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clarity the society ahead of him. "He saw a "new" man, an "old" faith. Death by Choice, had Guardini possessed even greater vision, would have been cited, I am sure, as proof of his thesis, namely, that Modern World had ceased to exist, a new person was being born, and longer was the distinctive character of the quickly shaping Post-Modern world.

REFERENCES

2. Ibid. p. 119.
3. Ibid. pp. 119-120.
5. Ibid. p. 121.
6. Ibid.
7. This statement is based on the judgment of R.B. Zachary, "Life with Spina Bifida," British Medical Journal, 2(1977), pp. 1460-62. Infants born in such condition would not be selected for surgery or the myelomeningocele "because it could have no bearing at all on whether they were born or died."
10. Ibid. p. 411.
11. von Balthasar, op. cit., p. 239.

The Church and Human Sexuality

Wanda Połtawska, M.D.

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Sex education as such does not exist, in fact. It is a conventional term, because the subject cannot be isolated from education of the entire person who in his very substance is sexual, is a man or a woman and education of man is a complex process. Its result depends on many factors; and this process, in fact, lasts for the whole life of man. In the light of the current discussion rooted in the proposal of introducing sex education into school programmes, one might conclude that the sex education issue is a very new idea, thus indicating that the previous education of man missed, or shunned, problems related to the sexual life of man. As a matter of fact, sexual problems were always considered in the total context of education, though more implicitly, and more modestly presented than is now the fashion.

Isolation of Sex is Degrading

Nowadays, some try to isolate the sexual problems of man and set them up as a subject independent from the whole of education, which I consider to be impossible as well as destructive. Although man is a complex being, yet he is a complex unity, and sex in isolation does not exist; while sexual man and his fate does. Education of man depends on the culture of the society in which a human person lives, and on the accepted anthropology, for there is always some purpose or other to education; man is always educated for sanctity. Nowadays, it is a question not only of a school program in sex education, but primarily it is a question of the whole notion of man; and as a matter of fact, an ideological struggle is taking place in this field. The

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sex education programs that ensue are symptomatic of a certain view of man, the view according to which one is permitted to manipulate and treat other human persons as things, that is, below their objective value. Isolation of sex from the bulk of man's fate and from moral norms in fact a degradation of humanity. And therefore, people believe in God cannot remain indifferent to the ideological fight waged in this field by Christianity which contributed unique values to the world's culture. These values include the whole substance of man, thus including also human sexuality. Catholic ethics do not reject what is sexual; just the opposite. They integrate and give human sexuality the proper, that is, the personal, dimension. The personal dimension of human sexuality is a spiritualization of the human body — man is not a body; rather man in possession of a body. It is true that up to now school programs were indifferent to the human sexuality issue, since the sciences themselves provide a useful range of information. However, the sciences provide only some information, and education should go far beyond the mere acquisition of information.

**Church defends true values**

Sexuality is fully human and relates to the highest values such as life itself, human love, etc., and obviously the Church is never indifferent to these values. By the Church I mean the hierarchy with the Holy Father at the top as well as the community of those believing in God and being conscious of their responsibility arising from this. The Church makes statements on the human sexuality issue. Particularly in recent years, the Holy See has issued several documents related to this. The Church also defends all the values which are threatened. Our century is not an age of cultural progress in human education, but in a way, more a time of anti-culture, given the extent of savagery and violence. The rights of the human person are violated in many ways, particularly in the field of sexuality. A struggle takes place, a struggle for the holiest values, and we cannot afford to give in. We have to achieve such an education — sex education in particular — such that man in his activity never destroys himself.

While using the term ‘man’, I wish to express what the Greeks call ‘anthropos’, the Germans, ‘Mensch’, the Poles, ‘czlowiek’. I know that often this concept is rendered by ‘person’. But from the philosophical point of view there is a certain difference between the Greek ‘anthropos’ and ‘hypostasis’, between the German ‘mensch’ and ‘person’. On the one hand, these languages have a clear differentiation between ‘man’ and ‘woman’, the Greek ‘aner’ and ‘gyne’, the German ‘mann’ and ‘weib’, the Polish ‘meszczyzna’ and ‘kobiet’. Hence, there is no difficulty in these languages. When it is necessary to express a truth extending to the whole human species, we speak of ‘anthropos’, ‘mensch’, ‘czlowiek’. In English, this is difficult. So I am going to use ‘man’ when speaking generally of mankind, a man or a woman when treating of the different sexes. No slight on women is intended.

