from poverty in its various expressions of love and needs of educators and educandi-

us, so that "young people are not only loved, but also know that they are loved" (St. John Bosco). This dicastery expressed above all gratitude and - in the words of Pope Francis - encourages "the signers in- Christians, whether Catholic schools operate in both state schools, [...] to stimulate the students' openness to others as face, as a person, as a brother and sister to know and respect, with its history, its strengths and weaknesses, wealth and limitations. The challenge is to co-operate to form open and boys interested in the world around them, able to care and tenderness. " <sup>68</sup>

Vatican City, February 2, 2019, Feast of the Presentation of the Lord.

**Giuseppe Card. Versaldi**

*Prefect*

**Archbishop. Angelo Vincenzo ZANI**

*Secretary*

<sup>68</sup> PAPA FRANCESCO, *Address to the Italian Association of Catholic Teachers*, January 5, 2018.