

Formed in the Image of God



**Archdiocesan Norms, Guidelines, and Resources for
Lifelong Human Sexuality Catechesis**

2016

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Church Documents and Abbreviations

<i>AG</i>	<i>Ad Gentes</i>
<i>CT</i>	<i>Catechesi Tradendae</i> <i>Catechetical Formation in Chaste Living: Guidelines for Curriculum Design and Publication</i>
<i>CCC</i>	<i>Catechism of the Catholic Church</i>
<i>CIC</i>	<i>Codez Iuris Canonii (Code of Canon Law)</i> <i>Donum Vitae</i>
<i>EN</i>	<i>Evangelii Nuntiandi</i>
<i>FC</i>	<i>Familiaris Consortio</i>
<i>GS</i>	<i>Gaudium et Spes</i>
<i>GDC</i>	<i>General Directory for Catechesis</i>
<i>GE</i>	<i>Gravissimum Educationis</i> <i>Human Sexuality: A Catholic Perspective for Education and Lifelong Learning</i>
<i>HV</i>	<i>Humanae Vitae</i> <i>Ministry to Persons with a Homosexual Inclination</i>
<i>NDC</i>	<i>National Directory for Catechesis</i> <i>Truth and Meaning of Human Sexuality</i> <i>Theology of the Body</i>
<i>USCCA</i>	<i>United States Catholic Catechism for Adults</i>
<i>VS</i>	<i>Veritas Splendor</i>

RESOURCE OVERVIEW

***Formed in the Image of God* contains six parts. They are**

- 1. Catechetical norms for human sexuality formation.** The norms are grounded in Church documents. They provide the essential direction for developing sexuality catechetical formation through the lifecycle.
- 2. A pastoral question section.** This provides guidance in addressing various types of pastoral issues involved in the implementation of the Archdiocesan norms.
- 3. An overview of key developmental characteristics of early childhood through adulthood.** This section provides the catechist with essential age-specific elements for human sexuality in understanding the learner.
- 4. A systematic offering of the essential sexuality catechetical content from early childhood through adulthood.** These targets identify human sexuality catechetical content that is age (grade)-specific. Each numbered target corresponds to the targets from the *Catechetical Framework for Lifelong Faith Formation*, the umbrella catechetical document for all catechetical formation in the Archdiocese of Galveston-Houston.
- 5. Developmental learner objectives for sexuality catechesis for early childhood through adulthood.** These are learner objectives that correspond with the age (grade)-specific catechetical targets.
- 6. Archdiocesan Sexuality Catechetical Resources & Programs for Children, Adolescents, Adults, and Parent Formation.** These offer various catechetical and supplementary resources and programs useful for implementing sexuality catechesis.

Introduction to the Archdiocesan Human Sexuality Catechetical Norms & Guidelines

The Archdiocese of Galveston-Houston has maintained catechetical guidelines in human sexuality for grades K-12 since 1987. The revision of those guidelines is included in these pages. This updated approach has been integrated from the *Catechetical Framework for Lifelong Faith Formation* and will serve as the guiding principles and content for a subsequent revision of the current Archdiocesan Sexuality Catechesis Guidelines. The revised document is called *Formed in the Image of God: Archdiocesan Norms, Guidelines, and Resources for Lifelong Human Sexuality Catechesis*. It provides a renewed emphasis on adult education as the axis around which revolves the catechesis for childhood and adolescence continuing through old age. The revision reflects the work of the following contemporary Church documents:

- *Human Sexuality: A Catholic Perspective for Education and Lifelong Education*, USCCB, 1991.
- *The Catechism of the Catholic Church, second edition*, 2001.
- *The Truth and Meaning of Human Sexuality*, Pontifical Council on the Family, 1996.
- *The General Directory for Catechesis*, Congregation for the Clergy, 1997.
- *Our Hearts Were Burning within Us*, USCCB, 1999.
- *National Directory for Catechesis*, USCCB, 2005.
- *United States Catholic Catechism for Adults*, USCCB, 2006.
- *Catechetical Formation in Chaste Living: Guidelines for Curriculum Design and Publication*, USCCB, 2008.

The Baptismal catechumenate, which serves as the inspiration for all catechesis, addresses the importance of the entire faith community assuming responsibility for the development of a spiritually mature Church (*GDC* 80). This task of passing on Catholic beliefs, values, and practices lies primarily within the family. The Church recognizes and supports the role of the primacy of parents who serve as the first and foremost educators in their children's faith formation (*FC*, no.37). The larger community of faith maintains a meaningful share in this responsibility (*FC* 36, 40; *Truth and Meaning*, nos. 20, 22)]. Simply put, in order for human sexuality catechesis to find fruitful soil in the hearts, minds, and choices of young people, the entire faith community must be fully committed to its own formation and chaste living in this regard.

“The definitive aim of catechesis is to put people not only in touch, but also in communion and intimacy, with Jesus Christ” (*CT*, 5, cf.; *CCC* 426; *Ad Gentes* 14a; *GDC* 80).

The United States Conference of Catholic Bishops stated that “through the implementation of these guidelines, it is hoped that each baptized person becomes able to

- a. Reflect upon and cherish his or her dignity and that of other persons as made in the image and likeness of God
- b. Reflect faithfully that image in a life conformed to new life in Christ
- c. Deepen his or her relationship with Christ and the Church through frequent prayer and celebration of the sacraments, especially the Sacrament of Penance and Reconciliation and the Sacrament of the Eucharist
- d. Embrace joyfully the call to love and live chastely either as a married person or as a celibate person

Part One:

Human Sexuality Catechetical Norms

Catechetical Norms for Human Sexuality Formation

1. Formation towards Christian maturity involves a lifelong process which includes human sexuality catechesis. Catechesis for adults is a necessary component for lifelong discipleship. Adult models of Christian maturity serve as examples of chaste living for children and youth.
2. Human sexuality catechesis is to be presented in an integral manner involving all of the dimensions of the human person: physical, intellectual, emotional, psychological, spiritual, moral, and relational.
3. Formation is to occur in a developmentally appropriate spiraling manner following the content established in the *Catechetical Framework for Lifelong Faith Formation*.
4. Parents, serving as the primary educators of their children, are to be given appropriate formation to develop the competence and confidence needed to educate their children. Because faith formation occurs within the context of community life, other adults also have a necessary role to reinforce the education initially learned in the home.
5. Pastors are instrumental in offering human sexuality catechetical formation in parishes and Catholic schools, ensuring that catechesis is in alignment with Catholic Church teaching and that catechists are adequately prepared in accord with Archdiocesan criteria for formation and guidelines.
6. Catechesis in human sexuality is to be in accord with the ethnic, economic, social, psychological, and cultural needs of the community it serves.
7. Parishes, schools, and other Archdiocesan offices and organizations providing instructional material and texts, are to consult with and receive approval from the Archdiocesan Office of Adolescent Catechesis and Evangelization (OACE).

Any Archdiocesan office using retreats or offering less formal catechesis is to consult with the OACE to ascertain that all speakers and materials convey information consistent with Catholic sexuality teaching.
8. The ministry of catechesis in human sexuality which offers intentional formation, that is formation with planned objectives, is contingent upon successful completion of a formation process approved by the OACE whose responsibility it is to determine the knowledge, skills, and competencies for such catechesis.

Less formal catechetical opportunities such as retreats or talks must meet the criteria established by the OACE to assure that such presenters will convey developmentally appropriate material consistent with the official teachings of the Catholic Church.
9. Any group implementing programs is to develop a formation plan in accord with the curriculum set forth in the *Catechetical Framework for Lifelong Faith Formation*. It is to include an evaluation to determine if the objectives of the program were achieved.
10. Human sexuality catechesis provides an appropriate context for presenting developmentally appropriate catechesis which supports the USCCB's *Charter for the Protection of Children and Young People*.

Passing on the Teaching of the Church

The Role of Pastors

1. The Church has both a duty and a right to ensure that all the faithful are adequately educated and formed in the Catholic faith, particularly in the areas of chaste living and the Gospel of life.

CIC 794-795; VS, nos. 27-28, 30

2. The pastors of the Church, under the direction of and in communion with their bishop, have a responsibility to serve as models of chaste living for the community as they work to ensure that the education and formation of all the faithful in chaste living is in accord with the Church's teaching.

CIC 773

3. This formation includes catechesis on the nature and vocation of men and women created in the image of God and called to form bonds of loving and chaste communion with one another through friendship, service, single life, marriage, and celibacy for the sake of the Kingdom.

GS, nos. 49-52; CIC 777 §§3-5; Truth and Meaning, nos. 26-36

4. Some of the serious duties of a pastor include providing for catechesis of the Christian faithful; instructing and assisting parents/guardians on their role as primary educators of their children in the ways of the faith consistent with Church teaching; providing formation of those who catechize others—including parents/guardians involved in the catechesis of their children—in the area of chaste living; and providing ample opportunities for the Sacrament of Penance and Reconciliation.

CIC 528 §1, 773, 776; NDC, §54 °B, 1-2

5. The Church holds that it is her duty to instill confidence in parents about their own capabilities and to help them carry out their task.

Truth and Meaning, no. 47

6. Under the direction of the pastor, Catholic schools, religious education programs, and youth ministry programs should provide assistance as catechetical partners with parents or guardians. Formation in chaste living is an integral part of the Church's instruction in the moral life and becomes part of the overall catechetical curriculum. Teachers and catechists should be adequately formed in chaste living, so as to reinforce and support the teachings to be handled by parents/guardians.

CIC 796, 798, 1063 §4; FC, no. 14; NDC, §54 °B, 1-2, 18, Catechetical Formation in Chaste Living

The Role of Parents/Guardians

1. Marriage is designed by the Creator to promote the good of the spouses and to provide for the procreation and education of children.

GS, no. 48; CCC, nos. 2366-2367; CIC 1055 §1; Truth and Meaning, no. 15

2. Parents/guardians are to be the first and foremost educators of their children. This God-given responsibility cannot legitimately be taken away by other powers or institutions.

CCC, no. 2221; GE, no. 3; CIC 774 §2, 1136; FC, no. 36; NDC, §54 °C; §61 °A, 3

Excerpted from *Catechetical Formation in Chaste Living, Guidelines for Curriculum Design and Publication*, USCCB, 2008, pp 16-18

3. Parents/guardians are called to practice and witness marital chastity and to build a very positive relationship between themselves that strengthens their marital covenant and guards against the perils of divorce.

