
FAITH BASED ORGANIZATIONS

Supporting Sexuality Education Within Their Congregations

American Baptist Churches in the U.S.A.
Central Conference of American Rabbis
Christian Church (Disciples of Christ)
Episcopal Church
Evangelical Lutheran Church in America
Mennonite Church
National Council of Churches of Christ in the U.S.A.,
Office of Family Ministries and Human Sexuality
Presbyterian Church (U.S.A.)
Roman Catholic Church
Reform Church in America
Unitarian Universalist Association
United Church of Christ
The United Methodist Church
United Synagogue of Conservative Judaism

Supporting Sexuality and/or HIV/AIDS Education in Public Schools

American Jewish Congress, Commission on Women's Equality
Central Conference of American Rabbis
Church of the Brethren
Episcopal Church
Evangelical Lutheran Church in America
Hadassah, Women's Zionist Organization of America, Inc
Jewish Women International
National Council of Churches of Christ in the U.S.A,
Office of Family Ministries and Human Sexuality
National Council of Jewish Women
Presbyterian Church (U.S.A.)
Reform Church in America
Union for Reform Judaism
Unitarian Universalist Association
United Church of Christ
The United Methodist Church
Women of Reform Judaism
Women's League for Conservative Judaism
Young Women's Christian Association of the United States

DENOMINATION STATEMENTS ABOUT SEXUALITY EDUCATION

Many denominations have affirmed the need for sexuality education, both within their own faith community and in the public schools.

These resolutions are often passed at the national assemblies of the denominations and are meant to guide local congregational activities.




**Commission on Family Ministries and
Human Sexuality Ministries in Christian
Education and Discipleship Unit National
Council of the Churches
of Christ in the U.S.A.**

A Resolution on Human Sexuality 1991

“... The Commission on Family Ministries and Human Sexuality is committed to the task of enabling member communions and organizations to provide broad-based sexuality education relevant to the urgent issues of human sexuality that are before the churches and the wider society.”

“... We affirm that... children, youth, and adults have a right to education that responds to the full range of their questions and concerns about human sexuality. The churches’ response to human sexuality must include pastoral, prophetic and educational efforts to achieve sexual and spiritual wholeness in collaboration with home, school, and community.”

“We therefore resolve to address concerns about human sexuality in the churches and in the society and to collaborate with others who share our values.”



**Committee on Family Ministries and
Human Sexuality, Education and
Leadership Ministries, National Council
of the Churches of Christ in the U.S.A.**

Committee Mission

“The Committee assists participating denominations and organizations in:

- the life-long nurturing task of families
- strengthening marriage, parenting and familial living through programs of education and leader development
- addressing human sexuality throughout the life cycle
- supporting families in a time of many cultural changes
- providing remedial strategies for problems affecting families, preventative strategies for enhancing the health of families, and advocacy regarding public policies that impact families.”



American Baptist Churches in the U.S.A.

American Baptist Policy Statement on Family Life

No. 7036:6, 1984

“We affirm that children are a gift from God, entrusted to parents for love, care and nurture.”

“We are committed to providing programs of education and support to guide and nurture persons making choices about singleness, marriage, divorce, remarriage and parenthood; strengthen family units of all kinds, including single parent and blended families, foster/adoption families,

those living in group homes and other covenantal family-like groups.”

“We are committed to working with others for public policies and practices which enhance the status of families and empower them to do their unique work of nurturing succeeding generations of citizens.”



Central Conference of American Rabbis

On Sex Education in the Schools, Adopted by the 98th Annual Convention of the Central Conference of American Rabbis 1987

“WHEREAS, Judaism considers sexual relations a matter of religious concern, and

WHEREAS, the incidences of both teenage pregnancy and sexually transmitted diseases in the population at large are on the rise, and

WHEREAS, the availability of accurate information about reproduction, sexually transmitted diseases, and contraception have been demonstrated to have a positive impact on curbing adolescent pregnancy and the incidence of sexually transmitted disease,

THEREFORE, BE IT RESOVLED, that the Central Conference of American Rabbis urge all the synagogue schools, day schools, and youth groups of our movement to offer courses and programs, on all levels, in sex education, which would deal both with Jewish values with emphasis on the centrality of the family and with objective information about reproduction, sexually transmitted diseases and contraception, and

THEREFORE, BE IT RESOVLED, that the CCAR urge the inclusion of sex education in the public schools on all levels (from grade school through high school) and the establishment of parent/educator advisory groups for local schools to formulate the curricular objectives of these programs, and the consideration, by

local school boards and parent groups, of school-based health clinics as effective agencies for the dissemination of birth control information and devices.”

