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He is the author of *Lessons in Depravity*, a book which documents the close relationship between sex education and the sexual revolution. The book examines sex education in a historical context. As the story of sex education in the UK unfolds, so the link between the explicit messages of the sex educators and the ideology of the sexual revolution becomes increasingly clear. Sex education is one of the great moral evils of our time in that it demoralises sexual conduct and misleads children with the empty promise of 'safer sex'.

Lessons in Depravity concludes: 'There can be no compromise with the detestable teachings of sex education. The struggle is not against flesh and blood, but against the spiritual forces of evil in the heavenly realms. Sex education is one of the devil's cunning schemes we are warned about in the sixth chapter of Ephesians. To take a stand against this evil we need the full armour of God—the belt of truth, the breastplate of righteousness, the shield of faith and the helmet of salvation. The weapon with which to attack the forces of evil is the sword of the Spirit, which is the word of God. I invite those who are reluctant to use the Bible in the struggle against the evil of sex education, on the pretext that it puts people off, to think again.'

The author acknowledges the assistance of Jack Proom, a father and grandfather, who with the approval of his late wife, has for many years campaigned against the amoral nature of sex education in the UK. In a letter to *The Sunday Times* (Nov 9, 1975) he wrote: 'I submit that it is an abuse to use the compulsory education system to teach children sexual attitudes known to be contrary to some parents' moral principles. It damages the family, the basis of our society.' Jack worships at Christ Church, Sutton.

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A critique of the Christian Aid report

Dying to learn: Young people, HIV and the churches

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February 2004

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The Archbishop of Cape Town, in his preface to *Dying to learn*, states that ‘we are leaving our young people, the flower of our church and our society, to wither and die through ignorance, the absence of open, honest and compassionate sharing of vital information, our embarrassed silence and resistance to reality... *Dying to learn* provides us with a very important measure of the truth we need to help the church to be an agent – a way of truth and life in the fight against HIV’.¹ The purpose of Christian Aid’s document is, in partnership with the Church, to ‘empower young people in their life choices with the honest, supportive and compassionate help they need in order to live their lives safely and wholly and be a generation free from AIDS’.²

The purpose of this critique is to show that the approach of *Dying to learn* is inconsistent with the biblical view of sexual conduct. We wish to warn Christians of the false amoral ideology behind sex education that masquerades as Christian teaching.

The message of *Dying to learn*

The report makes the claim that good quality sexual health and HIV education reduces levels of pregnancy and sexually transmitted infections (STIs), including HIV. It asserts that ‘condoms, used correctly and consistently, are effective in preventing HIV infection among young people who are sexually active’. Moreover, ‘there is, as yet, insufficient academic evidence to conclude that abstinence-only programmes are beneficial in delaying sexual debut’.³ Therefore ‘there is an urgent need to educate young people about sex and HIV. They are having sex. Many are having sex from their early teens. They urgently need the knowledge and the skills to protect themselves from HIV and other STIs.’⁴ Churches apparently ‘now recognise that the difficulties they have experienced in dealing with issues of sex and sexuality have weakened their response in relation to prevention of HIV. They also recognise that silence, contradictory and punitive messages, or messages that undermine those of HIV professionals contribute to confusion, stigma and discrimination.’⁵ The report points out that ‘research and evaluation has generally been conducted with projects that provide full, frank and supportive sex and HIV education, promoting a full range of safe sex strategies – abstinence, faithfulness and safer sex practices, including condom use and fostering the development of relevant life skills, such as communication and negotiation.’⁶ The report continues: ‘All good sexual health and HIV education programmes for young people promote “delay of sexual debut” and “abstinence” as the most effective ways to prevent HIV and other STIs whilst, at the same time, accepting the reality that the majority of young people in most countries will be sexually active before they marry.’⁷

the elemental spirits of the world, and not according to Christ’ (Colossians 2:8). The sex education programme promoted by Christian Aid is based on human ideology and the wisdom of this world. It is a message of despair and hopelessness.

The young people of Africa deserve better from the Christian Church. The Bible, God’s word, is the only sure guide to God’s standard of sexual conduct. All other teachings lead to disaster: ‘There is a way that seems right to a man, but in the end it leads to death’ (Proverbs 14:12). And Jesus warned that the broad way leads to destruction, ‘For the gate is narrow and the way is hard that leads to life, and those who find it are few’ (Matthew 7:13-14). Those who would faithfully teach God’s word to young people must teach the biblical virtues of modesty, chivalry, chastity and fidelity, and explain the purpose and meaning of marriage. Young men and women need to be warned of the dangers of sexual immorality—they need to be told that it is the narrow way, not ‘safer sex’, that leads to life. The young people of Africa are hungry for biblical truth as it relates to sexual conduct.

