

Responding to the Worldview Represented in the New Ontario Health Curriculum Are Christians Free to Promote the Sexual Diversity of Individual Relativism?

April 26th, 2015

Individual Relativism and Sexual Diversity in the 2015 H&PE Curriculum

I. *The Power of Education*

- A. Abraham Lincoln once said, “The philosophy of the school room in one generation will be the philosophy of government in the next.”
- B. Education is so powerful that the Manifesto of the Communist Party, written by Carl Marx and Fredrick Engels in 1848, sees education as a key element to over throw the traditional family. They revealed their goal that the family would vanish in a matter of course and stated that one of the main measures was the following, “education for all children from the moment they can leave their mothers care, in national establishments at national cost.”
- C. This next quote by Lee Hicks is a modern expression of the same idea. “ Imagine an entire class of 4-5 year olds who see, accept and love one another for who they actually are as human beings... Now imagine an entire school, 6-8 years later, with this class and every one thereafter having built a sense of themselves and others on the foundation of this early education.” Hicks concludes that over time the attitudes and ideas accepted in early education are reflected and acted out in later years.
- D. Recognizing the power of education, the worldview expressed within an educational system becomes exceedingly important. If education is direction and if it brings shape, then the worldview of the education gives direction and sets the outline of the shape. Education says “let’s go” the worldview says “let’s go north, or south or east”. Education says ‘we set the outline and parameters of the area’ the worldview says ‘it is a square, or it is a triangle.’ It is our desire to establish with you that the worldview of this curriculum and the content of this curriculum is steeped in Individual Moral Relativism.
- E. Individual Moral Relativism begins with “It’s all about me” which means right and wrong can change from person to person and is largely determined by how I feel about it. Ultimately ones morality becomes “relative” to the individual and can therefore not be forced upon another. “When I move, truth moves.” When I change, truth changes.
- F. Of course, this worldview is self-defeating. The person who says that individual morality can’t be forced on someone else is in truth forcing their own personal moral belief on someone else. The person who says that right and wrong are an individual choice at times, given concrete examples, still uses words like “should” and “ought” and “I wouldn’t.”
- G. Since 2010, OPHEA (The Ontario Physical and Health Education Association), has led a coalition of over 50 organizations calling on the government of Ontario to finalize, release, and support the implementation of a new Health and Physical Education (H&PE) curriculum for grades 1 – 12. According to OPHEA, what’s at issue? Why are

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they so supportive of the release of this specific curriculum? They summarize the issue for us.

1. "What's at Issue? **Given that all students**, including those from families with same-sex parents, **should see themselves reflected** in what they learn at school, references to families with same-sex parents or sexual orientation and gender identity were included in expectations, examples, and/or prompts at all divisions (primary, junior and intermediate). **In subjects across provincial curricula, diversity, mutual understanding, and empathy are encouraged and celebrated.**"¹
2. "The Ontario Equity and Inclusive Education strategy focuses on **respecting diversity, promoting inclusive education, and identifying and eliminating discriminatory biases, systemic barriers, and power dynamics** that limit the ability of students to learn, grow, and contribute to society. Anti-discrimination education continues to be an important and integral component of the strategy."²

II. *The Redefinition of Family in the Curriculum*

- A. Numerous examples of the redefinition of family are found in the curriculum and each of them express the idea that the individual is centre, that each person must see themselves reflected.
- B. In Grade 6 under, Section C 3.3 goes on to teach, "Not everyone has a mother and a father – someone might have two mothers or two fathers (or just one parent or a grand- parent, a caregiver, or a guardian). We need to make sure that we don't assume that all couples are of the opposite sex, and show this by the words we use. For example, we could use a word like 'partner' instead of 'husband' or 'wife'. We need to be inclusive and welcoming."³
- C. The curriculum states, "Programs for students in these grades should offer instructional activities that are personally relevant and meaningful. **Students need to see themselves reflected in the curriculum.** This underlies the importance of **recognizing and including all** students of **all** backgrounds."⁴
- D. Also in grade 6, "access the effects of stereotypes, including homophobia and assumptions regarding gender roles and expectations, sexual orientation, gender expression, race, ethnicity or culture, mental health, and abilities, etc... and propose

¹ *Sexual Health Education in Schools Across Canada*, https://www.ophea.net/sites/default/files/pdfs/ADV_SexEdReportFINAL_31MY13.pdf, accessed October 1, 2014 at 4:41 PM, pg. 8.

² H&PE, 67.

³ H&PE, 177.

⁴ H&PE, 180.