Sexuality Education, Adopted by the 114th Annual Convention of the Central Conference of American Rabbis

2003

“ . . . Experience with the Reform Movement’s youth programs indicates that Reform Jewish youth are as sexually active as their peers. In addition, every scientific study that breaks down participants by religion shows the same results. Just as importantly, at programs such as the *L’Taken* seminars and NFTY conventions, workshops dealing with topics of sexuality fill quickly. Our youth are asking questions, and they are looking to us for guidance . . . ”

“THEREFORE, the Central Conference of American Rabbis resolves to:

Encourage the UAHC and its departments and affiliates to work with synagogue schools, day schools, camps, and youth groups of our movement to:

Offer all our members courses and programs appropriate to each age level built on Jewish values, emphasizing the role of sexuality in the context of healthy committed relationships, and provide comprehensive sexuality education including objective information about reproduction, abortion, sexually transmitted diseases, contraception, sexual orientation, and other issues of sexuality; and

Provide tools and educational materials for parents, to assist them when they talk to their children about these issues; and

Support federal, state, provincial, and local legislation to provide for the inclusion of comprehensive and age-appropriate sexuality education in the public schools on all levels (from grade school through high school), while opposing federal, state, provincial, and local funding exclusively for abstinence-only programs.”



**Christian Church of Christ
(Disciples of Christ)**

**Resolution Concerning Sexuality Education,
adopted by the General Assembly**

No. 8718, 1987

“WHEREAS, the number of teenage pregnancies is increasing, and it is evident that there is a need for sexuality education for teenagers and their parents, and

WHEREAS, human sexuality is recognized as a gift from God, and sexuality education is therefore a concern of the church, and

WHEREAS, the church affirms the basic values of love, respect and responsibility in all human relationships,

THEREFORE, BE IT RESOLVED, that Disciples congregations play a central role in the education of their young people and parents by offering clear and responsible information on human sexuality . . .”

**The Church’s Leadership in Sex Education
Adopted by the General Assembly**

No. 9721, 1997

“WHEREAS, the church community holds the responsibility to teach, model and bear witness to a health understanding of sexuality but has failed to fulfill this responsibility; and

WHEREAS, the church should offer strong, faithful sexuality counsel to families, children, youth and adults; and


WHEREAS, the United Church of Christ, after many years of careful study, has developed a curriculum for adults based on a Biblical understanding of sex, and has instituted a pattern of careful selection and training of teachers for this program, and is willing to share this program with us; and

WHEREAS, many church organizations have developed curriculum for adults and children

based on biblical understanding of sexuality, and are willing to share these materials with us;

THEREFORE, BE IT RESOLVED, that the General Assembly of the Christian Church (Disciples of Christ) meeting in Denver, Colorado, July 25-29, 1997:

1. Encourage congregations to speak openly and teach about human sexuality from a Christian perspective.
2. Encourage congregations to make use of the comprehensive sexuality bibliography available from Homeland Ministries.
3. Encourage all manifestations of the church to make use of the various sexuality education materials already available with special attention being given to opportunities for partnerships with others involved in sexuality education, with special encouragement to congregations and regions to work in partnership with congregations, associations, and conferences of the United Church of Christ.
4. Encourage Homeland Ministries to work with the staff of the United Church Board of Homeland Ministries to make use of curriculum such as “In God’s Image” and to cooperate with them in selecting and training persons qualified to teach such curriculum.”



Church of the Brethren

**Annual Conference Statement Human
Sexuality from a Christian Perspective,
Family-Life Education**

1983

“Education for family life is appropriate also within the public school. It is needed to supplement instruction in the home and church. Public school instruction should include information about the body, sex organs, and the reproductive system, but the emphasis should be on values and relationships. Teachers who are responsible for this task should be well trained and themselves be worthy models of

mature and responsible sexuality. The church supports responsible family-life education in the public school as long as the religious commitment of all students and residents of the community is respected.”

“Parents should keep themselves informed about the content of family-life education courses in which their children are influenced, and use that educational experience to foster open discussion of the topic of sexuality with their children. Parents should also be acquainted with the content of such courses for the purposes of continuing dialog with school officials. In such dialog, parents should clarify their Christian principles to insure that their own ethical values are not undermined.”