Endnotes

- 1 *Dying to learn: Young people, HIV and the churches*, A Christian Aid report, Mary Garvey, October 2003, p iii
- 2 Ibid. p iii
- 3 Ibid. p1
- 4 Ibid. p5
- 5 Ibid. p6
- 6 Ibid. p7
- 7 Ibid. p7
- 8 Ibid. p17
- 9 Ibid. p18
- 10 Ibid. p24
- 11 Ibid. p2
- 12 Ibid. p2
- 13 Ibid. p24
- 14 SIECUS website, *For teens – what’s right for me?*
- 15 Ibid. *Dying to learn*, p15
- 16 Ibid, p21
- 17 Ashton JR, Marchbank A, Mawle P, Hotchkiss J. *Family Planning, Abortion and Fertility Services Health Care Needs Assessment* vol. 2. Radcliffe Medical Press, 1994, p588
- 18 Trussell J, et al. Contraceptive Efficacy, in Hatcher RA, et al. *Contraceptive Technology*, 1998, chapter 31, pp779-844, 17th edition, Ardent Media, New York, cited from Workshop on Scientific Evidence on Condom Effectiveness for STD Prevention, June 12-13th 2000, USA Agency for International Development, Food and Drug Administration, Centers for Disease Control and Prevention, National Institute of Health, p10
- 19 Williams ES, Pregnant teenagers and contraception. Contraceptive failure may be a major factor in teenage pregnancy, *BMJ* 1995; 311: p 806-7 (letter, 23 September)
- 20 Ibid.
- 21 Workshop on Scientific Evidence on Condom Effectiveness for STD Prevention, June 12-13th 2000, USA Agency for International Development, Food and Drug Administration, Centers for Disease Control and Prevention, National Institute of Health, p27
- 22 Ibid. p14
- 23 Ibid. p16
- 24 Dr Emmanuel Okechukwu (Nigeria), ‘The “C” of HIV prevention: conduct not condoms’, website AbstinenceAfrica.org, posted November 19, 2003
- 25 Rev Rodney Schofield, Malawi Mailing, *New Directions*, August 2001, p31
- 26 Mitchell Kalpakgian, *Chivalry Scorned is Love Denatured*, New Oxford Review, October 2000, p29-32

The virtue of chivalry

Chivalry is the virtue that flows from the apostle Peter's instruction to husbands to treat their wives with honour 'as the weaker partner and heirs with you of the gracious gift of life' (1 Peter 3:7). It is a male virtue that recognises the true nature of womanhood. A woman is the weaker partner for she does not have the same physical strength as a man. And more importantly, she has the gracious gift of life. And this gracious gift is wrapped up in a woman's sexual vulnerability for she is subject to pregnancy, childbirth and motherhood. Recognising this gracious gift, a true man responds by treating women with respect and honour.

So chivalry is founded on biblical truth and provides the moral framework in which worthy men relate to women. It reveals itself in a man's courteous behaviour towards women. Like modesty, chivalry comes from the inner self and is a reflection of God's moral law; men have an innate potential for defending, serving and honouring women, for both are created in the image of God. It is natural for a man to honour and protect all women, not only his mother, sister and wife.

Self-control is an essential component of chivalrous behaviour. The Bible urges that young men should be taught self-control (Titus 2:6). The grace of God teaches us 'to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age' (Titus 2:12). According to Proverbs, 'A man without self-control is like a city broken into and left without walls' (Proverbs 25:28). The discipline of self-control is to be applied in all areas of life, and especially with regard to sexual behaviour. A chivalrous man understands that for a woman there is no such thing as casual sex, for she bears the awful responsibility of conceiving a new life and all that that involves.

Chivalry flourishes when women hold men to high standards, expecting them to be magnanimous, gallant and civilised. 'The ideals that women instil in boys, and that they expect of men, determine the moral climate of a society. Do sex education courses, coeducational dormitories, and condom distribution in schools promote the chivalrous treatment of women, or do they encourage the lustful exploitation of women for selfish pleasure? Without the virtue of chastity governing the relationship between men and women, the respect due to a woman's honour is absent.'²⁶

Chivalry is an attitude that puts women first, while sexual permissiveness puts self-gratification first and women last. Chivalry treats women with respect as future wives and mothers, while the contraceptive mentality treats women as sex objects.

