Bishop James T. McHugh
and the
Origins of Sex Education in Catholic Schools

by Randy Engel

INTRODUCTION - A TALE OF TWO MEETINGS

The date of our first meeting is 8 to 14 September 1929. The place is Wigmore Hall, London. The great cosmic event is the Congress of the World League for Sexual Reform (WLSR) led by the gurus of sexology -- Havelock Ellis, Mangus Hirschfeld, and August Ford. The conference boasts a star-studded cast of international players giving no less than 101 lectures and talks on sex education, eugenics, birth control, population control, homosexuality, masturbation, artificial insemination, sterilization, abortion, divorce, pornography, surrogate sex, feminism, prostitution, venereal disease (sex hygiene), and other agenda items of the erotic revolution.'

Featured speakers include World League president and prominent homosexual, Dr. Mangus Hirschfeld, singing the glories of eugenics and the need for legal reform including the removal of anti-sodomy laws. His equally reform-minded colleague, Professor C.E.M. Joad, delivers an opening address on Sex and Religion challenging traditional religious views on family life and the meaning of sex.

Writer Vera Brittain ridicules the fear of biological sex knowledge and demands education in schools, even before school age. Instructing adolescents in scientific and systematic sex, with special emphasis on birth control so that they may come to view sex as primarily "a recreational" as opposed to "a procreational" activity is one of the foremost aims of the WLSR.

Birth-control pioneers Dr. Marie Stopes and Dr. Kurt Bendix, armed with pessaries and a varied assortment of chemical substances and ointments, complain that few married women and even fewer unmarried women are taking advantage of their advice and their wares. The repeal of anti-abortion laws is among the top resolutions of this London Congress. The conference's final resolution states that abortion should be allowed for medical, economic and eugenic reasons and that "No child to be born without the wish of the parents." [2]

Inside the hallowed walls of Wigmore Hall, the world sexual avant-garde are congratulating themselves on this milestone attack on Western civilization and Christianity. They are optimistic!

Outside in the real world, however, traditional moral forces led by the Roman Catholic Church and the leading secular satirists of the day begin raining havoc on the sexologists' parade.

Less than four months after the World League for Sexual Reform gathering in London, Pope Pius XI issues the first of two Vatican thunderbolts in the form of the encyclical, *Christian Education of Youth,* on 31 December 1929 which attacks all forms of pedagogic naturalism, singling out for particular condemnation the error of "so-called sex-education." This prohibition is then re-enforced by a Holy Office Writ in 1931 which states that "no approbation whatsoever can be given to the advocacy of the new method [i.e., sex education or sex initiation]." Furthermore, the Holy Office made clear that the *prohibition was binding in conscience* on all Catholics since the prior encyclical was

"a fundamental document on education from the standpoint of the natural law and the law of the Church."

One year later, in his famed encyclical on *Christian Marriage,* Pius XI again defended the sublime dignity of chaste wedlock and burned the ears of the sexologists with his scathing attack on divorce, adultery, onanism, contraception, abortion and sterilization.

Nor is Pius XI alone in his defense of marriage, family and babies as is evidenced by the 1929 publication of James Thurber and E.B. White's hilarious, stinging satire on the sexology movement of the day, *Is Sex Necessary? Or, Why You Feel the Way You Do.* [3]

The combination of Vatican opposition and strong pro-life, family secular forces represented by White and Thurber, insures that poor Mangus and Company are doomed to another 30 years of preaching to the choir!

AASEC MEETS FOUR DECADES LATER

At this point dear reader, let us transport ourselves to a second sexology conference where the faces have changed but the tails that bind remain the same. The date is 29 March to 1 April 1973. The place is Washington, D.C. Once again the leaders of the World Sexual Reform Movement have assembled, this time under the aegis of the Association of Sex Educators and Counselors (AASEC) (later "Therapists" was added). AASEC was created in 1967 to complete the Planned Parenthood - World Population - Sex Information and Education Council of the United States (SIECUS) anti-life trilogy. AASEC's mission is to train and accredit an army of professional sex educators. It is their task to reconstruct a new sexual morality on the ruins of the old, in public and parochial schools across the United States (territory already softened up by Planned Parenthood/ SIECUS shock troops).

The Anti-child, Anti-family Movement in the United States was able to advance only after the main opposition, that is the Catholic hierarchy in America, *collapsed.* And the *sin qua non* of that collapse - one of the earliest warning signs of the impending moral disaster for the Church and the Catholic Faithful - was the flirtation and fatal embrace of classroom sex initiation programs in Catholic schools by the American bishops. This is the story of that tragedy, and the man who played the leading role in bringing it about - Father (now Bishop) James T. McHugh.

The agenda is virtually *identical* to the 1929 World League meeting in London - life-long sex education (with special emphasis on the mentally and physically handicapped), eugenics, birth control (i.e. no birth and no control), population control, homosexuality, masturbation, artificial insemination, sterilization, abortion, medical prostitution (sexual comradeship) etc., etc., etc.

Not without a sense of irony, another Dr Ellis is on board as a keynote speaker. This time he is clinical psychologist and marriage counselor Dr. *Albert* Ellis, who delights the assembled with obscene language, while lashing out at parents, traditional values and the "goddamn" Catholic Church and Orthodox Jews.[4]

SIECUS co-founder and first Executive Director, Dr. Mary Calderone, herself a beneficiary of a Sexual Attitudinal Restructuring program designed to offset her natural aversion to homosexual acts, pleads with the audience for the removal of existing sexual deviancy laws in 44 states. [5]
Calderone, who served Planned Parenthood for eleven years as National Medical Director before launching her national SIECUS "Sex Is For Fun" campaign in 1964, is best remembered for her models of copulating chickens used to instruct kindergarten children on the mechanics of sex, [6] and her titillating conversation promoting masturbation and a range of 'outercourse' activities for adolescents. Known as the 'Grandmother of Sex Education' by her admirers and 'Typhoid Mary' by her critics, Calderone receives a warm reception from her audience for her pioneering sex education efforts in public and parochial schools and in college campuses across the nation.

The only significant difference between the 1929 and the 1973 meetings is that the abortion industry, represented by Hillcrest Abortion Clinic, is more visible and AASEC lectures are punctuated with sexually explicit commercial Technicolor films, some of which are being shown in a corner of the hotel lobby where any passerby, including children, can stop and watch - until the projector bulb burns out.

Such minor mishaps, however, cannot dim the missionary zeal and supreme confidence of the second generation sexual reformers and their minions as to the righteousness of their cause. Central to their belief system is the promise that universal classroom sex education of the young will open the door to a sexual Utopia for all peoples of all races, creeds and nationalities, for all ages, at all times. And now, happily for them, they are no longer just preaching to the choir!

THE OPPOSITION COLLAPSES

This lengthy introduction has a very specific purpose. It is to illustrate, making an allowance for a change in scenery and costume, how little the agenda and apparatus of the enemies of Western civilization in general, and the Roman Catholic Church in particular, have changed since their formal organization in the late 1920's. Yet after only a half-century, this same Movement has shaken traditional Catholic morality and family life in America to its very foundations. How was it possible to uproot these traditional views so quickly - views which held sway among immigrant Catholics, even before Pope Pius VI in his bull *Ex hac apostolicae* (1789) established the American hierarchy?

The answer to this question is rather simple although it does require a slight change of focus from the enemies of Life to its natural defender, the Roman Catholic Church. **The Anti-child, Anti-family Movement in the United States was able to advance only after the main opposition, that is the Catholic hierarchy in America*, collapsed*** And the *sin qua non* of that collapse - one of the earliest warning signs of the impending moral disaster for the Church and the Catholic Faithful - was the flirtation and fatal embrace of classroom sex initiation programs in Catholic schools by the American bishops. This is the story of that tragedy, and the man who played the leading role in bringing it about - Father James T. McHugh (now Bishop).

WHAT WAS LOST

Before stating the case against Father James T. McHugh - the grand architect of classroom sex instruction in Catholic schools - it may be helpful to the reader to recall the vision of Catholic marriage and family life that the American hierarchy held and defended up until the late 1950's.

From the time of the First Provincial Council of Baltimore (1829), the American bishops performed exceedingly well in their public defense of Catholic marriage, family life, and parental rights and responsibilities Immigrant Catholic families, in their ethnic ghettos, initially resisted the worst excesses of secularism under the protection of their Ordinary and their pastors, together with the support of these ethnic parishes and various Catholic services and charities.