“Family-life education will not solve all sex, marriage, and family problems. The task requires the coordinated efforts of home, school, and church.”



Episcopal Church

Develop Educational Resources Relating to Sexuality and Family Life, General Convention

No. 1982-D076, 1983

“*Resolved*, the House of Bishops concurring, that the Executive Council through its Committee on Education for Mission and Ministry develop educational ways by which the Church can assist its people in their formative years (children through adults) to develop moral and spiritual perspectives in matters relating to sexuality and family life.”

Promote Use of Materials on Human Sexuality and Abortion for All Age Groups,

No. 1988-A089, 1989

“*Resolved*, the House of Deputies concurring, that this 69th General Convention call on the Presiding Bishop and the Executive Council to provide and promote the use of materials on

human sexuality, birth control and family planning for all age groups as part of this Church’s on-going Christian Education curricula as reflective of God’s creation; and be it further

Resolved, That the topic of abortion be included in the Church’s education curricula and that these materials be explicit, with a full understanding of the physical, emotional and spiritual realities and risks involved in abortion; and be it further

Resolved, That we encourage the members of this Church to give strong support to responsible local public and private school programs of education in human sexuality.”

Call for AIDS Education Programs Final Text of the Resolution

No. 1988-8006, 1989

“*Resolved*, the House of Bishops concurring, that this 69th General Convention call for AIDS education programs in every congregation by the end of 1989; request that models of AIDS education programs be made available by the National Episcopal AIDS Coalition in conjunction with the National Church staff; and request that such models promote abstinence or monogamy as well as candid and complete instruction regarding disease prevention measures, such as use of condoms in sexual intercourse and ending sharing of contaminated needles by intravenous drug users.”



Mennonite Church

Resolution on Human Sexuality

1986

“... We covenant with each other to study the Bible together and expand our insight into the biblical teachings relating to sexuality...we will promote congregational study of the complex issues of sexuality through Bible study and the use of *Human Sexuality in the Christian Life: A Working Document for Study and Dialogue* . . .”

A Call to Affirmation, Confession and Covenant Regarding Human Sexuality, Adopted by the Ninth Mennonite Church General Assembly

1987

A Call to Affirmation

“We affirm that sexuality is a good and beautiful gift of God, a gift of identity, and a way of being in the world as male and female.

We affirm that we can feel positive about our bodies and our sexuality because we are created in God’s image and know our Creator.

We affirm that sexual drives are a real part of our lives, but that the satisfaction of those drives is not the chief good in life.

We affirm both the goodness of singleness and the goodness of marriage and family in the Lord.”

A Call to Confession

“We confess that our sexual attitudes and practices too often fall far short of the biblical standards. No one can boast of perfection in this area.

We confess that sexism lingers among us, damaging the self-esteem of women and hindering their full contribution to personal relationships and to the church, and denying men a true understanding of themselves.

We repent of our wrong view of the body which keeps us from speaking openly and honestly about our bodies, including our sexual nature.

We repent of our judgmental attitudes and our slowness to forgive each other when we fail or when our sexual values differ from those of other Christians.

We confess our fear and repent of our absence of love toward those with a different sexual orientation and of our lack of understanding for their struggle to find a place in society and in the church.”

A Call to Covenant

“... We covenant with each other to take part in the ongoing search for discernment and for

openness to each other. As a part of the nurture of individuals and congregations we will promote congregational study of the complex issues of sexuality, through Bible study and the use of materials such as *Human Sexuality in the Christian Life*.

Finally, we covenant that as we discern God’s will for our lives and our fellowship, we will seek to obey it, through God’s grace and strength. Our prayer is that the Holy Spirit may continue to work within us as we relate with understanding to persons with varied needs and concerns in our church . . .”



**Presbyterian Church
(U.S.A.)**

Covenant and Creation: Theological Reflections on Contraception and Abortion, from minutes of the 195th General Assembly of the Presbyterian Church (U.S.A.)

1983

“... urges Presbyterians to support sexuality education programs in families, churches, schools, and private and public agencies.”

To Meet AIDS With Grace and Truth AIDS and The Church As a Healing Community, Adapted by the 200th General Assembly of the Presbyterian Church (U.S.A.)