CCC, nos. 2349, 2363-2365; *CIC* 1063 §4; *FC*, nos. 33-34; *NDC*, §36 °C, 2

4. Parents/guardians are obliged to ensure that their children's education in human sexuality occurs within the context of the moral principles and truths of the Catholic Church, whether it be done at home or in educational centers chosen by them.

CIC 226 §2, 835 §4; *FC*, no. 37; *Truth and Meaning*, nos. 37-47

5. Education of children includes formation in knowledge and practice of their faith, including participation in Sunday Mass and frequent confession, a life of virtue in accordance with the teachings of the Church, catechesis on morality including education in chastity and the virtues, and the fostering of a growing relationship with Jesus according to the child's age and maturity level and in conformity with the teachings of the Catholic Church.

Baptismal sponsors are also bound to provide support in this responsibility.

CIC 226, 774 §2, 914; *CCC*, nos. 2221-2226, 2229; *NDC*, §45 °F; *Truth and Meaning*, nos. 65-76

6. Christian parents/guardians are the primary but not the exclusive educators of their children. They carry out their role in communion with the Church and her pastors, who have a responsibility to ensure that the education offered to the young is in accordance with Church teaching.

FC, nos. 36, 40; *Truth and Meaning*, nos. 20, 22

7. Parents/guardians are assisted by their pastors, from the spiritual riches of the Church, to receive ongoing Christian formation and to choose the means and institutes which can best promote the Catholic education of their children.

CIC 213, 217, 529 §1, 776, 793, 851 §2, 1063 §1; *CCC*, no. 2229; *FC*, no. 37

8. The invitation to other educators to carry out their responsibilities in the name of the parents arises from the consent and authorization of the parents.

CCC, no. 2229

9. Parents are encouraged to review the *Catechism of the Catholic Church*, *The Truth and Meaning of Human Sexuality: Guidelines for Education Within the Family*, and the *National Directory for Catechesis* in fulfilling their roles.

CCC, nos. 1691-1876, 1949-2051, 2331-2400, 2514-2533; *NDC*, §45, §54 °C;

Truth and Meaning of Human Sexuality

The Role of Teachers and Catechists

Content of Instruction

- Catechetical formation in chaste living must be presented according to the doctrinal and moral teaching of the Church.
- Catholic educators should also consult the *National Directory for Catechesis* for a detailed listing of pertinent catechetical guidelines under general moral catechesis and under catechesis for the Sixth and Ninth Commandments.

Excerpted from *Catechetical Formation in Chaste Living, Guidelines for Curriculum Design and Publication*, USCCB, 2008, pp 18-22

- Further guidelines are detailed in *The Truth and Meaning of Human Sexuality*.

- Teachers and catechists are obliged to use only those textbooks which have received the requisite ecclesiastical approval.

- Catechists should be living witnesses of all virtue, since such witness is an essential part of catechesis. CCC, nos. 1691-1876, 1949-2051, 2331-2400, 2514-2533; NDC, §§40-42, §45 °F; *Truth and Meaning*; NDC, §68 °; *A Catechetical Formation in Chaste Living*

Relationship of Educators to Parents

- The Church teaches: “No one is capable of giving moral education regarding responsible personal growth in human sexuality better than duly prepared parents.”
- Since the Church recognizes that parents are the first educators of their children, Catholic educators do well to focus on providing assistance to parents/guardians. Suitable materials need to be developed and provided to assist parents in their important responsibility.
- Education for chastity, sustained by parental example and prayer, is absolutely essential to develop authentic maturity, teach respect for the body, and foster an understanding of the dignity of the body as the temple of the Holy Spirit and an understanding of the nuptial meaning of the body.
- Catechists must teach by their example and must love their students, so as to create a love for the truth in those that they teach. *Familiaris Consortio*, no. 37 *Truth and Meaning*, no. 145 *Theology of the Body*, 63 CCC, no. 364; NDC, §55 °B; EN, no. 41

Catechetical Process

- Catechetical formation in chaste living is best taught in stages according to each child’s age and maturity.
- Education for chastity is more than a call to abstinence. It requires
 - a. Understanding the need for a family environment of love, virtue, and respect for the gifts of God
 - b. Learning the practice of decency, modesty, and self-control
 - c. Guiding sexual instincts toward loving service of others
 - d. Recognizing one’s embodied existence as male or female as a gift from God
 - e. Discerning one’s vocation to marriage, to chaste single life, to celibate priesthood, or to consecrated virginity for the sake of the Kingdom of Heaven*Truth and Meaning*, nos. 52-63, 118-120, 123; NDC, §48; CCC, no. 2339; CCC, no. 2349

Excerpted from *Catechetical Formation in Chaste Living, Guidelines for Curriculum Design and Publication*, USCCB, 2008, pp 20-22

Church Teaching on Special Issues of Concern

[What follows is taken directly from pages 11-15 of the USCCB document *Catechetical Formation in Chaste Living: Guidelines for Curriculum Design and Publication*. This extended passage is presented here in order to address in a concise manner some of the most pressing pastoral challenges to chaste living within our contemporary culture. This summary, helpful as it is in its conciseness, can in no way replace a more complete exploration of the Church's reflection on these topics. Those responsible for catechesis in the area of human sexuality are urged to familiarize themselves with the content of the primary source documents referred to in the following summary upon which the summary itself is based.]

Serious concerns are identified because of their prevalence in our society today and the particular dangers they pose to chaste living. In dealing with these special issues, the teaching of the Church must be presented with clarity. It should also be clear that for those who are affected by these and other similar issues, the Church responds with pastoral compassion, reaching out to support and encourage all who struggle to live moral lives.

Pornography

Any efforts to portray real or simulated sexual acts in order to display them to others use persons as objects and betrays the meaning of sexuality. Pornography defames the intimacy of the marital act and injures the dignity of viewers and participants. Child pornography is a particularly abhorrent form of pornography that dehumanizes children for profit or perverted pleasure. Christians are to shun all participation in pornography as producers, actors, consumers, or vendors. Pornography also tends to become addictive. The ready availability of pornography on the Internet and television adds to the spread of this addiction. CCC no. 2354; [see also *Human Sexuality, A Catholic perspective for Education and Lifelong Learning*, p. 63].

Contraceptive Mentality and Practice

In the marital act, the unity of the spouses and the gift of life are inseparable. Both are good as created by God for couples. Contraception, which separates openness to life from the act of conjugal unity in sexual intercourse, has become such a commonly accepted practice that many choose to engage in it without any reference to the moral aspect of their actions. Contraception is contrary to the law of God. Pope Paul VI, in *Humanae Vitae*, prophetically identified consequences that would come about as a result of an acceptance of contraception. Some include marital infidelity, a lessening of moral standards, a loss of respect for women and their dignity, governments limiting the number of births allowed, less personal responsibility toward others, more selfish individualism, harm to the family, and growth in a materialistic approach to life. Some commonly accepted types of contraception are abortifacients.

CCC no. 2370; *HV*, nos. 8, 17; *FC*, nos. 89-90; [see also *Human Sexuality*, pp. 43ff].

Premarital and Extramarital Sex

Acts proper and exclusive to spouses are totally reserved for a man and a woman who are joined in marriage and committed to one another until death. All other carnal unions and sexual acts (including oral sex) between an unmarried man and woman (fornication), or between two partners of whom at least one is married to another party (adultery), violate the Sixth Commandment and are serious offenses against chastity and/or the dignity of marriage. Married couples have always experienced problems that threaten their union: jealousy, infidelity, and conflicts. Lust and arbitrary domination can ruin a marriage. These situations can lead to mental, physical, and emotional abuse. CCC nos. 1643-1648, 2348-2350, 2360-2361, 2380, 2394; *United States Catholic Catechism for Adults*, 287-288

Excerpted from *Catechetical Formation in Chaste Living, Guidelines for Curriculum Design and Publication*, USCCB, 2008, pp 11-12

Divorce

When a marriage has broken down, there is a presumption of validity until the contrary is proven. The Church tribunal provides a process whereby an examination of the marriage can be made and possible invalidity determined. When faced with separation and divorce, Catholics should be encouraged and supported to make every effort to seek reconciliation. If even this fails, they should be assisted in seeking the services of the tribunal, if they so choose. Great sensitivity and pastoral care should be offered to those Catholics who have experienced the pain of civil divorce but who wish to keep the faith and who desire to bring up their children in the Catholic faith, so they do not consider themselves alienated from the Catholic faith. *CIC 1676*

Cohabitation

“Cohabitation” is a term generally used to describe the living arrangement of sexually active couples who are not married but are living as husband and wife. Cohabitation does not support the good of spouses, since the marriage union does not exist. It also does not provide a stable, permanent relationship for children who may be conceived. Cohabitation implies immoral sexual activity and, therefore, scandal. Whatever the reason that may be advanced, cohabitation is not a moral or acceptable preparation for marriage.... *CCC nos. 2350, 2353, 2390-2391; FC, no. 81; Family, Marriage, and “De Facto” Unions*

Sexual Abuse

Any sexual abuse perpetrated by an adult on children, young people, or other vulnerable individuals causes grave harm to the victim’s physical, psychological/emotional, and moral integrity. Such actions are grave violations of God’s law. They are also criminal acts. Any occurrence of sexual abuse of minors must be reported to the proper civil authorities according to the *Charter for the Protection of Children and Young People* as implemented in each diocese. Further, reporting of abuse or suspected abuse must be done in adherence with local law. Likewise, the enslavement or trafficking of humans, especially children, to force them into prostitution or pornography, sexual abuse of adults, and marital rape are also heinous forms of sexual abuse. In addition, children need to be instructed, in age-appropriate ways, that they are never to keep secret inappropriate actions by adults. *CCC nos. 2388-2389*

Homosexual Activity

Although the existence of homosexual tendencies is not sinful, divine and natural law teaches that homosexual acts are gravely contrary to chastity, intrinsically disordered, contrary to the natural law, and closed to the gift of life; they do not proceed from a genuine affective and sexual complementarity and can never be approved. Nonetheless, in her pastoral care, the Church teaches that every person be treated with respect, compassion, and sensitivity regardless of sexual orientation. *CCC nos. 2357-2359, 2396 Ministry to Persons with a Homosexual Inclination*