Deceptive human wisdom

This critique reveals a massive gulf between the biblical view of sexual conduct and the message of *Dying to learn*. The Bible warns, 'see to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to

Most sociological research, according to the report, 'has been on programmes that adopt an open, frank approach to sexual health and HIV education, promoting abstinence, faithfulness and safer sex, including clear information about and access to condoms. Because such education does not increase promiscuity, it is therefore implicit that information about, and provision of condoms for young people who are sexually active will not promote promiscuity... Female condoms are becoming more easily available in some countries. These too, when used correctly and consistently, can prevent HIV. Importantly, they give more power to girls in negotiations about safer sex.'⁸

'By the early teens young people need to have received the necessary knowledge and learnt the relevant skills that will protect them from HIV. Hence age-appropriate sexual health and HIV education needs to take place in primary schools. Delaying education puts young people at risk of HIV.'⁹

The document concludes that unless young people receive education about sex and HIV, many millions more will die. The churches are in a powerful position because of their extensive networks and influence at all levels of society. But there are weaknesses in the response, particularly in the area of prevention. 'Talking about sex is hard. Yet it is critical that the churches, and others in contact with young people, engage with them on issues of sex and HIV, and that they support others in their efforts to do so.'¹⁰

The three basic presuppositions of the document are, first, that 'the majority of young people are sexually active from a very young age and therefore at risk of being infected with HIV'.¹¹ Second, that good quality sex education will not increase promiscuity, but 'will promote safer behaviour, and reduce HIV and other STIs and teenage pregnancy'.¹² Third, that condoms protect against pregnancy and STIs.

The recommendations of *Dying to learn*

In order to address these 'realities' Christian Aid advocates a vigorous programme of sex education that, among other things:

- 'is open, frank and supportive, promoting abstinence, faithfulness and safer sex'.
- 'ensures that young people [includes children from the age of 10 years] have all the information and skills they need before they become sexually active...'
- fosters development of the life skills young people need to 'communicate about sex, say "no", and negotiate safer sex'.
- ensures 'that young people who are sexually active have access to condoms, in order to protect themselves from HIV, and not spread it to others'.¹³

The essential point of Christian Aid's position is that as sexual activity among young people is inevitable, they need information (commonly referred to as sex education) to protect them from HIV and other STIs. Sex education aims to promote three things: 1) abstinence, 2) faithfulness and 3) safer sex. Young people are taught in such a way that it is clear that they have a choice between not having sex (abstinence) and having sex, in that they are also taught how to use contraception (safer sex), and

how to negotiate ‘safer sex’. Those who choose to have sex are apparently encouraged to be ‘faithful’.

Promoting abstinence, ignoring chastity

Many people assume that providing young people with the option of abstinence is based on Christian teaching. It is important to understand that the appeal to sexual abstinence is a component of what is usually referred to as comprehensive sex education. The Sexuality Information and Education Council of the United States (SIECUS), is one of the leading advocates of comprehensive sex education. It promotes abstinence as a key choice: ‘Some people feel sexual desire but choose not to be sexual with anyone else. That’s just fine. The choice not to be sexual with anyone else is called sexual abstinence. It is a good choice and something you may choose at different times throughout your whole life... Abstinence from sexual relations has benefits for teenagers. It is the best way to prevent pregnancy and to prevent becoming infected with HIV and other STDs... Remember, for many young persons the choice to be abstinent is the best choice.’¹⁴ The essential feature of Christian Aid’s abstinence programme, like that of SIECUS, is that it is pro-choice, offering young people the choice of delaying the onset of sexual activity *and* ‘safer sex’. In other words, young people are presented with both options and whichever choice they make is right for them. There is nothing in *Dying to learn* to indicate that promiscuous sex, according to the Bible, is wrong.

Some people are misled into believing that the abstinence message, which encourages young people to delay the onset of sexual intercourse until they are ready, is consistent with biblical morality. But this is not the case. Delaying the onset of sexual intercourse, or abstinence, or learning to wait until the right moment, is a pragmatic decision based on the feelings and desires of the young people involved, and has nothing to do with what is right or wrong. Chastity, on the other hand, is a moral decision to remain sexually chaste until marriage. There is a world of difference between these two positions—one is based on the morality of desire, the other on the morality of the Bible.

