

**Mission Statement:**

The Sacred Heart is a Community committed to the education of its pupils in a Catholic Christian ethos, where each person is invited to serve God and others in faith, hope and love.

**Aims:**

To foster spiritual growth in Christian faith and values  
To value, appreciate and enjoy learning  
To work for excellence  
To further curiosity and creativity  
To aspire to high ideals  
To stimulate generous service of others

## **SEX AND RELATIONSHIPS EDUCATION POLICY**

### **VALUES STATEMENT**

Sex and Relationship education is lifelong learning about physical, moral and emotional development. It is about the understanding of the importance of marriage for family life, stable and loving relationships, respect, love and care. It is also about learning the importance of Christian values and individual conscience as well as the teaching of sex, sexuality and sexual health. We emphasise that our sexuality is a special gift of God; "Physical health is God's gift and man is its steward. The body is for God's work."(1.Cor 6 13)

### **AIMS**

We see sex education as an integral part of the whole personal, social and health development across the curriculum.

Within the school we would aim to

- 1 Encourage pupils to understand the importance of moral considerations and of exploring, considering and understanding moral dilemmas and developing critical thinking as part of <sup>1</sup>decision making
- 2 Develop in pupils the personal and social skills to;
  - (a) manage emotions and relationships confidently and sensitively
  - (b) develop self respect and empathy for others
  - (c) learn the importance of making choices with an absence of prejudice and appreciate the consequences of choices made
  - (d) manage conflict and recognise and avoid exploitation and abuse
- 2 Enable pupils to acquire knowledge and understanding of
  - (a) physical development at appropriate stages
  - (b) human sexuality, reproduction, sexual health, emotions and relationships.
  - (c) Contraception with emphasis on the teachings of the Church
  - (d) The reasons for delaying sexual activity and the benefits to be gained from such delay.

Sex and Relationship education will be delivered to all form groups, from PR to Year 11, by form tutors during PSHEE periods, through the RE curriculum, by visiting Health advisors and through the statutory requirements of the National Curriculum for Science.

Parents will be made aware of the Programme of study for Sex and Relationship Education at the time of entry to the school.

Should a sensitive issue regarding abuse of any kind arise, the usual child protection measures will apply [see child protection policy]. Teachers cannot offer or guarantee absolute confidentiality.

## SEX &amp; RELATIONSHIP EDUCATION AND THE CATHOLIC CHURCH

## Rationale

**STAFF GUIDANCE DOCUMENT ON THE CATHOLIC TEACHING ON ASPECTS OF SEX AND RELATIONSHIP EDUCATION**

This document has been developed to ensure the inclusion of all students with due regard to SEN, Gifted & Talented, gender, ethnicity, disability, looked after children, and those students who are on the register in relation to Child Protection issues. Our Schools value the worth of every individual and the contribution they make to the school community as a whole.

In a Catholic School it is the responsibility of all the staff to acquaint themselves with Catholic Teaching on moral issues. In the light of such issues becoming more prominent in many areas of the school curriculum, it was felt that staff would welcome the following guidelines on the Catholic teaching on some aspects of Personal Relationships.

The area of Personal Relationships is a delicate one for both pupil and teacher and staff should feel free to discuss and share approaches to classroom practice, this sharing of approaches will highlight the complex nature of Sex Education. The document 'Evaluating the Distinctive Nature of the Catholic School' supports this.

Proper regard should be given to the process of moral development of young people, so that they are not simply informed of the Church's teaching but also helped to develop an appreciation of the values embraced in that teaching.

This means taking account of the world in which our children and young people are growing up.

**Love one another as I have loved you.**

**John 13.34**

All the teaching of the Catholic Church on moral questions begins from the understanding that God made everyone. God loves everyone and it is God's will that everyone should 'love' and respect others. Love and selfishness are opposites. Inevitably, there will be repetition in particular parts of the teaching. Schools have a clear policy on Sex and Relationship Education. This document is a guideline on issues which might require clarification

**Sex Outside Marriage**

The Catholic Church teaches that sex is a gift from God to enable two people to express their exclusive love for each other and to help continue God's work of creation. Thus sexual intercourse should only take place within the firm commitment of marriage.

**Divorce**

Based on the Gospel teaching of Jesus 'What God has joined together let no man put asunder' the Church does not recognise the breaking of the contract of a valid marriage. The Church will however, examine a 'marriage' and if any of the ingredients of the marriage are missing –at the time of the marriage ceremony, the Church may declare that 'no marriage took place' and an annulment can be granted.

**Contraception**

Our relationships with other people are expressed by our words and actions. The most intimate of these actions, sexual intercourse, expresses the most intimate relationship, which is the love between husband and wife.

The act of sexual intercourse is also the action through which the human race is continued.