Same-Sex “Marriage”

This phrase is used to describe a union between individuals of the same sex which mimics marriage. Whether or not sanctioned by the state, so-called same-sex “unions” or “marriages” do not contain the elements essential to God’s plan for marriage. They lack the benefit of a nuptial or sacramental covenant and the ability to generate new human life. Because they are contrary to divine law and natural law, same-sex “unions” or “marriages” are intrinsically wrong and sinful. *CCC nos. 1617, 1625, 1638-1640, 1643, 1652, 1659-1660, 1664*

Excerpted from *Catechetical Formation in Chaste Living, Guidelines for Curriculum Design and Publication*, USCCB, 2008, pp 13-15

Reproductive Technology

Science and technology play an increasing role in our lives. What is learned and developed must always be at the service of the human person in accord with God's law. The desire to have a child is a natural one, but not one that can be fulfilled by any means whatever. A child is a gift from God and should be conceived through a conjugal act of love between parents. Conception must never be separated in any way or form from the conjugal act. All forms of *in vitro* fertilization, efforts at cloning a human person, the use of a surrogate mother's womb to carry an infant to term, and embryonic stem cell research are sinful. CCC nos. 2376-2377; DV, §II °B, 4; *Instructions on Respect for Human Life in its Origin and on the Dignity of Procreation: Replies to Certain issues of the Day, Part II A, no.2.*

Excerpted from *Catechetical Formation in Chaste Living, Guidelines for Curriculum Design and Publication*, USCCB, 2008, p15

Part Two:
Pastoral Questions

1. What does the role of parents entail as primary educators of their children's human sexuality formation?

The Church has consistently viewed parents, by their intimate knowledge of and relationship with their children, as the primary persons who form their children, especially in regards to human sexuality. The Church holds that it is her duty to instill confidence in parents about their own capabilities and to help them carry out their task (*Truth and Meaning*, no.47).

2. How can the Church (parishes or Catholic schools) partner with parents in their role as primary educators of their children for sexuality catechesis?

a. First, it is highly recommended that those parish or Catholic school personnel responsible for the planning of sexuality catechesis select a few parents to serve in an advisory capacity to them. This advisory role would include the review of appropriate catechetical resources and programs for their children as well as acting as parent-to-parent advocates for sexuality catechesis.

b. Second, parents are to be included actively in the formation process of their children.

c. Third, parents are to be invited to review all content and to be introduced to all catechists who have completed Archdiocesan formation in human sexuality catechesis.

d. Parents, having reviewed the parish or Catholic school's sexuality catechesis selected for their children and being careful to avoid a blanket discrimination for all content, may choose to form their children in part or in whole by themselves with support from the parish or Catholic school.

3. What is the role of the Church in human sexuality formation?

Under the direction of the pastor, Catholic schools, religious education programs, and youth ministry programs are to provide assistance to parents or guardians as catechetical partners (*CIC* 796, 798, 1063, §4; *FC*, no.14; *NDC*, §54 B°, 1-2). This involves a twofold process. The first part focuses on assessing parental knowledge and skills to communicate competently and comfortably the Church's teachings and practices for human sexuality with their children. In light of this assessment, the second part provides the necessary formation, resources, and support to assist parents in their role.

4. What is the role of catechists and teachers?

Teachers and catechists are to be adequately formed in chaste living, so as to reinforce and support the teachings handled by parents or guardians (*CIC* 796, 798, 1063, §4; *FC*, no.14; *NDC*, §54 B°, 1-2)

5. What are the qualifications to teach human sexuality catechesis in the Archdiocese?

The Office of Adolescent Catechesis and Evangelization (OACE) in collaboration with the Office of Evangelization and Catechesis (OEC) have established specific formation courses in human sexuality catechesis which correspond to the learner objectives within this resource. These serve as the minimal Archdiocesan requirements for catechists presenting human sexuality catechesis to persons of various ages in formal parish and Catholic school settings. Although the offices recognize that various academic courses or programs may address some of these catechist requirements for teaching human sexuality, there are specific Archdiocesan local norms and a lifelong learning approach that are part of the formation process. Please consult with OACE to clarify questions in this regard or to review other coursework to assess qualifications for teaching human sexuality catechesis.

6. Can catechesis in sexuality be taught in coeducational settings?

Clearly, at times it can be beneficial to have boys and girls engage in discussion together to listen to and respond to different gender viewpoints. It can also be beneficial to have boys and girls or men and women gather in gender-specific sessions to address sensitive gender-specific content.

7. Who should introduce content for anatomical and procreative material?

Because of the intimate link between parent and child and the sensitivity of the subject matter, parents ideally are to be the primary source to introduce this content to their children. This can be accomplished in a variety of settings including assistance by the Church through communal formation for parents with their children. An accurate and age appropriate education in human anatomy and sexual procreation is essential in understanding God’s gift of human sexuality and for making good moral choices. Special care is needed in assisting parents to assume a comfortable and confident role in educating their children in this regard.

8. Can outside experts, such as doctors, counselor, or nurses be used in sexuality catechesis?

Guest speakers can offer a depth of assistance to understanding human sexuality development. The person inviting the presenter is to meet with the speaker to ensure that all content is addressed within the parameters of Catholic teaching and receive the necessary permission from the pastor, principal, or authorized catechetical leader.

9. Can parishes and schools choose resources not on the Archdiocesan resource list?

It is always prudent to consult with OACE to discuss whether the resource is in conformity with official Catholic teaching as well as being developmentally appropriate.

10. What kind of visual aids or devices are permissible in sexuality catechesis?

When discussing anatomy, such content is generally the responsibility of the parent to present to their children. This content may be presented in the context of a communal shared parent-child experience. Contraceptive devices or pornography, used as visual aids, are inappropriate for a catechetical setting.

11. What is the relationship between the Archdiocesan Sacred and Safe Program and Human Sexuality Catechesis?

The Archdiocesan resource, *Formed in the Image of God*, provides a catechetical framework to guide parishes and Catholic schools in developing a positive understanding of human sexuality. It includes catechetical content which helps guard against misuse or abuse of the gift of sexuality. *Sacred and Safe* is the annual Archdiocesan program with age-specific lessons for all those in kindergarten through the 12th grades to help protect them from sexual abuse. This program, mandated by Cardinal DiNardo for all young people, also complies with the USCCB’s *Charter for the Protection of Children and Young People*.

12. Why is there an emphasis on lifelong formation in Human Sexuality?

The Church understands that ongoing growth and conversion involves a continual process to help people become more fully authentic in the way of Christian love. The young learn to adopt practices of authentic love within their families and communities of faith. In that light, ongoing formation for adults helps to establish the necessary axis consisting of beliefs, attitudes, and practices of authentic Christian love for children and young people.

13. How can catechesis for human sexuality respect cultural/ethnic diversity?

Formation processes are to consider various adaptations to respect sensitivity to cultural values and practices. For example, preparation for quinceneras can include specific content to assist the adolescent within one’s family and community to support the formation of chaste relationships.

14. How can catechesis for human sexuality address persons with disabilities?

Special care is to be taken to address the learner’s cognitive or physical disabilities that relate to forming chaste relationships. Catechists are encouraged to attend the Archdiocesan catechist module for catechizing persons with disabilities.

15. Are there other pastoral situations that warrant alternative methods for sexuality catechesis? There may be times when children, adolescents, or even adults, who due to previous abuse, psychosexual

maldevelopment, emotional or psychological issues or gross immaturity, require alternative approaches in consultation with parents and/or the appropriate helping professional.

Part Three:

Developmental Characteristics of Learners

Early Childhood Characteristics of Young Children

Infants and toddlers discover the body through looking and touching and grow in their ability to control bodily functions. Through word and gesture, music, dance, and role playing, they learn to express themselves. Their natural curiosity and imagination motivate their cognitive learning as well as their spiritual development.

As they progress through the later stage of early childhood, children achieve more independence in caring for their bodies. As they begin to accept themselves as unique persons, children also come to a clearer understanding of their identity as boys or girls. Their ability to ask questions, make choices, know right from wrong, and accept responsibility for their actions is evident in their behavior. Spiritually, children begin to pray formally and spontaneously, trusting in God, who loves and cares for them.

In the early childhood stage, it is important for children to have around them significant adults for purposes of bonding, nurturing, and guiding. Parents/guardians provide a sense of security for their children and help their sons and daughters to accept themselves without guilt or shame.

Socially, young children begin to move from total self-centeredness to a limited sense of others. They begin the process of socialization through interaction with siblings, friends, and significant adults. Children's ability to share and also to experience and express forgiveness is learned best from adults and from relationships with their peers.

Excerpted from *Human Sexuality: A Catholic Perspective for Education and Lifelong Learning*, USCC, 1991, p 95.

Childhood

Characteristics of Children

In the *middle* stage of childhood (approximately ages six to eight), children have vivid imaginations and are usually curious and eager to learn.

As they grow physically, children develop a heightened sense of sexual differentiation. At this time, they need to be reassured of their specialness and goodness in being a boy or a girl.

Peer relationships become increasingly important, while the family maintains its significance. Through these relationships, children develop appropriate social skills as well as the qualities required in being a friend to others.

While children in this stage have a tendency to be self-centered, they are able to cooperate and assume responsibility. Rules and guidelines begin to influence their behavior.

Spiritually, children are attracted to images of Jesus, stories from Scripture, and opportunities for prayer and ritual celebration.

In the *later* stage of childhood (usually ages nine to eleven), children are in a period of relative physical stability. They are either growing at a steady rate or in small spurts. Some children will experience the onset of puberty, the dawn of adolescence, earlier than others. As a consequence, there is a growing evidence of self-consciousness about the body, preoccupation with secondary sexual characteristics, and a heightened sense of competition related to physical growth and appearance.

Peer group relationships and values become more important as does the need for acceptance. Socially, there is a tendency toward seeking friends of the same sex, while some boys and girls will begin to develop relationships with the other sex.