Promoting faithfulness to nobody in particular

Christian Aid’s sex education programme claims to promote faithfulness. But to whom are sexually active children and sexually active single young people to be faithful? *Dying to learn* does not deal with the issue of marriage, does not teach fidelity within marriage, and does not mention the role of husband and wife. And so the concept of faithfulness, as taught by Christian Aid, has no object and is therefore meaningless. The God of the Bible is faithful to himself and to his people. He is a ‘God of faithfulness and without iniquity, just and upright’ (Deuteronomy 32:4). The Bible teaches faithfulness within the marriage union, or fidelity. ‘Marriage should be

that is central to the character of God. Young women are to be trained ‘to be self-controlled, chaste’ (Titus 2:5). The word chaste is related to the word holy—it means clean, modest, pure, undefiled. All immorality, impurity and uncontrolled passion are out of place for Christians. ‘But among you there must not be even a hint of sexual immorality, or of any kind of impurity’ (Ephesians 5:3). ‘Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires...’ (Colossians 3:5). ‘It is God’s will that you should be holy; that you should avoid sexual immorality; that each of you should learn to control his own body in a way that is holy and honourable, not in passionate lust like the heathen, who do not know God; and that in this matter no one should wrong his brother or take advantage of him. The Lord will punish men for all such sins, as we have already told you and warned you. For God did not call us to be impure, but to live a holy life. Therefore, he who rejects this instruction does not reject man but God, who gives you his Holy Spirit’ (1 Thessalonians 4:3-8). Sexual purity is an attitude of mind and desire of the heart that comes from an understanding of God’s holy character and is manifest in our thoughts, speech and the way we behave. Impurity, sexual immorality and adultery are the enemies of marriage, and God’s plan for marriage cannot flourish if sexual immorality is widespread and accepted as the norm.

The virtue of modesty

The apostle Paul emphasises the importance of modesty. ‘I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes’ (1 Timothy 2:9). A modest woman does not present herself in a way that is sexually provocative or that attracts undue attention. She is careful to avoid any unbecoming or shameful conduct.

The apostle Peter explains the importance of modesty as a virtue that enhances the inner beauty of women. A wife’s beauty ‘should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God’s sight’ (1 Peter 3:4). Modesty is characterised by a quiet and gentle spirit, which demonstrates a woman’s true worth. It is primarily directed towards men, and makes a clear statement of a woman’s intention to preserve her sexuality for the one man who will be her husband and the father of her children. Because modesty reveals a woman’s inner beauty, it is attractive to the man who loves her and chooses her to be his wife.

The great value of modesty is that it enhances the feminine attributes of woman-kind. It produces a woman of resolute character who understands the value of her sexuality. Her relationships with men are based on truth and genuine affection, not on sexual lust. She is not a sex object, but a woman with dignity and value. She understands that she has been blessed with the potential for reproduction and she does not abuse God’s gift of motherhood. She understands the value of chastity and by her modest behaviour she earns the respect of men.

The Biblical approach to sexual conduct

The biblical view of sexual conduct is completely different. The Bible makes it abundantly clear that human sexual behaviour is subject to the moral law of God. Sexual activity is to be reserved for marriage, between husband and wife. Sexual activity outside marriage is always wrong. And God's law demands sexual purity, decency and propriety. Sexual conduct is so inextricably linked to inner beliefs that the physical aspect of sex can never be divorced from the moral dimension. Jesus taught that the outward, physical manifestations of sexual behaviour are always a manifestation of the inner self. 'For from within, out of men's hearts, come evil thoughts, sexual immorality...' (Mark 7:21). Any attempt to teach about sexual conduct in a moral vacuum is to promote amorality, which always leads to sexual immorality. The New Testament warns that we should 'flee from sexual immorality' (1 Corinthians 6:18). Jesus equated the lustful look with adultery and warned: 'If your right eye causes you to sin, gouge it out and throw it away' (Matthew 5:28,29).

Christian sexual conduct is expressed in the four virtues—modesty, chivalry, chastity and fidelity. Sexual purity is the foundation on which these virtues are built. While each virtue applies to an aspect of sexual behaviour, together they form a coherent inner belief system that sets a standard for sexual conduct that gives meaning to marriage and the family.