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appropriate ways of responding to and changing assumptions and stereotypes.”⁵

1. “Teacher prompt: “Assumptions are often made about what is ‘normal’... ..Why do you think these stereotyped assumptions occur?”
 2. “Students: “Stereotypes are usually formed when we do not have enough information. We can get rid of a lot of stereotypes just by finding out more about people who seem different. By being open-minded, observing and listening, asking questions, getting more information, and considering different perspectives, we can work to change stereotypes. We can understand people’s sexual orientations better, for example, by reading books that describe various types of families and relationships.”
- E. The objective in this section is to teach that the lifestyles mentioned are neutral. What one individual views as normal may be different from another and neither can be right or wrong.
- F. Furthermore, there are a number assumptions made by the curriculum itself here. First, it uses the words, "assumptions" and "stereotypes", synonymously, to suggest that people who disagree with same-sex marriage hold to a overly simplistic stereotype rather than an informed conviction. Second, it assumes that being open-minded will solve the moral conflict between different views on human sexuality because people's interaction with the LGBT community will cause them to change their personal convictions. The authority for truth becomes our personal experiences.
- G. Of course, this will not be anything new to the grade 6 student because under the recommendation of the Equitable and Inclusive Schools guideline, students as early as kindergarten will have been exposed to such books as as “Who’s in a Family” by Robert Skutch. Here they will read stories about children like Laura and Kyle who have two mommies or about Robin and her dad Clifford and his partner. Each example is attractively illustrated to appear as any other regular family.
- H. The term family is now “relative” to each student's situation. What defines a family for one individual may be very different from what defines a family to another individual, but both are taught to be morally acceptable.

III. *The Redefinition of Gender Identity and Gender Expression in the Curriculum*

- A. By the end of grade 3, in section C3.3, students are taught to "describe how visible differences (skin, hair, etc...) and invisible differences (learning abilities, **gender identity**, sexual orientation, and personal preferences etc...) make each person unique and identify ways of showing respect for differences in others.”⁶

⁵ H&PE, 177.

⁶ H&PE, 124.

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1. In the glossary, **Gender Identity** is defined as, "a person's sense of self, with respect to being male or female. Gender Identity is different from sexual orientation, and may be different from birth-assigned sex."⁷
- B. In grade 5, the 10 year old student will be taught the details of reproduction. Under the heading of Personal Safety and Injury Prevention the term **Gender Expression** is introduced for the first time.⁸
 1. In the glossary, **Gender Expression** is "the manner in which individuals express their gender identity to others. How a person expresses their gender is often based on cultural stereotypes. However, there are some who see themselves as a combination of two genders or without gender and they choose to express their identity by mixing both male and female expressions."⁹
 2. During the teacher/student dialogue in C2.4, the student is directed toward understanding what they can and cannot control: "Things I cannot control include, where I was born, who is in my family, how much money my family has, and personal characteristics such as my skin colour, hair colour, whether I am male or female, my gender identity, sexual orientation, and overall body shape and structure."¹⁰
- C. "By the end of Grade 8 students will demonstrate an understanding of gender identity (male, female, two-spirited, transgender, transsexual, intersex) and gender expression"¹¹
- D. These terms reduce gender itself to how a person feels about whether they are male or female rather than their birth assigned sex. Furthermore, those who express themselves based their birth assigned sex, which is an observation of their anatomy, are assumed by the curriculum to be pressured by cultural stereotypes. Yet, those who express themselves different than their birth assigned sex are presumed to be free of bias and basing their decision on purer feelings.
- E. The implications of this will allow for an anatomically male child to use female washrooms, and vice versa, because they would be expressing themselves differently

⁷ H&PE, 231.

⁸ H&PE, 157.

⁹ H&PE, 231.

¹⁰ H&PE, 159.

¹¹ H&PE, 216.

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than their anatomy. There are well reported cases across Canada where this is currently happening.¹²

- F. This normalizes and promotes gender confusion to be celebrated as the individual's uniqueness and identity. I express what I identify with. I am who I feel to be. My identity is subject to my subjective feelings not my designed anatomy. And I can change my identity and express it differently at different times.

