

# Morality Forum Update

Standing up for family values in society

Issue 71

Autumn 2018

## Dealing with the root causes of the health crisis amongst our young people

By John O'Neill

Shocking statistics revealed in recent months show that there is a health crisis amongst our young people in the UK. NHS data obtained by *The Times* showed that 70,000 people under 18 and almost 2,000 children of primary school age used antidepressants last year. A recent report in the *Daily Mail* stated that mental health problems in children have increased six-fold in the past 20 years and that 10% of children have a diagnosable condition. Official figures from NHS Digital reveal that children being admitted to hospital for sleep disorders has risen by 44% in the past five years. There were 9,429 admissions for sleep disorders in 2017-18 among under-16s, up from 6,520 in 2013. The founder of the Millpond Sleep Clinic in West London, Mandy Gurney, has seen a 30% rise in anxiety-related referrals in schoolchildren. Mandy stated: "It's a very worrying increase, especially if it continues to go up. There is school pressure, peer pressure, social media pressure." A study by *The Children's Society* reveals that one in four 14-year-old girls is self-harming. The study estimates that around 76,000 girls of this age have self-harmed in one year, while the figure for boys was 33,000. The Chief Executive of *The Children's Society*, Matthew Reed said: "It is deeply worrying that so many children are unhappy to the extent that they are self-harming." The government has announced a £1.9 billion plan to transform health services in schools, and that teachers will be trained to carry out "wellbeing" assessments at primary and secondary schools to spot potential issues among children as young as four. A YouGov poll has found that one in three 16 to 18 year-old girls experienced unwanted sexual touching at school. An article in the *Daily Mail* described an epidemic of sexual violence in schools. Barnado's the children's charity has warned that children as young as five are "perpetrating sexual abuse" on their peers due to social media use, and that more and more primary school-aged pupils are exhibiting "harmful sexual behaviour" they have learned online.

to page 2

### NEWS IN BRIEF

#### Urgent action needed to defend our freedoms

A second story, with the emphasis on abuse of state power to oppress faithful Christians and any others who value traditional moral principles, is that regarding Canadian Prime Minister Justin Trudeau's latest statement indicating he will use his government powers to force acceptance of homosexuality. This is very alarming, especially given the evidence so far that this self-declared feminist, New World Order advocate and admirer of Communist dictators has no qualms at all about implementing totalitarian policies while the Conservative opposition is shamefully weak-willed and cowardly. The suppression of traditional free speech rights and the advocacy for intolerance and hatred of conservative, traditional views of family and sexual morality is growing at a very rapid pace in the West. We are ALL obliged to take whatever actions we can to defend our freedoms. If not, it appears we are about to lose many of them. It is getting very ugly. There have never, in the past several decades, been enough warriors actively opposing these deadly trends. There has been far too much silence and weakness. We really have no choice – Speak up and act now or lose much of what is most precious to you and to your children and grandchildren. Our religious and political leaders need to be challenged and held to account like never before and the weak or corrupt ones must be replaced by those who will actively defend our traditional rights and freedoms. *God bless. Steve Jalsevac Co-Founder and President LifeSiteNews*

#### Transgenderism

"We are living in a time when ordinary human reason is quickly being replaced by 'the barren thorns of passion.' Our entire culture has been caught up in a kind of sentimentalized and relativized tyranny of tolerance: we vilify and condemn, ever more quickly, any sense of reasonable and ordered social policy. We have a vague sense that endorsing certain fashionable kinds of social and emotional disorders—including transgenderism—is a mandate of justice, or a victory for civil rights... "But the Church will not deny that God created us male and female. We will not confuse respect and compassion with capitulation to a tragic delusion. Our Catholic schools will continue to teach and live the truth, because of our care for every student. We can only help students grow in holiness when we help them to live in accord with the truth. We will continue to do that, no matter the cost." *Most Rev. James D. Conley - Bishop of Lincoln, Nebraska. (Source: Southern Nebraska Register)*

to page 2

### Inside this issue:

|   |   |
|---|---|
| Dealing with the root causes of the health crisis amongst our young people  | 1 |
| News in Brief   | 1 |
| Letters and Emails Received   | 2 |
| Visit of Sun Hak Peace Prize winner to Birmingham   | 3 |
| When suicide is made easier, life gets harder for all of us - Assisted Suicide, Euthanasia  | 3 |
| Lessons on family policy we can learn from the United States  | 4 |
| True Family Values  | 5 |
| On September 26, 2018, in 415 cities across 26 countries worldwide, a pro-life campaign started. The now annual 40 Days for Life fall campaign began. | 6 |
| The Ideal Family is the School of Love  | 7 |
| Morality Forum Action   | 8 |
| Educating for Sexual Virtue   | 8 |
| Study: Growing up with gay parents  |   |

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from page 1 *Dealing with the root causes of the health crisis*