Modesty is the virtue that recognises the rightful purpose of sex as something private, mysterious, and meant for the relationship between husband and wife. Modesty discourages lust and encourages faithful love. Chivalry is the virtue that teaches men to relate to women with honour and respect. It gives men the inner motivation to practise self-control, honesty and decency in relationships. Chastity is based in the desire for sexual purity, both before and after marriage. It welcomes the discipline of self-control and self-denial. Fidelity is based in faithfulness that rejoices in the lifelong nature of the marriage union, and so provides security for all members of the family.

Modesty and chivalry are the roots from which the virtues of chastity and fidelity grow and bear the fruits of marital faithfulness and family security. Marriage and the family flourish when all four virtues are practised. And most important of all, these Christian virtues guard children from danger and abuse—they provide children with God-given security, protecting them from the ravages that result from sexual immorality. In his great wisdom, God has instituted moral laws around human sexual conduct that preserve marriage, secure the family and protect children. These virtues are based in the holy, righteous character of God, and are reflected in his moral law.

The virtue of chastity

The Bible teaches that chastity, which flows from the concept of sexual purity, provides a solid foundation for marriage. The concept of chastity flows from the holiness

honoured by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral' (Hebrews 13:4). Is it possible to have a faithful sexual relationship outside marriage? Of course not! To whom are the sexually immoral, the adulterer or fornicator to be faithful?

Promoting 'safer sex'

At the heart of Christian Aid teaching is 'safer sex'. The message is that condoms protect children and young people from sexually transmitted diseases and unwanted pregnancies. *Dying to learn* glosses over the fact that 'safer sex' practices are not that safe. On page 15 we read: 'The quality of the education is all important in ensuring some impact on sexual behaviour, including safer sex practices, and this will, in turn, reduce teenage pregnancies.'¹⁵ On page 21 we are told that sex education does not result in a 'corresponding reduction in STIs and teenage pregnancy'.¹⁶ Despite a lack of evidence that condoms have reduced the incidence of teenage pregnancies and STIs, Christian Aid is prepared to promote them across Africa. The document, moreover, does not even mention the significant failure rate among girls and young women who rely on condoms to prevent pregnancy.

Yet an epidemiological assessment of family planning in the UK provides information on the percentage of women who become pregnant in the year of using different contraceptive methods. The failure rate for condoms is estimated to be between 10 and 19 per cent per year.¹⁷ Information from the National Surveys of Family Growth in the USA shows that 14 per cent of couples experience an unintended pregnancy during the first year of typical use, a failure rate that includes both inconsistent use and incorrect use, as well as breakage and slippage.¹⁸ This means that around one in six teenagers who depend upon condoms for contraception are at risk of pregnancy during each year of sexual activity. Clearly, contraception does not provide foolproof protection against pregnancy. The implication is that 'safer sex' is not all that safe in preventing pregnancy among sexually active teenagers.

A correlation between the use of condoms at first sexual intercourse, and the conception rate among under 16-year-olds in the UK, for the period 1975 to 1991, published in a letter to the *British Medical Journal*, showed a remarkably powerful correlation between the two trends, with pregnancies *increasing* (not decreasing) with *increasing* condom use.¹⁹ While it is not possible to say that there is a causal link, a feasible explanation is that the promotion of contraception among the young has contributed to an increase in promiscuous sexual behaviour, which in turn has inevitably contributed to the increase in teenage pregnancies. The letter concludes, 'Sex education and the national campaign to promote contraception through safer sex campaigns have undoubtedly been successful in increasing the proportion of teenagers who use condoms. Most people assume that increasing the use of contraception leads to a reduction in unplanned pregnancies. Yet my analysis shows that this has not happened. A

plausible explanation is that the main factor in unplanned teenage pregnancy is contraceptive failure, not the lack of contraceptive knowledge and availability.²⁰

