

The Church Helping the Family in Sex Education

Harry N. Hollis, Jr.

Christianity soiled the union of man and woman by stigmatizing it as sin. . . . Before Christ, sex was a red apple; along came Christ, and a worm entered that apple and began to eat it.

Nikos Kazantzakis¹

The gospel of Jesus Christ is good news for the whole person; so the gospel must be good news for us in our befuddled attempts to live with our sexuality. If Christ promises hope, it must include hope for a better sexual life.

Lewis B. Smedes²

The family holds the key that opens the door to healthy sex education. It is in the family that primary attitudes about sexuality are formed. The family is the locus for learning correct sexual facts. The family is the context for the socialization of males and females. Whether the task of educating about sexuality is acknowledged or unacknowledged, the family is the primary place where such education occurs.

Unfortunately, many young people have to go outside the home to learn “the facts of life.” But these same young people do learn in their family relationships a great deal about sexuality, which we will define here as everything about a person that has to do with being a male or a female.

The Church and Sexuality

The family holds the key to healthy sex education, but the family needs help in this task of teaching about sexuality from other institutions in society. This article contends that the church can and must make a major contribution in assisting the family in sex education. The church has a responsibility to assist the family because it is entrusted with good news about sexuality. It is responsible for sharing this good news contained in the

RevExp 75:1 (Winter 1978) p. 90

teachings of the scripture. The church has the opportunity and the obligation to share the biblical understanding of the nature of sexuality and the biblical word about sexual ethics.

The church has the responsibility to help the family in sex education for another reason. For too many years its emphasis in relation to sexuality has been less than positive. The criticism of Kazantzakis, quoted above, is inaccurate, but it is understandable in light of the way some, indeed many, have misinterpreted Christian teachings about sexuality. Several years ago, for example, a young man came to this writer with the complaint after a seminary lecture on the church and sexuality. He said: “You are teaching too much about redemption in sex. What people need to hear is judgment.” Then he continued, “There is just too much permissiveness in

this world to talk about forgiveness. We've got to condemn all this sexual immorality. Things are too bad to talk about redemption."

There are still far too many people like this man who prefer that the church teach only judgment in relation to sexual behavior. They reflect the view that redemption involves softness, that forgiveness reflects permissiveness. They fail to see that a Christian understanding of sexuality links judgment and redemption.

Given the fact that some in the church have been a part of the problem, it is the special and urgent responsibility of the church to teach correct biblical principles about sexuality.

The Changing Situation

Not too long ago there was strong opposition to any teaching about sexuality in the church. Eight years ago, for example, this writer was asked to prepare an article on "The Bible and Sex" for a religious publication. By the time the article was completed, the sex education controversy had heated up. The editor decided that the subject "The Bible and Sex" was too controversial. He paid for the article but did not print it!

This incident is related here not as a judgment on the editor but as an indication of the situation several years ago when there was great pressure against the church's involvement in sex education.

Where did such reluctance to deal with sexuality lead us? It certainly did not bring about wholesome modesty and correct sexual attitudes. Silence by the church never leads to a solution of any social problem. Instead, many young people and adults turned to other resources for information. They turned to *Playboy* and *Penthouse* and to shallow "sexperts" hawking sex to sell their latest books. Some learn about technique without learning about the ethics of relationships so necessary to make the technique work.

RevExp 75:1 (Winter 1978) p. 91

The church was never entirely silent, of course. There are many who have energetically championed teaching the good news about sexuality found in the scriptures. Now the persistence of these people is paying off. Opposition to the church's involvement in sex education is diminishing. People inside the church and outside it recognize that a moral vacuum now exists which makes education about sexuality all the more essential. Before examining what the church can do in helping the family with sex education, some general observations about sexuality in contemporary society will be made here.

The Contemporary Sexual Scene

As the church seeks to assist the family in sex education, it is important to survey the contemporary situation. Here are some observations about the sexual scene today.