IV. *The Redefinition of Sexual Orientation in the Curriculum*

- A. By the end of grade 3, in section C3.3, students are taught to "describe how visible differences (skin, hair, etc...) and invisible differences (learning abilities, gender identity, **sexual orientation**, and personal preferences etc...) make each person unique and identify ways of showing respect for differences in others."¹³
 - 1. **Sexual orientation** is defined as, "a person's sense of sexual attraction to people of the same sex, the opposite sex, or both sexes."¹⁴
- B. "By the end of Grade 8 students will demonstrate an understanding of sexual orientation (heterosexual, gay, lesbian, bisexual) and identify factors that can help individuals of all identities and orientations develop a positive self-concept."¹⁵ Again, this normalizes and promotes sexual diversity to be celebrated as the individual's uniqueness and identity.
- C. Please note this is the only time the term heterosexual appears in the entire curriculum. Although opposite sex attraction is occasionally mentioned, the term heterosexual does not even warrant a definition in the glossary. Whereas, the terms bi-sexual, gay, lesbian, transgender, and transsexual make a combined appearance 28 times. It is glaringly obvious that heterosexual is absent.

V. *The Negative Language Towards Anyone of a Differing Worldview*

- A. In grade 4, C1.3 states, "Students will describe various types of bullying and abuse (social, physical, verbal) including bullying using technology and identify appropriate ways of responding." At first glance this appears to be a positive lesson against

¹² *Small Town School Creates Gender Neutral Washroom for students*, The Toronto Sun, First Posted: January 8, 2015, <http://www.torontosun.com/2015/01/08/small-town-school-creates-gender-neutral-washroom-for-students>, accessed: March 4, 2015 9:00 am. See the quote: "The all-gender washroom will have multiple stalls --something the school believes will allow students to feel part of the community rather than segregated." Also see, *Toronto School Opens First All-Gender Washroom*, The Toronto Star, First Posted: June 14, 2013 http://www.thestar.com/news/gta/2013/06/14/toronto_school_opens_first_allgender_washroom.html, accessed: March 4, 2015 9:21am.

¹³ H&PE, 124.

¹⁴ H&PE, 234.

¹⁵ H&PE, 216.

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bullying. However, as one continues to read through the lesson prep., the material begins to use the phrase “**homophobic**” as common place language in the curriculum. This continues throughout grades 4, 5, 6, 7, and 8, and at every instance the word is used in parallel to that of making “racial slurs.”¹⁶

1. In the glossary, **Homophobia** is defined as, "a disparaging or hostile attitude or a negative bias, which may be overt or unspoken and which may exist at an individual or a systemic level, towards people who are lesbian, gay, bisexual or transgender."¹⁷
 2. The definition of **negative bias** is to make a word or statement that expresses denial, disagreement, or refusal."
 3. In essence students are taught that refusal to accept homosexuality as normative or any expression of disagreement with the individual's lifestyle is inappropriate. This will also mean that those students who do not conform will be treated as bullies who are guilty of an act equal to racism.
 4. There is irony here, that an anti-bullying curriculum has established a new attack-word.
- B. Also, in section C3.3, the eleven year old student will "access the effects of stereotypes, including homophobia and assumptions regarding gender roles and expectations, sexual orientation, gender expression, race, ethnicity or culture, mental health, and abilities, etc... and propose appropriate ways of responding to and changing assumptions and stereotypes."¹⁸
1. It is evident that if an eleven year old disagrees with anything in this material, there is an immediate and consistent expectation placed on the student to change views.
 2. By this stage, the curriculum has systematically represented heterosexuality as a stereotype and attempted to force change based on the homosexual's feelings.
- C. In section C1.5 the teacher prompt states, "A person's self-concept can develop positively if the person understands and accepts their gender identity and sexual orientation and is accepted by family and community. It is harder to develop a positive self-concept, however, if the way a person feels or identifies does not meet perceived or real societal norms and expectations or is not what they want, or if they do not feel supported by their family, friends, school, or community. A person's self-concept can be harmed if a person is questioning their gender identity or sexual orientation and does not have support in dealing with their feelings of uncertainty. What kind of support do

¹⁶ H&PE, 140, 160, 177, 185, 198, 198. Homophobia: 66, 177, 198.

¹⁷ H&PE, 232.

¹⁸ H&PE, 177.

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people need to help them understand and accept their gender identity and sexual orientation?"¹⁹

1. The application of this section is for families, friends, school, and community to accept and support any kind of gender identity/expression and multiple sexual orientations.
2. The weight of the matter lands, then, squarely on the shoulders of the community to adapt to feelings of the individual.

¹⁹ H&PE, 216.

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As Christians, Are We Free to Accept the Sexual Diversity of Individual Relativism?

