

Updated Transgenderism Policy – August 2023

Transgenderism: Catholic School Guidelines for Gender Identity

Rationale:

At the heart of a Catholic Education, a unique educational charism is the integral formation of the whole human person. The Church instructs us:

Since true education must strive for complete formation of the human person that looks to his or her final end as well as to the common good of societies, children and youth are to be nurtured in such a way that they are able to develop their physical, moral, and intellectual talents harmoniously, acquire a more perfect sense of responsibility and right use of freedom, and are formed to participate actively in social life.¹

Because a child's formation includes the integrity of body, spirit, and moral development, Catholic schools have a proper concern for each student's behavior and development in the complex area of human sexuality. The Catholic Church strongly holds that human bodies are gifts from God and temples of the Holy Spirit.² All men and women are called to a life of chastity appropriate to their vocation as single, married, or consecrated religious. The Church defines chastity as "the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being."³

Any student who participates in any level of Catholic Education is expected to strive to live a life of virtue guided by the teachings of the Catholic Church in accord with God's plan for us in all aspects of their lives as they prepare to receive the Sacraments. Our diocesan pastoral and policy practices are written in fidelity to the moral guidance and teachings of the Catholic Church in all areas that touch on human life and dignity. St. John Paul II Regional School establishes an environment of encouragement, mercy, healing, and love to accompany its members as we journey on the path toward holiness.

As such, the proper understanding of human sexuality requires personal integrity and full integration of body and soul as created male and female by God.

¹ Libreria Editrice Vaticana, *Code of Canon Law*, §795.

² Cor. 6:19

³ *Catechism of the Catholic Church*, §2337

According to the Church, "the chaste person maintains the integrity of the powers of life and love placed in him. This integrity ensures the unity of the person; it is opposed to any behavior that would impair it."⁴

1. Guidelines

Behaviors that are contradictory to Catholic morality and the expectations of St. John Paul II Regional School includes expressing a gender that is discordant with one's biological sex. Our school will interact with students, volunteers, staff, teachers, and administrators according to their biological sex as based upon physical differences at birth. A member of the school community who wishes to express a gender other than his or her biological sex is understood as operating outside of the "reality deeply inscribed within."⁵ Assisting the person in his or her disconnect with this reality, however sincerely experienced, by agreeing to participate in any efforts to change natural gender expression is contrary to the pursuit of truth. Authentic love, a gift of the self for the good of the other, requires that we compassionately dwell in the truth and assist those we love to do the same.

Our school recognizes that occasionally there may be instances where young people experience dissonance between their biological sex and the roles and norms advocated by society.⁶ Some young people might feel drawn to dress, act, and even manipulate their physical bodies in ways contrary to God's plan. Our school advocates that young people, working with their parents, bring these types of issues to their pastor as well as to other trained professionals who might best assist them in clarifying and defining issues of self (and sexual) identity in accord with Catholic teaching and God's natural plan. The school's pastoral and counseling services are available to all members of the school community. All school administrators, staff, counselors, and volunteers will, as ministers of the Church, pastorally and appropriately represent the teachings of the Catholic Church in conformity with the Catechism of the Catholic Church and the Code of Canon Law as interpreted by the Diocesan Bishop.

2. A Pastoral Response

⁴ Ibid.

⁵ Congregation for the Doctrine of Faith, *Letter to Bishops of the Catholic Church on the Collaboration of Men and Women in the Church and the World*, §8.

⁶ Pontifical Council for the Family, *Family, Marriage and 'De Facto' Unions*, 2000, §8.

We encourage a pastoral approach that seeks to find a balance between recognizing the person and staying true to the mission of the Church. This calls us to learn how to communicate with parents, students, and the public in a way that is respectful while at the same time being clear about our teachings about human sexuality, creation, and the human person. Therefore:

- We acknowledge the need to address both the Church's embrace of those who struggle with gender dysphoria and same-sex attraction while at the same time articulating ever more clearly a Christian anthropology of the human person. Our program should be a place where people are "accompanied" in difficult situations while being led to live their lives in complete union with Christ.
- Our school has identified where reasonable accommodations can or should be made as well as where it cannot for non-conforming persons. These accommodations are as follows:
 - The school will assist in providing spiritual counseling and referrals to supportive professional counseling that is in conformity with Catholic anthropology and Church teaching to those who exhibit such behavior.
 - The school may accept a new name only if the individual's name is legally changed. However, the school will not refer to said individual by any pronoun that does not conform with his or her biological sex.
 - The school will not allow children to wear uniforms that do not conform to their biological sex, nor can one's personal appearance reflect the opposite sex.
 - Boys are not permitted to wear makeup, earrings, or nail polish, and boys' fingernails may not be longer than 1/4 inch from the end of the fingers.
 - Regarding events where students do not wear a uniform (field trips, school dances, dress-down days, etc.), the following attire guidelines should be followed:
 - Boys/Men:
 - Slacks, non-ripped jeans, and khaki shorts are appropriate bottoms for boys/men.
 - Button-down shirts (long and short sleeved), polo shirts, and neat t-shirts (long and short sleeved) are appropriate tops for boys/men. In the colder weather, a fleece, quarter-zip, sweater, or neat sweatshirt may also be worn. No piece of clothing should have any words or graphics that are

distracting, defamatory, or stand contrary to the Catholic faith.

- Closed shoes, sneakers, or boots should be worn.
- Hair is to be neatly kept, combed properly without covering the face and length should not touch the shirt collar.
- Girls/Women:
 - Skirts, dresses, pants, non-ripped jeans, and appropriate shorts that end no higher than two inches above the knee are appropriate bottoms for girls/women.
 - Blouses (long and short sleeved), polo shirts, and neat t-shirts (long and short sleeved) are appropriate tops for girls/women. In the colder weather, a fleece, quarter-zip, sweater, or neat sweatshirt may also be worn. No piece of clothing should have any words or graphics that are distracting, defamatory, or stand contrary to the Catholic faith. Shoulders should always be covered.
 - Closed shoes, sneakers, or boots should be worn.
 - Hairstyles are to be neat and appropriate. Hair may not be dyed any unnatural color.
 - One earring may be worn in each earlobe. No earrings may be worn on the upper ear cartilage. No expander earrings are permitted. Earrings may not be larger than a quarter. No other facial jewelry is permitted.
 - Make-up must be subtle.
- If possible, the school may allow the individual to use a private bathroom, such as a nurse's bathroom if necessary. However, said individual may not use a bathroom that does not conform with his or her biological sex.

3. Conclusion

Our school recognizes the inherent value and dignity of all members of the human family and value equal opportunity for all members of all races, cultures, and ethnicities.

While our school prohibits discrimination on the basis of race, color, national origin, sex, age, disability, or status as a veteran or disabled veteran, we reserve the rights and protections granted in the areas of admissions and employment practices by applicable laws and constitutional provisions to act in furtherance of its religious objectives.

The above policy is to be published in school handbooks and on school websites.