NO SEX EDUCATION IN SCHOOLS

“My child, I know much of this discourse distresses your heart, but you can imagine well—and I know you do, My child Veronica—the sorrow My Mother feels now that sex education has entered upon the school system. We say unto you, and I say to you, as your God. My children: Mothers and fathers of the world, you will not give over your children to be taught by demons! Satan has many loosed upon earth now. They enter into the bodies of any man, woman or child who has fallen out of grace; and they enter into the bodies of those who teach your children error.

“It is the place and the will of the Eternal Father that the home shall be the safeguard for the children’s souls—the mother, the father. But what can We expect, My children, when even the state of marriage, the sacrament of Marriage, is being destroyed slowly? We know all that is going upon earth—living together without unions under God. No, My children, that shall also be destroyed in time; if not by sickness and death of the body, it will also be by sickness and death of the soul!

“My children, it was never deemed by Heaven, nor the Eternal Father—as written in the good Book of life and love, your Bible, that man shall not cohort with man; man shall not cohabit with man, and man shall not seek diversion from his home by setting out to seduce another.

“My child, and My children, are there many strong homes left in the United States, Canada, and many homes of the world? No, My children, the standards have been lowered. And when the standards are lowered, satan takes over.”

Jesus, June 6, 1987

WHAT DO YOU DO?

“Now I speak to the parents. Parents of all children, are you earnestly making an effort to protect your children from a world that has been given over to satan? What do you do when the teachers in your schools teach your children sexual conduct, taking from your young children the purity of heart and the innocence of the youth? What do you do? Just let them take over? Parents, you say it will not affect your child? Look what is happening to the children of the world, young of age, three years old and upward, even younger than three.

“I cannot upon these holy grounds use the words given in print for all of these abominations being committed to the young child. But, My children, I tell you: it is happening. To those who do have good heart and a right mind, they feel as though the world has gone—shall I use the word, My child, "crazy"? Yes, I will use the word ‘crazy.’ My child, insanity. My Mother has always told you that sin is insanity.”

Jesus, November 1, 1985

PRIVATE DISCOURSE BETWEEN CHILDREN AND PARENTS

“The mind and the eyes are the mirror of the soul. Therefore, you will cast your eyes upon goodness and holiness and purity. You will not watch the infernal machine—your television. You will not read books of sex education, books that do not belong in your schools! They are a private discourse between children and parents.

“The Eternal Father finds abominations and sins, soul—sins and matter of sins of the flesh, being committed because of the false teachers who now have set themselves in the House of God.”

St. Theresa, October 2, 1975
Christian Education of Youth

58. In fact it must never be forgotten that the subject of Christian education is man who is whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be; man, therefore, not only the spiritual but also the temporal child of God, though redeemed from his original estate, but redeemed by Christ and restored to the supernatural condition of adopted son of God, though without the preternatural privileges of bodily immortality or perfect control of appetite. There remain therefore, in human nature the effects of original sin, the chief of which are weakness of will and disorderly inclinations.

59. "For this is a kind of fire of the heart of a child and the rod of correction shall drive it away" (Proverbs 22:15). Disorderly inclinations then must be corrected, good tendencies encouraged and regulated from tender childhood, and above all the mind must be enlightened and the will strengthened by supernatural truth and by the means of grace, without which it is impossible to control evil impulses, impossible to attain to the full and complete perfection of education intended by the Church, which Christ has endowed so richly with divine doctrine and with the Sacraments, the efficacious means of grace.

60. Hence every form of pedagogical naturalism which in any way excludes or weakens supernatural Christian formation in the teaching of youth, is false. Every method of education founded, wholly or in part, on the denial or forgetfulness of original sin and of grace, and relying on the sole powers of human nature, is unsound. Such, generally speaking, are those modern systems bearing various names which appeal to a pretended self-government and unrestrained freedom on the part of the child, and which diminish or even suppress the teacher’s authority and action, attributing to the child an exclusive primacy of initiative, and an activity independent of any higher law, natural or divine, in the work of his education.

61. If any of these terms are used, less properly, to denote the necessity of a gradually more active cooperation on the part of the pupil in his own education; if the intention is to banish from education despotism and violence, which, by the way, unjust punishment is not, this would be correct, but in no wise new. It would mean only what has been taught and reduced to practice by the Church in traditional Christian education, in imitation of the method employed by God Himself towards His creatures, of whom He demands active cooperation according to the nature of each; for His Wisdom “reacheth from end to end mightily and ordereth all things sweetly” (Wisdom 8:1).