1. *The sexual revolution is over.* Indeed the sexual revolution took place in the realm of ideas and attitudes; now behavior is catching up with these ideas.³ There is absolutely no chance that we will go back to the pre-revolution days. And we should not want to go back. The sexual revolution has brought good and bad. Using moral discernment, we can use the revolution's positive contributions of openness and new scientific insights to build a philosophy of sexuality based on the biblical ethic.

2. *As sexual hedonism is preached and practiced in society, there is increasing pressure against Christian sexual values.* If people are morally responsible in their sexual behaviour, it will not be due to coercion but to conscious decisions. The anonymity and mobility of contemporary life-styles of males and females mean that sexual behavior will be determined more and more by the morality of individuals. It is for this reason that communication by the church is so urgently needed.

3. *The increasing emphasis on marriage enrichment has brought about greater sexual fulfillment for thousands of couples.* As the total marriage relationship is strengthened, these couples are discovering that their sexual communication, pleasure and fulfillment are enhanced. The contribution that marriage enrichment has made to sexual relationships is difficult to overestimate.

4. *In the past there was too little talk about sexuality; today there is far too much of the wrong kind of talk.* There is far too much sex misinformation. People are incredibly curious about sexuality and are all too ready to listen to talk-show sex miseducation. This misinformation is evident in the books that are being written about sexuality. Although there are far more titles which contain the word "sex," there has not been a corresponding increase in the wisdom being communicated.

RevExp 75:1 (Winter 1978) p. 92

5. *Today there is a growing recognition that sex education requires properly trained teachers.* Far too often the push for sex education has not included an equal push for qualified sex educators. Many within the church and outside it have come to recognize this, and professional societies are now working to certify sex educators and therapists.⁴ The church must also work to train those who can provide sex education through its programs.

6. *Changes in male and female roles have brought changes in other areas of sexual behavior.* Many males, for example, are uncomfortable as the double standard, which favored them, has been replaced by a single standard of greater permissiveness. They also find themselves uncomfortable as women are demanding sexual fulfillment. The increasing attention in recent times by Masters and Johnson, and others, to female sexuality has encouraged many women to seek sexual pleasure that previously was thought to be only the male's.

7. *Homosexuality will present a continuing challenge to the church.* The task of the church is to express compassion for people who are homosexuals, and, at the same time, teach the clear biblical word that homosexuality is contrary to God's intention for the sexual ordering of human

life. Given the strong emotions that the issue of homosexuality arouses, a responsible approach to homosexuality is urgently needed.

8. *Prostitution will be legalized or ignored by more and more communities.* The idea that prostitution is a victimless crime should be vigorously opposed. It victimizes prostitutes, customers, their families, and society. Opposition to prostitution which so exploits women and men should be voiced by all working for freedom for women and men.

9. *Sexual obscenity is increasing and there is no evidence of a decline anytime soon.* Magazines, books, and movies will continue to pander to that curiosity which makes pornography popular. Cable television and video discs are adding a new market for sexual obscenity. The church must counter this obscenity by sharing responsible teachings about sexuality.

10. *There is a growing awareness in the church that sexuality and religion are not opposed to one another.* From almost all segments of the church and from all theological positions, books and articles on sexuality are appearing. From Maribell Morgan's sometimes shallow *Total Woman* to Dwight Small's carefully documented *Celebrate Your Sexuality* comes the clear message that the battle between sexuality and religion is over. And this is a happy signal for those who want the church to provide wholesome sex education.

The Biblical Basis for Sex Education

The Bible provides primary data for teaching about sexuality. As John

RevExp 75:1 (Winter 1978) p. 93

Howell points out in his very excellent book, *Teaching About Sex*: "The Bible is essential to our understanding of the divine purposes for sex, which can be discovered nowhere else."⁵

Different perspectives about sexuality can be found in the Bible, but when it is taken as a whole, several key ideas emerge. The Bible teaches that human sexuality is a good gift provided by God for the continuation and enrichment of human life. It emphasizes, in the Song of Solomon and in [Proverbs 5:18–19](#), for example, the joyful celebration of sex. This emphasis needs to be recaptured by the church as it helps the family in sex education. We need to be able to say a prayer of thanksgiving for sex.⁶

The Bible also speaks frankly about the power of human sexuality. It records in the lives of many the fact that sexuality is dynamite. It clearly demonstrates what happens when sin finds its way into sexual behavior. It documents how human egocentric rebellion makes sexual behavior a ready place for the expression of sin. The Bible emphasizes that sexuality must be controlled and expressed responsibly if it is to bring people the enrichment, that God intends.