At this time in their lives, children develop cognitive abilities and begin processing abstract ideas and values. They are able to discuss issues, analyze situations, and draw conclusions. Children possess an increased capacity to appreciate the need for rules so as to ensure an orderliness in their lives and relationships. Developing a greater awareness of what is morally right and of their own strengths and limitations, children learn to make reasonable choices. They also grow in an awareness and concern for other persons.

Spiritually, children grow in their knowledge and understanding of God, Church, sacraments, Scripture, Christian living, and of themselves as unique persons created by God. Prayer and celebration continue to be a major focus of their religious expression.

Excerpted from *Human Sexuality: A Catholic Perspective for Education and Lifelong Learning*, USCC, 1991, p100-101.

Early Adolescence

Characteristics of Early Adolescents

The early adolescent developmental stage usually occurs during or just before the earliest teenage years. Physical and emotional changes and growth are accelerated.

Usually, young adolescents experience the initiation of rapid physical growth while their psychological and emotional growth is well on the way. During this period of physical growth, it is likely that early adolescents feel awkward, confused, and uneasy about their bodies.

At this time in their lives, early adolescents become intensely concerned about their self-identity and are interested in learning more about themselves, which leads them through a period of self-consciousness.

Early adolescents tend to initiate their move toward independence. They seek out others like themselves and move beyond the family circle. Concern for self and peer relationships are both quite important at this stage, so they find themselves most comfortable with others of their own age and sex, but gain more confidence and comfort in mixed groups.

Thoughts and feelings about their own human sexuality become prominent in the life of the early adolescents. This heightened awareness of their sexual attributes normally causes increased anxiety, confusion, and fear about these personal developments.

In the area of decision making, early adolescents often may question traditional rules and struggle to make personal decisions even though they lack the experiences that would help them anticipate the possible consequences of their decisions.

At this stage of their spiritual development, early adolescents seek a more personal relationship with God. This relationship is often nourished by the faith and family and the sacraments of the Church. Involvement of young adolescents in the life or formal religious activities of the Church depends to a large measure on parental encouragement and support as well as peer participation. They tend to become active participants in church life and ministry if their parents are involved and if encouraged by personal or peer group invitation.

Excerpted from *Human Sexuality: A Catholic Perspective for Education and Lifelong Learning*, USCC, 1991, p104-105.

Adolescence

Characteristics of Adolescents

Adolescence is a time of intense physical, emotional, intellectual, social, and spiritual growth. The rapid physical changes include growth in height, weight, muscle, and sexual characteristics. These changes have a profound effect on the emotional, psychological, and relational development of adolescents. During this stage, youth discover themselves primarily through their interpersonal relationships. What was once a self-centeredness in childhood begins to give way to concern for others.

Issues such as the quality of male and female relationships, the peer and adult models that impress adolescents, and the variety of human experience that surrounds adolescents take on new significance. This step in growth is fluid, and, therefore, the adolescent experience is not always a step-by-step movement. Personal choice becomes even more of a reality due to increased independence, expanding personal freedom, and a desire for autonomy. New experiences such as dating, infatuation, physical affection, sexual orientation, parental limits, and church guidelines all challenge adolescents to find answers for new questions. The adolescent experience is a growing awareness that important choices are being made daily.

Adolescents, too, are becoming more capable of abstract thought, challenging argumentation, and private spirituality. Searching for an authentic spirituality, adolescents are increasingly aware of their inner life and are becoming aware of universal moral principles. In short, adolescents are building the necessary components of their future adult life. As such, their thinking, choices, and actions about sex and sexuality become a more complex process. Added to this is their increased awareness of fairness, justice, and equality. They are awakening to the transcendent.

Excerpted from *Human Sexuality: A Catholic Perspective for Education and Lifelong Learning*, USCC, 1991, p109.

Adulthood

Characteristics of Adults

Young adulthood is a life passage filled with many changes and transitions. Career changes, emotional changes, physical changes, and psychological changes make up the life of the young adult. This time of passage from adolescence to middle adulthood is a time in the life of a person when choices are verified and experimentation is often a part of coming to full maturation.

Many young adults are in the “searching faith” stage of development. They are seeking a faith that they can live by, one that is their own. Consequently, young adults question the values, beliefs, and traditions of their parents. Critical during this time are mentors and “mentoring” communities, who model the values and traditions

that the young adult is searching for and attempting to clarify. They foster in the young adult the establishment of an “own faith,” providing them with tools that will carry them through the next stage of life.

As people move toward middle adulthood, they have a clearer sense of their identity, sexual orientation, competencies, and limitations. They bring to learning rich life experiences that serve as a resource to other people. Their continued growth as adults is dependent upon their drawing meaning out of their life experiences. Middle adults often have attained independence and self-direction and developed a value system, but they continue to struggle with social pressures and peer approval. Most middle adults have learned to be friends and colleagues and may maintain long-standing, deeply shared relationships. They know appropriate ways of relating to other people in various settings.

As adults move through life, especially as they enter their “senior” years, they become increasingly concerned with the differences their lives will make in the order of things. They want to know and feel that their lives have been valuable. Those who have more fully matured during adulthood care especially about passing along to the next generation those things that have most enriched their lives, such as faith, values, truths, customs, organizations, and institutions.

Ironically, at the same time that older adults are growing “in age, grace, and wisdom,” they must face the inevitable frustrations of the aging process. Retirement from a lifetime career brings with it both loss and leisure. Older adults frequently face some degree of declining health as well as the loss through death of spouses, family members, and beloved friends. However, their sexuality needs—to love and to be loved, to touch and to be touched—remain throughout life. Social, educational, and spiritual opportunities, focused on the special needs of older adults, are essential if we are to foster lifelong learning.

Adults at every stage examine and make choices about life-style patterns as single persons, married persons, or vowed celibates. Each life-style presents the adult with its own challenges and opportunities.

Finally, adults seek an integrated and meaningful spirituality that helps them cope with life’s challenges and establish a satisfying relationship with God.

Excerpted from *Human Sexuality: A Catholic Perspective for Education and Lifelong Learning*, USCC, 1991, p113-114.

Part Four:

Archdiocesan Sexuality Catechetical Targets

Note: Catechetical targets serve as age/grade-specific developmental content for catechesis. All catechetical targets are from the *Archdiocesan Catechetical Framework for Lifelong Faith Formation*

A2

- 1.1.1 Parents are called to model Jesus' example by offering God's unconditional love to their children and to others.
- 1.2.1 Parents are called to provide their children with a safe and loving environment.
- 1.2.3 Parents are called to spend significant time with each child offering them warmth and affection.
- 1.3.2 Parents are called to be aware that family life images God's communal and creative love.
- 1.4.2 Parents are called to revere human and family life as sacred.
- 2.2.3 Parents are called to honor their spouses and marriage vows.
- 3.1.1 Parents are called to give witness to love by nurturing their children
- 3.1.2 Parents are called to be fair and consistent with their children
- 3.2.1 Parents are called to help their children understand that their bodies are gifts from God which deserve special care.
- 3.2.2 Parents are called to set boundaries and limits for their children to help them feel safe and secure.
- 3.3.1 Parents are called to model forgiveness with their children and with others.
- 3.3.2 Parents are called to help their children seek forgiveness.
- 3.6.1 Parents are called to communicate by word and touch to their children the goodness of their children's bodies.
- 3.6.2 Parents are called to provide care and support for their children, as necessary to their development as persons loved and valued as gifts from God.
- 3.6.3 Parents are called to help ensure that laws and institutions protect and promote the right to life, through active involvement in family and community associations.
- 5.1.1 Parents are called to seek out forms of culture and entertainment that enhance the gospel message and foster spiritual growth.
- 5.2.2 Parents are called to form their children in the fullness of personal dignity according to all their dimensions, including the social dimension.
- 5.3.1 Through the grace of the Sacrament of Matrimony, Catholic parents receive the responsibility and privilege of evangelizing their children. They are called to initiate their children from the earliest age into the mysteries of the faith and a life of discipleship. By this grace they help one another to attain holiness in their married life and in welcoming and educating their children.
- 5.4.1 Parents are called to rely on their faith community to assist and support them in their task of educating their children in the faith.

5.4.2 Parents are called to offer their gifts in service to the Church.

6.1.1 Parents are called to be missionary, providing a community of love and solidarity to teach uniquely and transmit cultural, ethical, social, spiritual, and religious values, essential for the development and well-being of its own family members and of society.

6.2.1 Parents are called to recognize and accept their children for who they are, while continuing to discern and work on their own personal vocation.

A3

1.2.3 God is love.

1.2.4 God loves all people.

1.4.1 God wants all people to love and care for others.

2.2.1 When people are baptized they become part of God's family

3.1.1 People are called to be kind to others.

3.3.1 God forgives people when they say they are sorry.

3.6.1 God made each person special.

4.4.1 Families pray together.

5.2.1 Families share in prayer, work and play.

5.3.1 Everyone's family is a gift from God.

6.2.1 Everyone is special to God.

A4

- 1.2.2 God created all people good.
- 2.2.2 When people hurt others they say they are sorry.
- 3.1.2 People show God's love by sharing with others.
- 3.3.1 God is always ready to forgive people.
- 3.4.1 Good choices show love for God.
- 3.6.1 A person's body is a gift from God.
- 4.4.1 Families show their love for God and each other by praying together.
- 5.2.1 A loving family works, prays, and plays together.
- 5.4.1 God gives people a church home where they can pray and grow together.
- 6.2.1 Everyone has been given special gifts and talents from God.
- 6.3.1 God wants people to be kind to one another.

A5

1.1.1 Jesus loves all people.

1.1.10 Jesus teaches everyone to love and care for others.

1.1.11 Jesus came to save and to forgive all people.

1.2.1 All of creation is a gift from God.

2.2.6 When people hurt others they ask for forgiveness.

3.1.1 People show God's love by treating others with kindness and respect.

3.1.2 People are called to treat others as they would like to be treated.

3.2.1 God gave people rules to love him, themselves and others.

3.4.1 Making good choices is loving to others.

3.6.1 People need the support and care of others to grow up healthy.

4.1.7 It is loving to pray for others.

5.2.1 A Christian family helps others in need.

5.2.2 It is loving to serve others.

5.3.1 Christian families share their gifts in many ways.

5.4.1 Sharing faith together at church helps people to know that everyone is holy and loved by God.

6.3.1 All people have gifts from God to share with others.

G01

1.1.6 Jesus shows a brotherly love for all people.

1.3.2 God created, loves and cares for people.

1.3.3 God made humans, both male and female

1.3.9 By loving God and one another, Christians imitate the love they have already received from Jesus.

1.4.2 All people are children of God.

1.4.3 Each person is special and unique.

1.4.4 Family and human life is sacred.

2.2.11 God loves people even when they do wrong. In the Sacrament of Penance and Reconciliation, people receive God's forgiveness and express sorrow for their sins.