1988

“The AIDS pandemic calls the church to maturity of proclamation, education, service, and advocacy in response to the human needs of persons who would otherwise be alone and alienated in their suffering. This crisis may also grace the church with appreciation of the spiritual growth that can be experienced by persons facing AIDS.”

“The church as a healing community, empowered by the Holy Spirit, is called to confession, celebration, and action.”

“We Resolve That:

The Presbyterian Church (U.S.A.) at all levels, in all places, should be a community of openness and caring for persons with AIDS and their loved ones, working to overcome attitudinal and behavioral barriers of race, social class, and sexual orientation that hamper acceptance of and positive ministry with sufferers from this disease.”

“Educational efforts must include reliable medical and scientific information, as well as theological and biblical components that enable participants to address issues related to death and dying, human sexuality, and recognition of people’s fear and lack of knowledge. Such educational efforts can prepare congregations to respond appropriately when they learn that a member or persons in the community have been infected by the HIV or diagnosed as having AIDS, and can lead to the developing of compassionate, rational policies, educational materials, and actions.”

“Pastors, educators, and other church workers, as well as seminary students, should prepare themselves to provide appropriate pastoral care and counseling to persons living with AIDS or AIDS-related Complex and the loved ones of these persons.”

“Presbyteries and congregations should use their human and material resources to respond to the AIDS crisis with support groups, counseling, grants, facilities for recreational activities, and community organization of persons with AIDS.”

“We . . . urge presbyteries and congregations to: Support AIDS prevention education throughout community and church life that provides the information required for persons to engage in behavior which reduces or eliminates the risk of infection; because sexual and intravenous drug using activities can begin at a young age, encourage school boards to initiate AIDS education activities at the elementary school level; affirm the necessity for comprehensive health education including human sexuality and drug abuse prevention designed for children and youth; support massive public

distribution of factual AIDS educational materials such as the *Report on AIDS of the Surgeon General of the US, Everett Koop, M.D.*”

Sexuality Education for Youth

1994

“WHEREAS, the Presbyterian Church (U.S.A.) recognized at the 204th General Assembly (1992) that sexuality education is a positive factor in preventing unintended pregnancies and the need for abortion; and

WHEREAS, Christian sexuality education should first be done within the family; and

WHEREAS, the church can support and train parents and other custodial adults, youth directors, and clergy in this important task; and

WHEREAS, the church recognizes that the public schools are also an appropriate setting for educating students about sexuality as an important part of human growth and development, especially when that education is not available in the home or church; and

WHEREAS, the Presbyterian Church (U.S.A.) feels strongly that the public education system should include quality sexuality education as a component of any human growth and development curriculum beginning in the elementary grades;

THEREFORE, the 206th General Assembly (1994) of the Presbyterian Church (U.S.A.):

Supports the United States Department of Health and Human Services and the U.S. Surgeon General in planning and implementing comprehensive school health education that includes age and developmentally appropriate sexuality education in all grades as a part of human growth and development curriculum for youth.”

“Calls upon state legislatures to require that all schools provide comprehensive kindergarten through twelfth grade human growth and development education that is complete, factual, accurate, free of bias, and does not

discriminate on the basis of sex, race, national origin, ancestry, creed, pregnancy, marital or parental status, sexual orientation, or physical, mental, emotional, or learning disability.”

“Calls upon the congregations of the Presbyterian Church (U.S.A.) to provide additional sexuality education that reflects the values of the Reformed theological tradition.”

(The General Assembly added this comment: This support for a public educational program should not supplant the use of the church’s curriculum on human development and sexuality nor absolve the church of its responsibility to educate people of all the ages in this area.)



Reformed Church in America

AIDS Education, Reports and Resolutions on Social Issues, Reformed Church in America General Synod

1987: 59, 1987

“To instruct the minister of education and faith development to begin immediately to prepare (literature) resources to educate RCA congregations about the AIDS virus and its prevention, dealing not only with the physiological and psycho-social factors, but also dealing with it in the larger context of Christian (sexual) values.”

“To encourage RCA congregations to utilize the above materials and work especially with younger people to address the topic of sexuality from a Christian perspective.”

General Synod Statement on Abortion, Minutes of the General Synod,

1990

“To request that regional synods and classes ‘develop regional and local strategies for sexuality education’.”