A third biblical theme about sexuality centers in redemption. All of life, including sexuality, can be redeemed through Christ's love. The Bible teaches that the Holy Spirit empowers us to exercise discipline, so that responsible sexual behavior is possible.

Biblical teachings relevant to sex education can be summarized as follows: God acts as Creator to provide the gift of sex; He calls us to respond to his creation with celebration and stewardship in sexual behavior. God acts as Judge to control sexual expression; we are called to respond with repentance, discipline, and the social control of sexual exploitation. God acts as Redeemer to make loving relationships a possibility. He calls us to respond with love, forgiveness, and participation in the koinonia as we work out our sexual life styles.[7](#)

The Bible must be used by the church in helping the family understand sexuality. To be sure, in the name of biblical teaching, some have been anti-biblical in implying that sexuality is a regrettable necessity. This misuse of the Bible should not drive us from its use in understanding sexuality. On the contrary, the Bible does speak to us today in our own culture with insights about human sexuality which are timeless.

In teaching about sexuality we must look not only at those passages which deal with sexuality explicitly but also at those general themes that shape the passages. We must look, for example, not only at the specific words of Paul about sexuality, but also at his understanding about freedom

RevExp 75:1 (Winter 1978) p. 94

and about eschatology which so substantially affected his teaching about sexuality.[8](#)

As the church seeks to assist the family in providing sex education, the Bible is an essential tool upon which to base these teachings.

The Problem of Sex Miseducation

A biblical basis for sex education is essential because there is so much miseducation about sexuality in our society. There are many sources of sex miseducation which we could examine—advertising, pornography, pseudo-scientific books, et cetera. But the greatest sex miseducator in contemporary society is television.

It should be acknowledged that there is some healthy treatment of sexuality on some television programs. A recent special on child-birth is an example of positive information which can be seen from time to time. But far too often television has been negative about sex.[9](#)

Television influences millions to believe that cheap sexual innuendos are essential to sexual sophistication. Healthy and responsible celebration is replaced by off-color humor in all too many programs. Adultery is presented as glamorous and fidelity as boring. Sexual freedom is magnified while sexual responsibility is frequently ignored.

On television woman are frequently treated as sex objects to be manipulated. In the commercials, dramas, comedies, variety shows, and talk shows, there is often the clear message that women are to be used, that their most important quality is sex appeal, and that their personality, ability, character, decency, responsibility, and fidelity do not really count for much in sexual behavior.

Where television does treat sexual themes, too often it is sensational and superficial. It makes light of homosexuality and takes adultery for granted. Daytime serials provide a steady diet of that abnormal and immoral sexual behavior which prostitutes those who participate in it and those who waste time watching it.

Television has a powerful impact on sexual behavior and most of it is negative. The strongest defenders of this industry must be appalled by the shoddy way that sexuality is treated. Christians concerned about healthy sexual behavior in the family must act to correct this sex miseducation on television. We must call television to its best if sexual responsibility is to characterize our society.

Should the Family Be Helped with Sex Education?

Does the family need any outside help with sex education? Is it really necessary for the church to get involved? Without a doubt, the family does

RevExp 75:1 (Winter 1978) p. 95

have the primary responsibility for sex education. They should not, and indeed they cannot, leave this up to someone else. It is both *impossible* and *unwise*, however, for the family to attempt to assume the entire task.

It is *impossible* for the family to assume the total responsibility of sex education because sexuality is far too complex. No couple can give their children all the information and all the guidance they need to face all situations related to sexuality in society. It is *unwise* for the family to assume the entire task because some aspects of sex education are best handled by trusted and competent teachers, pastors, and friends.