**I. DANGERS OF SEX EDUCATION PROGRAMS IN SCHOOL**

**The Danger of Confusion of Ideas — Loss of Authority**

Although all these matters imply transmitting information, and it is clear that parents, often not sufficiently prepared, do not feel able to pass it on — it is necessary to be very cautious and prudent with any school program.

It is evident that the school must teach, but since sex education is truly education only when no information is abstracted from the ethical context, there exists a danger that information thus abstracted may bring more harm than good.

The information in this field depends also on ideology. There is a real danger that children baptized and belonging to the Catholic Church might receive in school teaching that is not compatible with the doctrine of the Church; they would therefore become not only uneducated, but demoralized. Contradictory tenets give rise to doubts as to the information itself, also the Catholic principles, if not the authority of teachers and parents themselves.

**A negative influence on the child’s psyche**

When such delicate themes are treated collectively, without taking into consideration the different milieux, preparation, degree of development of the children, it may prove that such an impersonal demonstration of the technique of sexual activity is a shock for the child’s psyche. It is well known that children develop differently and it is not true that all children of the same age have, or are ready for, the same amount of information.

**The danger of spoiling ‘A thing of beauty’**

Of course, if one demonstrates sexual behaviour in a technical way and, what is more, in a vulgar way — as so many textbooks do; if one likens human sexuality to animal sexuality, then human sexuality is shown in a way that is incompatible with the whole dimension of human destiny and the role of human sexuality. The result is vulgarization, a stripping of the depth of its meaning from a certain sacred mystery.

Sexual matters easily become then an object of ambiguous jokes, and the whole way of speaking of such matters is far from respectful.

**Danger of misinformation**

Teaching in a popular way, simplifying matters without penetrating into their deeper meaning, sometimes causes unintentional falsification; what is worse, it is often the expression of an unintentional distortion tending to change the outlook of pupils and to smuggle in permissive ethics. This happens in the most important and responsible fields; purity, love, parenthood, responsibility for life, etc. For instance, when one speaks in an official handbook of ways of preventing pregnancy, and proposes contraceptive methods, without mentioning marriage, it is evident that the pupil will become convinced that he is permitted to act sexually outside...
of marriage, on condition that conceiving a child will be excluded. In this way the contraceptive mentality is propagated; it treats the child as a harmful factor which has to be avoided at all costs. Even when abortion is not mentioned, one arrives at the conclusion that the child is an unwanted intruder.

The greatest falsification of moral laws and denial of values is caused by information about legalizing abortion.

Quoting only statistics of how many countries accept this practice legally, doing so without any comment from an ethical point of view does not lead to the conclusion that what is legal is right. In this way the human conscience becomes depraved.

Danger of immediate demoralization

Mass information about the manner of sexual intercourse is also about the way of provoking orgasm by different perverse methods. Again, without any mention of ethics or any prohibition, may easily encourage or induce these practices, the more so since these lessons are also often televised.

Whatever the original intention, such an approach to sexual matters deprives this type of sex education of all value, and instead of educating the young, it demoralizes them. It is therefore not surprising if Christians protest and demand a different program for their children. And not just to the point, not only a different program, but a totally different approach to the whole problem.

It would seem that the best way out of this dilemma would be to teach these matters during Religious Instruction, while transmitting the doctrine of the Church. The basis of this teaching should be the relevant documents released recently by the Church, such as Humanae Vitae, Persona Humana, Gaudium et Spes, Familiaris Consortio, and The Charter of the Rights of the Family.

Lay people are right in demanding from the Church a pastoral program in this special field. It surely is the first task of every pastor, as Paul VI stressed.

II. THE CHURCH AND SEX EDUCATION

Christianity and Human Sexuality

The Catholic Church, which for ages has led humanity towards development and progress, is now accused of obscurantism. The reason is its opposition to trends which experiment in and manipulate the sphere of human sexuality. The Church is accused of incomprehension. The norms of Catholic ethics are said to endanger the development of the human personality. What is more, the Church is accused of rejecting sexual problems, of severely depreciating everything that is sexual. Where is the truth here?

The truth is that the whole of Revelation, the whole doctrine which the Church transmits, reveals, among other things, the immense perspective of human existence; and human existence implies sexuality. For a person is determined by his or her sexuality. “Don’t you know that your body is a temple of the Holy Spirit within you which you have from God? You are not your own. You were bought with a price. So glorify God in your body” (I Cor. 6:19-20). What more could be said about the human body?