Therefore, any sexual acts where the creation of new life has been deliberately ruled out –including the use of artificial contraceptives –must be regarded as a wrong use of sex. The fullest statement on the subject is found in the Encyclical Letter 'Humane Vitae', issued by Pope Paul VI in 1968.

**Abortion**

The Church's teaching on abortion is quite clear. God created us all in his image and human life is sacred. The question of when this begins has been the cause of debate. The Church states that life begins at conception.

The strength of this arrangement lies in the fact that there is no other point in personal development of which we can say 'Human life has now come into being – before this point it did not exist'.

**N.B.**

This principle of the sacredness of human life from the moment of conception is one which the Church would apply to moral debates concerning embryology in general and genetic research in particular.

## **Masturbation**

The Church teaches that masturbation is wrong in that it can be seen as a form of self –indulgence. This is not what the act of sex is intended to be. God, the Creator, designed it as the special means by which man and a woman can give themselves to one another.

Masturbation encourages us to live in a fantasy world rather than to find fulfilment through working hard at a relationship in the real world. It can teach us to regard others as sex objects, rather than people in their own right.

## **Homosexuality**

We need, first to distinguish between homosexuality as a condition and homosexuality as a practice. The Catholic Church accepts that, generally speaking, homosexuality as a condition is not a matter of choice. However, while all human beings are called to love, the Church does not believe that sexual activity is necessary to the expression of this love; witness the value it attaches to celibacy and the vow of virginity. In fact, the church teaches that the full sexual expression of love is reserved for husband and wife in marriage and that this sexual expression of love must be open to the possibility of new life. Hence, the Catholic Church does not accept homosexuality in practice. It does not believe that sexual acts between persons of the same sex are morally right in principle. The Church bases this teaching on Biblical theology and on its Philosophy of Natural Law. However, the Church is aware of the special problems of homosexuals and would stress in this regard the love of Jesus for all. We are all created by God and the possibility of repentance and forgiveness for sexual sins is open to all.

## **HIV/Aids**

The approach of the Catholic Church towards AIDS can be viewed from the point of view of:-

1. The Victim

2. The underlying causes.

1 (i) Once a person suffers, from whatever cause, the victim is to be treated with the fullness of Christian love and care.

(ii) Great care must be taken to avoid the 'homosexual bashing' mentality.

2 (i) Clearly the Catholic Church supports the view that loyalty to one partner is the best defence against the spread of AIDS

(ii) Since the Catholic view is that the full sexual expression of human love is reserved for husband and wife within marriage, it cannot support any measures, which tacitly accept, even if they do not encourage, sexual activity outside marriage.... 'Nor can we accept

(iii) .Othat for the unmarried the choices lie between condoms and infection. There is a third course of action: refusal to engage in extra marital sexual activity' –

(Cardinal Hume)

## **Conscience**

The Church teaches that man must obey his conscience is his most direct connection with moral commandments. There is the serious obligation of informing ones conscience for only a properly instructed conscience can be a reliable guide and can claim ultimate freedom of decision. We must learn to make decisions on Christian wisdom and authority, but decisions which are our own and for which we are prepared to take responsibility in the sight of God

## Pupil's Relationships Policy

### Philosophy behind the policy

The Sacred Heart School acknowledges that it is quite normal for there to be friendships between pupils, however, the school does not believe that it is in the interest of boys or girls for such friendships to be overbearing. The guidelines below are in place to ensure that the behaviour of pupils vis a vis their relationships with one another are appropriate and discrete.

The underlying principle in respect of pupils' relationships with one another is one of trust. However these guidelines define the way in which pupils are expected to conduct themselves.

The Sacred Heart School holds fast to the core values of the Catholic Christian faith and emphasises the need to prepare pupils for stable relationships within that context. Sexual relationships are discussed in PSHEE lessons. The sanctity of marriage is discussed in Religious Studies lessons, assemblies and Masses.

### Relationships

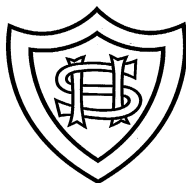
The school seeks to discourage friendships between older and younger pupils. Friendships between individuals having an age difference greater than two academic years would generally not be considered to be appropriate. However, senior pupils are encouraged to play an active role in the pastoral care of younger children in their House.

Public displays of affection are not acceptable during the school day, or while arriving at, or leaving, the premises. During breaks and lunchtimes, pupils may chat or sit together as part of a larger group, but are not permitted to find a quiet place to be alone. Pupils may not contact each other by texting or emailing when on school premises.

At all times pupils need to behave in a manner that will not cause embarrassment or offence to staff or other pupils. Behaviour which goes beyond that which is deemed to be acceptable will lead to sanctions being applied to those involved. The sanctions applied will take account of the age of the pupils involved and the degree to which the school rules on sexual intimacy have been broken.

Prepared by HK Jan 2011; to be reviewed Jan 2013

**Sacred Heart School  
Swaffham**



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***Pastoral Policies***

**Relationships Policy**

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