The following clear and precise quotations reflect the candor and courage which the American hierarchy once displayed in their Pastoral Letters and declarations --- on the sanctity of married life, on the education of youth, and on rejection of vices which attack the very heart of the Catholic home, most especially divorce, pornography and birth control, and later, "sex education," sterilization, abortion and population control. These quotes also reflect the true concern that our Catholic bishops once expressed *collectively* for not only the Catholic families and especially the children entrusted to their care but also for the Common Good (the "bonum commune").

> Yes! the characteristics of the child, as St. John Chrysostom well observes, is the characteristic of the saint....God has made you the guardians of those children to lead them to His service on earth, that they might become saints in Heaven. "What will it avail them to gain the whole world if they lose their souls?.... Woe to him that shall scandalize one of these little ones that believe in me, it were better for him that a millstone were tied around his neck, and that he were drowned in the depths of the sea."
> [Pastoral Letter to the Laity, 17 October 1829]

> We deplore the enormous scandal of some who, having already contracted marriage, enter into new engagements during the lifetime of their lawful consorts.
> *[On Divorce,* Pastoral Letter, 1843]

> ....it is the idealism of the truest and most practical sort that sees in marriage the divinely appointed plan for cooperating with the Creator in perpetuating the race.... Where such ideals prevail, the fulfillment of marital duties occasions no hardship. Neither is there any consideration for the fraudulent prudence that would improve upon nature by defeating its obvious purpose, and would purify life by defiling its source.
> *[On Onanism,* Pastoral Letter, 26 September 1919]

> The destruction or serious impairment of home life has brought about a menacing decline in the birth rate and has helped to promote the godless, selfish, and inhuman propaganda of birth prevention.... May our Catholic families courageously and with firm trust in God reject the modern paganism, and seek the priceless riches of large, happy, and blessed families!
> *[Undermining the Home,* Pastoral Letter, 25 April 1933]

> We voice a grave warning against the propaganda of so-called planned parenthood, which violates the moral law, robs the family of its nobility and high social purpose, and weakens the physical and moral fiber of the nation.
> *[Neopagan Views on Marriage, The Essentials of a Good Peace,* National Catholic Welfare Council]

Statement, 11 November 1943]

> Fathers and mothers have a natural competence to instruct their children with regard to sex. False modesty should not deter them from doing their duty in this regard... **ME PROTEST IN THE STRONGEST POSSIBLE TERMS AGAINST THE INTRODUCTION OF SEX INSTRUCTION INTO THE SCHOOLS. TO BE OF BENEFIT SUCH INSTRUCTION MUST BE FAR BROADER THAN THE IMPARTING OF INFORMATION, AND MUST BE GIVEN INDIVIDUALLY....It** [sex] can be fully and properly appreciated only within a religious and moral context. If treated otherwise, the child will see it apart from the controlling purpose of his life, which is service to God. [emphasis added]
> *[The Child: Citizen of Two Worlds,* Catholic Bishops of the United States, 17 November 1950]

> United States Catholics believe that the promotion of artificial birth prevention is a morally, humanly, psychologically and politically disastrous approach to the population problem....They will not, however, support any public assistance, either at home or abroad, to promote artificial birth prevention, abortion, or sterilization whether through direct aid or by means of international organizations.
> *[Explosion or Backfire?* Catholic Bishops of the United States, 19 Nov. 1959]

The above quotations cover a span of over 130 years. They are representative of a well-defined pattern or paradigm of thought and behavior in the sexual sphere held in common by Catholics in America - lay, clerical and religious - until the late 50's.

Readers will want to note that on the specific issue of so-called "classroom sex education" the position of the American hierarchy could be summed up in one word - NO!

McHUGH'S ROLE IN THE PARADIGM SHIFT AT THE U.S. CATHOLIC CONFERENCE

Tragically, in less than one decade, traditional Catholic beliefs and practices related to marriage and family life would undergo a paradigm shift that would so transform and distort the Catholic moral landscape in America so as to make it difficult to believe that one was talking about the very same institution, the Catholic Church in the United States!

Nowhere was this paradigm shift more evident than in the mid 60's, with the frenzied activities of the newly reorganized National Conference of Catholic Bishops (NCCB) and its civil entity, the United States Catholic Conference (USCC) in Washington D.C., particularly, the Family Life Bureau (FLB) under the directorship (some say dictatorship) of Father James T. McHugh, who would soon become the "American Church's" master draftsman and pointman for so-called Catholic "sex education." [8]

McHUGH'S NEWARK ROOTS

Father McHugh was unfortunate enough to have been ordained in the Archdiocese of Newark which, by 1957, had become a Modernist enclave. He served as assistant pastor at two area parishes for nine years, but there does not appear to be any evidence that he had ever been a pastor.

Father McHugh's links with the Anti-Life Movement were established early in his career. In 1962 he was appointed to the Newark Archdiocesan Family Life Committee (Apostolate) which pioneered so-called "sex-education" in Newark's parochial schools. Its peculiar 'Family Life' orientation was made manifest when the Apostolate co-sponsored a sexology workshop with the Humanist-based Educational Foundation for Human Sexuality of Montclair State College (NJ) on June 17, 1970 at which Dr. Alan Guttmacher, President of Planned Parenthood, called for the repeal of anti-abortion laws, and SIECUS' directors, Frederick Margolis, Wardell Pomeroy and Ira Reiss, were honored for their contributions to sexology.[9]

In the early 70's when sex initiation programs were getting a foothold in Catholic schools throughout the state, Archbishop Thomas A. Boland of Newark lent his approval to the Fox-Life Education program notorious for its preoccupation with masturbation and explicit sexual descriptions and terminology for kindergarten through 8th grade students. 10

When Archbishop Boland resigned in 1974, his replacement, Archbishop Peter Leo Gerety, led the New Jersey Bishops' assault on childhood innocence and purity. Not only did he approve the state's mandatory sex education program for public schools, grades kindergarten to 12th grade, justifying it under the guise "providing for the common good" (Good Grief.), but also by issuing a Pastoral Letter forcing all New Jersey parochial schools to comply! One true pastor, Father Paul Wickens and a handful of parochial teachers who protested the triple violence against the child, the family, and God's ordinances as revealed through the Natural Law and the Magisterial teachings of Holy Mother Church, were quickly

sent packing.

In 1965, Father McHugh transferred to Catholic University of America in Washington D.C. from Fordham University in New York City to continue his graduate studies in sociology. Here he was heavily influenced by priest-dissenter Father Charles Curran.

Not surprisingly, just two years later, in 1967, this young and ambitious Father McHugh was appointed Director of the NCCB/USCC's Family Life Bureau with the approval of the NCCB/USCC President, Archbishop John F. **("Call to Action")** Dearden of Detroit, together with the active support and protection of another ambitious, rising-young prelate, **Bishop Joseph Louis Bernardin** of Atlanta, the first General Secretary of the NCCB/USCC. By 1975, when McHugh finished his stint with the Family Life Bureau created by the American Bishops' National Catholic Welfare Council in 1931 to promote marriage preparation and family life (Cana and Pre-Cana) - there was precious little left of "Family" and even less of "Life." [11]

McHUGH LINKS TO PLANNED PARENTHOOD-SIECUS-AASEC

Claire Chambers, author of the classic sexology reference, *The SIECUS Circle*, states that Father McHugh claimed he helped found AASEC in 1967 and that he collaborated with SIECUS founder Lester Kirkendall in drafting AASEC's policy statement in 1969. [12] Whether this is the full truth or mere braggadocio on the part of McHugh, AASEC records clearly identify the young priest as a member of the **Advisory Committee of AASEC.** This same Family Life Director also actively participated in AASEC's 1969 Annual Convention sponsored by Orth and Emko contraceptive foam companies.

KEEPING BAD COMPANY

It should be noted that Father McHugh always had plenty of company at his USCC/FLB office - bad company - as it turned out. **Most of his close collaborators in designing the sex education guidelines and programs for Catholic schools were, like McHugh, members of the Planned Parenthood-SIECUS-AASEC "Unholy Trinity," described in my introduction.**

Here are a few of McHugh's more notorious "fellow-travelers" who came and went at his Family Life Bureau office during the late 60's and early 70's.

•**Rev. Walter Imbiorski,** was a major player (at the Washington D.C. Family Life Bureau) in the development of *the new 'sexual catechetics'* which replaced the old doctrinal catechism at the U.S. Catholic Conference during the late 60's. He also was instrumental in undermining the Catholic Church's teachings on marriage and family life from his Chicago Diocesan Cana Office by exploiting weakness already present in the early Cana and Pre-Cana Movement. [13]

Father Imbiorski's approval of contraception and *sex initiation* programs for Catholic children and youth led him to accept a position on the Board of Directors of SIECUS while simultaneously serving on the Advisory Board of McHugh's Family Life Bureau!