There are various relevant factors such as social media issues and body images etc., to consider when dealing with the health crisis amongst our young people. The advent of the sexual revolution and the permissive society in the 1960's has had a very profoundly negative impact on our whole society, which has coincided with enormous increases in crimes and social problems. Sex has often been portrayed as though it is a recreational sport by the media etc. Unfortunately, successive governments have helped to fuel the sexual revolution and the permissive society with various humanistic, anti-Godly policies and legislation, such as the redefining of marriage. Our religions teach us that sexual relations are only meant to take place inside God-centred marriages, and studies show that whenever civilisations ignore our Creator's universal moral and religious values, rapid decline in inevitable. (D.H. Unwin – a study of 88 civilisations.) Family stability is the most important issue to take into consideration when accessing the root causes of this matter. By the time they are 16 years old 50% of the young people will see their parents separated. It is well known that divorce is a traumatic experience for the parents involved, but especially regarding the children. A study in Great Britain revealed that 16% of children (5 to 15 years) in single-parent families demonstrated mental health difficulties compared to only 8% in intact families — a 200% increase. [Mental health of children and adolescents in Great Britain by H. Meltzer, The Stationery Office: London, 2000] Similar rates held true in an American study of 1,400 families. Researchers found between 20% and 25% of the children in divorced families showed prolonged symptoms of depression, antisocial behavior, risk taking or irresponsibility. This compared to only 10% in intact families. [For Better or Worse: Divorce Reconsidered by M. Hetherington: W.W. Norton, New York, 2002] Another study revealed children in single parent families are over twice as likely (2.5 times) to be either “sometimes or often unhappy” and were “3.3 times as likely to score poorly” on self-esteem tests. Note: researchers accounted for other contributing factors. [The Exeter Family Study: Family breakdown and its impact on children by M. Cockett and J. Tripp 1994] It is grossly irresponsible of the government concerning their proposals to make divorce much easier in future, given the traumatic impact divorce has on families. In the Summer edition of the Update Dr. Jimenez explained eloquently about how *families are the basic units or bricks with which society and the world are built. The family is the school where the more elementary good habits or virtues are cultivated, as well as the respect for the most basic moral norms. The most essential and important education is the education of the heart. It is in the family where our young people are meant to inherit and experience God's love which should be manifested in particular through the parents unconditional love. 1 John 4: 7-21 Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. Anyone who does not love does not know God, because God is love. Through living for the sake of others centred on godly values we can become beings of true love, which is our whole purpose for being on this earth. Living in such a way will fill our hearts and minds with joy, peace and contentment. Therefore, for the well-being of our young people an urgent requirement is for Almighty God to be at the very centre of our nation again. Steve Jalsevac the Co-Founder of LifesiteNews makes clear the task facing us: Our religious and political leaders need to be challenged and held to account like never before and the weak or corrupt ones must be replaced by those who will actively defend our traditional rights and freedoms. May each one of us do our very best to support Mr Jalsevac's very noble and righteous request.*

from page 1 *News in Brief*

## Hungarian Government supports marriage and family – Remarkable results

Katalin Novák, Hungarian Minister of State for the Family, Youth and International Affairs spoke earlier this year about her nation's policies to support married families and the raising of children. Hungary encourages couples to marry through shared family tax allowances and benefits as well as holiday camps for

children, reduced mortgage bills for married couples with three or more children and student debt relief for university educated women who marry and start families. The results have been remarkable. Since 2010, Hungary has seen: An increase in the number of live births; A rise in the national fertility rate; A fall in the number of abortions each year by almost a third; A rapid rise in the number of marriages; A fall in the number of divorces; More women in employment. For decades, successive governments in the UK have neglected to support the traditional nuclear family for fear of stigmatising those people in other kinds of relationships, such as those people cohabiting and those in same-sex relationships, single parents etc. Analyzing 351 academic studies spanning over 13 nations from five continents, a researcher at Mexico's Autonomous National University, sociologist Fernando Pliego, found that families made up of heterosexual married couples are much better off. “The members of ... traditional families enjoy better physical health, less mental illness, higher incomes and steadier employment.” Pliego reported from the summary of his research. “They and their children live in better housing, enjoy more loving and cooperative relationships and report less physical or sexual violence.” “Moreover, when the bonds between parents and children are more positive, drug, alcohol and tobacco use is lower, children are better socialized and cooperative, they commit fewer crimes and they perform better in school,” Pliego attests. Our UK politicians urgently need to face the facts about the clear benefits accrued by supporting the traditional nuclear family. To ignore such evidence is patently irresponsible.

## SPUC welcomes the acknowledgement of human life present from the moment of conception.

The House of Commons, Health and Social Care Committee's most recent inquiry, “The first 1000 days of life”, has been warmly welcomed by SPUC. The inquiry launched this month aims to explore the early years of development. Specifically, it will examine a child's life from conception until 2 years of age, seeking to discover the factors affecting mental and physical growth. Life from conception: In their announcement, the Select Committee said: “The early years of a child's life, from conception to age 2, is vital to their ongoing physical, mental and emotional health and development. From the moment of conception, every aspect of a baby's environment influences its physical, emotional and social development.” SPUC leaders have welcomed the Inquiry, praising the committee's acknowledgement of the presence and significance of life from the moment of conception as “modern and progressive”. SPUC Parliamentary spokesman Michael Robinson said: “As both a father and human rights activist I am privileged to have witnessed the development and growth of my sons from conception to birth. I can testify to the significance and humanity of the unborn. As science develops so does our understanding of the most remarkable and profound stages of life. I therefore welcome this initial step on the road towards a civilised culture which respects every human life from conception to natural death.”

## Letters and Emails Received

Hello John, Thanks for the Morality Forum Update Summer edition sent to me. It is always interesting to receive it; very informative and powerful. I am looking forward to the next one. God bless you. Rev Joycelyn.

Good job, thanks for forwarding! Best, Dominic [Summer Update]

Dear John, I have just read through “Spring Morality Forum Update”. As usual it was a very stimulating read. I look forward to the next edition. Best wishes, Ian Kelly (Harrow SPUC)

Good evening Pastor John, many thanks for the Update, well appreciated. Kind regards, Pastor Isaac



## Visits of 2017 Sun Hak Peace Prize winner, Dr Sakena Yacoobi, to Birmingham.

April and July 2018. (A Women's Federation for World Peace event, reported by Patricia Earle.)

*This photo shows Dr Yacoobi addressing the audience at the home of David and Patricia Earle*



On the 15th of April, we had the rare privilege of a visit from Dr Sakena Yacoobi, the co-recipient of Universal Peace Federation's Sun Hak Peace Prize in 2017. The visit to Birmingham originated in Dakar, Senegal, where my husband David attended an Africa Summit jointly hosted by UPF and President Macky Sall's govern-

ment. During a breakfast conversation with her, David discovered that Dr Yacoobi was to take part in a conference in Oxford, in April, and asked her if she would consider coming up to Birmingham to share her story and life experience. Things worked out nicely, and she arrived in Birmingham on Saturday the 14th, sharing informally with a small number of local Peace Federation members in the evening, followed by an interview with Unity FM radio station on Sunday morning, and then two public talks on Sunday afternoon and evening in our home. Approximately 100 people attended each of the public talks, representing a very broad spectrum of the West Midlands interreligious and multicultural society. There were representatives from Birmingham City Council; Birmingham Council of Faiths; Amnesty International; Clifton Road mosque community; Guru Nanak Nishkam community; Arya Samaj; the Indian Ladies Club; Somali, Iranian, Gambian, and Pakistani organisations; Unity FM radio; the Federation of Indian Muslim Organisations, and several other NGO's. And of course a number of Afghans living in Birmingham attended, having come to our city as refugees, one of whom, Mariam, worked as a secretary to Dr Yacoobi in Pakistan about 20 years ago! We also had the pleasure of Elisabeth Appleyard and her husband's company, with them having driven all the way down from Lancaster for the occasion. Elisabeth works for Creating Hope International, of which Dr Yacoobi's 'Afghan Institute of Learning' is an integral part, and it was wonderful that they could meet up and have a chance to share together.