David Mace underscores this need for help outside the home: Indeed, it is my own view based on a close observation in many countries over a long period of years, that there is a built-in psychological barrier between parents and young children in the area of sexual communication, which is healthy and necessary and must not be broken down. It is something similar to the incest taboo, which is a safeguard against the disturbance of family life by the introduction of highly provocative emotional situations. I do not therefore believe that parents can ever effectively carry out alone the total task of sex education for their children.[10](#)

The church, therefore, can give valuable assistance to the home— assistance that is needed even in those families where there is enlightenment and sensitivity to the issues related to sexual development. The church can offer guidance and understanding about the nature of sexuality and, especially, assistance in the formation of values by which sexual behavior will be directed. Individuals in the family need help from the church in developing a healthy understanding of selfhood; in respecting others as persons to be loved, not manipulated; in grasping the reality that

salvation involves the whole person; and in understanding the relation between sexuality and love.

What the Church Can Teach About Sex Education

Since all people need help in understanding human sexuality, the church must provide for all family members. The following sections will take a brief look at some of the guidance the church can provide the family. In the first section on teaching children, attention will be given to the nature of sex education and it can be seen that such sex education is essential for people of all ages.

The Church Helping Parents Teach Children About Sexuality

All too often sex education has been understood in narrow terms. It has been pictured as a one-time dispensing of biological facts about reproduction

RevExp 75:1 (Winter 1978) p. 96

with a few words about sexual immorality thrown in for good measure. Since sexuality involves the total personhood of an individual, this narrow “facts of life” view of sex education is inadequate. Sex education is a lifelong process, because it involves understanding and expressing everything about ourselves that has to do with our being male or female.

The church can give guidance to all family members as they seek to understand and accept sexuality. Here are some of the essentials of sex education which the church can help parents teach their children.[11](#)

(1) The church can help parents provide sex education which involves correct information about the biological facts of life, as a child is ready to receive this instruction. Accurate information should always be given and correct terminology should always be used. If children discover later that parents cannot be trusted about sexuality, which is one of the most important areas of life, these children may decide that they cannot trust their parents about anything.

In seeking to communicate the biological facts of life to children, parents must be led to recognize the developmental stages of life. This will prevent their trying to teach too much too soon, and it will enable parents to prepare their children for the next stage of development. In our permissive society, it is an understandable concern that some parents fear the teaching of facts that will lead to experimentation by their children. There is no significant evidence, however, that teaching the facts at an appropriate age leads to such experimentation. Indeed, studies of child behavior indicate that when parents wisely teach sex information to their children,

unwholesome sexual experimentation is less likely to occur. Knowledge may satisfy curiosity that sometimes leads to unhealthy experimentation.

(2) *The church can help the family provide sex education which will enable the child to develop a healthy attitude toward itself.* The church can communicate to parents the biblical truth that God created each of us a sexual being ([Gen. 1:27](#)). A positive attitude toward sexuality can aid the child in avoiding anxieties and fears that hinder healthy emotional development. Children need to understand the beauty and joy of a sexual relationship expressed as God intends.¹² They need to be taught that sex is first of all a gift, not a problem. They need to grasp the scriptural truth that sexuality is a beautiful and fulfilling part of life.

(3) The church can help the family teach sex education which will enable children to move toward self-acceptance and understanding of roles as male or female human beings. The child's expression of masculinity and femininity is not learned from a book but from observing members of the family. Nor

RevExp 75:1 (Winter 1978) p. 97

do the children learn everything about their roles as males or females all at once; this is a recurring developmental task. It is important that the church help the family overcome society's stereotypes about maleness and femaleness (boys don't cry; girls don't climb trees). It is important that the church teach a healthy human freedom by which all people can become fully human through Jesus Christ.

It is the task of the church to help parents, teach the goodness of the human body and the dignity of one's personality as male or female. This is especially important in a culture which too often looks upon the body as being an evil prison house for a good human spirit. The child must be led to say "I enjoy being a girl" or "I enjoy being a boy." As the church is able to assist the family in doing this, it will help a child to take an important step toward maturity and emotional health.