In June 1969, at the request of Father McHugh, Imbiorski became a member of the USCC/FLB Task Force on Sex Education, which was used primarily for evaluation and future planning of sex education programs for Catholic school children. His noxious *Becoming a Person Program (BAPP)* was promoted by McHugh and quickly spread like a plague to Family Life offices in Catholic dioceses from coast to coast.[14]

Second and third generation *BAPP* clones including the Benziger *Family Life Program* are currently in widespread use in Catholic elementary and secondary schools.[15] Bishop McHugh was a major consultant for this original program and is currently serving in this same capacity to the Benziger Publishing House.

Like a number of Cana priests, Father Imbiorski got carried away by his own errors, left the priesthood, the Church and entered a civil marriage with his secretary, Miss Frances Marzec, a co-author of the *BAPP*.

•**Father John L. Thomas, S.J.,** another member of SIECUS Board of Directors, was a familiar face at McHugh's Family Life office. In 1960, Thomas had participated in the *Family Life Forum* of the Sixth White House Conference on Children and Youth which endorsed universal "family life education, including sex education."[16]

In 1964, Father Thomas "distinguished" himself by appearing as **a featured speaker at Planned Parenthood-World Population's annual national convention** in Dallas, Texas, where he *publicly challenged* Church teachings on contraception. That same year Thomas was busy lining up several dozen theologian dissenters in the United States and Europe to put pressure on Rome to accept The Pill. One week before *Humanae Vitae* was issued, Thomas was predicting that the Catholic Church would approve of medically acceptable birth control methods other than sterilization - a

point of view with which the young Father McHugh agreed.

Thomas was on chummy terms with Searle, the chief manufacturer of The Pill, who gave Thomas a grant so that the priest could disprove the abortifacient action of The Pill. Personal correspondence held by this writer indicates that as late as 1977 McHugh was also denying the abortifacient qualities of The Pill and the IUD.

As McHugh prided himself on having a first name relationship with SIECUS officer Mary Calderone (She called him "Jimmy"), so also Father Thomas was proud of his close relationship with Planned Parenthood's President, Dr. Alan Guttmacher, an international leader in the world-wide campaign to legalize abortion, euthanasia and, where necessary, *compulsory* population control.

Given Father Thomas' anti-life connections and pronouncements, it must have caused no small degree of consternation to pro-life activists when McHugh featured , Thomas in his *Respect Life Program 1978-1979* in an article subtly undermining *Humanae Vitae,* titled: "The Family in a Pluralistic Society." Father Thomas was identified simply as a prominent sociologist from Georgetown University.

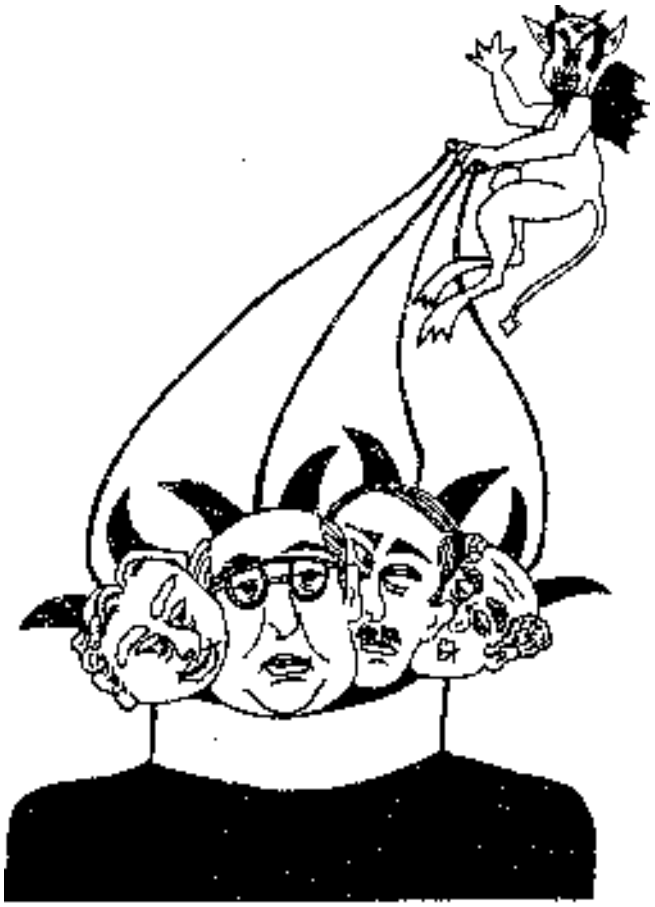
***Gerald T. Guerinot, M.D.** served on the SIECUS-inspired - and - controlled - AASEC Training and Standards Committee while simultaneously being Chairman of the Committee on Sex Education for the Diocese of Rochester!

Like Imbiorski, Guerinot was a member of McHugh's celebrated Task Force on Sex Education which congregated at the Family Life office in the late 60's to develop sex curricula and plot strategies.

Dr. Guerinot's Rochester Committee designed the original *Education In Love* sex education syllabus later picked up and published by the Paulist Press. This program, which featured SIECUS sensitivity training techniques and explicit sexual materials, boasted an overall theology based on the heretical Dutch Catechism and a bizarre bibliography of numerous anti-life writers, who received official approbation from the Family Life Bureau! Like Imbiorski's *BAPP, Education in Love* was designed for mixed classes and for integrated use in the regular Catholic school curriculum.[17]

♦**Fr. Robert C. Baumiller,** a geneticist at the Kennedy Institute for the Study of Human Reproduction and Bioethics at Georgetown University, was and has continued to be a close colleague of McHugh, who likewise is an advisor to the Kennedy Institute.

Like Father McHugh, he was compromised early in his career by The National **Foundation/March of Dimes (MOD), the nation's number one promoter of eugenic abortion.**'[18] Operating on a grant from MOD, Baumiller conducts Eugenic Clergy Counseling Sessions for naive clerics and hospital chaplains from around the country.



In 1972, Baumiller made national headlines as a faculty advisor to a group of Georgetown medical students who published a 46-page sex manual endorsing homosexuality and pushing contraception.[19]

Father Baumiller also raised some hierarchical eyebrows (but not Father McHugh's) when he stated that it is acceptable to use a donor, who is not the husband, in artificial insemination. The Church opposes artificial insemination without exception and considers the procedure approved by Baumiller to be adultery.

The Baumiller-McHugh connection is relevant to the sex education issue because all the SEICUS-type programs contain a eugenic component: first, by promoting birth control which separates procreation from sex and sex from procreation, leaving the door ajar for artificial reproductive

technologies; and secondly, by advancing eugenic prenatal diagnostic techniques in connection with reproduction 'options' -- including sterilization, abortion, artificial insemination and invitro fertilization.

For the record, McHugh is still serving on the MOD's Ethics Advisory Board, and Baumiller continues to sell his eugenic wares in Catholic dioceses throughout the United States.

***Father George Hagmaier, C.S.P.** was a member of SIECUS and a consulting editor to *Medical Aspects of Human Sexuality,* a monthly journal for physicians, saturated with SIECUS propaganda. Father John L. Thomas (previously noted) was also a contributing author to this same publication.[2]°

In 1968 Father Hagmaier shared the podium with SIECUS board member David Mace at the National Council on Family Relations (NCFR) annual meeting. The NCFR, founded in 1939, has been dominated by SIECUS executives.[2]'

In the February 25, 1970 issue of *National Catholic Reporter,* Father Hagmaier, serving as the Associate Director of the Paulist Institute for Religious Research, claimed that there are *no longer moral absolutes* against masturbation, fornication or homosexual acts.

> We [i.e. Hagmaier and other young theologians] have re-examined the meaning of sexuality and we have found that sexual experience goes far beyond the mere physical and reproductive interchange and that sexuality can also serve all kinds of basic needs and therefore the evaluation of behavior in this area has to be different... Therefore, using your homosexual question, there are individuals who as far as we know today, are not going to be able to relate heterosexually and therefore we have to devise a set of moral principles which will make them care, trust, love...

As noted earlier, the Paulist Press produced *Education in Love* based on the original Rochester Diocesan sex education text.

Fr. Hagamier committed suicide in 1971.

McHUGH PROMOTES INTERFAITH STATEMENT

Having briefly examined the more nefarious biographies of some of Father McHugh's close associates and co-workers at USCC/Family Life Bureau in Washington D.C. during the 60's, let us now return to the "scene of the crime" - and retrace (step-by-step) how so-called "sex education" or "sex initiation" was brought into the Catholic classroom by Father McHugh and Company.