During her time of public and personal sharing, we learned from Dr Yacoobi about her time as a child, growing up in an Afghanistan which was relatively peaceful, and with a father who always stressed to her the importance of education. As political tensions during the 1970's, and then Soviet occupation, plunged the country into conflict and bloodshed, her parents sent her to America. There she continued her education, gained important academic qualifications, and then worked incredibly hard to be able to bring all of her family to safety. Having achieved this, a compelling inner calling then motivated her to place her life entirely in God's hands, returning to her native country, via Pakistan, in order to help particularly women and children in a fragile, dangerous, life-and-death day-to-day reality. By this time, Russian forces had left Afghanistan, and there was an increasing presence of Islamic fundamentalism.

Against this backdrop, Dr Yacoobi worked quietly, step by step, going into communities to begin establishing small centres for education and, crucially, training people she felt she could trust to become teachers. Not necessarily people just with an aptitude for teaching, but more than that people with a parental heart of caring for the education and entire well-being of children. Such a noble concept, and a key ingredient for success. Starting with one person, a Mullah, she has expanded to around 1,000 staff, in the process establishing schools, orphanages, and even a hospital !! So many untold stories, touching and improving the lives of more than 14 million people, mainly children. A modern-day 'Mother Teresa'. During the time for question and answer, Dr Yacoobi

was asked the inevitable. "What about security?" "How could you do this under the nose of the Taliban?" "What are your views on the political situation?" "How do you fund your endeavours?" and, of course, "What motivated you, and still motivates you to keep going?" Politics apart, the central theme to all the answers she gave is her love for God, and her love of people, most of all children.

During the public part of the programme, we passed around our donation boxes, and through everyone's generosity could offer around £600 to her worthy cause. Holy money, from all our different faith and cultural traditions! Normally receiving honorariums for her talks, and online donations, she had never seen money raised in such a way, and was excitedly fascinated by our method of fundraising. Informal conversations then continued on into the evening, until Dr Yacoobi finally 'collapsed', happily, having given her all, reflecting the way she lives her life. We are sure she will return one day, the one who has touched so many lives herself having been touched by our collective heart and spirit. We look forward to that, and everyone promised to keep her in their prayers until such time as we meet again. July: To our great, and pleasant, surprise, Dr Yacoobi was invited back to Birmingham to receive a special humanitarian award from the prestigious Al Mahdi Institute, on the occasion of the 25th anniversary of the Institute's founding. We had informed the Institute when Dr Yacoobi previously visited Birmingham in April, and a number of their members came to hear her speak. This time, she could meet the Institute's Director, Sheikh Arif Abdul Hussain, an Ambassador for Peace with UPF, receive the award, and give a brief presentation of her wonderful work in Afghanistan. We were so happy Dr Yacoobi could receive this recognition, and connect with such a great institution. We hope that she will be greatly encouraged in her work for the betterment of her people, particularly young people, into which she has invested so much of her life, often at great personal risk, and know that she has so many supporters and well-wishers, in this great city of Birmingham, who are praying for further success in this holy endeavour.

## When suicide is made easier, life gets harder for all of us - Assisted Suicide, Euthanasia

September 26, 2018 (The Public Discourse) – Easing access to suicide continues to be debated, usually in discussions of the legalization of assisted suicide (now often called euphemistically "aid in dying"). But there is an argument that may not be heard in such debates: by making death easier, we make life harder. Once suicide becomes readily available and accepted, dependent persons who refuse to choose death will be blamed for voluntarily burdening their caregivers, and for burdening society as well, thus filling the end of their lives with new sorts of suffering. Yet this is not the harm ordinarily articulated by opponents of assisted suicide. They most commonly argue, rightly, that making a deadly drug available to dependent persons risks life itself by exposing vulnerable persons to pressure or coercion aiming at death. But they often fail to mention the other great harm that results from any "right to die": facilitating suicide endangers not just ailing or moribund bodies but the quality of ongoing human relationships. **Should Some Lives Be Deemed Expendable?** When choosing to die is not seen as an option, we are able to imagine those who battle against serious illness or disabling conditions to be heroes struggling against an implacable fate. Their lives and their deaths are full of a meaning ready to be discovered by them and those around them. If an ailing grandmother fights to live on, despite her pain and her disabilities, she can be the object of sympathy in her misfortunes. Insurance or governmental aid can seem to be well-deserved. Indeed, she may so inspire her family, friends, and neighbours that they feel privileged to share in some of her frustrations as they care for her. They can feel solidarity with her, and with each other, as they fight back at her side. When death finally comes, the grandmother's last experiences and the lasting memories of her caregivers can be of a network of persons bound together in her honour. By contrast, the right of a severely infirm person to assisted suicide

from page 3 *Euthanasia*

(or to voluntary euthanasia) means that the person's life has been deemed especially expendable, that his or her continued existence is legally less important than that of healthy human beings (whose lives are still protected against suicide). Disability groups have long pointed out that one reason assisted suicide is popular is that people who are severely disabled are just not very important to many of us. We may not really care whether they get pressured into killing themselves. If they choose instead to live, they do so knowing that they do not count for much any more. More importantly, once an ailing grandmother has been given a way out through the option of assisted suicide, her freely chosen suffering will no longer seem to call for as much family compassion or community support. As Dr. Ezekiel Emanuel, a cancer specialist and ethicist (later appointed by former President Barack Obama as a healthcare advisor) once explained, Broad legalization of physician-assisted suicide and euthanasia would have the paradoxical effect of making patients seem to be responsible for their own suffering. Rather than being seen primarily as the victims of pain and suffering caused by disease, patients would be seen as having the power to end their suffering by agreeing to an injection or taking some pills; refusing would mean that living through the pain was the patient's decision, the patient's responsibility. Placing the blame on the patient would reduce the motivation of caregivers to provide the extra care that might be required, and would ease [their] guilt if the care fell short. Many relatively feeble persons already think they are a burden on others. But now they will think that they themselves, rather than illness or age, are to blame for the trouble they feel they impose. **Living a Selfish**

