

Fr. Perozich comments —

The bishops of Poland are clear, unambiguous, and unafraid in their teaching. In them, there still is hope for salvation from sin in the Catholic Church. The English translation is from internet translator at the end of Anita Carey's article. Some highlights:

- *In other words, although it presupposes counteracting discrimination, it nevertheless promotes discrimination against others.*
- *"everyone has the right to demand from public authorities protection of a child against (...) demoralization"*

POLISH BISHOPS REJECT LGBT+ DECLARATION

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by [Anita Carey](#) • ChurchMilitant.com • March 15, 2019 **36**

'Everyone has the right to demand from public authorities protections of a child against demoralization'

WARSAW, Poland (ChurchMilitant.com) - The Polish bishops are condemning a charter that claims to introduce protections for "LGBT rights" but instead proposes discrimination against those that are not supportive of it, pushing immoral and unchaste sexual education to children.

Aimed at implementing anti-discrimination measures and introducing sexual education that complies with the World Health Organization (WHO) standards, Warsaw's mayor, Rafał Trzaskowski, signed the "LGBT+ Declaration," in February.

In 2016, Poland has been accused by the European Union's Commission for Human Rights of violating women's human rights. A report by Nils Muižnieks, the commissioner of the European Council for Human Rights, focused mainly on Poland's limits on abortion and access to contraception. The report also demanded compulsory sexual education, in accordance with EU standards.

The WHO's sex-ed program is a "comprehensive sexuality education," and it describes it as a "continuing education process that starts at an early age." Not only is this program aimed at educating children on all aspects of sexuality and sexual behavior,

but they also include lessons that analyze how well abortion and gender identity are accepted legally and culturally.

The entire program presupposes abortion and contraception as basic human rights.

In response to the declaration, the Polish Bishops' Conference released a lengthy statement of 11 points blasting the "so-called LGBT Charter" and calling for its withdrawal.

Church Militant spoke with Jan Franczak, a Catholic and translator of numerous books, who said Warsaw's mayor has promised to make Warsaw "tolerant" and noted, "He's doing it." Trzaskowski's deputy mayor, Pawel Rabiej, is an active homosexual living in a same-sex "marriage" with Michał Cessanis. Franczak noted that the homosexual lobby is very active and keeps attacking from all sides and perspectives. A new pro-homosexual political party, Wiosna, was recently started in Poland.



Michał Cessanis and Paweł Rabiej

The opposition to the LGBT+ Declaration was painted by the U.S. News as a political move by Poland's Law and Justice Party (PiS) to retain their popularity.

"PiS has targeted LGBT rights as it strives to reverse a decline in popularity amid corruption allegations against financial regulators and questions about party chief Jaroslaw Kaczynski's business dealings, among other things," according to the U.S. News report.

Franczak disagreed with the U.S. News report saying, "It was the parents and pro-family organizations that reacted first to the 'LGBT+ Declaration.'"

It was only after that the PiS Party and the Polish Bishops' Conference spoke out against it.

"The most dangerous aspect of the declaration is spoiling the children," Franczak said.

In the bishops' statement, they first acknowledged their position is not a "lack of respect for the dignity" of LGBT people, but borne out of concern "for the common good of the whole society, and especially for the respect of the rights of parents and children."

The Church does not use the name LGBT.

In a move that is likely to raise the ire of the pro-homosexual lobby, the bishops refused to use the term "LGBT."

"The Church does not use the name LGBT, because in it itself is contained in the questioning the Christian vision of man," the bishops stated.

They explained that the proposed alternative vision does not agree with the truth about human nature and refers only to "imaginary ideological ideas."

Further, they caution against the acceptance of gender ideology as a society, saying, "Not only are they completely alien to European civilization, but if they were to become the basis of social norms, they would be a threat to the future of our continent."

The bishops are most concerned over the introduction of the sex education classes that would introduce gender identity and psychosexual identity concepts to young children.

"This project can easily deprive parents of the influence on raising their children and become a corrupting program for them," they wrote, adding:

This upbringing will ultimately lead to brutal familiarization of the child with the anatomy and physiology of the sexual sphere, with the techniques of achieving sexual satisfaction, followed by techniques of physical intercourse, learning methods

of preventing sexually transmitted diseases and "unwanted" pregnancy. This education is also aimed at familiarizing children with various forms of sexual relations, and therefore not only the parental relationship between man and woman, but also with loneliness, bisexual, homosexual behavior, disapproval of sexes in the form of various forms of transsexualism.

The bishops' statement stands as a dire warning pointing to the harm to the children that could result from presenting a distorted view of human sexuality and the true understanding of the two genders, male and female. If a child is exposed to these erroneous ideologies, it "distorts its emotional development and causes moral unrest," adding:

In the process of education, the child should, first of all, know the beauty of love, which does not focus on itself, but teaches people to see others and acquire the ability to share with them joy, also at the cost of their own sacrifices — focusing on yourself, selfish pleasures and satisfying your needs.

The bishops also blasted the charter for its built-in hypocrisy by promoting discrimination against others for proposing discrimination in hiring employees or contractors who are not themselves LGBT or supportive of it.

The bishops opposed the "announcement of preferential treatment by employers associated with 'Rainbow Employee Networks' by local communities and attempts to exclude all entrepreneurs suspected of lack of tolerance from contractors," they wrote, "which may mean people professing a system of values other than those presented by the self-government authorities,

including those recorded in Constitution of the Republic of Poland."

"We would like to remind you that the Constitution contains, inter alia, the principle of impartiality of the public authorities," the bishops said.