One of McHugh's first official acts as Family Life Director was to issue an *Interfaith Statement On Sex Education* (June, 1968) with the Rev. William Genne of the Family Life offices of the National Council of Churches and Rabbi Modrecai Brill of the Committee on the Family of the Synagogue Council of America.

Not coincidentally, both Genne, a SIECUS pro-abort who supports homosexual "marriages," and Brill, an AASEC-convention workshop leader, were part of the same anti-life circle of associates in which Father McHugh traveled. *The Interfaith Statement,* which contains such pearls of wisdom as "It [sex education] should teach that sexual intercourse within marriage offers the greatest possibility for personal fulfillment and social growth," - endorses a fully integrated sex education program throughout the entire school curriculum, K - 12!

That same summer, and again in 1969, the Family Life Office held a series of Sex Education Workshops at Catholic University. Most of the 200 participants being groomed as AASEC/SIECUS cadres were teachers and administrators from Catholic schools!

BISHOPS SANCTION SEX EDUCATION *AFTER-THE-FACT*

However, before moving forward with more formal and aggressive actions, that is, before releasing its *official* directives and guidelines to Superintendents of Catholic schools, the USCC Family Life Bureau needed to bring the United States Catholic Bishops *into line* with the new USCC/McHugh sex education initiative. The need was particularly urgent in this case since the initiative clearly clashed with the still intact Magisterial prohibition against classroom sex instruction as stated in Pope Pius XI's 1929 encyclical on *Christian Education of Youth* and the Holy Office's subsequent edict reaffirming the ban (1931), as well as **the Bishops' *own* 1950 statement opposing all such programs.** Six months *after* McHugh's office released the Interfaith Statement, these "minor obstacles" were overcome.

PASTORAL LETTER MAKES SEX EDUCATION OBLIGATORY

In the American Catholic Bishops' Pastoral *Human Life In Our Day* issued on November 15, 1968, the Church's traditional prohibition against so-called "sex-education" was turned on its head. Such sex ed programs, which were nothing less than a form of sexual conditioning, and which were prohibited as a violation of the Natural Law and the universal teaching Magisterium of the Church, had, as if by magic, suddenly become *"a grave obligation"!*

Addressing the issue of classroom sex education, the document claimed that due in part to "the new circumstances of modern culture and communications" (a favorite theme of McHugh), it had become necessary to assist families in this matter by providing *systematic* provisions for such education for parochial and CCD students. In Truth, the only "new circumstances" was a disintegration and collapse of the hierarchical spine!

The pertinent paragraph from *Human Life in Our Day* reads as follows:

> 61. In accord with the *Decree on Christian Education* of Vatican Council II, we affirm the value and necessity of wisely planned education of children in human sexuality. We are under a *grave obligation,* in part arising from the new circumstances of modern culture and communications, to assist the family in its efforts to provide such training. This obligation can be met either by systematic provisions of such education in the Diocesan school curriculum or the inauguration of acceptable education programs under other diocesan auspices, including the Confraternity of Christian Doctrine.

In what would become a familiar pattern at the NCCB/USCC of undermining the teachings of the Magisterium of the Church, by appealing to non-existent or ambiguously interpreted Vatican II texts, has become all too common. The American Bishops appealed to the Second Vatican Council's *Declaration on Christian Education* in order to justify *retroactively* the new United States Catholic Conference's paradigm shift in favor of "systematic classroom sex instruction" in Catholic schools.[22]

SEX EDUCATION - THE BIG PUSH IS ON

In April, 1969, the USCC Family Life Office, acting in unison with the already heavily infiltrated and discredited National Catholic Education Association (NCEA), sent to all superintendents of Catholic schools a copy of *Guidelines for the Formation of a Program of Education in Human Sexuality* developed by McHugh's office. This was followed by a brief survey to diocesan superintendents to assess which sex education programs, if any, were already in place. Results from 116 diocese showed that 19 of the dioceses had sex education programs already in place. The programs most frequently mentioned were Imbiorski's (see previous biographic sketch) *Becoming A Person* program and the Rochester program, *Education in Love,* both bearing McHugh's "personal imprimatur." As a result of the USCC/NCEA prodding and the American Bishops' apparent sanction of classroom sex education, 54 dioceses reported that they would be implementing such programs within one to two years.[23]

SEX EDUCATION 'GUIDE' ISSUED FOR EDUCATORS AND PARENTS

In 1969, the Family Life Bureau, in cooperation with the National Catholic Education Association, published an 86-page booklet *Sex Education: A Guide for Teachers* with an editorial introduction by Father McHugh. This SIECUS-inspired 'Guide' consists of a series of six articles on various aspect of human sexuality, a set of "guidelines" for the formation of sex education programs in parochial schools, and a bibliography of books and multi-media materials. Here are some of the highlights of this 'Guide.'

*William Zeller M.D., Director of Psychiatric Education at the Institute of Living opens with "Sex Education of Children and Adults." (This exclusive Institute for Living, where Dr. Zeller was employed, has been one of the more popular centers for American bishops to send pedophile priests for 'treatment'.)

The Zeller contribution is your basic Freudian bird's-eye view of the psycho-sexual and gender development of the child from birth to adolescence to adulthood. Of course, my fellow writer, Professor S.L. Varnado of the University of Alabama, wrote (and I agree) that he'd never met a Freudian child (if one ever existed), who "is a little sexual psychopath who falls in love with his mother and yearns to do away with his father." But I am sure this view of

when universal sex instruction, beginning at the level of the playpen, takes hold.

Zeller's dialogue on child development is purely secular and asserts (without scientific proof) that young people possess innate positive qualities of self-discipline, integrity and unselfishness. Parents, however, are characterized always in less attractive terms such as being confused, fearful, and unsure. But no need to worry! In matters of sexual education, parents can rely upon sex educators and professional experts who have "studied sex behavior and customs intensively."[24]

Zeller explains:

> Within the past few years, a number of national organizations have done pioneering work in this field [sex research]. Among these organizations would be the Sex Information and Education Council of the United States [SIECUS], the American Association of Sex Educators and Counselors [AASEC], and the Interfaith Commission on Marriage and Family
> The philosophy set up by these modern sex educators has been widely circulated, but the gist of the message bears repeating: "...sex is not a problem to be controlled but a great force to be utilized; not a relationship to be played at by children, but an intense and vital excursion, admission to which must be earned by some degree of maturity."[25]

Not only does Zeller suggest that Catholic families and schools build bridges to three of the nation's top pro-abort and pro-homosexual organizations, but he also pushes their "realistic and humanistic philosophy with regard to sex and sex education." After correctly identifying this "philosophy" as "situation ethics" or the "new morality," Zeller suggests that this "new code" which has been consistently condemned by the Church, enjoys some "merit" including "respect for human relationships and to *some extent* upholds the sanctity of the family."[26] Zeller holds out for the "evolution of ever more enlightened attitudes toward sex and society. "[27]

♦In "Sex Education and Psychological Readiness," Rev. John A. Meyer suggests that the idea of parental competency in the area of sex instruction of their offspring has been largely a myth. Parents need support from schools and teachers! "This must be the overpowering conviction, no matter what sort of negative reactions [he] might encounter in attempting to implement a total program of education in human sexuality."[28]

Unfortunately, this 'Guide' does not get any better.

0In McHugh's own contribution to the sex education dialogue, "Conscience Formation and Moral Values," the Family Life Director quotes from the works of dissenters from *Humanae Vitae* and well-known proponents of "situation ethics" including Rev. Richard McCormick, S.J., Rev. Bernard Haring, Mary Perkins Ryan and Rev. Charles Curran. The particular significance of the inclusion of this latter dissenter's article, "The Christian Conscience Today," from *Christian Morality Today (* Fides Press, Indiana, 1966) in McHugh's bibliography will be explained at the conclusion of this article.[29]

(It is also of interest to note that Father McHugh rarely, if ever, talks about "moral absolutes" preferring the more subjective and personalistic term: "values".)

*This 'Guide's' recommended reading list includes *Your Child's Sex Life* by Father Imbiorski and Valerie Dillon (a frequent contributor to McHugh's *Respect Life* publication). In the July 1986 issue of the Knights of Columbus publication, *Columbia,* Mrs. Dillon bemoans the fact that the Church has grown weary over the last 20 years "fighting fanatics," (i.e. opponents of classroom sex ed) whom she characterizes as - "sometimes noisy, strident, disruptive and unreasonable."