2.2.12 The Sacrament of Matrimony marks a lifelong promise between a man and a woman.

3.1.1 Jesus showed great love for all people and taught them to love God, themselves, and others.

3.1.2 Jesus taught people to love the Lord with all their heart, with all their soul, and with their entire mind, and to love one's neighbor as oneself.

3.2.1 Commandments are laws or rules given to people by God.

3.6.1 Christians are called to love all people.

3.7.2 Christians act as Jesus did by showing their participation for God's gifts and by being kind to members of their family and to others.

3.7.3 The human body is a gift from God that needs to be protected from harm.

4.3.1 Daily prayer helps people stay close to God.

4.4.1 One special place where Christians pray is in their family home.

5.1.2 One can help other people grow spiritually by being in a healthy, loving relationship with them.

5.2.2 There are certain behaviors needed to build healthy relationships.

5.3.1 The Holy Family is a model for families.

6.3.1 God wants people to be fair, just, and helpful to one another.

G02

1.1.6 Jesus is the model of love and goodness.

1.2.4 A covenant is a special kind of relationship.

1.3.10 People love each other because God loved them first.

1.4.1 The human person, both body and soul, is a special creation from God.

1.4.2 All people, despite their differences, are created through God's love.

1.4.3 Men and women, boys and girls, are equal in God's sight.

1.4.5 People are called to love and care for themselves as a gift from God, including practicing good hygiene, nutrition, and recreational habits.

2.2.1 Jesus wants people to forgive others.

3.1.1 Love is at the heart of God's laws and Commandments.

3.1.2 Choosing to follow Jesus means loving God with all one's heart and loving one's neighbor as oneself.

3.3.8 A person who takes and uses something that does not belong to that person without permission is stealing, which is a sin.

3.5.1 The "Golden Rule" teaches people to treat others the way one wants to be treated.

3.6.1 Christians are called to care for and respect all people.

3.7.2 Generosity, compassion, and forgiveness are qualities for a Christian life.

3.7.3 Feelings are a gift from God which help people to love others.

3.7.5 It is a loving choice to keep oneself safe from harmful words and touch.

5.2.2 Honesty, sharing, and forgiveness are a part of good relationships.

5.2.3 Christians are called to keep only those promises which safeguard the dignity and well-being of themselves, others, and God's creation; it is necessary to report to trusted adults those words and actions which can harm the well-being of oneself, others, or God's creation.

5.3.1 There are many kinds of family relationships, all of which are called to be loving.

5.3.2 Every child has a special place in his or her family.

6.2.1 Christians are called to discover the ways in which their gifts and talents can serve God and others.

6.3.1 Jesus is the model Christians are called to follow in the way they interact with others.

G03

1.3.1 God loves people like a father and like a mother.

1.4.2 All people, despite their differences, deserve respect because they are created in God's image and likeness.

1.4.3 Men and women, boys and girls, are equal partners in God's plan for creation.

2.2.10 God has designed marriage as a lifelong commitment made between a man and woman.

3.1.1 God's Law is to love others by doing kind acts. The purpose of this Law is to help people have a happy life.

3.1.3 Jesus gives people the courage to treat others as they would like to be treated.

3.2.4 Christians are called to respect all human life.

3.6.1 The body is a temple of the Holy Spirit.

3.6.2 All human life is sacred.

3.7.2 Healthy physical, emotional and social habits are needed in caring for one's body and for respecting others.

3.7.3 Christians are called to learn how to respond lovingly when trust and promises are broken.

3.7.4 There are ways to express feelings of love and affection that are positive and respectful and ways that are negative and disrespectful.

4.3.2 Christian prayer changes the one who prays, which can help that person develop more loving relationships.

5.1.1 Christians need a community of people in which to grow and mature spiritually.

5.2.3 Forgiveness and reconciliation are essential to healthy human relationships.

5.3.1 Just as God's love brings about creation, the love of a husband and wife together with God, brings about new life.

5.3.2 Families require the support of others, especially during difficult times.

6.2.4 Because each person is unique, part of growing up is discovering the unique way in which God calls one to follow Jesus.

G04

1.1.2 Jesus, by his life and teaching, taught people how to love God and others.

1.1.4 Jesus is the perfect image of God, sent to show divine love and goodness and to affirm the human potential for good.

1.4.1 Because human life begins at conception, the unborn are persons.

1.4.2 There is a God-given equality of personhood between the sexes.

1.4.3 Physical changes and growth are a normal and healthy part of the way people mature.

1.4.4 The ways needed to care for oneself changes as one grows and matures.

1.4.5 Respect needs to be shown to people as they each uniquely mature.

1.4.6 Among the many influences that go into shaping every individual in his or her God-given uniqueness are the environment in which one lives and one's physical, emotional, and spiritual well-being

2.2.8 The sacraments at the service of communion are Holy Orders and Matrimony. They are directed toward the salvation of others and contribute to personal salvation only through the service to others that they do. They confer a particular mission in the Church and serve to build up the People of God.

2.2.9 In the Sacrament of matrimony, a baptized woman and baptized man become husband and wife. They make promises to each other in the presence of a priest or deacon and members of the Church community. Their love is blessed and strengthened by the grace of the sacrament.

3.1.1 Christians love one another based on Jesus' Commandment to "Love one another as I have loved you."

3.1.2 All moral laws are at the service of love.

3.1.3 Loving others and treating them as Jesus taught results in a life of true happiness and freedom.

3.2.4 The Ten Commandments help people grow in respect of self and others.

3.2.10 The Sixth Commandment calls a husband and wife to be faithful to each other in their marriage.

3.2.11 The Ninth Commandment calls Christians to respect the promises that husbands and wives make to each other. They are called to always dress and act decently.

3.2.15 The Sixth Beatitude fosters the desire for authentic happiness that can be found only in God and leads his followers to act in honest, unselfish and sincere ways.

3.6.1 All people are created in God's image and have certain human rights.

3.6.2 God gives all people an equal human dignity.

3.6.3 The Fifth Commandment calls people to respect every human life as sacred; making murder and all threats to the safety of human life, seriously evil.

- 3.7.1 The Holy Spirit calls Christians to develop moral virtues and to live lives that seek the good for themselves and others.
- 3.7.2 Good moral choices are marked by love of self and others.
- 3.7.3 Developing an understanding and respect for others who exhibit various kinds of differences (e.g., gender, culture, physical, emotional, and intellectual) is essential to living a Christian life.
- 3.7.5 Virtues are spiritual habits that when learned and intentionally practiced, give one the strength to do what is right, even when it is hard.
- 3.7.6 Moral virtues grow through education, deliberate acts, and perseverance during difficult times. Divine grace purifies and elevates them.
- 4.1.2 The Trinitarian nature of God affects Catholic understanding of prayer.
- 4.4.1 Shared prayer is especially appropriate when a group is gathered, so that all can know and respond to the needs of others.
- 5.2.1 Healthy relationships begin with each individual acknowledging both his or her gifts and limitations.
- 5.2.3 All human relationships flow from one's identity as a sexual being.
- 5.2.4 Human sexuality is expressed in all relationships.
- 5.2.5 The virtue of chastity directs the appropriate expressions of human sexuality in relationships.
- 5.2.6 Love is expressed in different ways in families, between friends, and by married men and women.
- 5.2.7 Faithfulness is important in relationships.
- 5.2.8 Trust, honesty, and faithfulness help friendships to grow.
- 5.3.1 Families are called to affirm life as a precious gift from God.
- 5.3.2 Families are the basic building blocks of the Christian community.
- 5.3.3 Healthy and loving family life is not always easy. Society can make family life easier or more difficult.
- 6.2.1 People are called by God to different states of life. These states of life are called vocations.

G05

1.2.1 God continues to exercise his creative power even today.

1.3.17 God uses other people, especially family members and the Church, to help pass on the faith and nurture one's desire to seek to be united with God in heaven someday.

1.3.20 If people abide in the love of Jesus Christ, they will keep his commands.

1.4.1 The uniqueness each individual enjoys from God is the basis for both self-respect and respect for others.

2.2.17 The Sacrament of Matrimony unites a baptized man and a baptized woman in a permanent loving covenant of exclusive fidelity to each other.

3.1.1 All God's laws are based on love.

3.1.2 During his ministry Jesus taught people to believe in the true God, to hope in him, and to love him with one's whole heart.

3.1.3 Jesus teaches that service and love to others is service and love to him.

3.2.2 God gave Moses the Ten Commandments to direct his people in living the covenant. They help people to make moral decisions and to express love and respect for God, others and themselves.

3.2.3 The Seventh Commandment teaches all Christians to respect others and their belongings.

3.3.5 When a person breaks a promise made in God's name it disrespects God who is truth and creates mistrust in relationships.

3.5.2 The Church's moral and social teachings are rooted in the fundamental principle of the sacredness of every person.

3.6.1 Because all persons are created in the image and likeness of God, people are called to treat everyone with dignity and respect.

3.6.2 Every Christian has the responsibility to protect and defend the sanctity of human life.

3.7.2 Living the moral life includes avoiding things that can harm one's body and relationship with God and others.

3.7.3 A healthy way of life includes: prayer, a balance of work, recreation, exercise, and a social life; and good nutrition.

3.7.6 The virtues of purity and modesty help people live a moral life.

3.7.7 Modesty and the need for privacy and self-control are essential in the development of the virtue of chastity.

3.7.8 People are called to love in morally appropriate and genuine ways.

5.1.2 A Christian spirituality is a coherent set of organized attitudes, practices, and perspectives, which foster an individual to work towards growing in communion with God and with others.