Roman Catholic

Sacred Congregation for Catholic Education, Educational Guidance in Human Love: Outlines for Sex Education, Declarations of the Magisterium

2000

“The Magisterium’s declarations on sex education mark out a course which satisfies the just requirements of history on the one hand and fidelity to tradition on the other.”

“Vatican Council II in the “Declaration on Christian Education” presents the perspective in which sex education must be set, affirming the right of young people to receive an education adequate to their personal requirements.”

The Council states: “With the help of advances in psychology and in the art and science of teaching, children and young people should be assisted in the harmonious development of their physical, moral and intellectual endowments. Surmounting hardships with a gallant and steady heart, they should be helped to acquire gradually a more mature sense of responsibility towards ennobling their own lives through constant effort, and toward pursuing authentic freedom. As they advance in years they should be given positive and prudent sex education.”

“The Pastoral Constitution “Gaudium et spes,” in speaking of the dignity of marriage and the family presents the latter as the preferential place for the education of young people in chastity. But since this is an aspect of education as a whole, the co-operation of teachers with parents is needed in the accomplishment of their mission. Such education, therefore, must be offered within the family to children and adolescents in a gradual manner, always considering the total formation of the person.”

“In the Apostolic Exhortation on the mission of the Christian family in the world as it is, John Paul II reserves an important place to sex education as valuable to the person. “Education to

love as self giving,” says the Holy Father, “also constitutes the indispensable premise for parents called to offer their children a clear and delicate *sex education*. Faced with a culture which largely reduces human sexuality to the level of something commonplace, since it interprets and lives it in a reductive and impoverished way by linking it solely with the body and with selfish pleasure, the educational service of parents must aim firmly at a training in the area of sex that is truly and fully personal: for sexuality is an enrichment of the whole person—body, emotions and soul—and manifests its inmost meaning in leading the person to the gift of self in love.”

“The Holy Father immediately goes on to speak of the school, which is responsible for this education in service of and in harmony with parents. “Sex education, which is a basic right and duty of parents, must also be carried out under their attentive guidance, whether at home or in educational centres chosen and controlled by them. In this regard, the Church reaffirms the law of subsidiarity, which the school is bound to observe when it cooperates in sex education, by entering into the same spirit that animates the parents.”



Unitarian Universalist Association

Sexuality Education In Public Schools, General Assembly Resolution of Immediate Witness

1994

“BECAUSE Unitarian Universalists affirm and promote the inherent worth and dignity of every person; and

BECAUSE Unitarian Universalists affirm the value of loving relationships heterosexual, gay, lesbian, bisexual, and transgender; and

WHEREAS, youth are increasingly exposed to and victimized by rape and incest, unplanned pregnancy, sexual abuse, and sexual harassment; and

WHEREAS, the Texas Republican Party platform, adopted on June 11, 1994, states that “homosexuality should not be presented as an acceptable lifestyle in our public schools” and that “we also oppose the use of any tax dollars for any program . . . which teaches and legitimizes sexual activity, birth control, abortion, and homosexuality”; and

WHEREAS, there are high suicide rates among heterosexual, gay, lesbian, bisexual, and transgender high school students; and

WHEREAS, each high school class graduating without appropriate sexuality education is more prone to prejudiced attitudes, pregnancy, and sexually transmitted diseases, including HIV;

THEREFORE, BE IT RESOLVED, that the 1994 General Assembly of the Unitarian Universalist Association condemns the platform expressed by the Texas Republican Party; and

BE IT FURTHER RESOLVED, that the 1994 General Assembly of the Unitarian Universalist Association urges member congregations to advocate the availability of comprehensive, objective, unbiased, up-to-date, age-appropriate sexuality education curricula in public schools, including information about:

- the reproductive system and its functions
- the proper use of all forms of contraception, including the option of abstinence
- sexually transmitted diseases, their prevention and treatments
- sexual abuse, sexual assault, sexual harassment, rape (including date rape), and incest as well as their prevention and treatment through counseling, information and resources
- pregnancy counseling and options including information about organizations such as Planned Parenthood and Birthright.

BE IT FURTHER RESOLVED, that sexuality education curricula be taught by teachers specifically trained to educate youth on the topic of sexuality education, and that the curricula encompass heterosexual, gay, lesbian, bisexual, and

transgender orientations and include a focus on sexual responsibility and the emotional aspects of relationships and crises; and

BE IT FINALLY RESOLVED, that member congregations are urged to make available sexuality education programs such as *About Your Sexuality* to both Unitarian Universalist youth and youth in the community at large.”