McHugh's recommended readings also includes *Learning to Love* by Father Marc Oraison, a French priest whose public views on homosexuality were scandalous enough to elicit Rome's censure.[3°]

In terms of visual aids, seventy-five percent of the films recommended for Catholic elementary and secondary schools are SIECUS-recommended including "The Game," which depicts a teenage boy's seduction of a young virgin. The sharing of his exploits with his peers brings forth crude sexual references to the hymen and to coitus.[31]

The 35-page companion booklet, *Sex Education: A Guide for Parents and Educators,* is slightly less innocuous in beating to death traditional Catholic sexual morality. Its bibliography, however, is very similar to *The Teachers Guide* reviewed above.

Part II of the text describes a model diocesan program of sex instruction for *parents* similar to that developed by SIECUS and AASEC. The obvious presumption that parents have even the least modicum of knowledge about sex is not in evidence! Parents need to be provided with "accurate and up-to-date information" on the theological, medical and psychological aspects of human sexuality. Next, they need to be made *comfortable with their sexuality* through the use of "group facilitators" and "sensitivity-training" experts. Lastly, they need to be told how the school plans on educating their children - sexually speaking - from kindergarten to high

school!

To demonstrate that even sex can be made boring, the program calls for a small coordinating committee, a program director, and discussion group leaders who will designate, plan, "sell," enlist, evaluate, utilize, supervise, elicit and lead the group.[32]

Part of the rationale given to parents for including sex education in schools is that sex education is "a basic prerequisite for *effective family planning.* An understanding of human sexuality is essential *to understand methods of controlling conception and their effectiveness...."* (emphasis added)" There is no reference to *Humanae Vitae* even though the guidelines were published in 1969.

As I reviewed these early USCC/McHugh sex education 'guidelines,' I was reminded of the brilliant quip of Father William Smith of Dunwoodie, on a later document on sex education produced by the Bishops of New Jersey in 1983 - "If you held your breath between mentions of virtue in these guidelines, you'd die."[34]

AASEC-SIECUS POISON BEGINS FLOWING INTO CATHOLIC SCHOOLS

While McHugh's office was formalizing the structure of so-called "sex education" in Catholic elementary and secondary schools, other "poisoned wells" were being opened at the NCCB/USCC from which Catholic parents and children would continue to be *forced* to drink.

PRO-ABORTS SECURE CATHOLIC BEACHHEAD

In March 1968, the National Council of Catholic Women published an article by E. James Lieberman, M.D. titled: "How Not to Teach Children About Sex." The article was later reprinted and was given wide distribution by SIECUS.

For the record, Dr. Lieberman served as a Director of SIECUS, was a member of the Population Crisis Committee, and was a member of the Medical Committee of the National Association for the Repeal of Abortion Laws (NARAL). So successful an organizer of baby-killing was Lieberman that he eventually opened a chain of this nation's most lucrative abortion clinics. According to Lieberman, "It [abortion] is an enhancement of life, and it supports the rights of every child to be reared by someone who cares... no one has the right to impose his religious views on anyone else...No child should be compelled to enter the lives of unwilling parents, much less the corridors of understaffed, over-crowded institutions." [35]

On May 26, 1968, the former Medical Director of Planned Parenthood and a co-founder of SIECUS, Dr. Mary Calderone, appeared on 'The Catholic Hour' sponsored by the National Association of Catholic Men, an organization not unfamiliar to McHugh. Calderone's message to Catholic parents was that they should not stand in the way of the school's and Church's efforts to guide their children toward "mature, responsible, creative sexuality." Any reference to her connection with Planned Parenthood, which was already in the abortion - abortifacient - population control business world-wide, was scrupulously avoided[36]

The appearances of Lieberman and Calderone under Catholic auspices in 1968 coincided with an intense media campaign by SIECUS and the Hugh Moore Fund pushing classroom sex education and world-wide population control.

The National Committee for Responsible Family Life and Sex Education - a SIECUS Front - ran a pro-sex education ad in *The New York Times,* October 16, 1969, which was signed by a litany of anti-lifers and their Catholic apologists including Reverend Charles E. Curran, Reverend Dexter L. Hanley, S.J. and Reverend Theodore M. Hesburgh.[37]

The viciously anti-Catholic ads of the Hugh Moore Fund's *Campaign to Check the Population Explosion* were also run in the *New York Times* that same year. One ad titled, "Pope Denounces Birth Control As Millions Starve," was signed by a high-class assortment of Rockefeller clones and was part of the Rockefeller-financed and orchestrated world-wide campaign against the Church's teachings on the Natural Law and on its opposition to contraception."

McHUGH EXPANDS HORIZONS BEYOND FAMILY LIFE BUREAU

By the early 70's, Father McHugh's spheres of influence had spread far beyond the mere confines of his Washington D.C. Family Life Office. Soon his views on sex instruction for youth and other moral issues were introduced into formal Congressional hearing records and his opinions were avidly sought out by the religious and secular press. Unfortunately, but not unexpectedly, McHugh's views and opinions (ostensibly representative of the NCCB/USCC) often clashed with the teaching Magisterium of the Church.

♦ In his July 10, 1969 Catholic syndicated column, "The Ties That Bind," in the Philadelphia Archdiocesan paper, *The Catholic Standard and Times,* McHugh defends various

experimental reproductive techniques including invitro fertilization (IVF) (test-tube babies) - techniques which would separate the act of conjugal love from baby-making - techniques consistently condemned by the Church.

In a brilliant piece of "newspeak" McHugh comments favorably on a June 13, 1969 issue of *Life* magazine article, "Challenge to the Miracle of Life," by science editor Albert Rosenfeld. McHugh argues:

> ...The important point to grasp at the onset is that such speculations are not an insult to God nor a denial of • His creative plan. There is no reason why God's power to summon man into existence must be limited to the reproductive process as we know it now. Indeed, there is no reason to presume that the Divine plan does not go far beyond our present scientific speculation and encompass evolutionary breakthroughs that are even beyond our imagination.[39]

♦ On August 7, 1970, Father McHugh testified on behalf of the NCCB/USCC on the Federal Government's multi-billion dollar, first Five-Year domestic anti-baby, birth-control legislation, then before the House Subcommittee on Public Health and Welfare of the Interstate and Foreign Commerce Committee.

Although McHugh is on record as being opposed to passage of the omnibus anti-life bills before the House Subcommittee, the question of Church opposition to Federal birth control programs was *already moot,* since the NCCB/USCC, in cooperation with certain American bishops, had already cut an under-the-table deal with the Birth-Control Establishment five years earlier.[43] Thus, passage of the Family Planning Services and Population Research Act, (to which the worthless Dingell "anti-abortion as a method of family planning" amendment was eventually added) was in fact already a *fait accompli* by Summer of 1970 when McHugh testified on the pending legislation.

The Government's War on Life, which the new pro-abort Director for the Office of Population Affairs, Dr. Louis Hellman, called the "Stop The Stork" campaign, had begun in earnest.

As for Father McHugh's presence at the House Subcommittee hearings, he was, as one might say, "just going through the motions" at the public hearing - except perhaps for his **impassioned impromptu testimony to the Congressmen on the necessity of universal sex education!**

> I would like to make clear that one of the concerns of the Family Life Bureau, and an important personal concern to me, one which has required a great deal of effort over the past 2 to 3 years, is the whole question of sex education, from birth to maturity.

McHugh concludes his comment with the hope that programs of sex instruction will give another generation of Americans "a positive attitude toward their own sexuality and considerably more information about it than most of us were benefited with as we passed from adolescence to adulthood. I **think this is a priority."**[41]

Soon after the landmark legislation was signed into law, the nation's Anti-Life Establishment - principally Rockefeller enterprises such as Planned Parenthood, The Rockefeller Foundations, the Rockefeller Brothers Fund, and Rockefeller's Population Council - began to move quietly from their private and foundation offices into the federal government's new Office for Population Affairs at the Department of Health, Education and Welfare, later renamed the Department of Health and Human Services. Yet on the Bishops' Front, all was quiet.

But not so at the USCC where McHugh, with the assistance of NCCB/USCC General Secretary Bishop Bernardin, was busy sabotaging grassroots pro-life efforts to stem the predictable bloody tide of abortion which lay upon the national horizon The tragic story of the undermining of prolife efforts during this critical moment in American history, which McHugh orchestrated from his National Right-to-Life Office at the USCC, is a matter of public record as are all the charges in this article.[42]

On April 14, 1971, McHugh, now Monsignor McHugh, testified before John D. Rockefeller III's Commission on Population Growth and the American Future as the Director of the Family Life Division of the U.S. Catholic Conference.