5.2.1 Christians believe that all relationships are God centered.

5.2.2 Jesus Christ is the model for interpersonal relationships and is a part of all healthy relationships.

5.2.3 Honesty, dedication, and loyalty are characteristics of strong relationships.

5.2.5 While each is equal in dignity, there exist real differences between men and women.

5.2.6 Christians are a part of the world in which they live. They have a responsibility to society to work for the common good as faithful and responsible citizens.

5.2.7 All Christians are called to model Christian behavior that demonstrates respect and responsibility for the care of others.

5.3.1 Healthy and loving marriages are the normative way in which families find their origin and support.

5.3.2 Marriage involves the twofold purpose of a husband and wife caring for each other and remaining open to having and caring for children.

5.3.3 Sexual intercourse is a total gift of self intended by God for a married man and woman.

5.3.4 It takes effort and work on the part of each family member for marriages and families to grow and prosper. Structures outside of the family, in society, can either help or hinder family life.

5.3.5 The Church's social doctrine points out the need to respect all family members, regardless of individual differences.

5.5.5 The love between a husband and a wife is a sign of Christ's love for his Church. Christ's love for the Church is permanent.

6.2.1 In response to Jesus' gospel message and one's Baptism, Christians are called to make choices about their role of service in the Church and in the world.

G06

- 1.3.6 Christian faith teaches that God alone satisfies and there is nothing more one really needs.
- 1.4.3 Every human life has eternal value.
- 1.4.4 The respect and dignity enjoyed by individuals from their Creator brings with it certain fundamental rights.
- 3.1.1 Love governs the relationships that human beings have with God and one another.
- 3.1.2 Love is the fundamental guiding principle of the gospel message
- 3.1.3 When one lives and serves others as Jesus did, one acknowledges that every person is created and loved by God.
- 3.2.2 Keeping the Ten Commandments is an important way the people of Israel showed fidelity to the Covenant God established with them.
- 3.2.4 The Fifth Commandment calls Christians to care for their bodies and to respect all human life which is sacred.
- 3.2.5 The Sixth Commandment calls Christians to keep their hearts pure, to respect their bodies and to live a chaste life.
- 3.2.8 When Christians show patience, kindness and respect to others they are living the Third Beatitude.
- 3.3.7 Covetousness is the inclination in the heart that leads to desire things for the wrong reasons or to an inappropriate degree. Examples of sins of covetousness include lust, greed, envy, and avarice.
- 3.5.1 Objective moral norms provide the foundation for the process by which people are called to make decisions, that lead to harmonious relationships between individuals and societies.
- 3.6.1 God alone is the author and Lord of human life from conception to natural death.
- 3.6.2 God calls all people to love, care for, and protect all life because life ultimately belongs to God the Creator.
- 3.6.3 The Church teaches that all of human life is sacred from the moment of conception until natural death.
- 3.6.4 The life of Jesus is a model for practicing the principle of the dignity of life.
- 3.7.2 The Cardinal Virtues are moral virtues which provide the foundation for a Christian life.
- 3.7.4 Christians are called to be examples of chaste living to inspire others to follow Christ's model of chastity.
- 3.7.5 The practices of temperance and purification of the heart is necessary in order to direct one's sexual desire in a chaste way.
- 3.7.6 A Catholic understanding of the meaning of the body and its proper care are necessary for developing healthy, chaste relationships.

- 4.4.1 The family is the domestic church and prays as a community.
- 5.2.1 Each person is given the responsibility of following Christ's way of love.
- 5.2.3 Personal identity is formed through loving relationships.
- 5.2.4 The formation of healthy relationships requires a healthy love of self.
- 5.2.5 Understanding intimate relationships with others begins with understanding one's own sexuality.
- 5.2.6 There are expressions of affection that are both appropriate and chaste in various relationships.
- 5.2.7 Discernment is necessary to determine which aspects of secular values, peer pressure and media are harmful or helpful in developing loving relationships.
- 5.2.9 Family relationships, in which all members respect one another, foster morals and values. These are a genuine preparation for a living faith that will be supported throughout one's life.
- 5.3.1 The family, called the domestic church, is an intimate community of persons.
- 5.3.2 Characteristically, there is diversity in the makeup of families.
- 5.3.3 The family is the basic communal structure in the Church and society.
- 5.3.4 The family participates in the development of society.
- 5.4.2 Faith communities are called to nourish and support Christians and family life.
- 6.2.1 Family is the context in which one begins to explore one's vocation.

G07

- 1.3.1 The foundation of the Church is the Trinity; the unity of the Church reflects the unity of the Trinity.
- 1.3.20 Charity, the fullness of the Law, is infused in the souls of the faithful at baptism. If one abides in Charity, one keeps the commandments of God and his Christ.
- 2.5.3 The role of a married man and woman is to witness God's love to the community, as well as to each other.
- 3.1.1 God reveals his Commandment to Love through the example of Jesus' life and ministry.
- 3.2.5 The Seventh Commandment calls all people to respect every person and their property. If one does sin against another, one needs to seek forgiveness, repair whatever damage has been done, and restore what has been taken unjustly.
- 3.5.1 Natural law is the part of the moral law that is accessible to all people. It is the result of the application of human reason to the question of what is always true and good. It remains valid in all times and places.
- 3.6.1 All people have souls that are united with their bodies by God from the moment of their conception.
- 3.6.2 Catholics are called to follow a consistent ethic of life. They respond by honoring, respecting and defending all human life by opposing abortion, suicide, the death penalty, nuclear arms and anything that threatens life.
- 3.7.1 The exercise of human freedom is practiced in human relationships, where each person, created in God's image has the right to be recognized as a free and responsible person. Good moral decision making gives witness to the dignity of a human person.
- 3.7.7 Virtues are habits that practiced over time helps one to grow in holiness by God's grace; this helps one to more consistently choose good over evil.
- 3.7.8 Vices are habits that practiced over time, tend to make one more likely to choose evil over good.
- 3.7.9 Christians are called to live the virtue of personal modesty with the establishment of appropriate moral boundaries in relationships.
- 3.7.10 The virtue of chastity includes respect of self and others.
- 4.4.2 Having prayer partners or praying in small groups can help guide and strengthen people in facing the challenges and temptation of daily living.
- 5.1.1 Spiritual growth and the fullness of community life are experienced when Christians live the Greatest Commandment.
- 5.1.4 Praying regularly with Scripture helps transform one's mind and heart in order to live better the Christian life.
- 5.2.1 By accepting and respecting one's sexual identity one celebrates the dignity that God gave to man and woman.

- 5.2.2 The care extended in relationships gives witness to one's love and relationship with God.
- 5.2.3 Essential Christian characteristics of loving relationships include respect, honesty, trust and forgiveness.
- 5.3.1 Each family member is called to sustain and support one another in faithful living, grounded in Christian values, beliefs, and practices.
- 5.3.2 Each family has a role in the life of the parish.
- 5.3.3 Marriage involves a sacred promise by a husband and wife to each other to work for the good of each other and to remain open to the gift and care of children.
- 6.1.4 Christian communities witness to their faith in Jesus when they demonstrate love to each other and service to the world.
- 6.2.1 The universal call to holiness is the basis of all Christian vocation.

1.2.5 God has been in covenant with his people throughout history.

1.2.10 God has revealed that his being is self-sustaining. People can depend on God to be loving and trustworthy because God's very nature is love and truth.

1.4.5 The Church teaches that the moral vision of any society begins with respect for human life and dignity since all people have been created in the image and likeness of God. For that reason, political authorities have the responsibility to make certain that each person has access to the resources needed to lead a truly human life.

2.2.13 Marriage is a public vocation instituted by God that establishes a man and a woman in a public state of life in the Church. Their marriage is rightly celebrated in the Eucharistic Liturgy of the Church presided by a priest or deacon, in the presence of the faithful community and two witnesses.

2.2.14 In Christian marriage spouses enter into a covenant freely promising without any source of coercion, to give them permanently and totally to each other without reservation or condition. This serves as the source for a faithful and fruitful love.

3.1.2 The Ten Commandments help people to live the Commandment to Love.

3.2.3 The Fifth Commandment applies to issues in today's society that threatens the sanctity of human life.

3.2.5 The Beatitudes are the promises of blessing made by Jesus to those who faithfully follow his example. They give direction to the human heart for obtaining the happiness that can be found in God alone.

3.4.4 The media message on sexuality requires discernment to ensure respect for the gift of sexuality.

3.5.1 God has placed in humanity a natural law; the human nature shared by each and every person, that, when subjected to rational thought, gives rise to an understanding of fundamental rights and wrongs. Natural law is the indispensable foundation of the moral life for everyone, Christians and non-Christians alike.

3.6.1 The Catholic Church teaches that life is sacred and the dignity of the human person must be protected from the moment of conception to natural death.

3.6.2 All human life from conception to natural death deserves protection; Catholics express this as a "seamless garment" of life. Catholics are called to oppose such inherently evil acts as abortion and euthanasia and to protect against threats to the dignity of the human person and human life, such as poverty, suicide, and the death penalty.

3.6.3 Christians are called to work for the culture of life and to address any threats to the dignity of human life.

3.7.6 Truthfulness is a virtue that helps one to develop good habits of honesty which fosters trust in relationships and also protects from dishonesty and lying.

3.7.7 The virtue of chastity includes the practice of decency and modesty in behavior, dress and speech.

3.7.8 Christian marriage is the moral context in which love is expressed fully by means of the body.

3.7.9 The marriage commitment between a baptized man and a baptized woman involves an openness to lovingly accept children from God. Part of responsible parenthood involves their mutual free, informed decision

to plan the frequency of births and size of their family in accordance with the teachings of the Church. Having good reasons to avoid pregnancy does not justify using morally wrong methods such as contraception.

3.7.10 Christians are called to protect the gift of human sexuality against various forms of misuse which include genital expressions outside marriage, sexual abuse, pornography, masturbation, abusive language, and abusive relationships.

3.7.11 Prudence is needed in the use of technology or other social communication media in order to ensure that it helps people to enjoy loving relationships and avoid abuse.

4.3.1 Christians are encouraged to pray always, for all things needed, and in all circumstances to give thanks to God.

5.2.1 God created man and woman and intended that they live in a loving partnership with one another. This serves as the foundation of all living human relationships.