(4) The church can help the family provide sex education which involves the correct understanding of relationships with other persons. Children need help in learning how to relate both to the same and to the opposite sex. This recurring developmental task involves the way the child relates to others in early childhood play, in dating and courtship, and in marriage. Respect for others as unique persons to be loved is basic to all such relationships. The church can help the family teach children how to relate to others in an attitude of love so that they can develop a lifestyle which will bring happiness and fulfillment at all ages and stages of life.

(5) *The church can help the family develop sex education which will assist children in developing their own values systems.* Peter Bertocci stresses this point when he says: "... we shall continue to miseducate, and in a fundamental sense, misinform human beings about sex until we become more fully aware that sex takes on its fullest meaning in life only as it becomes a member in a symphony of values."¹³

The child must be taught to internalize values so that he or she can act, not out of fear or coercion, but for positive reasons. Knowledge of right and wrong sexual behavior and reasons

why such actions are right or wrong must be patiently and repeatedly explained. The church can help parents assist the child in arriving at a positive ethic which protects the mystery, beauty, and goodness of sexuality. A negative sex ethic, as someone has suggested, does not have the influence it once did due to the arrival of the pill, penicillin, and petroleum. The pill has made conception avoidable; penicillin does reduce the threat (but certainly not yet the incidence) of venereal diseases, and the automobile, run by petroleum, has given the couple a ready means for escape for sexual experimentation.

RevExp 75:1 (Winter 1978) p. 98

The Christian ethic is a positive one. Those who are committed to New Testament morality can say good riddance to a negative sex ethic. As we understand God's actions in the world as Creator, Judge, and Redeemer, we can understand our responsibility to respond with wholesome sexual behavior.

The Church Guiding Adolescents

The church can help adolescents by leading them and their parents to understand the nature of their development and the changes that this age brings. Parents can be assisted in helping teenagers to anticipate and understand the physical changes that come to both males and females. These changes weigh heavily upon the mind of adolescents and focus their attention on sexuality. The psychological and social changes which accompany this stage of growth must also be given careful attention. At this time of transition the adolescent is a combination of child and adult and is often confused by the roles which he is expected to play.

In contemporary society the adolescent faces great sexual pressures. At the same time the adolescent is told not to experiment sexually. It is for this reason that careful guidance about the nature and expression of sexuality must be given. The adolescent must be able to sense in the positive behavior of people in the church community that sexuality is God's gift. This will facilitate positive acceptance of self and others. The church can help young people see that judgment is woven into the fabric of life and that control of sexuality is needed. Self-discipline in sexual behavior must be emphasized and the "why" of this discipline must be carefully taught. There must be genuine dialogue in which the adolescent learns the positive reasons for sexual control.

Since adolescents are often troubled by guilt and anxiety about sexuality, there must be an emphasis on forgiveness and loving redemption. The church can provide a community of love in which the adolescent can feel acceptance. Many teenagers are already sexually jaded. These teenagers must be given the hope for responsible sexual relationships. The church can provide adolescents a place of security at a time of insecurity. It can be a community of hope and strength, broad enough to allow young people to question and search for answers in the context of the church.

The Church Speaking to Unmarried Young Adults

Sex education, understood in its wider sense mentioned above, is needed by adults as well as children. Unmarried young adults have turned elsewhere for counsel about sexual behavior, because the church has been less interested in speaking to their needs. The young adult male who can escape

RevExp 75:1 (Winter 1978) p. 99

into the anonymity of the city needs far more from the church than a “wait until marriage” treatment of sexuality. The church must help him explore the reasons why sexual responsibility is so important. The young female executive needs more than a warning against conception to help her shape her own philosophy of sexual behavior.

By giving simplistic answers, or no answers at all, the church has frequently abdicated its responsibility to young adults. What these young adults need is a positive understanding of sexuality which will help them meet their present problems and prepare them for a time when they will marry. As young adults get ready for marriage, they should be offered a sound program of premarital counseling. Guidance must also be given the young couple about sexual behavior during the period of engagement. By speaking responsibly and openly about sexuality to unmarried young adults, the church can offer an alternative to such shallow teachers as *Playboy's* Hugh Hefner and *Cosmopolitan's* Helen Gurley Brown. The Christian good news about sexuality must be contrasted with the exploitive hedonism of Hefner and Brown. The church has an opportunity and a responsibility to share this good news.