In the question/answer session following his formal statement citing various post-Vatican II documents on family policies, population control and abortion, McHugh dances around the birth control issue stating that:

> Within the framework of present Catholic teaching, the use of rhythm is the most widely acceptable moral means of birth control. I think it would take a great deal more time than we have here to go into the refinements of the use of our economical types of contraceptives in specific instances and for specific purposes.[43]

On the issue of research into new methods of birth control

McHugh entertains the possibility that "any number of new chemical methods of contraception could be discovered or could be presently under research that would be morally acceptable with Roman Catholic teaching. "44

Later, McHugh is questioned by Commission member Charlie "Planned Parenthood" Westoff about his (McHugh's) earlier testimony upholding the NCCB/USCC's position favoring universal sex education. Westoff, smelling fresh blood, is anxious to get onto the public record whether such Catholic school-based sex instruction would include instruction in family planning concepts and methods.

After acknowledging that the issue of sex education has been a more volatile subject than birth control and abortion for him, McHugh reiterates his belief that sex education "must begin in the first grade and continue until the child completes his formal education. I believe a factual presentation of different methods of conception control might very well be part of a sex education program.... "[45] (Note: Such general group instruction to youth about sinful behavior [in this case, the use of contraceptives and abortifacients] is itself both immoral and pedagogically unsound.)

Bernard "Population Council" Berelson questioned McHugh extensively on the issue of abortion - specifically when human life begins By now, McHugh's verbal dance turns into a full fledged jig. While initially stating that "...there *seems* to be considerable, both scientific and legal evidence, that the child from the moment of conception has rights which should be protected," McHugh later leaves the door open for early abortifacients by stating, "There is not a universal understanding as to the precise moment that life begins, but again if in terms of both the genetic and biological data conception certainly is thought to be no later than *implantation.* So if you are going to take that as your starting point then the law has to protect the individual human being embryo from that point on...." (emphasis added) [46]

McHUGH LEADS A CHARMED LIFE

Far from being unceremoniously removed from the Family Life Bureau and his National Right-to-Life Committee nest at the USCC, for violating - by word and deed - Catholic Magisterial teachings, by 1972 Father McHugh had climbed the ecclesiastical ladder to become a Monsignor and a Papal Chamberlain of His Holiness, Pope Paul VI!

In addition to his duties at the FLB, Msgr. McHugh was now made Director of the NCCB/USCC Office of Prolife Activities, a position he held until 1978 when he departed for McHugh was the primary architect of the ill-fated Pastoral Plan for Pro-Life Activities - the ineffective national blueprint adopted, by the National Conference of Catholic Bishops to direct their activities.

McHUGH APPOINTED TO KEY VATICAN POSITIONS

By 1974, McHugh's ostensible "expertise" in family life and pro-life activities propelled him onto the Church's international stage first as a Vatican delegate to the 1974 World Population Conference in Bucharest, then as a member of the Permanent Observer Mission of the Holy See to the United Nations. Later he was appointed to membership on the prestigious Pontifical Council for the Laity and the Pontifical Council for the Family.

Following his graduate studies in Rome, McHugh served as a special assistant at the World Synod of Bishops on "The Christian Family in the Contemporary World" (1980) and helped formulate the *Charter on the Rights of the Family* (1983). When Msgr. McHugh returned stateside to the NCCB/USCC, he was made director of the lucrative Knights of Columbus Diocesan Development Program for Natural Family Planning. He also continued his decision-making role in the NCCB Committee for Prolife Activities (a position which he has *never* relinquished completely **even while in Rome).**

In 1988 following his Vicarship for Parish and Family Life in his home Archdiocese of Newark, McHugh was ordained Titular Bishop of Morosbisdo and an Auxiliary Bishop of Newark with committee assignments on both the NCCB Committee for Pro-Life Activities and the NCCB Committee for Marriage and Family Life. One year later on June 20, 1989, McHugh was installed as the fifth Bishop of Camden, New Jersey.

STRANGE BEDFELLOWS

It appears that Msgr. McHugh has led a charmed life during his early years at the United States Catholic Conference.

Clearly, as an NCCB/USCC employee, the young McHugh did not act unilaterally but only on the direction of his superiors. His Agenda was the "New American Church's Agenda," and no one will deny him credit for his exceptional cunning and determination in carrying out that Agenda and neutralizing and/or eliminating the opposition.

Also, McHugh's almost uncanny ability to survive where less

determined contemporaries fell by the wayside, can be attributed, in part, to his remarkable degree of immunity and the protection that he has enjoyed from his earliest days, both from influential American clerics such as Cardinal "Council on Foreign Relations" Bernardin, together with influential members of the modernist "Rhine Group" (such as Cardinal Leo Jozef Suenens of Brussels).

It is interesting to note with regard to Bernardin, that since the late 80's, the relationship of power between these two men has gradually been reversed. Increasingly, McHugh has found it necessary to defend the Cardinal's so-called "seamless garment" strategy. (Actually, to be more precise, McHugh has found it necessary to defend his **own** strategy, since the well-publicized dilution-neutralization strategy was employed by McHugh's Pro-Life office in its annual *Respect Life* manual and October Respect Life observance programs, long before the Chicago prelate made it his own.)

This admission appears to support my earlier statement that it was McHugh, in cooperation with the USCC bureaucracy, and not the American bishops *per se*, that brought so-called sex education programs into the parochial school system and CCD classes. This popular post-Vatican II practice of seeking hierarchical and/or papal approval *afterthefact* proved very effective, not only in the case of by-passing Magisterial teachings prohibiting classroom sex instruction, but in other areas as well, including so-called liturgical 'reform.'

As for Suenens, older readers will recall that at the Second Vatican Council, the arch-Modernist argued for a change of the Church's teachings on the primary end of marriage as the procreation and rearing of children, in favor of conjugal love as the final measure of the morality of the marital act.[47] This viewpoint found favor in the young Rev. McHugh's eyes.

In 1970 this charismatic Primate of Brussels made international headlines, when with *avant garde* facilitators of the Progressive Theological Congress on sex, he attended a Franciscan church in Brussels, floated a giant plastic phallus (male genital organ) up from the altar at the conclusion of the youth-dominated Congress, and sent these adolescent delegates into a state of pandemonium."'

Unfortunately, however, whereas Pope Paul VI managed to yank Cardinal Suenens' ecclesiastical chains when he became an overt source of embarrassment to the Vatican, McHugh has gone his way relatively unfettered by the Holy See. Indeed, he has been dubbed "The Pope's Man" or should I say "the Popes' Man" since Pope Paul VI made him a Papal Chamberlain and Pope John Paul II gave him a bishopric!

McHUGH REFASHIONS HIS PERSONA

A third factor in McHugh's survival rate and ascendancy within the American hierarchy has been his ability to coverup his early associations with Church dissenters while re-fashioning his image as a long-time defender of the Catholic Family and Human Life

A typical if not a near-perfect example of his skill in "re-imaging" his persona can be found in the 96-page Installation Commemorative honoring McHugh as Camden's new bishop, which was issued by the *Catholic Star Herald*, the diocesan newspaper, on June 16, 1989.

In a lengthy article by Camden priest-columnist Father Edward A. Igle titled, "A National Figure - Fighting for Life and for the Family," Igle states that during the turbulent 70's, the "USCC and the NCCB relied heavily on then Msgr. McHugh for thorough research, clear articulation of Catholic positions and ideals, and openness to dialogue with those who challenged Church teaching."

Igle then quotes Bishop McHugh himself:

> I was there at the time of *Humanae Vitae*. I knew firsthand the crisis that it provoked in the Church and the difficulties at the Catholic University of America (with Fr. Charles Curran and other dissenters).
>
> I knew all of the people in the theological debate and I was comfortable with the teaching of *Humanae Vitae*... I guess I always regretted that a lot of those who protested so strongly didn't draw back a little and try to see the encyclical in terms of the lives of the people. [p.23]

Actually most of what McHugh says is true even though the conclusions the average reader would logically draw from his statement are not. **McHugh knew the Washington D.C.-dissent scene all right - but from the inside as a participant, not from the outside as a detached observer.**

THE McHUGH-CURRAN CONNECTION

As a graduate student, McHugh had studied under Father Curran, and McHugh considered the priest-dissenter as somewhat of a mentor-figure. As noted earlier, when McHugh, as Family Life Director, drew up the first set of national Catholic "sex education guidelines," he included in his bibliography an article by Curran legitimizing dissent from the Church's Magisterial teachings.