- I. As already mentioned, Lee Hicks writes, “Imagine an entire class of 4-5 year olds who see, accept and love one another for who they actually are as human beings... Now imagine an entire school, 6-8 years later, with this class and every one thereafter having built a sense of themselves and others on the foundation of this early education...” The basic problem with this statement is not the desire that education help young people learn to understand, accept, and love one another. The basic problem is its starting point. How does one define understanding, acceptance, love, and personal identity? James Dobson and Gary Bauer note, such sex-ed programs are “a crash course in relativism.”²⁰
- II. In fact, Lee Hicks, himself, now a male teacher, used to be known as Heather Hicks, who documented her sex change with her grade six class. As Christians, are we free to promote these kinds of gender changes and multiple sexual orientations just because we have empathy for the emotional struggles and individual impulses of others? Can Christian notions of understanding, acceptance, and love be defined by individuals, our experiences with them, and their impulses?
- III. Hebrews 4:12-13 gives the answer, “For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. Nothing in all creation is hidden from God’s sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.” The Bible is God’s Word to us. Therefore our understanding of all issues must be based on the clear teachings of Scripture. Furthermore, the Scriptures warn us repeatedly about the deceitful nature of our own hearts. It puts limits on our freedom of choice. It dampens our own personal emotional impulses. We say no to relativism.
- IV. C.S Lewis explains, “Those who stand outside all judgements of value cannot have any ground for preferring one of their own impulses to another, except the emotional strength of that impulse.” This means, if there is no standard outside of us (like the Bible), then we can only base our ethical decisions on what we feel is right, and because our feelings are unstable and sometimes lack perspective, using them as our moral stand will only lead to confusion and chaos.²¹ This was the situation in the book of Judges, which repeats two phrases: “Again the Israelites did evil in the eyes of the Lord” and “Israel had no king; everyone did as he saw fit.” And therefore, in contrast to this individual relativism, Christian moral absolutism states that there is a standard of right and wrong that applies to each of us regardless of time, location, personal preference, or culture because right and wrong are grounded in God’s nature. God is our reference point. Truth is tethered to God our King.
- V. As Christians, we believe that we should be demonstrating respect towards all individuals. We do not endorse children, or adults, bullying, mocking or teasing others because of their life choices and/or life styles. Galatians 5:22 reads, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against

²⁰ Dobson, James C., and Gary Lee Bauer. 1992. *Children at Risk*. 1st Printing edition. W Publishing Group.

²¹ *World View Training, Light Bearers*, (Brainerd, MN: Summit Ministries, 2008), pg. 117.

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such things there is no law.” However, at the same time, we need to speak to those who would reject the Word concerning identity and sexuality, as Peter said the Sanhedrin, “Which is right in God’s eyes: to listen to you, or to Him?”

The Richness of God’s Design for Family, Identity, and Sexuality

I. God’s View of Family

- A. Whenever you look at something, you must ask, “What is it designed for?” My laptop has a hard case, so I could use it as a hammer to drive a nail into wood. My laptop is also flat, so I could sit warm pots on it at the dinner table. But this would limit its value and destroy it over time.
- B. Matthew 19:4 records Christ’s words, “Haven’t you read,” he replied, “that at the beginning the Creator ‘made them male and female,’ and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’? 6 So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.”
- C. Malachi 2:15 reads, “Didn’t the Lord make you one with your wife? In body and spirit you are His. And what does He want? Godly children from your union. So guard your heart; remain loyal to the wife of your youth. ”
- D. The covenant of marriage and the institute of the family were created by God. And God designed the basic form of the human family as a husband, a wife, and children. It takes a male and female to procreate. Moreover, Christians recognize that the purpose of the family is to provide a loving environment that encourages mental, emotional, physical, and spiritual growth of children so that God’s covenant is passed from one generation to another. Any other form of ‘family,’ which ignores its purpose, will limit the true value of family and destroy the institution over time.

II. God’s View of Gender Identity and Sexual Orientation

A. Identity

- 1. The secularist position claims that humans are just animals, without created design, without intrinsic morality, and without an eternal soul. The monogamous gay movement claims it is their nature to be homosexual. Therefore, both conclude that individuals are free to shed traditional ideas of identity as outdated and inhibiting. However, scripture speaks very clearly about the design of the male and female sexes.
 - a) Genesis 1:26 - “So God created human beings in his own image. In the image of God he created them; male and female he created them.”
 - b) Genesis 6:19 - “You are to bring into the ark two of all living creatures, male and female, to keep them alive with you.”