The Church Helping Married Couples

The fact that a couple is married, and understands the biological facts of life, and even has children, does not necessarily mean that the couple has learned how to incorporate sexuality into their life together. The church can offer valuable assistance in guiding married couples about sexuality. The church's teaching program can deal openly and responsibly with the place of sexual expression in marriage. A trained pastor skilled in marriage counseling can aid couples who face specific problems.

The couple needs to understand the adjustments that are necessary as both the husband and wife pass through the stages of adulthood. The education ministry of the church must reflect an awareness of the “passages” of adult life.¹⁴ Couples need the mature understanding of their total relationship so that sexual expression may assume its proper place. The couple needs from the church a clear understanding of a relational view of marriage where “I” meets “thou” in a one-flesh union.

The Church Speaking to the Unmarried

In spite of the fact that we have a model for the unmarried in Jesus, the church has sometimes joined the rest of society to neglect unmarried adults. The unmarried woman has had a particularly rough situation to face. Too often she is looked upon as a failure because she has not married. This

RevExp 75:1 (Winter 1978) p. 100

negative evaluation of unmarried women is not in keeping with Christian love or the best insights of the New Testament.

Jesus certainly did not consider marriage to be binding on all persons ([Matthew 19:12](#)). Paul also refused to make marriage an obligation, advising some to stay single ([1 Corinthians 7:8](#); [25:37–38](#)). The church must seek to correct the neglect and abuse of the unmarried. The church can also help them understand and accept their singleness.¹⁵ Voluntarily and involuntarily unmarried people can be assisted in solving sexual and other social problems as they are helped to accept themselves as full human beings whom God loves.

The church can also help the unmarried person accept himself or herself as a sexual being. Sexual desires must be acknowledged and dealt with rather than repressed. Repressing these desires drives them into the subconscious where they exercise subtle control over the individual. A better way is open acceptance which makes possible responsible control.

The church has a monumental task in helping those who have been previously married to deal with their sexual tensions and to maintain their sexual integrity. The acceptance and control of sexual expression is extremely difficult in a culture that equates success with sexual scoring, but sexual control is possible through the work of God's Spirit. Paul teaches that self-control is a fruit of the spirit in [Galatians 5:22–23](#). The church can become, a community where this control can be exercised and where hope and forgiveness can be offered to those who have failed. Moralism in this regard must be replaced with genuine compassion.

The church, therefore, can be a community where all are accepted regardless of marital status. The church can help the unmarried face their own childlessness by sharing their supervision, caring, and leadership with the children in the *koinonia*. Not only will this be helpful to the unmarried, but it will also be extremely valuable to the children and to the total fellowship of the church.

A Prayer for the Church's Involvement in Family Sex Education The church is a community of hope in helping the family deal with sex education. In its preaching ministry, the church can share theological insights about the nature and expression of sex. In its educational ministry, the church can assist all ages in working out a wholesome sexual life-style. In its counseling ministry, the church can assist people in sexual adjustment and in facing specific sexual problems. Through the sharing of books, tapes, and other resources, the church can give specific information to families searching for answers about sexuality.¹⁶

RevExp 75:1 (Winter 1978) p. 101

The family needs help with sex education and the church has the opportunity and the responsibility to respond. The following, penned by this writer, is a prayer for the church's involvement in helping the family in sex education.¹⁷

Thank you, O God.

For the excitement of being in Christ's church.
Thank you for guiding the church-
To uphold sexual integrity,
To teach a high view of marriage,
To maintain the importance of the home.
To proclaim the joys of "one flesh."
At times the church has failed
To follow your guidance about sex, Lord.
Too often culture has overruled
Scripture in what has been taught.
Help all in the church to repent of
These past failures.
But do not let us be seduced by critics
who blame all problems on the church.
The church is not one voice with one kind of people
But many voices coming from many people.
Inspire the church, O God, to see
That there is no contradiction between holiness and sex properly expressed.
Help the church to lead people to celebrate
The joy and beauty of sex, as the Creator intends.
Help the church to affirm the need for
The discipline and control of sex, as the Judge intends.
Help the church to teach people
To join sex and love, as the Redeemer intends.
O God, make the church a haven—
Where children can joyfully accept themselves,
Where sexual sinners can find forgiveness and healing,
Where adolescents can be guided toward maturity,
Where couples can begin a lifelong covenant of "one flesh."
The Bible teaches that the relation between husband and wife
Is like the relation of Christ and his body, the church.
Thank you for the dignity and importance
That this comparison bestows on marriage.
There are some joyless anti-bodies, Lord.