All of the doctrine of the Church since Christ, through the documents of the Holy See, is faithful to the great truth revealed by the Book of Genesis. It gives a clear answer to the question of who man is in his sexuality: “God made them, man and woman, in His image and likeness.”

In a certain sense, the teaching of the Church is sex education, for it leads man, with his sexual body, to sanctity, to God. The whole sexual reality of man finds expression in the doctrine of the Church. This begins already in the biblical scene in paradise, when man and woman lived in harmony and happiness while they were naked. Their nakedness became a source of shame only because of the sin of disobedience. It is not nakedness which is sinful and evil — the nakedness of the human body reveals the person.

Man is born naked and is always uncovered before God. The beauty of the human body is the gift of God. The body in itself is innocent; only human deeds may be sinful, not the constitution of the human body.

Precisely the analysis of human sexuality demonstrates the beauty of God’s thought and plan with regard to man. It also shows how tragically man ruins this beauty with his deeds.

The Church, through its teaching, embraces all human matters, showing the way for all human activity. God Himself reveals the right direction for humanity by means of the Decalogue.

The norms of Catholic ethics, which rule and correct man’s attitudes and behaviour, accept the constitution of man as God’s creature.

Church and Love

The Church is accused of forgetting the ‘rights of love’ and of giving priority to parenthood as the aim of sexual activity. But at the same time one forgets that there exist no more beautiful texts on human love than the Canticle of Canticles.

It is not therefore true that the Church in her teaching has avoided these themes; she has always embraced them and continues to do so.

Paul VI in Humanae Vitae reminds us that the Church did not invent the norms of human behaviour, but faithfully transmits them according to the Maker’s eternal plan. She transmits them faithfully and without change — and it is precisely this which causes opposition. Modern man wishes to change moral norms, sometimes even justifying his actions by appealing to God’s command: “Have dominion over all the earth” (Gen. 1:26).

Man cannot create by himself, but tries to transform the world and feels that this is his vocation. With the universally propagated intervention into human fertility, every manipulation of the process of fecundation is being allegedly justified by precisely this divine command: “Have dominion over all the earth”. Man, who received from God the right to rule the world,
tries also to subordinate man.

But there are two levels of human activity: the world of things and the world of persons. In the world of things man, endowed by God with reason, may discover the laws that rule nature and direct them. He may improve this world. But 'improving' man is possible only in one world of persons. In the world of persons man, endowed by God, may discover the laws that rule nature and direct them. He may make himself holier; and this is only possible with the help of grace.

This task of 'being perfect' embraces the whole life of man which is only a way to eternity. John Paul II once said: "Remember that human life on earth is only a way and nothing else. . . ." This task of "improving man" is therefore the aim of human life and embraces the whole man and therefore also his sexuality. The fact of having sex and a personal vocation does not change the universal vocation to holiness.

The bodily, sexual existence of man is essentially nothing else but an irreversible progress towards inevitable death, and with it towards eternity, whether man is conscious of it or not, whether he accepts it or not. Every human life is a way leading to God. To understand the meaning of one's own destiny and aim of life is at the same time to understand one's vocation, which is always related to one's gender since man is a sexual being.

Man's sexuality and vocation

Since man is a sexual being, his vocation bears the impression of his sex and only within its orbit may he realize his vocation and thus fulfill himself. A vocation which has as its impress of its gender in a special way is the vocation to one of two great sacraments: the priesthood and marriage. Both these sacraments demand a total self-giving, a total commitment and a liberation from human egoism.

The priestly vocation demands total commitment, a full sacrifice; it is actualized in a bodily way, and demands from a man supreme domination over his body and its mechanisms.

The vocation to marriage is fulfilled also in a bodily way, through an activity to which God Himself invites man by allowing him to cooperate in divine creativity. Both these vocations embrace human sexuality and demand man's domination over himself.

Since the original harmony and balance has been lost, together with 'original innocence', this self-domination must be worked upon. It is not given to man ready-made, it is presented as a task to be accomplished. In this task, which often proves difficult, God Himself comes to man's aid by giving him a special ability to realize his vocation, a special grace - the sacramental grace.

Whatever his vocation, each man and woman is created by God in His image and possesses the potential ability of dominating his body, although there always exists a certain tension as a result of the lost balance. "For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would" (Gal. 5:17).

