

Diocese of Winona-Rochester
Catholic School Policy on Gender Identity for Students for the
[_____] School

Mission

Catholic schools in the Diocese of Winona-Rochester perform an essential ecclesial ministry, the ultimate purpose of which is evangelization and formation leading to salvation.¹ Because of the nature of this ministry and the profound responsibilities associated with it, Catholic schools must faithfully impart the truth of Jesus Christ and his Church in all they teach and do. In addition, a Catholic school is subject to the authority of the Church through the diocesan bishop, and its curriculum must be founded on and consistent with the principles of Catholic doctrine.²

Catholic education focuses on the integral development of the human person: body, mind, and spirit. Specifically, with regard to issues surrounding gender identity, Catholic schools in the Diocese of Winona-Rochester shall teach students the truth about the human person (anthropology) and human sexuality, as well as counter any ideology or cultural trend that denies this truth. This applies in a special way to *gender ideology*—the belief, along with the social and cultural movement it fosters, that sex is not an objective, biological reality but rather that notions of male and female are determined by individuals’ subjective and changing perceptions of self.³ Essential beliefs and doctrinal principles to be addressed in the school curriculum include the following:

¹ Sacred Congregation for Catholic Education, *The Catholic School* (March 19, 1977), nn. 7–9.

² Canon Law Society of America, *Code of Canon Law: Latin-English Edition* (Washington, DC: CLSA, 1999), cann. 803 §§1–2, 804 §1, 806.

³ “Transgenderism and Interventions for Gender Dysphoria,” in *Catholic Health Care Ethics: A Manual for Practitioners*, 3rd ed., ed. Edward J. Furton (Philadelphia: National Catholic Bioethics Center, 2020), 37–1.

1. Human beings are created as male and female in the image and likeness of God (Gen. 1:27). Human dignity is grounded in this special creation.⁴
2. Sexual difference is willed by God as part of the divine plan. The complementarity that results from sexual differentiation is ordered to the human good and in particular to marriage and family life (*Catechism*, nn. 369, 2333).⁵
3. The human person is a body–soul union, and the body is a constitutive aspect of the human person (*Catechism*, nn. 364, 365).⁶
4. Human biology demonstrates that sex is determined at conception (XX/XY chromosomes) and can be objectively observed even before birth.
5. Humans are called to accept their sexual identity, manifested through the body, as a fixed and unchanging element of self (*Catechism*, n. 2393).⁷
6. Humans must care for and respect their bodies, which is a constituent dimension of their being. The human body may not be treated as a “piece of property” or “manipulate[d] as a thing or an instrument over which one is master and arbiter.”⁸
7. All students and families deserve interactions with Catholic school communities that are marked by respect, charity, and the truth about human dignity and God’s love.

⁴ *Catechism of the Catholic Church*, 2nd ed. (Washington, DC: United States Conference of Catholic Bishops/Libreria Editrice Vaticana, 2000 update), n. 2393. All subsequent citations appear in the text.

⁵ See Francis, *Laudato si’* (May 24, 2015) n. 155.

⁶ See National Catholic Bioethics Center (NCBC), “Brief Statement on Transgenderism,” *National Catholic Bioethics Center Quarterly* 16.4 (Winter 2016): 600–601, doi: 10.5840/ncbq201616457; and John A. Di Camillo, “Gender Transitioning and Catholic Health Care,” *National Catholic Bioethics Quarterly* 17.2 (Summer 2017): 219–220, doi: 10.5840/ncbq201717221.

⁷ See Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Washington, DC: US Conference of Catholic Bishops, 2004), n. 224; and Congregation for Catholic Education, *Male and Female He Created Them* (February 2, 2019), n. 4.

⁸ Pontifical Council for Pastoral Assistance to Health Care Workers, *New Charter for Health Care Workers* (Philadelphia: NCBC, 2017), n. 47.

In addition to addressing to these essential beliefs, Catholic schools in the Diocese of Winona-Rochester shall be prepared to offer to students, faculty, staff, administrators, volunteers, and parents well-founded and developmentally appropriate educational resources regarding gender ideology, including but not limited to resources that: (1) clarify the terms commonly employed, particularly *gender dysphoria*, *transgender*, and *disorder of sexual development*; (2) accurately present the realities of contemporary, medically accepted interventions for gender dysphoria, including gender-affirming therapy, puberty-blocking and cross-sex hormones, and sex-reassignment surgeries;⁹ and (3) demonstrate how the Catholic Church responds to gender ideology with truth and love based on the writings of Pope Francis, Pope Benedict XVI, and other sources of ecclesial guidance.¹⁰

⁹ "Transgenderism and Interventions for Gender Dysphoria," 37.5–37.11.