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- c) Numbers 5:3 - "Send away male and female alike; send them outside the camp so they will not defile their camp, where I dwell among them."
 - d) Galatians 3:28 - "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus."
 - e) There are no passages in scripture that suggest the existence of more than two sexes. When the human race is qualified, it is attributed to consist of males and females every time. The presence of gender-confusion reveals brokenness in our world, not God's design.
2. The Bible also teaches that our identity is best found in Christ because we are eternal beings made in the image of God to serve God's purposes. In God's view, cultural preferences are here just for a moment, whereas individuals are eternal beings and eternally responsible to Him for their actions in the body.
- a) Psalm 16:15 "No wonder my heart is glad, and I rejoice. My body rests in safety. For you will not leave my soul among the dead or allow your holy one to rot in the grave."
 - b) Malachi 2:15 - "Has not the one God made you? You belong to him in body and spirit."
 - c) Matthew 10:28 - "Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell."
 - d) Colossians 3:15 - "Let the peace of Christ rule in your hearts, since as members of one body you were called to peace."
 - e) 2 Corinthians 5:10 - "For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad."
 - f) This means that we are dealing with the eternal destinies of people when we talk about this issue. Even though we might want to say, "yes" to them, to affirm them so as to make them feel validated in themselves, if we contradict God's design we are teaching them to disobey God, and we are putting their very souls in jeopardy. Those who would find their identity in their personal impulses to change their gender are trading the eternal peace of Christ for momentary relief.
- B. Sexual Orientation
1. Christians have historically said, "We love you, but homosexuality is a sin." The gay community is quick to feel and reply, "That means you hate me. This is not what I do. This is who I am." Therefore, in recent years, pro-gay scholars and LGBT advocates, such as Justin Lee and Luke Johnson, have now claimed that the Scriptures do not prohibit monogamous, committed, homosexual relationships or declare it to be sin.

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2. Is this true? What does scripture say about homosexuality (gay, lesbian, bi-sexual)? In the sections following, we will explain the Bible's position, taking into account the claims of the 'gay-Christian' movement. We are indebted to work of Michael Brown work, *Can you Be Gay and Christian?*, for directing our response. His work is detailed, respectful, and decisively Biblical.
- a) First, the Bible is a heterosexual book and it maintains deep concerns about the negative practice of homosexuality.
- (1) The "gay Christian" argument suggests that there are only a few passages of Scripture that touch on the subject at all, which means it was hardly that important. To the contrary, it is very important that most verses make no mention of homosexuality because God created the first human beings as heterosexuals, and everything about the way He formed them biologically and emotionally was to complement one another.²²
 - (2) From Genesis to Revelation the Bible explicitly presents and presupposes heterosexuality as the divinely intended norm.
 - (3) Like one wouldn't expect to see the word "sugar" in a cookbook that doesn't use sugar in any recipes, the few very strong negative references to homosexuality in the Bible act as introductory reasons for avoiding the behaviour and then the matter is not mentioned any further.
- b) Second, To'evah (Abomination) means abomination under God's Moral Law.
- (1) The "gay Christian" argument states that the prohibition against homosexual practice in ancient Israel was part of the ceremonial law, which also prohibited things such as eating shellfish and pork or wearing a garment made of two kinds of fabric. Obviously, those laws no longer apply to us today. Plus, the word abomination in Hebrew simply speaks of ritual defilement, not moral sin.²³
 - (2) To respond to this claim Biblically, we must understand that prior to giving the Levitical Law and after the coming of Christ, God's moral law is clear.
 - (a) In Genesis, He blessed the seventh day. Adam and Eve were kicked out of the garden for coveting God's wisdom and seeking to be like God, thus committing idolatry. He punished Cain for murder. He rebuked Abraham and Sarah for lying. Sodom and Gomorrah are destroyed because of their many sexual perversions, including homosexual practices. Joseph resists committing adultery by saying to Potifer's wife, "My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?"

²² Michael Brown, *Can You Be Gay and Christian?* (Lake Mary, FL: Front Line Publishing, 2014), 82-84.

²³ Brown, 106.