**Life . . . By Not Dying:** In choosing to continue to live in great dependence, moreover, a grandmother may be resented as deeply selfish, preferring to benefit herself at a heavy cost to those around her. And as the benefit she receives grows smaller in their eyes—as she nears death or becomes more laden with pains or disabilities—her seeming selfishness increases. She chooses to increase the burden on her family, and on society, for the sake of an ever-smaller benefit to herself. If she soldiers on to the point where caregivers and others judge her life to be a cost to her as well as to them, she becomes in their eyes irrational as well as selfish. As the United States Conference of Catholic Bishops has warned, such a person “may . . . be seen as . . . a needless burden on others, and even be encouraged to view [herself] that way.” Her right to choose death thus brings with it a cruel paradox, if she insists on living: as her misery and consequent need for assistance increase, the sympathy and willingness of her family (and of health insurance payers) to sacrifice decrease. This diminution of respect and concern for the sick will not be limited only to mean or stingy families and communities. If further care really contributed little to a grandmother's physical well-being, and a painless death were easily attainable, how could anyone forget that fact? Politeness and love would inhibit candor, but the person with disabilities would still know what her family can't help thinking: “What an absolute waste of the grandchildren's college money!” Some years ago, the Times of London printed a letter in which ninety-year-old Margaret White wrote: “I am happy here in the nursing home with no wish to die. But were voluntary euthanasia to be made legal I would feel it my absolute duty to ask for it as I now have 19 descendants who need my legacy. I am sure I am not alone in this resolution.” If Ms. White chose instead to live, she would clearly feel guilty of failing in her perceived “absolute duty.” By turning suicide into a right, we present those in greatest need of assistance with a choice between easy death and hard guilt. A loving grandmother may constantly wonder whether she is being too selfish even in continuing to eat, when the money for her food could have been used for some better purpose. Agonized by guilt, she may find herself drowning in a sea of resentment, fearing that she will be remembered as a selfish human being who died a dishonourable death. **Dependence Does Not Negate Human Dignity:** A leading American legal theorist, the late Ronald Dworkin, has emphasized the disdain that may accompany this resentment, writing: “We are distressed by, even disapprove of, someone . . . who neglects or sacrifices the independence we think dignity requires.” For Dworkin, a person who chooses to live in great dependence denies that he is someone “whose life is important for its own sake.” Dworkin can be heard here to echo that great nineteenth-century atheist who sought to purge our society of the remnants of Christian compassion. Friedrich Nietzsche urged prophetically: “To go on vegetat-

ing in cowardly dependence on physicians and machinations, after the meaning of life, the right to life, has been lost, that ought to prompt a profound contempt in society.” Nietzsche complained that Christians (at least in his day) stand against such disdain for the dependent: If the degenerate and the sick . . . are to be accorded the same value as the healthy . . . then unnaturalness becomes law – This universal love of men is in practice the preference for the suffering, underprivileged, degenerate: it has in fact lowered and weakened the strength, the responsibility, the lofty duty to sacrifice men . . . The species requires that the ill-constituted, weak, degenerate perish: but it was precisely to them that Christianity turned as a conserving force.

Nietzsche said he was searching for “a thoroughgoing practical nihilism.” But, unsurprisingly, he found nihilism to be a hard sell. He mused, “Problem: with what means could one attain to a severe form of really contagious nihilism: such as teaches and practices voluntary death with scientific conscientiousness (—and not a feeble, vegetable existence in expectation of a false after-life—)?” Will Nietzsche's “problem” finally be solved in our day? Will our very old, our very sick, our very incapacitated be convinced by a newly celebrated right to assisted suicide that they are contemptible burdens if they do not “autonomously” choose death? Each withdrawal of protection against suicide endangers not only the lives but also the human dignity and support relationships of persons with burdensome infirmities. By contrast, when our law and culture treat suicide as a tragic rather than a benign choice and refuse to facilitate it, those most in need are more likely to receive sympathetic help rather than guilt-inducing blame and resentment. Opponents of the legalization of assisted suicide thus have not only strong pro-life arguments but also telling quality-of-life arguments that they need to bring up whenever any right to suicide is being debated. *Richard Stith is a senior research professor at Valparaiso University Law School. Published with permission from The Public Discourse. LifeSite News*

## Lessons on family policy we can learn from the United States.

By Dr. Patrick Fagan



Advances in technology are driving cultural change throughout the world. Historically, new advances have been made slowly and rarely, allowing people time to adapt to them. However, the current pace of change is unsettling established patterns of life, and further technological developments are likely to transform cultures to an even greater extent. In the face of radical cultural change, parents will have to identify likeminded fam-

ilies who share their values and their philosophy of family life, with whom they can associate. No matter where people stand on the moral spectrum, this is a human need. We shall all need to find our communities of faith, values or life orientation in order to raise our children in line with our convictions. As life becomes more frenetic, setting aside time for family and community is going to become a major issue. One of the biggest deficits or negatives of the technological culture is that it has driven out time. We have more labour-saving devices than ever before, and yet we all complain that we have less time. The machines that we have created have taken over and we are struggling to keep up with them. Time is essential to build relationships: marriage needs time for conversation, and parents need to spend time with their children in order to establish a relationship with them and influence them. We need to protect time in order to protect our relationships. The major institutions: Historically, there have been five major institutions in society that fulfil five basic tasks: the family, the marketplace, government, the school, and religion. (Even those who do not subscribe to a religious faith still have the task of working out a philosophy of life.) Each of these institutions developed over time and all began in the family. In our own lifetime, healthcare has emerged as a sixth institution, as medicine has become specialised. But each institution is rooted in the family. Each of these institutions taps into a different capacity. The government, for example, specialises in force (e.g. the police, courts, prisons, the armed forces), and education specialises in intelligence, but the family is the institution that specialises in sexuality.

to page 6





TRUE FAMILY VALUES MINISTRY

## The Children's Realm of Heart

### A. Children's realm of heart.

*1. Every child is born out of the love of God. As he or she grows, he unfolds stage by stage the invisible nature of God in visible manifestation. After all, in adulthood, he is destined to fully embody God's divine nature as a temple of God.*

*2. As the child receives his parents' love his heart grows.*

The child is innocent, curious and open. The child believes in others.