62. But it is clear from the obvious meaning of the words and from experience, that what is intended by not a few, is the withdrawal of education from every sort of dependence on the divine law. So today we see, strange sight indeed, educators and philosophers who spend their lives in searching for a universal moral code of education, as if there existed no decalogue, no gospel law, no law even of nature stamped by God on the heart of man, promulgated by right reason, and codified in positive revelation by God Himself in the ten commandments. These innovators are wont to refer contemptuously to Christian education as “heteronomous,” “passive, obsolete,” because founded upon the authority of God and His holy law.

63. Such men are miserably deluded in their claim to emancipate, as they say, the child, while in reality they are making him the slave of his own blind pride and of his disorderly affections, which, as a logical consequence of this false system, come to be justified as legitimate demands of a so-called autonomous nature.

64. But what is worse is the claim of base, irreverent, and dangerous, to submit to research, experiment and conclusions of a purely natural and profane order, those matters of education which belong to the supernatural order; as for example questions of priestly or religious vocation, and in general the secret workings of grace which indeed elevate the natural ones, but are even superior to them, and may nowise be subjected to physical laws, for “the Spirit breatheth where He will (John 3:8).”

65. Another very grave danger is that naturalism which nowadays invades the field of education in that most delicate matter of pupil natural formation. Far too common is the practice of those who with dangerous assurance and under an ugly term propagate a so-called sex-education, falsely imagining they can forestall youths against the dangers of sexuality by means purely natural, such as a foolhardy initiation and precautionary instruction for all indiscriminately, even in public; and, worse, still, by exposing them at an early age to the occasions, in order to accustom them, so it is argued, and as it were to harden them against such dangers.

66. Such persons grievously err in refusing to recognize the inborn weakness of human nature, and the law of which the Apostle speaks, fighting against the law of the mind (Romans 7:23); and also in ignoring the experience of facts, from which it is plain that particularly in young persons evil practices are the effect only of a lack of formation and ignorance of intellect as of weakness of a will exposed to dangerous occasions, and unsupported by the means of grace.

67. In this extremely delicate matter, if, all things considered, some private instruction is found necessary and opportune, from the time it is given, it is the commission of the church to teach and who have the grace of state, every precaution must be taken. Such precautions are well known in traditional Christian education, and are adequately described by Antoniano cited above, when he says: Such is our misery and inclination to sin, that often in the very things considered to be remedies against sin, we find occasions for and inducements to sin itself. Hence it is of the highest importance that a good father, while doing in his matter so delicate, should be well on his guard and not descend to details, nor refer to the various ways in which this infamous hydra destroys with its poison so large a portion of the world; otherwise it may happen that instead of extinguishing this fire, he unwittingly stirs or kindles it in the simple and tender heart of the child. Speaking generally, during the period of childhood it suffices to employ those remedies which produce the double effect of opening the door to the virtue of purity and closing the door upon vice.

68. False also and harmful to Christian education is the so-called method of “coeducation.” This too, by many of its supporters, is founded upon naturalism and the denial of original sin; but by all, upon a deplorable confusion of ideas that withdraws education from every sort of dependence on the divine law. So today we see, strange sight indeed, educators and philosophers who spend their lives in searching for a universal moral code of education, as if there existed no decalogue, no gospel law, no law even of nature stamped by God on the heart of man, promulgated by right reason, and codified in positive revelation by God Himself in the ten commandments. These innovators are wont to refer contemptuously to Christian education as “heteronomous,” “passive, obsolete,” because founded upon the authority of God and His holy law.

69. Recalling the terrible words of the Divine Master: “Woe to the world because of scandals!” (Matthew 18:7) We most earnestly appeal to your solicitude for the immense harm of youth.

70. In order to obtain perfect results in education, it is necessary to remove the pernicious errors, which, to the immense harm of youth.

71. The first natural and necessary condition which surrounds the child during the period of his childhood, corresponds exactly to the Church, and to the Church family, and this precisely because so ordained by the Church, it is received in a well-ordered and constant good example set, and promulgated by Pope Pius XI.