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- (b) Then the Levitical law is given.
 - (1) The moral law was written down.
 - (2) The civil laws become applications of the moral law.
 - (3) Then there were dietary laws, ritual laws, and laws concerning observing special festivals. These were Israel for alone.
 - (c) When Christ came. He reestablished the moral laws of God, clarified their intended meanings, and then summarized them. However, He lifted the dietary laws and ceremonial laws because they were given to point the Israelites to His own atoning sacrifice.
- (3) Therefore, the moral law of God is universal and eternal. We are bound under the laws that fall into this category.
- (4) Furthermore, in Leviticus 18, many sins together are described as to'evot, abominations, detestable things, making clear that God included incest, bestiality, homosexual practice, adultery, and sacrificing children in this universal category. God judged Israel for eating unclean animals, but the Bible never tells us that God judged the nations of the world for eating unclean animals. On the contrary, God drove out the nations of Canaan precisely because they committing these detestable practices.
- (a) Does this word to'evot mean abomination? Or does it "ritually taboo"? Michael Brown writes, "Not in the least. Rather, as expected, the verb means "to detest, abhor; to act in a detestable manner and it is used twenty-two times in the Old Testament in verses like these:"²⁴
- i) Job 19:19 - "All my intimate friends detest me, and those whom I loved have turned against me."
 - ii) Psalm 119:173 - "I hate and abhor falsehood, but I love your law."
- (b) The broader word is appropriate to describe something ritually unclean, but that does not limit its meaning to only mean ritually unclean only. Under God's moral law, homosexuality is stated to be detestable.
- c) Third, what did Jesus say about Homosexuality? He affirmed marriage between a man and woman, He condemned adultery of the heart, and called people to deny themselves.
- (1) Matthew 19:4 reads - "Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'? So they are no longer two, but one flesh."

²⁴ Brown, 117.

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- (2) Jesus made at least five references to the judgement of Sodom and Gomorrah, using that example of judgement to warn those who would deny His words.
 - (3) Jesus spoke very clearly to restate the sexual expectations of the Torah when He said, He went on: “What comes out of a person is what defiles them. For it is from within, out of a person’s heart, that evil thoughts come—sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come from inside and defile a person.”
 - (4) We are more than our romantic attractions or sexual desires. We are more than someone who is attracted to sex in all its different forms. We were created to be a child of God and a servant of the Lord Jesus. Michael Brown writes, “It is Jesus who tells us that the first step to follow Him is not to affirm ourselves, but rather to deny ourselves.”²⁵ Mark 16:24 - “Then Jesus said to his disciples, “Whoever wants to be my disciple must **deny** themselves and take up their cross and follow me.””
- d) Paul and Homosexuality
- (1) Some might say, “Paul didn’t know anything about monogamous, same-sex relationships, nor did he have any concept of homosexual orientation.” Robin Scroggs expresses such a view and suggests that Paul’s references to homosexual behaviour be limited to abusive or immoral situations, like prostitution or idol worship.²⁶
 - (2) However, based on the word usages and context, even gay scholars recognize that Paul categorically rejected homosexual practice.
 - (a) Bernadette Brooten is a lesbian who has done important work in the ancient world. She states, “I see Paul as condemning all forms of homoeroticism.”
 - (b) Pim Pronk, a gay biologist, theologian, and philosopher says, “To sum it up: wherever homosexual intercourse is mentioned in Scripture, it is condemned.”
 - (3) And this is the correct Biblical understanding. Paul did know about people in long-term same-sex relationships in his day, according to the Greek literature written at his time. Furthermore, the word usages and broad contexts cannot permit such narrow renderings of the words used.
 - (a) Romans 1:26-27 says “God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts

²⁵ Brown, 23.

²⁶ Brown, 160.

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with other men, and received in themselves the due penalty for their perversion.”

(b) 1 Corinthians 6:9-10 reads, “Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers, nor men who have sex with men, nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.”

(4) Paul’s good news for the LGBT community is that Christ died to pay for all our sins. If we repent of our sins, he is faithful and just to forgive our sins. “And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.” (1 Cor. 6:11)

Suggested Actions

- I. First, this is a gospel opportunity. On all levels and in all conversations, because of God’s design for marriage, the eternal nature of human souls, God’s judgement of sin, and the transformational power of the gospel, this is an opportunity to share the standards of God and also His gracious offer of redemption. We can use this issue to bring relativists to Christ. Any other response is unChristian because it fails to unleash the redemptive power of Christ into the situation.
- II. Second, Egerton Ryerson, the Father of the national education movement in Canada, was an ordained Methodist minister shaped by his evangelical faith. University of Toronto biographer, R.D. Gidney writes, “At the heart of his educational ideas lay his Christian faith. Next to religion itself, he believed, education was the great agent of God’s purpose for man. ‘First and foremost, a system of education must be Christian: [for] a secular education was a danger to the child and the society as well as a denial of God’s message to mankind.’”
 - A. *Can Christian Teachers Promote this sexual diversity?* No. In the same way that one couldn’t teach children that murder is acceptable because one of the girl’s father was a hit man for the mob. In the same way that one couldn’t teach children to steal school supplies because someone’s mother is known to steal. Christian teachers must abstain from teaching this curriculum as presented. There is no doubt that those in the teaching profession are on the front lines here. Before administration, before parents and students, and before public opinion, teachers are called by God to take thoughts and make them captive to Christ. This is the area of influence to which teachers are called to bring the message of God. This will be difficult. It should be noted that that Ontario’s Equity and Inclusive Education Strategy already states, “To achieve an equitable and inclusive school climate, school boards and schools will strive to ensure that all members of the school community feel safe, comfortable, and accepted. We want all staff and students to value diversity and to demonstrate respect for others and a commitment to establishing a just, caring society.”
 1. Local Christian teachers should take on the important role to influence how policy is applied locally. Christian teachers should establish constructive relationships with