Both men supported SIECUS - Curran by lending his name to the 1969 Sex Education ad published in the *New York Times*, and McHugh by using his Family Life Bureau to promote and defended SIECUS as a "private, non-profit organization which supplies information and materials to encourage the development of sex education in local communities," while labeling opponents of SIECUS and classroom sex education, "ultra- conservative pressure groups." [49]

As for his implied anti-contraception stand, one week before Pope Paul VI issued *Humanae Vitae (On The Transmission of Human Life)* on July 25, 1968, Father McHugh stated that he believed that responsible parenthood in its ultimate understanding requires the use of contraceptives in any pre-marital intercourse to insure that the act be absolutely non-productive. Later his remark was qualified by the suggestion that providing contraception to a young girl means we've failed that gir1.[50] The occasion was a Rockefeller Foundation-funded Conference on "Sex Education, Family Planning, and Family Life Counseling in the Medical School Curriculum" held at Creighton University School of Medicine from July 17-18, 1968.

Franklin Brayer M.D., Director of Georgetown University Hospital's Center of Population Research, makes a revealing statement about the American bishops' reticence in incorporating a sex instruction program into the parochial school curriculum. According to Brayer, he and Father McHugh were concerned that, for some strange reason the hierarchy seems unable to bring themselves to recognize that parochial schools are a natural teaching mechanism in the all important area of classroom sex instruction.[51]

This admission appears to support my earlier statement that it was McHugh, in cooperation with the USCC bureaucracy, and not the American bishops *per se*, that brought so-called sex education programs into the parochial school system and CCD classes. This popular post-Vatican II practice of seeking hierarchical and/or papal approval *after-the-fact* proved very effective, not only in the case of by-passing Magisterial teachings prohibiting classroom sex instruction, but in other areas as well, including so-called liturgical 'reform.'

In the *Installation Commemorative* section titled "Vatican Service" (p. 33), McHugh discusses his opposition to test-tube conceptions at The Third World Congress on Human Reproduction in West Berlin in 1981, with no reference to his earlier endorsement of artificial reproductive techniques made in 1969.

Similarly, the new Bishop of Camden is praised for his past efforts to defend the nuclear family from the ravages of divorce, when in fact McHugh's Family Life Bureau did nothing to impede so-called "no-fault" divorce legislation which sailed through the Nebraska and Minnesota State Legislatures in the early 70's without serious opposition from the respective states' Catholic Conference. When the Omaha Archdiocese failed to alert the public to the dangerous implications of "no-fault" divorce, faithful Catholics were forced to do the job by paying top dollar for an ad run in the secular press as a "paid political announcement." [52]

In reality, both McHugh and Curran were dissenters from the Church's moral teachings, the only difference being that Curran was more open and honest in his dissent and his target was primarily his own peers, while McHugh undermined Church teachings from behind the scenes and his target was primarily Catholic children and their parents.

A WOLF IN SHEPHERD'S CLOTHING

The role played by Bishop James T. McHugh in the moral and spiritual ruin of tens of thousands of Catholic children over the last three decades is incalculable!

Classroom sex education, to use the words of well-known psychiatrist and foe of classroom sex instruction, Dr. Melvin Anchell, M.D., "is far from comical; it is tragic." [53]

The absolute destruction of youthful consciences and the production of affectionless robots capable of "engaging in all sex acts with indifference and without guilt"[54] - the characteristics of pimps and prostitutes" - is anti-child, anti-educational, anti-family, anti-civilized and anti-human.

As French writer Claude Tresmontant implies in his treatise on bad catechesis, it might be more merciful simply to drop a bomb on the children since the latter results in mere "physical destruction" or "physical death" while the former results in "interior and spiritual destruction" and annihilation.[56]

As Tremontant further observes: "One can massacre children by a bombardment, but one can also slowly depress them, demean them, degrade them, turn them from their finality, and that under the influence of the ambivalent milieu, of the teaching one gives them, of the vision of the world one proposes to them. Along these lines one can degenerate children."[57]

To date, Bishop McHugh has never indicated any sense of remorse for his part in this great Church tragedy, nor taken any steps to remedy, where possible, the damage he has wrought.

EPILOGUE

As this article on the early history of the Sex Initiation Movement in Catholic schools draws to a close, it is important to understand that the original sex education guidelines which Father McHugh designed and implemented in the early 70's *are still with us today*. They have been institutionalized in Catholic elementary and secondary school sexual catechetical texts and visual aids developed by publishing houses like Brown and Co., Benziger and Sadtier, with surprisingly few alterations over the last thirty years, despite various efforts at 'revision' by subsequent USCC Sex Education Task Forces in 1981 and again in 1990.

The primary reason for this remarkable continuity within a bureaucratic structure that thrives on change is very **simple - the Planned Parenthood-SIECUS-AASEC "Unholy Trinity" hold on Catholic education has** never **been broken. Indeed, it has never even been *acknowledged* by the American bishops!**

It should be made clear that Msgr. McHugh's shift from Family Life to Pro-Life Activities Director in the mid 70's and his departure for Rome in 1978, did not signal the end of these anti-life influences in the Catholic classroom. Rather, McHugh's responsibility as the New American Church's point man in parochial school sexual catechetics was transferred *(temporarily)* to another USCC veteran bureaucrat with anti-life credentials, as good, if not better, than his predecessor.

Like Rev. McHugh, **Dr. Daniel Dolesh,** held membership in AASEC(T). He also belonged to several other pro-abort, pro-homosexual groups including the National Forum for Sex Education and the Metropolitan Sex Education Coalition, a Washington D.C.- based Planned Parenthood front.[58]

In the late 70's, Dolesh, who had been instrumental in formulating important Family Life policies and projects for U.S. Catholic Conference, was appointed Chairman of the USCC Department of Education's National Committee for Human Sexuality.

In 1981, Dolesh's Committee issued a set of "revised" sex education guidelines for Catholic schools titled: *Education in Human Sexuality for Christians.* This document, which neither the NCCB-USCC Administrative Committee nor the American bishops approved before it was published under USCC auspices, had a number of stunning features including "only" a footnote on Original Sin! It charged teachers in Catholic schools to provide a complete and systematic education in sex for all their students, including formal instruction on all major aberrations of sexual development .... psycho-sexual changes, psycho-sexual deviations such as homosexuality, transvestism, pedophilia, incest, natural and artificial family planning... myths of masturbation... different sexual lifestyles... and physical and emotional responses in intercourse, etc., etc.!

Planned Parenthood-World Population (PP-WP) was thrilled with the *Education in Human Sexuality for Christians,* especially the section stating Catholics should make no attempt to block public school sex instruction, nor should Catholics attempt to establish "alternative" programs which might risk isolating the Catholic community. PP-WP even provided their readers with the USCC Washington address from which the guidelines could be ordered![59]

Unfortunately, soon after the controversial guidelines were issued, the USCC's expert on Family Life, Daniel Dolesh found himself embroiled in a marital quagmire - his own - separated from his family and so he sprinted over to Cleveland to begin life anew in the flourishing sex therapy business.

In February 6, 1986 *The Plain Dealer* ran an article by Diane Carmen entitled, "The Love Doctors - Sex Therapy in Cleveland," featuring Dolesh and his partner Sherelynn Lehman - described as "Jewish, divorced, and has two children." The two co-hosted a radio call-in-show called "Sexline," where on a least one occasion Dolesh had justified bestiality. Mercifully, the talk show has been discontinued. Naturally, the Carmen interview included a reference to Dolesh, as a former U.S. Catholic Conference employee who had "helped in the development of guidelines for sex education programs in Catholic schools across the country," (i.e. *Education in Human Sexuality for Christians).*[60]

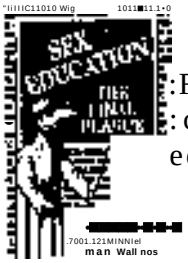
In typical bureaucratic fashion, the U.S. Catholic Conference - which as a civic corporation is devoid of a Catholic conscience - rode out the Dolesh scandal, and the 1981 "Guidelines" remained on the market for ten years until a

"revised" version titled *Human Sexuality: A Catholic Perspective for Education and Lifelong Learning* was issued by still another stacked NCCB/USCC Sex Education Committee in November of 1990.

It is not without a sense of tragic irony, that by this time, McHugh was back in the sex education driver's seat at the U.S. Catholic Conference, this time, as Bishop of Camden, New Jersey, and a key member of the *secret* USCC Committee that "revised" the Dolesh "Guidelines." Earlier, McHugh acknowledged that he also had a hand in drafting the text of *Educational Orientations on Human Love* (poorly translated and circulated by the USCC as *Educational Guidance in Human Love [EGHL])* from the Sacred Congregation for Catholic Education on December 1, 1983.[6]'

Thus it was, that thirty years later, McHugh had brought the SIECUS Circle full circle into Catholic schools in America - a sad but fitting epilogue to the ongoing tragedy of the moral plague of 'Sex Education' in the Church.