¹⁰ Francis, *Amoris Laetitia* (March 19, 2016), n. 56; Francis, *Laudato si'*, n. 155; Benedict XVI, Address to the Roman Curia (December 21, 2012); and Congregation for Catholic Education, *Male and Female He Created Them*, n. 19.

Policy Elements

1. Admission and Retention

A student diagnosed with gender dysphoria may be admitted to the

[] school as long as the student, along with his or her parents or guardians, agrees that the student will abide by standards of conduct set by the school:

- a. The student, along with his or her parents or guardians, agrees that while enrolled in the school, he or she will respect Catholic teaching concerning faith and morals, including those teachings that address human sexuality.
- b. A student may be ineligible for continued enrollment if the student's expression of gender, gender identity, or sexuality causes confusion or disruption at the school or if it appears to mislead others, cause scandal, or have the potential for causing scandal.
- c. Respectful, critical discussion of Catholic teaching in the classroom is encouraged as long as its goal is to help the student progress toward greater awareness and understanding. Open hostility toward or defiance of Church teachings indicates that a student is not a proper fit for the school. The student code of conduct shall address this potentiality, and the code shall be signed by the student and parents or guardians at the beginning of each school year.
- d. [Other provisions regarding Admission and Retention] _____

2. Conduct and Expectations

Students shall conduct themselves in accord with their biological sex at all times, both on campus and when representing the school at off-campus events. In this policy, *sex* is defined as “the biological condition of being male or female as based upon physical differences at birth.”¹¹

- a. Any expression of a student’s gender identity that causes disruption or confusion regarding the Church’s teaching on human sexuality is prohibited.
- b. Students shall abide by the dress code that corresponds with their biological sex.
- c. Students shall participate in competitive athletics in accord with their biological sex.
- d. Students shall use bathrooms and locker rooms that correspond with their biological sex. Students who have been clinically diagnosed with gender dysphoria may request the use of a single-person, unisex facility. Such requests for accommodation will be assessed by the appropriate school administrator on an individual basis.
- e. When applicable during school-related functions, students shall have access to and use facilities and accommodations that correspond with their biological sex.
- f. When attending school-sponsored functions as a “couple,” especially dances and prom, students may only bring a member of the opposite sex.
- g. [Other provisions regarding Conduct and Expectations] _____

¹¹ Denise Donohue and Dan Guernsey, *Human Sexuality Policies for Catholic Schools* (Manassas, VA: Cardinal Newman Society, 2016), 5. Policy elements in this section are adapted from this document.

3. Names, Pronouns, and Records

- a. Students shall be addressed at all times by their legal names and referred to with pronouns consistent with their biological sex.
 - 1) Addressing students by a preferred name instead of a legal name (even when the name is gender-neutral), or referring to them by a preferred pronoun that is inconsistent with their biological sex, is not acceptable. Doing so would express a falsehood (i.e., the child *is* the wrong sex) and signal that the school accepts gender ideology. Addressing a student by a gender-neutral nickname could be permissible in some circumstances. This is a matter of prudential judgment.
 - 2) Using preferred names and pronouns will cause confusion for other students and could act as a source of scandal. *Scandal* is defined as “an attitude or behavior which leads another to do evil.” It “takes on a particular gravity by reason of the authority of those who cause it or the weakness of those who are scandalized.” Scandal is particularly serious, or grave, when it is “given by those who by nature or office are obliged to teach and educate others (*Catechism*, nn. 2284, 2285).
- b. Student schedules, identification cards, class lists, correspondence (including college recommendation letters), and permanent records shall reflect the student’s legal name and biological sex. School records are historical documents. If a graduate of the school legally changes his or her name and seeks to have records changed, the records will be released in the following format: “*Original name, a.k.a. New Legal Name.*”
- c. [Other provisions regarding Names, Pronouns, and Records] _____

4. Counseling and Health Services:

- a. The school shall communicate with parents or guardians about their child's behavior at the school and inform them of any concerns relating to the physical, emotional, social, and spiritual health, safety, and welfare of their child except when advised otherwise by law enforcement or a social service agency.
- b. The school may suggest counseling to address behavioral health issues for students diagnosed with gender dysphoria. Such counseling should be provided by a licensed mental health provider who understands and respects Catholic anthropology, preferably one who is a practicing Catholic. Catholic schools shall not provide or refer students for so-called gender-affirming psychotherapy.
- c. The school shall not allow, or otherwise cooperate in, the administration of puberty-blocking or cross-sex hormones for students.
- e. While the Catholic Church does not approve of gender-affirming therapies or the use of hormones and surgeries that assist a person in transitioning his or her gender, the Church recognizes that appropriate medical care may be necessary in cases of true genetic or physical anomalies, also known as disorders of sexual development.
- f. [Other provisions regarding Counseling and Health Services] _____