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- their school boards, fellow teachers, principals, and unions to work out protective measures.
2. If this policy is enforced as intended, teachers must teach alternative lessons. This would also mean accepting the repercussions for staying true to conscience whether protected or not. It is not good enough to split hairs. The Christian teacher should give Christian answers. Statements that include instruction on respect, cannot be left unqualified or they become implied affirmation and acceptance.
 3. Whereas protection for Christians might be a short-term solution, Christian educators should actually be asking, "How can we get involved in alternative paths to educate Christian young adults?"
- B. *Can Christian Parents Promote this sexual diversity?* No. Parents are responsible for the education of their children. God designed the family, not the school to be the primary socializer and educator for children. It is in the family where social capital is built. When we give account to the Lord, we won't be able to say, "The school system which you gave me, it did it."
1. Some Christians are choosing to understand and enforce their rights within their county. Resources are available at the www.EFC.ca/HandsUp. Other resources, such as Family Action Council parental declaration forms, are also being generated to clarify parental expectations to the administration and staff of local schools. If one plans to take this course of action, it should be noted that Ontario's Equity and Inclusive Education Strategy already states, "The principles of equity and inclusive education are to be embedded in all ministry, board and school initiatives, policies, program and practices. On September 1, 2012, Bill 13, the Accepting Schools Act, which amends the Education Act, came into force. It sets out expectations for all school boards to provide safe, inclusive, and accepting learning environments in which every student can succeed. As the Minister of Education in the most diverse province in the country, I am responsible to do whatever I can to support and advance the project, and to strive to remove all *systemic barriers* that impede student achievement and student success. This is why I believe it is critical for us to articulate an equity and inclusive education strategy for Ontario schools. Embracing diversity and moving beyond tolerance to acceptance and respect will help us reach our goal of making Ontario's education system the most inclusive in the world."²⁷ Aren't you as a Christian parent a systemic barrier? Aren't the doctrines of the church systemic barriers?
 2. Therefore, we believe this claim to rights is no longer enough. 2 Corinthians 6:14,15 reads, "Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? What

²⁷ Two documents are crucial to understand what is really happening in Canadian education. (1) UNESCO - "Its Purpose and its philosophy" by Julian Huxley. Ontario's strategy rests on the philosophy of this United Nations document. (2) "Ontario's Equity and Inclusive Education" written by Kathleen Wynne as Minister of Education.

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does a believer have in common with an unbeliever?" Paul uses the analogy of the yoking of two oxen together. The farmer is the one who is to direct the plow, but when one ox refuses to obey the farmer the result will be tension and conflict between partners. This is the reason why Paul says, "don't be bound to unbelievers." In essence he is saying, "Do not partner with people who will live in opposition to Christ." Even though the primary application for this passage is marriage, if we agree that believers and unbelievers are heading in two separate directions regarding the moral and social education of our children, is not the logical, biblical, and practical conclusion to separate from our education partnership? We aren't commanded to change the other oxen. We aren't supposed to missionary-date. Of course we will be in the world, living among those who disagree that our faith is reality, but there is a difference between living nearby and walking alongside hand-in-hand.

- a) Parents and church communities need to establish strong relationships with existing Christian schools that hold to the Biblical worldview to strengthen Christian vocational learning. We should be building exciting and dynamic schools. Why not join together to shape a new direction for the discipleship of our children?
 - b) Parents and church communities need to establish dynamic alternative schooling options for those who can't access existing Christian schools or who desire to home educate their children, such as homeschooling cooperatives or umbrella school partnerships.
- III. In Conclusion, this is a great matter of prayer and opportunity. We should not take this worldview lightly. We have an opening to count the cost of following Christ, to share in His sufferings, and venture into a new arena for Lord.