Editor's Note: The above article was written especially for *Mothers' Watch* and developed into an extended series entitled, *The McHugh Chronicles* by Randy Engel currently running in serial form in *Catholic Family News (CFN)*. For further information contact *Catholic Family News*, M.P.O. Box 743, Niagara Falls, NY 14302 (905-871-6292).



Endnotes:

[1] Charlotte Wolff, *Mangus Hirschfeld,* Quartet Books, London, 1986, pp. 263-270.

2 Ibid., p. 270.

[3] James Thurber, E.B. White, *Is Sex Necessary?* Harper and Row, NY, 1929, 1950.

[4] "None Shall Escape It --Sex Education for the World" *The Barbara M. Morris Report,* May 1973, Vol. 4, No. 3., p. 2.

[5] Ibid., p. 5.

[6] Melvin Anchell "Sex Education - a Tragi-comedy," *HLI Reports,* Vol 10, No. 7, July, 1992, p. 1.

[7] Morris, op. cit., p. 5.

[8] The National Catholic Welfare Conference governed by an Administrative Board was a non-canonical, non-juridical novelty creation formed in 1919 by America's liberal bishops to increase the Church's image and influence in the nation's secular social action policies and programs. After the Second Vatican Council, it became the National Conference of Catholic Bishops (NCCB). The United States Catholic Conference (USCC) is a civil entity of the American Bishops, incorporated under the laws of the District of Columbia, ostensibly organized to insure "coordination, cooperation, and assistance in the public, educational, and social concerns of the Church at the national and interdiocesan level. The documents of the NCCB/USCC carry no weight of their own save that of the consent given to them by individual bishops. (See: Publication No. 870 USCC, Pastoral Letters of the United States Catholic Bishops, Vol. III 1962 - 1974 for a history of the NCCB/USCC.)

[9] Claire Chambers (pseudonym) *The SIECUS Circle - A Humanist Revolution,* Western Islands Press, Belmont, Mass., 1977, pp. 307, 363.

[10] Ibid., p. 379.

[11] Father McHugh was Director of the Family Life Bureau from 1967 to 1975 with overlapping responsibilities as Director of the NCCB Office of Pro-Life Activities from 1972 to 1978.

[12] Chambers, op. cit., p. 354.

[13] According to Dr. Herbert Ratner, famed editor of *Child and Family,* the flourishing Cana Movement of the 40's and early 50's contained, from the beginning, the seeds of subsequent sterility and collapse of the Movement. What was a small error in the beginning became a big error in the end. This "big error" Dr. Rather states was "the dissociation of conjugal love from the sense in which procreation and education of children was central (and essential) to the natural institute of marriage--God the Father's creation--as well as to the supernatural institution of marriage which makes good the promise of nature and elevates it...What resulted was inevitable. The engaged couples picked up the error, which served their secular desires though not their needs, errors which seemed to have the Church's stamp of approval of secular attitudes and values." (A Commentary on *Respect Life Program* 1978-79.)

[14] See James Likoudis, *Fashioning Persons for a New Age,* Catholics United for the Faith, 1971.

[15] See *A Catholic Analysis of Benziger's Family Life Program on Sex Education,* Human Life International, Maryland 1993 (Note: Carl Rogers' infamous text on sensitivity training and subjective morality published in 1961 was titled *On Becoming a Person.)*

[16] Chambers, op. cit., p. 7.

[17] Ibid., pp. 383 - 388.

[18] See *Who Will Defend Michael?* Two-part series on the March of Dimes published by the U.S. Coalition for Life (USCL), Export, PA, 1976. *A March of Dimes Primer - The A to Z of Eugenic Killing* also available from the USCL, PO Box 315, Export, PA 15632.

[19] Chambers, p. 362.

[20] Ibid., p. 225.

[21] Ibid., p. 263.

[22] For an in-depth commentary on *Declaration on Christian Education* promulgated by Pope Paul VI on October 28, 1965 see Randy Engel, *Sex Education - The Final Plague*, pp. 75 - 79.

[23] Father James T. McHugh, "Dioceses accepting sex education idea" USCC, Family Life article for Catholic parents, 1970.

[24] "Sex Education of Children and Adults," William Zeller, M.D., *Sex Education - A Guide for Teachers*, Rev. James T. McHugh, Editor, Family Life Division, USCC, Washington D.C. 1969, p. 16.

[25] Ibid., p. 16.

[26] Ibid., pp. 16-17.

[27] Ibid., pp. 19-20.

[28] Rev. John A Meyer, "Sex Education and Psychological Readiness" *Sex Education - A Guide for Teachers*, Rev. James T. McHugh, Editor, Family Life Division, USCC, Washington D.C., 1969, p. 30.

[29] Rev. James T McHugh, "Conscience Formation and Moral Values" *Sex Education - A Guide for Teachers*, Rev. James T. McHugh, Editor, Family Life Division, USCC, Washington D.C., 1969, pp. 57-58.

[30] Chambers, op. cit., p. 367.

[31] Ibid., p. 221.

[32] *Sex Education - A Guide for Parents and Educators*, A Family Life Division Publication, USCC/NCEA, Washington D.C. 1969, pp. 22-23.

[33] Ibid., p. 24.

[34] As quoted in "Priests Suspension Arouses Sex Ed Opponents in Newark," James Renton, *The Wanderer, 14* April 1983, p. 1.

[35] E. James Lieberman, M.D., "Informed Consent for Parenthood," *Abortion and the Unwanted Child*, Carl Reiterman, Editor, Springer Publishers, NY, 1971, pp. 77-93.

[36] Engel, op. cit., p. 47.

[37] For a complete list of signatories to the SIECUS ad, see Chambers, pp. 430-433.

[38] For a complete list of signatories to the Hugh Moore ads, *see Breeding Ourselves to Death*, Lawrence Lader, Ballantime Books, Inc., NY, 1971.

[39] John J. Mulloy, "Sex and Scientific Manipulation" - Fr. McHugh's Conception of the New Man, *The Wanderer*, February 5, 1970, p. 4.

[40] See Thomas B. Littlewood, *The Politics of Population Control*, Notre Dame University Press, 1977.

[41] Family Planning Services Hearing Subcommittee on Public Health and Welfare of the Committee on Interstate and Foreign Commerce, House of Representatives, August 3, 4, and 7, 1970, p. 361.

[42] See "A Catholic Abortion" - A documentary relating how an ecumenical, national campaign to uphold the dignity of human life was about to be born, and how the pregnancy was terminated by the national bureaucracy of the Catholic Church. *Triumph*, April, 1971, pp. 7 - 12. Documentation includes correspondence of Father McHugh and Bishop Bernardin.

[43] *Commission on Population Growth and the American Future* Transcript of Proceedings - Public Hearing, April 14, 1971, Washington D.C., p. 145.

[44] Ibid., p. 146.

[45] Ibid., pp. 149-150.

[46] Ibid., pp. 152-153.

[47] Michael Davies, *Liturgical Revolution - Pope John's Council*, Augustine Publishing, Devon, England 1977, p. 67.

[48] Piers Compton, *The Broken Cross* Veritas Publishers, Western Australiz, 1984, p. 134. The report on the Congress was carried by the Belgian News Service and quoted in *II Giornale d'Italia*, September 17, 1970.

[49] Father James T. McHugh, *'Diocese accepting sex education idea,"* USCC Family Life article for Catholic parents, 1970.

[50] *Proceedings* (Edited) *of the Creighton Conference on Sex Education, Family Planning, and Family Life Counseling in the Medical School Curriculum*, July 17 -18, 1968, supported by a Grant-in-aid from the Rockefeller Foundation, pp. 99, 112.

[51] Ibid., p. 83.

[52] "No Fault Divorce," *Christian Political Action Newsletter*, No. 19, May-June 1973, p. 2, Marion Walsh, Editor.

[53] Melvin Anchell, "Sex Education - a Tragi-comedy," *HLI Reports*, vol. 10, No. 7 July, 1992, p. 1.

[54] Ibid., p. 2.

[55] Ibid., p. 3.

[56] Msgr. Eugene Kevane, "Catechesis and Sexuality: What the Church Teaches," *Human Sexuality in Our Time*, Daughters of St. Paul, Boston, 1979, p. 207.

[57] Ibid., p. 207.

[58] Engel, op. cit., p. 75.

[59] "Catholic Bishops Publish Sex Education Guidelines," *Planned Parenthood Washington Memo*, July 17, 1981, p. 4.

[60] Engel, op. cit., pp. 105-106.

[61] See Engel, Chapter VIII, "The Vatican and Sex Education" for a detailed explanation of *Educational Guidance in Human Love* and the role played by McHugh in connection with this document.

Please Pray for Bishops