Receiving parents' love stimulates the child's love and causes the child's heart to grow, as sunlight coming from the sky causes plants to grow and multiply. Children naturally offer love and respect, faith and trust, obedience and gratitude to their parents. Thus, the mind of filial piety develops. As a result of receiving parental love, they naturally develop love among brothers and sisters. This is how love multiplies and fills everything.

The parents are the primary conduit for God's love to the child. The face of his parents are the first image of God; in their love he can understand the reality of God. As he is receptive to his parents' love, he becomes receptive to God's love and truth. He is filled with wonder at his world and is grateful for its blessings. We have the heart to love God because He first loved us through our parents.

Grandparents' love is a valuable supplement to parents' love. Grandparents represent the larger world. They have more time. They have broader perspective than the parents, in general.

*3. Within God there is yin and yang, masculinity and femininity.*

Children receive God's masculine love from their father, and His feminine love from their mother.

Boys and girls grow in different directions. The older they grow, the greater the difference. Boys respond more to their mother's love. As they grow up, they must separate from dependency upon their mother and begin to identify and inherit from their father. Girls respond more to their father's love. As they grow up, they must separate from their attachment to their father and begin to identify with and inherit from their mother. This means their love for the opposite sex grows, though latently, while their ability to become a husband and wife grows.

As children, boys and girls persecute each other. They are not meant to manifest sexual love, by natural law.

American educator Allan Bloom lamented the terrible effect of early sexual experience upon his students, calling youths who experimented with sex "flat-souled . . . unadorned by imagination and devoid of ideals." (Allan Bloom, *The Closing of the American Mind* [New York: Simon and Schuster, 1987], 134.

Explicit sexual education taught by non-family members is harmful. Children cannot deal with such thoughts and ideas.

*4. Learning to live by conscience.*

The conscience represents God, who is the source of the vertical ethic. Therefore the conscience will promote the principle of life for the higher purpose. The physical body cannot transcend its own needs and appetites. Therefore the body will insist upon life for the self's purpose.

Our conscience knows we should be able to get along with everyone. Its perspective transcends self-interest.

In the conscience, the child has a natural compass to guide the growth of her heart.

However, children need to be taught norms to educate the conscience.

Filial piety is the basic standard of good and evil for children's conscience. In the story of Pinocchio, his conscience was always telling him to obey his father. When he realized the truth of this, he gained the power to sacrifice himself to save his father's life. Children have a desire to know right from wrong. Children have an innate sense of the difference between good and bad.

They test the limits.

They do not complain when their parents push them to study, because they know it is for their benefit. The heart of true parents is to pray for their children all night, shedding tears.

*5. However, parents who have not developed good character cannot give true love to their children.*

Their children are deprived of the love which can nurture the children's realm of heart.

Their children's personalities become crippled, unable to relate evenly with all types of people.

When children's love is lost, later in life they distrust and disobey their elders and all forms of social authority.

Worse, they lose their relationship with God, who is first perceived by a child in the love of their parents. Thus atheism comes about.

Without a full relationship with God, the conscience is weakened and cannot develop fully.

Without receiving proper education as children with which to bear fruit in the children's realm of heart, none of the other realms of heart can develop properly.

Parents who have distorted relations with their own spouse or parents cannot function within the parental realm of heart. They will abuse their authority as parents, even making sex objects of their children or young relatives (incest).

One of the most sorrowful results of the failure of parents to establish the realm of children's heart is homosexuality. Homosexuality arises from the failure of true love within the family, especially in the relationship between father and son, mother and daughter.

## Brother and Sister's Realm of Heart

### A. Brother and sister's realm of heart.

*1. A brother's attitude toward his sister stems from the love of their common parents for her. We learn how to love our brothers and sisters by observing the way our parents love each other.*

We naturally love those whom our parents love.

Parents' mutual affection, appreciation and cooperation becomes the children's ethical norm.

We love our siblings through our mother and father's loving eyes.

When a son loves his sister, he is loving his parents.

When he hates his sister, he is actually hating his parents, and, by extension, he is denying himself and his value, and also his relationship with his future wife and with God.

*2. In loving his brother and sister, the child learns a sense of his identity and respect for the identity of others.*

This becomes the basis for respecting others. He learns empathy, value of sharing and giving. He learns the meaning of cooperation. This expands into mature friendship.

The conscience grows through sibling relationships.

The sense of the integrity of each person is the basis of human rights.

Valuing every person as my own brother or sister is the spiritual foundation of democracy. Democracy is a political philosophy which reflects the realm of brother's and sister's heart.

*3. Loving your brother, he becomes part of you.*

When your parents love him, you feel benefit.  
(to be continued...) (from the book "True Family Values" by Wilson and Pak <http://www.hsabooks.com/books>)

from page 4 *Lessons on family policy*

Where fathers speak to their sons about sexual matters, and mothers their daughters, they can have a huge impact. Public policy is secondary to the input that parents should have into the lives of their own children in the privacy and sacredness of the home. Children will learn more about sexuality from observing how their mother and father relate to each other, without a word being spoken.

We need to teach our sons to respect women because they have the capacity for motherhood. If a man is going to be a good lover of his wife in adult life, he needs to learn self-control over the sexual. Pornography presents a serious threat to the sexuality of boys and their future marriages, and the use of pornography is increasing among girls and women too.