RevExp 75:1 (Winter 1978) p. 102

Who are always trying to divert the church
From the affirmation of sex.
Help me to resist them—
And, yet, still love them.
Teach us to love the church as Christ did.
And inspire us to make the church a fellowship
Where young and old,
single and married,
female and male

Can find acceptance and love
As a part of the family of God.
Fill the church with enthusiasm
To proclaim the Christian good news about sex.
Give those who have given up on the church
A reason to hope again.
Help the church to say with sincerity:
“Thank God for sex!”

¹ Nikos Kazantzakis, *Report to Greco*, trans. P.A. Bien (New York: Bantam Books, 1966), pp. 356–357.

² Lewis B. Smedes, *Sex for Christians* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1976), p. 76.

³ David Mace has written convincingly that the sexual revolution is over in his *The Christian Response to the Sexual Revolution* (Nashville: Abingdon Press, 1970), pp. 67 ff.

⁴ It is interesting to note that, according to Joseph LoPiccolo, the average cost for fifteen hours of outpatient psychotherapy in the U.S. is between \$300 and \$750; yet the average cost for fifteen hours of sex therapy is between \$2,500 and \$4,000. No wonder pseudo-therapists are entering the field. See Joseph LoPiccolo, “From Psychotherapy to Sex Therapy,” *Society*, XIV (July/August 1977), 64.

⁵ John C. Howell, *Teaching About Sex: A Christian Approach* (Nashville: Broadman Press, 1966), p. 6.

⁶ For an expansion of this and other themes in this section, see Harry N. Hollis, Jr., *Thank God for Sex: A Christian Model for Sexual Understanding and Behavior* (Nashville, Broadman Press, 1975), pp. 55 ff.

⁷ For a discussion of this, see Harry N. Hollis, Jr., “Toward a Theological Understanding of Sexuality,” *Review and Expositor*, LXVIII (Spring 1971), 157–167.

⁸ See Smedes, *op. cit.*, pp. 21–25, for a discussion of the Bible and sexuality.

⁹ For a consideration of this matter, see “How Television Affects Us,” from HELP FOR TELEVISION VIEWERS, Christian Life Commission, Nashville, Tennessee, pp. 1–4. This pamphlet was prepared by this writer.

¹⁰ David Mace, “Sex Education and Moral Values.” Address to the Christian Life Commission Seminar in Atlanta, Georgia, March 7, 1970.

¹¹ An expansion of this discussion can be found in this writer's book. *Thank God for Sex*, op. cit, pp. 145 ff. See also this writer's *Getting rid of the Birds and the Bees: Sex Education in the Christian Home* (Nashville: Broadman Press, 1970), pp. 7–9.

¹² See Dwight H. Small, *Christian: Celebrate Your Sexuality* (Old Tappan, New Jersey: Fleming Revell, 1974).

¹³ Peter Bertocci, *The Human Venture in Sex, Love, and Marriage* (New York: Association Press, 1951), p. 90.

¹⁴ Gail Sheehy in *Passages* (New York: Bantam Books, 1977) gives a sometimes sub-Christian treatment of these adult life styles. More attention to these “passages” is needed from the Christian community.

¹⁵ See M.D. Hugen, *The Church's Ministry to the Older Unmarried* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1958).

¹⁶ For sex education material and programs see the Sexuality in Christian Living Series by Broadman, Baptist Sunday School Board, 127 Ninth Avenue North, Nashville, Tennessee.

¹⁷ Hollis, *Thank God for Sex*, pp. 137–138.