The bishops, together with their families and communities who object to the said Charter, support and remind them that according to the Constitution of the Republic of Poland, "everyone has the right to demand from public authorities protection of a child against (...) demoralization" (Article 72 (1)). Therefore, they call for the withdrawal of ethical and legal concerns that arise in the so-called LGBT Charter - we read in the position of the Conference of the Polish Episcopate regarding the so-called LGBT Cards.

We publish the full text of the post:

Position of the Polish Episcopate Conference on the so-called LGBT Cards

1. In recent weeks, some of the local governments have initiated activities aimed at promoting the rights of homosexual, bisexual and transgender people. A particular expression of these tendencies is the pursuit of introducing the so-called LGBT (LGBT) card - LGBT - Lesbian, Gay, Bisexual, Transgenders - an abbreviation of lesbian, gay, bisexual and transgender people. Expressing opposition to this project, the Bishops would like to emphasize that the basis of their position is not a lack of respect for the dignity of the above-mentioned people, but concern for the common good of the whole society, and especially for the respect of the rights of parents and children.

2. The church does not use the name LGBT, because in it itself is contained in questioning the Christian vision of man. According

to the biblical image, God created man in his image and likeness, as a man and woman, different in his calling, but equal in his dignity. The gender difference, wanted by God, is the basis of marriage and the family built on it, which is the basic cell of society. The proposed alternative visions of man do not count with the truth about human nature, and refer only to imaginary ideological ideas. Not only are they completely alien to European civilization, but if they were to become the basis of social norms, they would be a threat to the future of our continent.

3. The Charter proposes a series of activities that promote homosexual environments or initiatives stigmatizing people with a different worldview or religion in social dimensions. ***In other words, although it presupposes counteracting discrimination, it nevertheless promotes discrimination against others.*** These projects would be financed from public funds, which raises doubts about respect for the principles of social justice.

4. Opposition is aroused by the proposal to implement the Diversity Charter along with the mechanisms of "diversity management", according to which the notion of "psychosexual orientation" and "lifestyle" are to be taken into account when making decisions on employee matters, including recruitment and promotion. Similar reservations are associated with the announcement of preferential treatment by employers associated with "Rainbow Employee Networks" by local communities and attempts to exclude all entrepreneurs suspected of lack of tolerance from contractors, which may mean people professing a system of values other than those presented by the self-government authorities, including those recorded in Constitution of the Republic of Poland. We would like to remind you that the Constitution includes, inter alia, the principle of impartiality of public authorities (Article 25 of the Constitution of the Republic of Poland), prohibition of discrimination in political, social or economic life (Article 32 paragraph 2), freedom of conscience,

including the freedom to express objection of conscience (article 53) or the principle of the good of the child (article 72).

5. One may be afraid that the possible introduction of the postulates may result in a significant change in the functioning of democracy in our country, causing not only the limitation of the rights of children and parents, but also the rights of all citizens - including teachers and local government employees - to freedom of speech, including freedom to express objection of conscience, freedom of teaching, and in the future perhaps also freedom of teaching religion. It can also lead to a serious restriction of economic freedom, which would be subordinated to ideological demands.

6. From among the above postulates presented in the above-mentioned Polish Bishops' Charter, the most worrying are the introduction of sex education classes taking into account "issues of psychosexual identity and gender identity", consistent with WHO standards and guidelines (World Health Organization). This project can easily deprive parents of the influence on raising their children and become a corrupting program for them.

7. The propagated Charter is not just about creating a new space for gender ideology, for the rights of homosexual, bisexual and transgender people. One may be afraid that the Charter will introduce into schools a program of sexual education in the spirit of gender ideology, addressed to young children. This upbringing will ultimately lead to brutal familiarization of the child with the anatomy and physiology of the sexual sphere, with the techniques of achieving sexual satisfaction, followed by the techniques of physical intercourse, learning methods of preventing sexually transmitted diseases and "unwanted" pregnancy. This education is also aimed at familiarizing children with various forms of sexual relations, and therefore not only the parental relationship between man and woman, but also with loneliness, bisexual, homosexual behavior, disapproval of sexes in the form of various forms of transsexualism.

8. For her part, the Church recognizes the legitimate and necessary sexual education of children, which she understands as a preliminary preparation for living in marriage, including the discovery of the true meaning of human sexuality. In this process, however, he rejects any form of rape task sensitive to the child's psyche, whose body is still "silent" and which has not yet "discovered" his sexuality. This education must be carried out gradually, as the child discovers various manifestations of his body. In the process of education, the child should first of all know the beauty of love, which does not focus on itself, but teaches people to see others and acquire the ability to share with them joy, also at the cost of their own sacrifices. Concentrating on yourself, selfishly enjoying yourself and satisfying your needs, is not able to shape a human being integrated internally at the level of the spirit and body, open to the needs of another person and prepare them for the community of life.

9. Consequently, the Church points to the indispensable environment and principles of education. The first environment of responsible education is the home shaped by the father and mother, and the basic form is the interaction of the community of life, mutual love and intimacy. Due to the fact that each child has its own sensitivity and develops with its rhythm, education can not have a template form, but should take into account its individuality, which can be guaranteed by its parents.

10. The child's transmission of knowledge about sexuality, which does not respect the above premises, distorts its emotional development and causes moral unrest. In the educational process, parents and educators should also respect the gender diversity that is recognized by the child: a man and a woman.

11. The bishops, together with their families and communities who object to the said Charter, support and remind them that according to the Constitution of the Republic of Poland, ***"everyone has the right to demand from public authorities protection of a child against (...)"***

demoralization" (Article 72 (1)). Therefore, they call for the withdrawal of ethical and legal uncertainty contained in the so-called LGBT Charter.

Bishops gathered at the 382th Plenary Meeting of the Polish Episcopal Conference

Warsaw, 13 March 2019.