Change through relationship: Three of the major institutions are deeply relational: the family, the school and religion. Government and the market-place are more instrumental. During my time as Deputy Assistant Secretary for the family and social policy at the US Department of Health and Human Services, where I had access to the largest depository of evaluation data on government social problems, I observed that there is not a single government social behaviour-changing programme in the United States that works. At the local level, there are micro programmes that have some measure of success, though they rise and fall depending on staff, leadership and needs. But where they work, they do so in an idiosyncratic way. Cookie-cutting a programme doesn't work. The success of social programmes is dependent on the love of the giver for the receiver. The person in need must be in receipt of a dedicated service. In a therapeutic context, it is essential that the patient clicks with the therapist. The relationship between them is the vehicle through which change occurs. But you don't go to the government for relationships. You go to the government for justice. The main function of the government is to protect the different institutions, not to grow them. It is a massive strategic mistake for the government to try to operate behaviour-changing programmes. The government has completely failed in the realm of sex education. Not a single programme has delivered what it is supposed to deliver. The same is true of marriage programmes. At a national level they are not working. The real change will take place in the relational spheres of family, school and religion. The primary role of the government is to protect and to punish violation. The campaign group Mothers Against Drunk Driving was very effective in reducing rates of drunk-driving, not through social programmes, but by getting the law enforced. Social science has established beyond any doubt that marriage is the foundational relationship in society. Yet we face the ill-will of people who have no interest in the truth and refuse to accept the facts. In academia, many social scientists are closing their minds to data that do not fulfil their presuppositions, but any social scientist worth his salt will grapple with the data that doesn't fit his view of things. Effects of the sexual revolution: There has been a considerable rise in divorces and out-of-wedlock births since the 1950s. In the United States, only 46 per cent of 17 year-olds are living with their biological mother and father. (Among African-American 17 year-olds the percentage is as low as 17 per cent.) There has been a marked increase in the number of fatherless families, where girls often have the model of a mother who is doing her best for her children, but boys have no role model. Girls are now out-stripping boys in all areas of education. This is bad news for marriage, because girls do not generally marry down. The 1994 Family Education Trust (FET) report, *Broken Homes and Battered Children*, demonstrated that the intact married family is the least likely family structure to witness child abuse. The incidence of serious child abuse is 33 times greater in a home where the biological mother is cohabiting with her boyfriend than in a home with married biological parents. The United States National Incidence Study of Child Abuse and Neglect had not previously measured child abuse by family structure until it was persuaded to do so on the basis of the findings of the FET study in the UK. The American study found that rates of sexual abuse are 19.8 times higher in homes headed by a biological mother and her boyfriend compared with a home headed by married biological parents, and five times higher in an intact cohabiting family. Rates of physical abuse were also 10 times and 4.3 times higher respectively than in a natural married family. The feminist lobby doesn't like to admit it, but statistics demonstrate that the traditional intact married family is the safest place for women too. Religious observance: The United States is the

only country in the world with survey data that measures the effects of religious observance as well as family structure, and the evidence shows a positive association between weekly attendance at a place of worship and beneficial outcomes in terms of academic achievement, family mealtimes and abstinence from sex outside marriage. Religion has a protective effect in the areas of sex, alcohol and drugs. These findings have public policy implications. At a time when religious liberties are under threat, we need to press for religious observance to be included in the key population surveys, so that the benefits associated with it can be brought into the public debate. In view of the positive outcomes, the government should be in the business of protecting marriage and religious freedom. The government has lost sight of its chief purpose, with the result that more and more people are becoming fearful of an intrusive state. The fundamental role of the government is to keep the bad guys out and leave the others free to do the good. The social science data can assist us in making the case for being allowed the freedom to have a positive impact on society through our families and religious communities. *Dr Fagan is Founder and Director of the Marriage and Religion Research Institute (MARRI) in Washington DC. This article is published by permission of Family Education Trust*

## On September 26, 2018, in 415 cities across 26 countries worldwide, a pro-life campaign started. The now annual 40 Days for Life fall campaign began.



Robert Colquhoun, the London-based 40 Days for Life Director of International Campaigns, sees the next forty days as part of a wider spiritual battle against the evil of abortion. In the UK alone, he reckons 20-30 abortion-minded women choose life and reject abortion at the last moment on account of each campaign. He is adamant that all have a part to play in this ongoing battle: "No matter the number of abortions worldwide there is something that you can do personally and locally to change the culture where you live. ... There are some lives that only you can save!" Founded in 2004, today 40 Days for Life is an international pro-life advocacy group with approximately 750,000 volunteers. Recently, Colquhoun spoke to LifeSite about the challenges now facing 40 Days for Life, especially in regard to the UK's all-too-prevalent Culture of Death, and also about his personal motivation for continuing to campaign for the unborn. LifeSite: Is the UK 40 Days for Life also taking part in the organization's fall worldwide campaign? If so, what's planned? Colquhoun: This fall we have campaigns in 415 cities in 26 countries around the world, making it the biggest campaign we have ever conducted. We have never had so much interest internationally for the campaign. In the UK we have vigils in six cities and have just seen off a national buffer zone threat. Normally we see 20-30 abortion-minded women choose life and reject abortion at the last moment each campaign in the UK. The new book *The Beginning of the End of Abortion: 40 Inspiring Stories of God Changing Hearts and Saving Lives* has just been launched, and the movie, *Unplanned* will be released in the spring of 2019 during the spring 40 Days for Life campaign. There has never been a more exciting time. When did 40 Days for Life come to the UK? The first ever vigil was held in Belfast, Northern Ireland in 2009, and it first came to London in 2010, when we had 1,000 people participate in the first ever campaign in the capital, seeing reports of six babies saved from abortion, setting a new paradigm for grassroots pro-life activism. We were criticized, particularly for being



from page 6 Pro Life Campaign 40 Days for Life

“too American”, but truly it was a grassroots effort from the local volunteers.