The church is an educator in the sexual field through its teaching which reminds everyone of the Sixth Commandment. This commandment is binding for everyone and does not exceed human possibilities. Christ even gives us "methodical directions", teaching us how to handle our own body, with which we often have to struggle: "But now I tell you: anyone who looks at a woman and wants to possess her is guilty of committing adultery with her in his heart. So if your right eye causes you to sin, take it out and throw it away! It is much better for you to lose a part of your body than to have your whole body thrown into hell. If your right hand causes you to sin, cut it off and throw it away!" (Mt. 5:28, 29). While accepting the body is itself, St. Paul clearly defines what purity is, and with what it is necessary to struggle. The human body becomes obedient to its owner if it is educated. Subordinating the body to the spirit - the spiritualization of the body - is true sexual education.

Human sexuality and Holiness

The Church clearly defines what is good in sexual activity and what is not; she shows the divine dimension of humanity, the way to holiness. However, from observing human life, it often seems that the whole sphere of human sexuality is stigmatized by sin, that sexual activity and sexual reactivity lead man to sin. It would seem that the fact of being sexual is an obstacle for man's potential holiness and makes cooperation with God impossible. The casuistical approach may lead to the conclusion that sex is an obstacle to reaching God. This happens because in this field man departs from God's plan, rejects it, and introduces his own plan, burdened by human frailty. And thus sexual activity, born in the divine thought, may become a source of sin, degradation, wrongdoing and even crime. It is precisely in this sphere that man's deeds are such today that we may rightly call them 'inhuman', below the dignity of the human person. Such a degradation is the result of a lack of proper sexual education and formation.

Proper sexual education is correct only when all the sexual activity of the person is subordinated to his progress towards holiness. Human sexuality, thus realized according to God's plan of love, becomes for the subject - the human person - a source of happiness and holiness. The analysis of human sexuality and directing it towards fertility should awaken human admiration, admiration for God's work. This domain reveals in a special way God's thoughtfulness towards man and his body, which should worship God with its very existence.

The sexual act of the married couple can and should be a hymn of the thanksgiving to God the Creator. Then, this love is total; that is to say, it is a very special form of personal friendship, in which husband and wife generously share everything, without undue reservation or selfish calculations. Whoever truly loves his marriage partner loves not only for what he receives, but for the partner's self, rejoicing that he can enrich his partner with the gift of himself.
Information and formation

Quite independently from the existence or non-existence of the programs of education, a human being, endowed with reason and the ability to perceive and think, acquires wisdom thanks to his own experience and history. Sexual experiences, which essentially concern the deepest structures, enter into his consciousness and subconsciousness in a way that is indelible. And that is why it is singularly important to defer from experiences which would cause wrong attitudes and convictions. Man must acquire wisdom and understand the meaning of sexual differences in a more and more deeply. But this wisdom must be in harmony with faith and proper reason to be able to discover the whole truth.

The sexuality of man must serve his holiness and his love for the true and the good. The proper information must reveal this dimension to the pupil.

In the sphere of sexual activity, whose object and subject are the human person, there are no morally indifferent acts. Either man receives in this action God’s plan, while complying with the whole divine reality, which gives rise to happiness and is holy, or in this action man acts as an object, as a thing, which degrades him — and then the deed is morally evil.

The proper information must take into consideration the integrated vision of the human person, who possesses a body permeated by the spirit. We could also say that the human being is an incarnate soul, and with its soul and body is the image of God.

Some proposals of proper information

Information should be given in such a way that it does not interfere with the proper development of the human being directed toward holiness. It should be real and true, but at the same time given in a comprehensible way, corresponding to age and degree of development. It is of course evident that human attitudes depend not only on teaching, not only on verbal transmission of ethical norms, but to a high degree, on an observed and accepted model of behaviour. Observation of the attitudes of adults and of adult behaviour is for the child a source of information and at the same time a way to educate and to form attitudes.

The basic information concerning sexual matters, the fascinating question of the beginning of human life, may be transmitted to a very small child in the most natural way by observing family life. When the whole family awaits the coming of the next child with joy, when the father draws attention to the pregnancy of the mother, demanding from the children a special attitude of care towards mummy, who “is now carrying a growing baby”, when he shows that attitude himself, then the children accept the fact of a new baby without surprise, and also the special part the mother plays in its arrival. If children were born only to married couples, it would be evident to children that “one has to marry to have a child”. Sometimes the child comes to such a conclusion by himself, without any exterior information.