5.3.1 Families are called to live in such a way that their members learn to care for each other as well as take responsibility for the community.

5.3.2 Love is expressed in the generous attention given to all members of a family, especially the most vulnerable, the elderly and the very young.

5.3.3 Families challenged with serious issues are called to remember that a family is holy, not because it is perfect, but because in it God's grace is working.

5.4.1 People are made in God's image, created to live and love in community.

5.4.4 Active listening, effective communication and decision making enhances and maintains relationships, helping to promote positive and healthy life in families and faith communities.

6.2.1 All Christian vocation is about living a life of holiness.

6.2.2 The vocation of Christian marriage has a missionary dimension, in which a man and a woman give witness to the love of God by the way they love one another and the ways in which that love is manifested for others, especially within the family.

- 1.2.26 God created the world and everything in it, especially people, who were made in the divine image, in order to communicate his love and to share in his truth, goodness, and glory.
- 2.2.6 The unity of the Christian community flows from the fact that all Christians share in one Baptism and one faith in the one Risen Lord. All who are baptized into the death and Resurrection of Jesus Christ with water in the name of the Father, Son, and Holy Spirit according to the mind of the Church are rightly called Christians.
- 3.1.1 Jesus' acceptance and love for all people models the way to love, especially the most vulnerable.
- 3.5.2 The natural law is humanity's rational apprehension of created moral order, an ability people have because of being created in God's image.
- 3.6.1 Catholics believe that the sanctity of life and the inherent dignity of the human person is the foundation of all the Church's moral and social teachings.
- 3.6.2 The faith community is called to create an environment that fosters respect for others regardless of their race, ethnic background, sex, etc.
- 3.7.3 Human virtues form the soul with the habits of mind and will that support moral behavior, control passions, and avoid sin.
- 3.7.4 The faith community is called to provide experiences that give active witness to faithfully living the dictates of the Catholic moral life, especially to the sacredness and dignity of human sexuality and development of the virtue of chastity.
- 3.7.5 The virtue of chastity includes respect for one's body, and for others, as temples of the Holy Spirit.
- 3.7.6 Accepting one's sexual identity as a man or woman is fundamental in acknowledging the personal dignity God has given to the one and the other.
- 4.3.2 The faith community is called to affirm the importance of personal, family and communal prayer.
- 5.3.2 The faith community is called to help and support all families, regardless of their diversity.
- 6.2.3 Vocational discernment, generally, is a process that takes a considerable amount of time and requires a disposition of prayerful openness.

G10

1.3.1 The source of all creation is the Trinity.

1.3.10 Those who live in Charity, which God gives through faith, live their lives in joy, peace, and mercy.

2.1.6 Disciples of Christ unite their suffering with Christ in order to share in Christ's redemptive love.

2.4.2 One way in which one lives the discipleship demanded by Christian Baptism is by a life of stewardship in which, thankful for the gifts one has received, one gives generously for the good of the Church and those in need.

3.1.1 Living the call to holiness is rooted in the Commandment to Love.

3.2.1 The Ten Commandments call Christians to practice certain virtues and forbid immoral behaviors.

3.2.5 From the Fifth Commandment flows the teaching that human life is valuable and needs to be respected and protected from the moment of conception until natural death, because the human person has been willed for its own sake in the image and likeness of the living and holy God.

3.2.6 The Sixth Commandment teaches the practice of chastity through purity of thought, modest behavior, dress and speech. Sexual intercourse is a moral and human good reserved for the intimacy of a married man and woman.

3.2.8 Jesus instructs his disciples to treat others with the utmost respect, understanding and compassion. In doing so, Christians discover how to live and apply the Third Beatitude, which helps them have forgiveness in their hearts and identify with the Lord who suffered wrongs patiently.

3.3.4 The grace of original holiness was for human beings to share in God's life. Humanity was created to be in friendship with God, with each other, and with the world around them. Authentic human happiness first flows out of these relationships. Original Sin and its effects on all humanity, rooted in disobedience, deprive the human race of this original holiness and justice.

3.5.1 Natural law, because it is grounded in the fundamental realities of what it means to be human, is objective in its requirements and immutable for all time.

3.6.1 The human person has inherent dignity because of being created in the image and likeness of God.

3.6.2 Every person has value and inherent dignity. It is the moral duty of every social institution to safeguard the sanctity of human life and to work to enhance the qualities of human existence.

3.6.3 The faith community is called to give witness to the Gospel of Life. Some of the ways in which this can be realized are social analysis, advocacy, and direct aid.

3.7.1 Christians are called to appropriate and live the moral teaching of Jesus and his Church.

3.7.2 Christians are called to be imitators of Christ as beloved children united with him; to walk in love by conforming their thoughts, words, and actions to the mind of Christ and by following his example.

3.7.4 An effective moral life demands the practice of Theological and Cardinal Virtues which train the soul and guides one's conduct according to the dictates of faith and reason.

3.7.6 Christians are called to live the full meaning of love, sexual intimacy and chaste living in the context of gospel values.

3.7.7 Marriage between a baptized man and a baptized woman involves the total gift of themselves to each other, in which their expression of sexual love is intimately connected with remaining open to life. To preserve this good, the Church calls husbands and wives to act responsibly when creating new life, never using means that close themselves to the life aspect of their reciprocal commitment, even when their intentions are legitimate.

3.7.8 Sexual (conjugal) love between a married man and woman fully expresses God's twofold design for humanity, that is both unitive and procreative.

3.7.9 Moderation and discipline are needed in the use of social communication media, especially in the use of the internet and technology in living the moral life.

4.1.1 Developing intimacy and communion with God through prayer is an essential aspect in the life of a believer or disciple.

4.4.1 The faith community is called to foster interpersonal and communal opportunities for shared prayer and spiritual reflection.

5.2.1 The development of healthy relationships requires the establishment of appropriate boundaries and good communication skills

5.3.1 Family is the place where an authentic community of persons develops and grows.

5.3.2 The Church is called to help address the challenges that families face as the family is the original cell of social life. Authority, stability, and a life of relationships within the family constitute the foundations for freedom, security, and fraternity within society. Prayers and acts of charity offered to support family members in times of need can encourage them to remain faithful to Christ.

5.5.7 The unity of Christ with the Church is deeply personal; because he loved her and handed himself over to her, it has been described by the image of a bridegroom and a bride.

6.2.1 For Christians, effective vocational discernment requires supportive people who both encourage and challenge them in their choices.

G11

- 1.3.1 God created humanity with the intention that people would share eternal love and happiness with him in heaven.
- 2.2.30 The Sacrament of Matrimony is celebrated between one baptized man and one baptized woman, who establish a covenant with each other as husband and wife for their entire life, and through which they are given the grace to live out the commitment in faithfulness and fidelity.
- 2.2.31 The Sacrament of Matrimony is an exclusive lifelong communion between a baptized man and a baptized woman which constitutes a mutual gift of self and openness to life, a calling which participates in the inner and outer life of the Trinity.
- 2.2.32 When a baptized man and baptized woman celebrate the Sacrament of Matrimony it is a sign of Christ's love for the Church and a public vocation. The marriage vows are made publicly in a liturgical celebration which emphasizes the communal and public nature of the marriage commitment. The consent is expressed before a priest (or, in the Latin Church, a deacon) and at least two other witnesses, though ideally before a larger gathering of the Church community.
- 3.1.3 The moral life sustains and restores friendship with God, love of neighbor, and stewardship of creation.
- 3.2.1 The Ten Commandments foster Theological Virtues and emphasize right relationship between God and humans and between human beings.
- 3.2.6 The Ninth and Tenth Commandments, both of which concern covetousness, forbid lust and material covetousness respectively.
- 3.2.9 Jesus calls his disciples to be pure of heart, undivided in their loyalties, without any pretense. They see others with the eyes of Jesus, accept all people as brothers and sisters, and recognize that God alone, if one allows it, can satisfy one's inner longings for love and understanding.
- 3.5.1 Life in Christ is guided by eternal law, divine providence, and natural moral law.
- 3.6.1 Human beings are created in the image and likeness of God endowing them with dignity, reason, intellect, free will and the ability to receive love and to share love with others.
- 3.6.2 Grave offenses against the dignity of the human person and the holiness of the Creator include: murder, abortion, euthanasia, embryonic stem cell research, abuse of alcohol, drugs, tobacco, food, or one's own body.
- 3.6.3 Scripture and Sacred tradition both affirm God's intimate participation in human life from the moment of conception, calling all people to treat an embryo as a human person with respect, care, and necessary healing.
- 3.6.4 From conception, every human person is a unity of physical and spiritual being. The spiritual aspect, known as the soul, is immortal and created by God at the moment of conception.
- 3.7.7 Those who are pure of heart are those who have attuned their intellects and wills to the demands of God's holiness, especially in the areas of charity, chastity, and orthodoxy of faith.
- 3.7.8 Modesty enables a person to direct one's attitudes, actions, speech, and dress in such a way that reflects one's own dignity and maintains a right relationship with God and neighbor.

3.7.9 The virtue of truthfulness forms coherence between one's words and corresponding actions. This allows one to maintain a personal sense of integrity and guard against falsehoods such as cheating, deception, and hypocrisy.

3.7.10 Chastity is a virtue that directs the reason and the will to choose the good in areas of human sexuality and relationships.

3.7.11 Chastity as a moral virtue is a gift from God, a fruit of spiritual effort enabled by the grace of the Holy Spirit. The vocation of chastity is practiced through modesty, temperance, and purity of heart in thought, words, action, and appearance.

3.7.12 Chastity promotes the full integration of sexuality within persons consistent with one's state in life.

4.4.1 Coming together in prayer in a sincere manner has a reconciling effect that fosters conversion, allows one to grow in holiness, and builds one's relationship with God.

4.4.2 When different Christian communities share in praying the Lord's Prayer, it serves as a source of unity.

5.2.1 Created in the image of God, people are called to strive towards a unity with each other that resembles that which the Three Persons of the Trinity share.

5.2.3 God created man and woman with a unique sexual identity and willed that they live as equal partners in an intimate relationship. This complementarity between a man and a woman exemplifies the original unity of persons that was designed by the Creator.

5.3.1 A man and a woman can share and express Trinitarian love in marriage through their mutual self-donation and the generation of new life.