What are the challenges you have found here as opposed to those in North America? We have faced the hostility of a highly secularized culture along with apathy and indifference from churches. But we have overcome those challenges demonstrating the power of prayer in transforming lives on the local level and showing the efficacy of witness in the face of adversity. The decision to take a public stand really makes a difference. What has been the reaction of other British pro-life groups to yet another one arriving here? We have always focused on collaboration and co-operation with other groups, working closely with others who often are involved in more than one group. We have seen more unity in the pro-life movement in recent years despite the number of groups - trying to be a glue to bring people together. We have also seen new groups develop, such as the Alliance of Pro-Life Students and the March for Life. In the last 5 years, across all the pro-life organizations involved in prayer vigils on the local level, it has been estimated that 1,000 lives have been saved from abortion across the country. That is deeply encouraging. What would you say has been 40 Days most effective impact to date in Britain? The closure of BPAS Bedford Square abortuary after 3,000 hours of prayer outside was a landmark moment, particularly given the number of people who prayed outside fervently. The level of response that prayer vigils have generated has been truly extraordinary given their peaceful and prayerful nature. In the words of one BPAS employee [who worked at the Bedford Square facility], “Your prayers are obviously working because the girls are not keeping their appointments.” Do you think 40 Days brings something unique to the global pro-life battle, and, in particular, to the fight here in the UK? 40 Days for Life brings the importance of prayer to the pro-life movement and an understanding that abortion can be fought also as a spiritual battle. It recognizes the power of the local community to bring change given that abortions happen on the local level. It is self evident that the response we have had in the UK means that peaceful, prayerful witness outside abortion centers is incredibly effective at saving lives and inspiring hearts and minds. How did you come across 40 Days for Life? And what is your role in it? I first came across 40 Days for Life in Canada praying for an hour outside the Morgentaler abortuary near the Canadian Parliament in Ottawa, during a year doing NET ministries youth missionary work. I was deeply struck by the countercultural witness and the importance of taking a public stance. When I came back to the UK I felt called to start a local campaign in central London to start a similar witness in the UK. Little did I know what I was in for! What attracted you to 40 Days for Life? I was drawn to the simplicity of the campaign, and also seeing the abortion debate as a spiritual battle. No matter the number of abortions worldwide there is something that you can do personally and locally to change the culture where you live. I think that local emphasis and the ability to change things where we live was deeply influential. There are some lives that only you can save! In regard to life issues, how do you gauge the current state of affairs in the UK today? In some ways things have never been worse. We are nearing 10 million abortions with no end in sight, combined with challenges of buffer zones and possible decriminalization. I have heard and seen the worst excesses of our abortion culture: women forced into abortions, abortion employees bullied and lied to, and aborted babies treated without dignity and respect. But in the midst of that darkness there is considerable hope: hearts and minds changing one person at a time, miracles on the local level, women praying for an angel to help at the last minute and their prayers being answered. Despite the despair, anger and hurt, there is still hope and help available in our culture. In that absence of hope, we go and place love. The 40 Days strapline is “The Beginning of the End of Abortion.” Are you hopeful for the future? I am in awe of what God can do in and through individuals faithful to His will. I’ve seen campaigns spread nationwide through faithful individuals: we now have 10 campaigns in Argentina. Latin America is booming for us. In the USA, there is hope for Supreme Court abortion laws being challenged, defunding of abortion providers while the Planned Parenthood brand is at an

all time low, a new renaissance for the pro-life movement is possible. I’m full of hope. With God, all things are possible!

## The Ideal Family is the School of Love

By June Darby

The greatest need for our young people is a caring, nurturing family, receiving care and love from each family member. The family is where we learn about values and ethics and how to relate to others. Grandparents pass on traditions, their love is unconditional. Brothers, aunts, uncles all have a place. Learn good attitudes to relate to others and about all the different types of love, siblings’ love, older and younger sibling’s love is different, more mature. Learn about respect and gratitude. If young people don’t learn about respect, how can they respect God. Learn about faith and trust in the family, and about the need for boundaries and self-control. The father generally sets the standards. Women’s rights – people forget about fathers. June’s father only had to raise his eyebrows. Young people need to learn about virtues, to be loyal, patriotic and to get a feeling for their communities. Develop caring hearts by living for the sake of others, which is nurtured in the family. Jesus: “If you love me you will keep my commandments.” We need to have the heart to love all people; God loves all people. If children love and respect their grandparents they will respect older people and their peers etc. Such an attitude is much more relevant in Africa. Learn to be unselfish, orderly and forgiving in the family. Overcome impurity. Matt. 5: 1:48. Develop true love and achieve mind-body unity. Putting children in care has caused a lot of damage, not receiving true love. People looking to boost their own egos. People brought up with love are more rounded, more secure. It took my son a few months to overcome being in care for just one night. The government is pushing women to work. Security for young people comes from secure homes through being unconditionally loved. *This article is based on notes taken at a “My Arrow Will Not Be Broken” seminar in Hackney on June 16th.*

## Morality Forum Action

John O’Neill delivered abortion information leaflets door-to-door together with other members of the Harrow branch of the Society for the Protection of Unborn Children in North Harrow on June 23rd, and in Hatch End on August 25th.

John O’Neill was one of the speakers at a prayer summit event held at Dominion Faith Chapel church in East Ham on June 8th. John spoke about the root causes of the problems in our society in relation to the sexual revolution and the permissive society, highlighting personal responsibility and prayer and repentance, as well as the urgent need for a religious ethos to be again prevalent in our nation, and for many more Godly men and women to be elected to the Houses of Parliament.

June Darby and John O’Neill were two of the speakers at a “My Arrow Will Not Be Broken” event in Hackney on July 14th, organised by Reverend Joycelyn Dankwa from Shepherd Fold Ministries. June spoke about the importance of family relationships in regarding the problems with our youth today, especially in relation to knife crime. John highlighted the issue of what happens to a nation when Almighty God is taken out of that nation, and the importance of human responsibility.

John O’Neill continues to speak in Christian churches about key moral, family issues, receiving very positive support from the pastors and also the congregations in relation to proposed action initiatives.

Information fact sheet items regarding key family, moral issues are continually sent to media people etc.

Separate postcards to be sent to MPs from The Society for the Protection of Unborn Children concerning the ending of pro-life vigils outside abortion clinics and the decriminalisation of abortion have been widely distributed, as have other items from SPUC including the newsletters *Safe At School News* and *PRO-LIFE TODAY*.