If the family stresses the special elements which accent and underline the role of the mother, for instance, when children on their birthdays prepare little gifts for her at the suggestion of the father, who tells them that when they were born it was the mother who suffered — this instills into the child respect for maternity and gratitude to the mother for giving him life.

If the whole family prays while awaiting the arrival of the child; when it thanks God for his birth, when it celebrates religiously the day of his Baptism, it is easy to transmit to the child the deepest truth of the divine origin of man, and also the fact that God transmits life through the child’s parents, which is why he is bound by the Fourth Commandment.

The first information about human sexual activity should be given in the context of these two great divine commandments, the First and the Fourth: I adore God who has created me and I thank my parents who cooperated with Him. In such a context the details of the anatomy of the woman are not important or necessary. However, since the false opinions widely propagated today assert that the child before birth is not yet a human being, it would be advisable to add the biological information in the form of a beautiful film about the prenatal development of the baby: it shows how wonderfully human life develops from one cell. The real photographs generally arouse the children’s enthusiasm.

If in a family where children of different sexes are born, the older brothers and sisters assist at the baby’s bath, they notice the differences of sex and accept them in a natural way, without surprise; they find their own similarity to mummy or daddy, and thus accept their own sex. If the parents love their children equally, while taking into consideration their psychological differences and demanding from them according to their possibilities, the acceptance of sexual differences is accomplished without traumatic experiences, and the children grow within a correct inter-personal relationship built on a strong foundation of brotherly and sisterly love.

While growing, the children comprehend more and more deeply their masculinity and femininity, not wishing to change their sexuality, and fully accepting their vocation.

The correct model of a father, responsible for the destiny of his family, causes admiration and high regard; the model of the mother, tenderly loving and caring for all the needs of the child, gives a sense of security. No programs of sexual education will provide what the strong arms of the father and the tender hands of the mother embracing the family transmit to the children. The child learns love at home, and only then is born that deepest reality — the correct interpersonal relationship of the communion of persons.

Information and non-transmissible matters

In the family’s dialogue of love, the parents should transmit the ethical norms of behaviour: it is their privilege, right and duty.

Sexuality characterizes man and woman not only on the physical level, but also on the psychological and spiritual levels, making its mark on each of their expressions. Such diversity, linked to the complementarity of the two sexes, allows thorough response to the design of God according to the
vocation to which each one is called.

"Sexual intercourse, ordained towards procreation, is the supreme expression on the physical level of the communion of love of the married. Divorced from this context of reciprocal gift—a reality which characterizes Christian life—it loses its significance, exposes the selfishness of the individual and is a moral disorder."

(Educational Guidance in Human Love, 5)

They educate the child through their example and they should give him information on human sexuality. It is clear, however, that when matters become difficult to transmit, all attempts to describe the sexual act fail to transmit its essential content: all descriptions, drawings, photographs become pornography, since they cannot render the great interior dimension of the act but show only one dimension, thereby degrading this sublime act.

Parents who try to give their children a good sexual education do not always know how to manage this difficulty, how to describe the event. However, nobody, while even observing the sexual act closely, will ever be able to learn what is really happening. It is the secret of the two participants, who are living their union before God Himself. It is a mystery, and that is precisely what the children must be told; these matters are so great that they are indescribable.

This is the sphere in which it is necessary to leave space for mystery, for the depth of silence, in which the young person guesses and awaits marvelus fulfillment. Young people in love look into each other's eyes and this look transmits depths known only to themselves. A boy who does not yet understand much knows well if he is loved; he recognizes love without any 'education', he experiences love. Man possesses a sensitive heart, an intuition which allows him to learn and feel what is indescribable.

Teaching children the true meaning of love

And so silence in sexual matters need not, after all, be such a great educational mistake, since it may give more real wisdom than irresponsible talking. If a child grows up in an atmosphere of love, he sees that love searches for expression by means of different bodily gestures. As the interpersonal relationship changes, passing through friendship and then love, so do the gestures change. The child understands very well such signs as the expression of feelings. From the gestures of amiable welcome to a stranger through the cordial gestures in the family, it understands the need of engaging the body in all expressions of love and of making the body obedient to love. A young man must learn the gestures of altruistic tenderness, not gestures of desire, since desire with its tendency to appropriate, is against love.