The ability of condoms to protect against STIs and HIV is even more doubtful. A workshop on the Scientific Evidence on Condom Effectiveness for STD Prevention, under the auspices of the National Institutes of Health in the USA, examined 138 research papers published in the scientific literature. The expert panel concluded: 'The ability to definitively demonstrate the presence or absence of a relationship between consistent and correct condom usage and the reduction in risk of STDs was significantly hampered by the lack of adequate study design in most, but not all studies under review.'²¹ Because of the 'limitations in study designs there was insufficient evidence from the epidemiological studies on these diseases (gonorrhoea in women, chlamydial infection and trichomoniasis) to draw definite conclusions about the effectiveness of the latex male condom in reducing the transmission of these diseases.' The panel estimated that 'consistent condom use decreased the risk of HIV/AIDS transmission by approximately 85%'.²² This means that 15 out of 100 sexually active young people who rely on condoms for protection against HIV are at risk of acquiring the infection if exposed to an infected partner. Moreover, available epidemiological evidence 'does not allow an accurate assessment of the degree of protection against gonorrhoea infection in women offered by the correct and consistent condom use'.²³ And there is no evidence that condoms provide protection against a number of other STIs, such as the human papilloma virus, chlamydia or genital herpes.

Messages from Africa

According to Nigerian medical practitioner Dr Emmanuel Okechukwu, 'Condom education, promotion and its distribution to even minors in secondary schools always withhold the technical details about product defects from potential users. In fact, it confers a sense of false security. It subtly engenders sexual initiation or experimentation by young people who otherwise were abstinent, and emboldens the already sexual active into multiple sexual partnering. The exuberant young people take risks, and often do not use condoms "consistently and correctly". Promiscuity escalates, STDs spread and HIV/AIDS rages like wildfire among the youth population of Nigeria. What we are painfully seeing is that many end up becoming wasted individuals due to disease, depression or premature death as with HIV/AIDS.

'In the face of all this, it is curious that policy makers, programme implementers, social researchers and epidemiologists have not realized a simple but irrepressible fact: that condom and the activity it engenders constitute the single most important factor promoting HIV spread around the world. Does a collective lack of intellectual honesty exist in this regard?'²⁴

Rev. Rodney Schofield, a teacher at Zomba Theological College in Malawi, wrote: 'In the middle of Zomba is a government-funded poster of a young woman brushing

off a young man, apparently on heat, with the words *No condom, No way*. The irony is that this poster is next to the entrance of the main Presbyterian Church in town, and all the churches of Malawi are solidly opposed to the condom culture, believing that it simply encourages people to be promiscuous, namely, that it sends out a crystal clear message: it's OK if you're careful. Unfortunately, not all our visitors and partners from overseas (Anglicans included) respect the churches' position here, and some have even campaigned blatantly against it, thus undermining the work being done here... The Gospel we preach, and try to live, is not a tired and out-of-date message that might prompt us to revise our church's moral code in line with modern thinking. It is the power of God to save.'²⁵

For three decades the UK Government has promoted condoms among young people with enormous vigour. The result of this policy has been a massive, tenfold increase in the use of contraception by children under the age of consent over the last 25 years. Moreover, all secondary schoolchildren, as a matter of policy, are taught the messages of 'safer sex', and the skills of 'negotiating sex' with a partner. Without doubt, children in the UK know more about sex and contraception than ever before. Yet despite this massive 'safer sex' campaign, there is now an epidemic of STIs among young people, which is directly related to the growth in condom usage.

Hundreds of thousands of children who have suffered the emotional trauma and moral guilt associated with sexual promiscuity can testify to the fact that the 'safer sex' message is dishonest, misleading and cruel. Those girls enticed into promiscuity by the 'safer sex' message find that they have entered not into a world of sexual fun, but into the dark world of sexual immorality, characterised by anxiety, insecurity and fear. Amoral sex education, of course, does not acknowledge the existence of sexual immorality and glosses over the moral devastation that results. While 'safer sex' may prevent some of the physical consequences, some of the time, it cannot protect against the spiritual and moral harm that flows from disobeying God's moral law. The terrible truth is that immorality has consequences.

Christian Aid's approach to sexual conduct is amoral

The most serious criticism of Christian Aid's approach to sex education is that it is amoral. *Dying to learn* does not even pay lip service to biblical teaching with regard to sexual behaviour; it does not condemn any type of sexual behaviour as wrong. The only problem with promiscuity, in the eyes of Christian Aid, is that it may cause an STI or pregnancy, and provided that these problems can be avoided by contraception, there is nothing intrinsically wrong with promiscuity. *Dying to learn* makes no attempt to teach young people that sexual activity should be reserved for marriage. It does not mention that God's will is that children should be conceived, nurtured and cared for in the family created by marriage. The effect is to demoralise sexual conduct.