## Educating for Sexual Virtue: A Moral Vision for Relationships and Sex Education

(Olwyn E Mark, Peter Lang, 2018 pb, Xii + 238pp £42.50 ISBN 9781787071285)

This title is the culmination of 10 years of careful study and research. Dr Olwyn Mark of Love for Life in Northern Ireland observes how, in spite of concerns to protect children and young people from undue sexual pressure and targeted sexual exploitation, the culture has progressively affirmed the right of young people to make their own 'informed choices'. The result has been the creation of a climate of moral ambiguity and confusion in which young people have been left morally adrift, without the moral and spiritual resources they need. Against this background, Dr Mark calls for an urgent re-engagement with the moral vision shaping our approach to moral education and our understanding of sex and relationships. The book is divided into three parts. Parts 1 and 2 demonstrate the incoherence and inadequacy of the moral framework driving the current policy agenda in the area of Relationships and Sex Education (RSE). Part 3 then proceeds to demonstrate the value of virtue in RSE. We have moved a long way since the Board of Education issued its first policy document on sex education in schools and youth organisations in 1943. According to the official advice, sex education was to be 'directed to the understanding and control of sexual impulse and emotion, leading on to the establishment of mutual understanding and respect between the sexes, and, as young manhood and womanhood is approached, to an adequate preparation for marriage'. Two decades later, the Ministry of Education published the Newsom Report, which similarly affirmed: 'For our part we are agreed that boys and girls should be offered firm guidance on sexual morality based on chastity before marriage and fidelity within it.'

**Self-scripted morality:** Over the past 50 years, RSE policy has been increasingly shaped by emerging sexual and moral norms. The term 'moral framework' is still used, but is now an abstract concept without content. As Dr Mark notes, the shifting moral narrative in RSE discourse has more and more placed the onus on the young person to make his or her own 'informed' decisions according to a self-scripted morality. Simon Blake and Gill Francis, two leading sex education campaigners, have argued that we need to take a 'leap of faith' in believing that young people will be enabled to make informed decisions according to their own moral code.

Dr Mark demonstrates that moral neutrality in RSE is impossible and that philosophical discourse is a necessary and inevitable part of policy formulation. As Robert Leach has observed, public policy 'proceeds on the basis of ideological assumptions, even though these may not be clearly articulated, or even consciously recognised'. The liberal ideal maximises knowledge and freedom. Young people are then left to 'clarify' their own moral values, with the upshot that the telos of education has become the promotion of personal autonomy. But as Paul Vitz has written: 'Very simply put, the contradictions and incoherence of values clarification demonstrates that it is a simpleminded intellectually incompetent system.'

**Radical culture shift:** For a number of years, sexual health policy has placed a premium on securing sexual freedom over and above the costs to sexual health. Dr Mark argues, however, that what is needed is a moral vision of public health that is not so much informed by falling conception and sexually transmitted infection rates, but by an increase in committed monogamous relationships, ideally marriage, and by the number of children growing up with both parents, thus increasing their wellbeing and life chances. She notes that this will require a radical culture shift in how sexual and relational wellbeing and flourishing is not only measured but understood.

Dr Mark holds that there is something inherently moral about sex and contends that there is a danger that rich philosophical and theological insights around sexuality are dismissed solely on the basis that they are perceived to be negative and restrictive. RSE policy has separated sex from both procreation and marriage.

This, in turn, has dissolved the link between sex and love – at least in terms of a sexual love that is permanent and exclusive.

According to the Department of Health, consent is the moral prerequisite for any sexual contact. Dr Mark observes that the intellectual roots of moral judgments become increasingly difficult to justify as principles and laws are informed by the current norms in society rather than by an objective understanding of the intrinsic moral quality of sexual acts. She argues that the call for an inclusive RSE which raises knowledge and awareness of the plurality of sexualities in society does little to sharpen our social and moral consciousness. While the reclassification of some sexual practices which are currently regarded as immoral and therefore illegal is not inevitable, it is logically possible. In the concluding section of the book, Dr Mark shows how a theological virtue ethic can enrich moral discourse around RSE. She argues that education for sexual virtue cannot be detached from education for the whole of life; rather it should be understood within the larger moral framework of character education. Following a discussion of the character of agape, eros and philia, highlighting both their distinctiveness and relatedness, Dr Mark reasons that in the face of a culture overtly focussed on eros, a Christian contribution to RSE discourse would introduce an understanding of the multi-layered facets of the different types of love.

**Moral vacuum:** Educating for Sexual Virtue exposes the moral vacuum at the heart of government policy on RSE. Dr Mark makes a persuasive case for a coherent moral vision in which choices around sex and relationships are inspired and not merely 'informed'. She writes: 'In the face of the incoherent and inadequate vision of moral education and human flourishing that is currently evident in SRE discourse, a virtue ethic approach to moral education and future RSE will articulate the qualities of character that are praiseworthy, admirable and desirable, that contribute both to the good of community and to what human beings are designed for.' • Copies of Educating for Sexual Virtue are available from Family Education Trust at the special price of £30.00 inc p&p while stocks last. *This article is published by permission of Family Education Trust*

## Study: Growing up with gay parents: (James Risdon - LifeSiteNews)

Dr. Richard P. Fitzgibbons

Among his findings, "Growing up with gay parents. What is the big deal?" Fitzgibbons noted when gay couples bring a child into the world with the help of a surrogate, that boy or girl is more likely to have trouble adjusting by the age of seven than other children. Another difference the physician highlighted was revealed in a 2013 Canadian study which showed children of gay and lesbian couples are only about 65 per cent as likely to graduate from high school as children of married, traditional couples. In addition, a 2009 study of women raised by gay or bisexual fathers showed they were less comfortable with closeness and intimacy, less able to trust and depend on others, and experienced more anxiety in relationships compared to women raised by heterosexual parents. Other studies report rates of attention-deficit hyperactivity disorder and emotional problems being twice as high among children raised by same-sex parents as among the general population.

"An objective examination of social science research into how families function reveals clearly that children do best when raised by both a mother and a father," concluded Fitzgibbons. Prior to becoming Pope Benedict XVI, Cardinal Joseph Ratzinger summarized what several scientific studies of same-sex couples have since indicated. "The absence of complementarity in these unions (same sex) creates obstacles in the normal development of children who would be placed in the care of such persons," wrote Ratzinger, then head of the Congregation for the Doctrine of the Faith. "They would be deprived of the experience of either fatherhood or motherhood. Allowing children to be adopted by persons living in such unions would actually mean doing violence to these children, in the sense that the condition of dependency would be used to place them in an environment that is not conducive to their full human development," he said.