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Appendix I: The Six Sexual Identities Used in the Curriculum

At the young age of 13, students are introduced to some specific and explicit terms. These terms are a complete and authoritative redefinition of human sexual identity.

1. Male. No definition is given in the glossary.
2. Female. No definition is given in the glossary.
3. Two-spirited. A term used by First Nations people to refer to a person having both the feminine and masculine spirits. It includes sexual or gender identity, sexual orientation, social roles, and a broad range of identities, such as lesbian, gay, bisexual, and transgender.
4. Transgender. A transgender person is a person whose gender identity, outward appearance, gender expression, and/or anatomy are not consistent with the conventional definitions or expectations of male and female; often used to represent a wide range of gender identities and behaviours.
5. Transsexual. A person who experiences intense personal and emotional discomfort with his or her assigned birth gender and may undergo treatment to transition gender. (Adapted from Public Health Agency of Canada, Canadian Guidelines for Sexual Health Education [rev. ed.], 2008, 52.)
6. Intersex. A term used to describe a person whose sex chromosomes, genitalia, and/or secondary sex characteristics (e.g., facial hair, breasts) are determined to be neither exclusively male nor female. An intersex person may have biological characteristics of both the male and female sexes.

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Appendix II: Other Concerning Issues in the Curriculum

- II. By 12 years old there may be some students who are already involved in or contemplating sexual activity. The issue is not that young people are talking about sex. The issue here is twofold: introducing **practices** and **partners** rather than abstinence.

B. Practices

1. The list of practices listed are **sexual intercourse, anal intercourse, and oral intercourse**. In the setting of a co-ed classroom, the students will learn about topics that illuminate the mind with possibilities. At no point does the curriculum classify anal sex as an abnormal or harmful form of sexual behaviour.
2. In grade 5, the 10 year old student will be taught the details of reproduction. They will learn body parts and the following terms: menstruation, spermatogenesis, and ejaculation. They will also come to understand the process of **penetration**.²⁸
3. In Grade 6 under the section C2.5, the student learns “to describe how they can build confidence and lay a foundation for healthy relationships by acquiring a clearer understanding of the physical, social, and emotional changes that occur during adolescence.”²⁹ This section includes topics such as **masturbation**, defining stereotypes, and unique families.
 - a) The teacher prompts explain that students will experience wet dreams and vaginal lubrication as a physiological change during puberty. They expand the issue by stating that, “Exploring one's body by touching or **masturbating** is something that many people do and find pleasurable. It is common and is not harmful and is one way of learning about your body.”³⁰
 - b) This section on masturbation is a positive value statement about the practice. Also, the curriculum says it is not harmful, giving students permission to engage in this behaviour.
 - (1) Is this a true statement at all? The act of masturbating initiates sexual desire and plays out sexual activity in the mind.
 - (2) What evidence is provided to ensure that this behaviour doesn't change thought patterns and behaviour towards others?

C. Partners

1. With whom are the children learning this material? They are learning to talk about sex with other children who do not have the maturity to use the information as adults. Furthermore, these are minors being taught to dialogue with a **partner**.

²⁸ H&PE, 156-158.

²⁹ H&PE, 174.

³⁰ H&PE, 175.

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2. By the end of Grade 7, students will: “explain the importance of having a **shared understanding with a partner** about the following: delaying sexual activity until they are older (*e.g. choosing to abstain from any genital contact; choosing to abstain from having vaginal or anal intercourse; choosing to abstain from having oral-genital contact*) the reasons for not engaging in sexual activity; the concept of consent and how consent is communicated; and, in general, the need to communicate clearly with each other when making decisions about sexual activity in the relationship.”³¹
 - a) Teacher prompt: “The term **abstinence can mean different things** to different people. People can also have different understandings of what is meant by having or not having sex. Be clear in your own mind about what you are comfortable or uncomfortable with. Being able to **talk about this with a partner** is an important part of sexual health.”³²
 - b) This is an encouragement for minors to talk about sex with each other or older partners without mentioning the legal age of consent.
 - c) Furthermore, the curriculum’s definition of abstinence here is inaccurate. Even in the glossary, they define the word clearer than at this teaching prompt.
 - (1) Abstinence is the practice of restraining oneself from indulging in something. Sexual abstinence is abstaining from all kinds of sexual behaviour.
 - (2) Moreover, the idea is never actually encouraged. Even in this section talking about skills to delay sexual activities, the curriculum itself does not actually advise delaying sexual activity.

³¹ H&PE, 195.

³² H&PE, 196.