United Church of Christ

Recommendations in Regard to the Human Sexuality Study, Adopted by the Eleventh General Synod, United Church of Christ 1977

“Resolved, that the Eleventh General Synod of the United Church of Christ:

Calls upon the United Church Board for Homeland Ministries to continue to provide leadership in developing resources concerning human sexuality for appropriate use by various age groups in local churches and to provide consultative services and training for Conference, Associations, and congregations who wish to sponsor programs concerned with human sexuality and family life.”

“Requests the UCC-related seminaries, Conference, and Instrumentalities to continue developing courses and resources through which clergy, seminary students, and laity may be prepared to minister in the area of human sexuality and to address related public policy issues.”

“Urges pastors, members, congregations, Conferences and Instrumentalities to support programs in which information about human sexuality can be made available through such major American institutions as elementary and secondary education, adult education, social welfare agencies, medical services, and the communication media.”

“Calls upon the Board for Homeland Ministries, the Commission for Racial Justice,

the Office of Communication, and the Conferences to develop and share model programs that can help local churches minister to and educate their communities about the components of sexual violence, including rape, marital violence, child abuse, abusive medical practices, and domination and submission images in the media of relationships between women and men portrayed as exclusive expressions of human interaction.”

“Affirms the wide public attention being given to issues related to sexuality and sex roles, particularly as they affect women, but expresses concern regarding the need to explore such issues as they affect men. The Eleventh General Synod urges the Board for Homeland ministries, the Office for Church Life and Leadership, Conferences, Associations, and congregations to develop programs which take into account the needs, experiences and viewpoints of both males and females, and which encourage further understanding of sexual identity; the effects of sex role stereotyping and present economic, legal, political, and other societal conditions based upon gender.”

“Recognizes that diversity exists within the UCC about the meaning of ordination, the criteria for effective ministry, and the relevance of marital status, affectional or sexual preference or lifestyle to ordination and performance of ministry. It requests the congregations, Associations, and Conferences to address these issues seeking more full and common understanding of their implications. It requests that Office for Church Life and Leadership to develop resources to facilitate such understanding.”

A Statement of Christian Conviction, Sixteenth General Synod

1987

“In light of the pandemic of AIDS that has struck 100,000 people and is expected to spread to millions unless effective medical, educational, research and control programs are established, the Sixteenth General Synod of the United

Church of Christ calls upon the churches to embody God’s love for the world and to announce the good news that in Christ, God has redeemed all creation. It also calls for a public response that makes the following affirmations.”

“All persons need to be educated about the pandemic and about prevention of AIDS in ways that enable them to work through their fears and prejudices and convinces them to adopt effective preventive behavior.”

“Sex education beginning early in elementary school, as called for by the Surgeon General, is a major component of the effort to contain the AIDS pandemic. Curricula need to address the physical, social, and ethical nature of human sexuality and teach skills for responsible personal decision-making.”

“Government funding of research, service, education, treatment and prevention must become a global priority.”



The United Methodist Church

The Social Principles,
The United Methodist Book of Discipline
2004

“We recognize the continuing need for full, positive, and factual sex education opportunities for children, youth, and adults. The Church offers a unique opportunity to give quality guidance and education in this area.”

“All children have the right to quality education, including full sex education appropriate

to their stage of development that utilizes the best educational techniques and insights. Christian parents and guardians and the Church have the responsibility to ensure that children receive sex education consistent with Christian morality, including faithfulness in marriage and abstinence in singleness. . .”

Pornography and Sexual Violence,
The United Methodist Book of Resolutions
2000

“The supervision and love of Christian parents and other caring adults, supported by the extended church family, are the primary source of sex education. A comprehensive approach to sex education offers an additional basis for countering pornography. Children, youth, and adults and opportunities to discuss sexuality and learn from quality sex education materials in families, churches and schools.”



The United Synagogue of Conservative Judaism

**Judaism and HIV/AIDS, A United
Synagogue Resolution Implementation
Packet**

Elul 5754, 1994

“... calls upon all of its affiliated congregations to affirm the *mitzvah* of *pikuah nefesh* (the saving of lives) by instituting comprehensive, effective, and age-appropriate educational programs about preventing transmission of the AIDS virus . . .”