It becomes clear to the young that if all interpersonal relationships search for some sign of expression, the married love to which God calls people must find its expression in a special bodily sign. Scripture says simply: "They become one flesh" — and that is enough. It is not true that man is able to accomplish the sexual act only if he sees a diagram or even photographs in a pornographic magazine or a manual, showing the number of possible positions. It is not true that "technique" deepens the strength of the experience of the partners. True human love is a strength that embraces the whole man, and then the body, obedient to love, finds an expression comprehensible to the beloved. People in love conduct their own individual dialogue. "The profile of your love depends on you alone." (Card. Karol Wojtyla)

Although human love makes use of the body, it takes place in the soul. The body has no power to love. The popular formulae, 'bodily love', 'sexual love' in fact do not reflect any reality, since the body alone cannot love, it can only be an instrument of love. Educated, it can become an obedient instrument. The body can be taught purity or, to the contrary, impurity. True experience of love is not through the senses, it is above the senses. Man is convinced of love not by descriptions, not by words and gestures, but by the depth of mutual trust: "I know you love me, although you are not always able to express it; I know I love you, although I show it so awkwardly..." What is greatest, deepest, most holy and dearest to man must remain his secret. Uncovered, reduced to dimensions that are expressed, it loses its mysterious value.

Sexual education and fertility

While it is not possible to transmit by mere teaching the true significance of human sexual activity — and this sphere should remain to some degree the personal secret of the concerned — the field of human fertility demands both information and teaching. It is not however, teaching about the activity of the human person, but the action of his organism. Human fertility depends on the functioning of healthy genital organs, and these organs, like all others, function in harmony with the whole organism. Fertility is the proof of biological maturity and health. The functioning of the genital organs is controlled by the brain and especially by the pituitary gland (hypophysis). Information on fertility should be given to young people during their course of biology or physiology, with all respect for the human being and his body, and especially for those parts about which St. Paul writes:

"No, much rather, those that seem the more feeble members of the body are more necessary; and those that we think less honourable members of the body, we adorn with more abundant honour, and our uncomely parts receive a more abundant comeliness, whereas our comely parts have no need of it. But God has so tempered the body together in due portion as to give more abundant honour where it was lacking; that there may be no dishonour in the body, but that the members may have care for one another."

The correct information about the functioning of the organism allows the married couple to direct their fertility according to their conscience and...
responsibility. The Church stresses responsibility in this sphere, and in several documents speaks of it in detail. Married couples could and should be entirely familiar with the Church’s teaching in this realm.

Conclusions.
1. Sexual education, rightly understood, is a formative process which is the result of many different factors.
2. The most important seems to be maintaining a just proportion between information and formation. There exists a real flood of information. It should not be given without a proper moral formation if much of it need never be given at all.
3. The persons to whom the duty of sexual education belongs is not a special way are parents themselves. It is their inalienable right and duty.
4. The Church should help parents in their duties both by pastoral work and by providing approved programs for parents who feel the need of them, and most of all by administering sacraments and thus becoming a channel of grace necessary for sanctification.
5. Parents should be vigilant with regard to the mass media and their programs, and openly protest when they offend the religious feelings of the spectators or degrade their human dignity.
6. All education requires a parallel self-education. Cooperating with his educators, and with the help of grace, a young person can manage his sexual body perfectly. He will always find his model in Christ and His Mother; he will also find help with those who were able to attain holiness and have been canonized.

Infant Care Review Committees: Their Moral Responsibilities

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The moral duties of infant care review committees has become a widely discussed issue in the past few months among physicians, ethicists and legal scholars. It now appears as if these committees will come to have a great deal of responsibility over the care and treatment of handicapped newborns, and it is necessary to outline their moral duties in this role. Recently, very broad, formal, procedural guidelines for their proceedings have been suggested by other authors. In this paper, I wish to present a fuller account of what is morally required of these committees.

Ethics committees had their beginning in the decision rendered by the court in the Matter of Karen Quinlan. In this decision, the court urged health care professionals, physicians and families to consult with ethics committees in difficult cases so that there could be full, free and open discussion of treatment issues. This proposal was not generally heeded by medical professionals or parents, largely because most seemed to want to preserve the traditional prerogatives reserved to them. As a result, few institutions established ethics committees after the Quinlan decision. In the years that followed this decision, only Catholic hospitals established ethics committees in large numbers.

Infant care review committees received their major impetus from the infamous Bloomington Baby Doe case for, in response to the death of that baby, the Department of Health and Human Services issued regulations to prevent the denial of care and medical treatments to handicapped children for the sole reason that they were handicapped. These regulations were based on section 504 of the Rehabilitation Act of 1973 and these regulations implied that: