

# Ten Ten's 10 Principles

## Video Script

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Based on the teaching of the Catholic Church on matters relating to human sexuality, we've got 10 principles for you to help you implement your Catholic RSHE. Here goes.

### **Number 1. "Our bodies are good!"**

Saint John Paul II said this.

"Our bodies – in fact, only our bodies – are capable of making visible what is invisible – the spiritual and the divine."

We are human beings. That means that we are both physical and spiritual: body and soul, and these are inseparable. So we can say that I am my body and my body is me.

These days, there are efforts to depersonalise the body, or reject the gift the body as something that is part of our humanity.

But we believe that our dignity comes from the very fact we were made by a loving God as a human being, and it's through our physical bodies that we have the capacity to love and be loved.

Catholic RSHE should appreciate and celebrate the body as being the very thing which makes us human.

Our bodies are good!

### **Number 2. "Through our loving relationships we become close to the image and likeness of God."**

We often hear, don't we, that we have been made in the image and likeness of God. But what does God look like?!

The artist Andrej Rublev painted a picture of God and this is what it looked like. This is the Trinity. God in three persons – Father, Son and Spirit. Because God is not one person. God is a relationship of love.

Well if we are made in the image and likeness of God – and God is a relationship of love – then we are most in his likeness when we are in authentic, self-giving, loving relationships.

Where do children and young people find that?

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Well most people find it through their families, their friends, their siblings, their parents – as they get older through boyfriends and girlfriends, their colleagues, their intimate relationships, their spouses – and when they reach out to others, even people they don't know, with love.

A Catholic RSHE programme should help children and young people see that their authentic, self-giving and loving relationships are good. They bring them close to the image and likeness of God.

### **Number 3. “Catholic RSHE is about the whole person.”**

It's about the spiritual, moral, social and cultural education of the pupils in your care.

Children and young people are social.

They exist within a moral framework.

The culture they live in impacts on how they relate to others.

And they have a spiritual dimension.

If we take a unit or topic and consider teaching it without taking a view of the whole person...

...for example, looking at sexual exploitation, pornography, gender, abortion and many more without considering the wider context of the human person then we do our children and young people a disservice.

However, the notion of underpinning this teaching with the spiritual, moral, social and cultural education of the children has the potential to elevate the curriculum to a whole new level.

### **Number 4. “Catholic RSHE should be taught in partnership with parents.”**

Parents are the first educators of their children. It is their right and responsibility to inform and educate their children in matters relating to human growth and development, particularly sexual development.

Therefore, schools should always seek to work in partnership with parents and carers. The teaching offered by schools should complement and not replace their primary role.

In doing so, we are fulfilling the mission of the Church and enacting the Home-Parish-School

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triangle: supporting the Church in its duty to educate on these matters, and assisting parents in their responsibilities.

### **Number 5. “Our deepest identity is as a child of God”**

Our children and young people need this deep truth planted, nurtured and burning in their hearts. They have been chosen and created by a loving God.

In society today, we’re often asked to frame our identity in other ways. Are you gay, straight or bi? Are you male, female or a person with a fluid gender?

However, our identity as a child of God is deeper than our own self-understanding, our sexuality, religion, politics, gender, disability.

In the BBC series, *The Pilgrimage*, when Pope Francis was challenged by the British stand-up comedian Stephen K Amos to explain why he felt so ostracised by the Church because of his homosexuality, the Pope responded with compassion. He said: “Giving more importance to the adjective rather than the noun – this is not good. We are all human beings and have dignity. It does not matter who you are or how you live your life, you do not lose your dignity.”

Catholic RSHE should help children and young people to develop a deeper and more meaningful understanding of who they are in the eyes of God as they grow and mature.

This is the framework for approaching any teaching on identity: to communicate the truth that their deepest identity is as a child of God. One who is created, chosen and loved by God.

### **Number 6. “Story can change hearts and minds”**

It’s a story we’ve read or watched many times over: an unlikely hero undertakes a journey that is thrust upon them. Trials are endured, obstacles are overcome, friends are gained, sacrifices are made. Guided by a mentor, our hero becomes stronger and wiser along the way.

The significance of stories shouldn’t come as a surprise to Christians because there is an Author who stands behind them.

All our stories of journeys and heroes, of sacrifice and redemption, speak of humanity’s quest for identity, purpose and hope, ultimately found in responding to God’s call in our lives.

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It's no coincidence that organisations such as Ten Ten value stories so highly when teaching RSHE.

That's because we can live life experiences out vicariously through the art of story and use it to reflect on our life choices and how we might alter or change something for the better.

Stories CAN change hearts and minds.

### **Number 7. “Catholic RSHE is an education in virtue”**

“Virtues are habits which are learned from experience, and are gained through imitation, the same virtues being modelled by those who teach. They express the qualities of character that schools should seek to develop in their pupils.” [CES quote from the Model Curriculum]

A virtue is a habit or a behaviour that leads us to happiness and a closer relationship with God. In Church teaching, they fall under two categories.

Theological virtues are gifted to us through the work of the Holy Spirit in our lives. They are faith, hope and love. Forming habits of faith, hope and love lead us to living a balanced and happy life and therefore a deeper relationship with God.

The Cardinal Virtues are virtues that have been recognised by human beings throughout history, not just by Christians. [Text on screen practical wisdom (prudence), justice, fortitude, temperance]. They help us to develop habits of reason, fairness, emotional resilience and self-mastery.

But how do you teach virtues?

Well, in many ways, they are not taught, they are modelled. Teachers and parents can create the context in which children can learn and acquire these virtues for themselves.

You do this by example. Through your own character, pupils will be inspired by you to develop their own virtuous habits.

### **Number 8. “Catholic RHSE is an education in conscience.”**

Catholic RSHE should help a child or young person to understand that God has a purpose for their lives and that this might sometimes be at odds with their own will. This is a profoundly counter-cultural idea.

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Young people are immersed in a philosophy of self-determination. They are filled with platitudes such as ‘You can achieve what you want’ and ‘Strive for your goals’ and ‘Be who you want to be’.

But so often this self-determination distances us from the person we are called by God to be.

Therefore, Catholic RSE should guide pupils to discern the difference between what helps their growth towards God, and what hinders it.

An understanding of - and an education in - the gift of our conscience is critical to this.

### **Number 9. “Relationship Education is about striving for the Common Good”**

An education in relationships is more than just helping pupils to develop well their close and intimate relationships.

When they adopt virtuous habits and form their consciences, pupils will naturally have a desire to serve and love others, even people they don’t personally know. RSHE is about striving for the Common Good.

As the charity, Together For the Common Good, invites us to examine:

Are we creating conditions in which every individual in the community can flourish?

Do we recognise the gift of the other, respecting different backgrounds and diversity of opinion?

Do we treat everyone equally?

Do we cherish difference and allow everyone to contribute?

Are we caring well for our world?

Do our decisions put the interests of the vulnerable, poor and excluded first?

This is all part of Catholic RSHE.

### **Number 10. “Prayer, Scripture and the Sacraments fuel the teaching”**

A Catholic RSHE programme has to have prayer, Scripture and the Sacraments at its foundation.

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Schools should be creating opportunities for students, teachers and parents to develop their prayer life –

- to receive grace through the Sacraments –
- and grow in a deeper relationship with the person of Jesus through Scripture.

Without this, all the other principles will run out of fuel.

So, here they are. Ten Ten's 10 Principles for Catholic RSHE. These can be foundations on which you write your policies, build your programmes and make decisions on resources, visitors and content. It's an exciting mission, but one with responsibility. However, by following these principles of Catholic RSHE, we hope that the children and young people in your care will live their life to the full through the person of Jesus.