5.3.2 Marriage signifies the union of Christ and his Church.

5.3.3 Love is the essential reality for defining marriage and the family, when every person is recognized, accepted, and respected in one's own dignity.

5.3.4 The first and fundamental structure for human ecology is the family. It is in the climate of natural affection which unites the members of a family unit, that all persons are recognized and learn responsibility in the wholeness of their personhood.

5.3.5 A society built on a family scale is the best guarantee against individualism or collectivism.

5.4.1 The faith community is called to provide opportunities for the meaningful development and sharing of the gifts and talents of every member.

5.4.2 The faith community is called to provide experiences to engage all members in communal reflection on God's covenant of love, the response to the call of holiness and how the Holy Spirit guides them to live out their baptismal promises.

6.2.3 Marriage, consecrated life, the diaconate, and the priesthood all entail a commitment that is lifelong in nature.

6.2.4 Once a commitment to a particular vocation has been definitively made (e.g., marriage, religious profession, or ordination), a Christian is called to continue striving for growth in that vocation.

6.2.5 Christians are called to discern, accept and, live out joyfully and generously the commitments, responsibilities, and roles to which God calls them.

G12 General

3.1.1 The Church engages others by effectively giving witness to the Commandment to Love.

3.2.2 The attainment of fullness of life and happiness requires the Christian to attain the fundamental attitudes and virtues Jesus taught in the Beatitudes.

3.6.1 Catholics are called to develop moral discernment in light of Church and gospel teachings that address issues of sexual morality, capital punishment, assisted suicide, artificial reproduction, abortion, euthanasia, conditions for a just war, and prudential strategies for assisting the poor and vulnerable.

3.7.3 Chastity flows from the moral virtue of temperance which helps direct a person's sexuality and sexual desires towards authentic love and away from using persons as objects for sexual pleasure.

5.3.1 Families are called to become schools of virtue and communities of love, making them icons of the Trinity.

5.3.2 The twofold end of marriage serves to strengthen the unity between a husband and wife and to engage their love in openness to having and caring for children.

5.4.2 Faith communities are called to enable persons to grow towards a wholeness that is grounded in their right relationship with God and neighbor, and not dependent on physical strength, beauty, status, power or human achievement.

6.2.1 The faith community is called to offer opportunities to discern the reality of living various Christian vocations.

GR12A

1.2.1 God alone IS, the only being with a self-sustaining nature. The way that God communicates to people is truthful and loving because the very nature of God is Love and Truth. God, by his very nature, cannot lie nor can he be unloving.

1.2.6 Israel was continually reminded of the covenant they had entered into with God by the words of the prophets and by their reflection on their own history.

G12C

3.1.1 Christ's Commandment to Love calls Christians to love God with their whole being and to love their neighbor as themselves.

3.7.3 Chastity flows from the moral virtue of temperance which helps direct a person's sexuality and sexual desires towards authentic love and away from using persons as objects for sexual pleasure.

5.2.1 The home is the natural environment for initiating a person into solidarity and communal responsibilities. Parents have a grave responsibility to set a good example for their children, bearing witness to this responsibility by creating a home where tenderness, forgiveness, respect, fidelity and disinterested service are the rule. Regarding their offspring as children of God and respecting them as human persons, the home is well suited for education in the virtues.

G12D

2.2.1 The Sacraments of Matrimony and Holy Orders, at the service of communion, witness to Christ's unselfish gift of self to God and others.

2.2.2 Although a divorce dissolves the legal bond between spouses, a sacramental marriage cannot be dissolved.

2.2.5 The celebration of the Sacrament of Matrimony requires a liturgical celebration that stresses that a Christian marriage is a public state of life.

2.2.6 In the Latin Rite, the celebration of marriage between two Catholics normally takes place during a Eucharistic Liturgy, because of the connection of all the sacraments with the Paschal Mystery of Christ.

2.2.7 The Rite of Marriage consists of one man and one woman expressing their free consent in the presence of a priest (or, optionally, in the Latin Church, a deacon) and before witnesses that represent the Christian community to accept one another as husband and wife, promising fidelity, exclusivity, and openness to life.

5.1.3 The vocations of single and married life foster the spiritual growth of individuals and communities.

5.1.4 Growth in the spiritual life means having one's life patterned ever more closely to that of Jesus Christ, including following his example and Commandment to Love, making of oneself an unselfish gift to God and others.

5.2.1 As a person grows to maturity and human and spiritual freedom, so one's unique vocation, which comes from God, asserts itself more clearly and forcefully. Parents who welcome and respect this invitation will encourage their children to follow God's will and assume their new responsibilities. A trusting relationship of family members will offer supportive counsel, not pressure, during this process.

5.2.2 One authentically finds oneself through the charitable gift of self in relationship: to God and others.

5.3.1 The Sacrament of Matrimony fosters the good of the human family, the Church and society.

5.3.2 Christian marriage is a lifelong commitment between a baptized man and a baptized woman reflecting God's covenant of love.

5.3.4 The four stages of marriage preparation are a) remote: parental example in childhood, b) proximate: adolescent formation in love and relationships, c) immediate: preparation of the couple for the Sacrament of Matrimony, and d) pastoral care: commitment and support from the local ecclesial community.

5.3.5 The effects of the Sacrament of Matrimony gives married couples the grace to love unselfishly, and strengthens the permanent nature of their union and ability to attain eternal life.

5.3.6 Married love is ordered to the good of the spouses and to the procreation and education of children.

5.3.7 Some current challenges to marriage and family life are cohabitation, popular culture versus traditional values, the weakening of the bond between husband and wife, divorce and remarriage.

6.2.1 God created the human person to live a life of holiness according to one's own particular calling or vocation.

MA

1.1.2 Christians are created to form an intimate relationship with Jesus by knowing, loving, and serving him.

1.1.4 Jesus is the model for the Beatitudes and the norm of the New Law, “Love one another as I have loved you.” This love implies an effective offering of oneself, after his example.

1.2.21 A unique aspect of God’s Revelation is that God has revealed his name. In doing so, God establishes intimacy and trust with the faithful. The faithful, in turn, are called to respect and honor this holy name and all of sacred reality.

1.3.32 Charity preserves and purifies the human ability to love and raises one’s love to the supernatural perfection of divine love.

1.4.5 Human life is sacred because from the moment of conception it involves the creative action of God and it remains forever in a special relationship with the Creator.

1.4.8 God alone is the Lord of life from its beginning until its end: no one can under any circumstances claim for him or herself the right directly to destroy an innocent human being.

1.4.11 The most basic principle of the Christian moral life is awareness that every person bears the dignity of being made in the image of God.

1.4.12 Human life, as a profound unity of physical and spiritual dimensions, is sacred. It is distinct from all other forms of life, since it alone is imprinted with the very image of its Creator.

1.4.13 Human beings, being made in the image and likeness of a God who is a relational God, are innately called to family and community life as participating subjects.

2.2.44 The Sacraments of Holy Orders and Matrimony are directed toward the salvation others; they confer a particular mission of the Church and serve to build up the People of God.

2.2.45 Marriage is not a private commitment between two individuals, but a sacramental liturgical act, a special sharing in the New Covenant in which Christ has united himself forever to the Church. It is therefore fitting that the couple celebrate their marriage vows in the public liturgy of the Church. The presence of the Church’s minister, two witnesses, and the assembly of the faithful expresses the fact that marriage is an ecclesial reality.

2.2.46 The Sacrament of Matrimony is based on the consent of the spouses, which must be an act of the will, free of coercion or external threats. The spousal promise of faithful, unconditional love fosters openness to the fruits that flow from marriage: charity, the common work of caring for creation, self-sacrifice, hospitality, patience, forgiveness, tenderness, and the temporal, moral, and spiritual formation of children.

2.2.47 The covenant into which spouses enter through the Sacrament of Matrimony is one of faithful love and enduring fidelity. From this flows the indissolubility of sacramental marriage.

3.1.4 Because people are created in God’s image, love is intrinsic to human nature.

3.1.5 Eros, Hesed, and Agape are various ways in which God’s love is revealed and expressed in salvation history.

3.1.8 The love of God, neighbor and self is one law about one love.

3.2.8 The Ten Commandments state what is required in the love of God and love of neighbor.

3.2.16 The Fifth Commandment calls Christians to create a culture of life and to work against a culture of death. It calls Christians to foster the physical, spiritual, emotional, and social well-being of oneself and others.

3.2.17 The human embryo is a person at every stage, whose integrity is always to be defended and cared for like any other human being.

3.2.18 Because God established marriage as a reflection of his fidelity, the Sixth Commandment summons husbands and wives to practice permanent and exclusive fidelity to one another. The family is the most suitable place for ongoing education in human sexuality and the harmonious integration of Christian moral values.

3.2.21 The Ninth Commandment teaches that the positive values inherent in human sexuality derive from the dignity of each human person being created in God's image and called to communion with him. Christians are called to act modestly and protect the mystery of persons and their love, and to encourage patience and moderation in loving relationships.

3.2.27 The Beatitudes confront Christians with decisive choices concerning earthly goods; they purify their hearts in order to teach them to love God above all things.

3.2.30 By the gifts of the Holy Spirit, people entered into the glory of Christ and into the joy of the Trinitarian life to love and serve him. This love is inspired by the First Beatitude, the example of the poverty of Jesus, and his concern for the poor.

3.3.8 The Genesis biblical account of creation reveals the state of original holiness and justice of man and woman before sin, called paradise. This paradise, revealed from the start to be a complete harmony within the human person, between man and woman, and ultimately between God and humanity, from which their happiness flowed from their friendship with God.

3.3.9 Created in a state of original holiness, humans, seduced by the devil, abused their freedom and lifted themselves against God and sought to attain their goal apart from him.

3.3.15 Carnal concupiscence (i.e., lust) and covetousness are warned against by the Ninth and Tenth Commandments respectively.

3.5.1 Natural law is the light of understanding placed in people by God which enables them to discern by reason what they must do and what they must avoid.

3.5.2 Natural law provides the indispensable moral foundation for building a structure of moral norms to guide the human community.

3.6.1 The dignity of the human person is derived from God directly creating each immortal soul, which serves as both the spiritual and unifying source of physical life, from the first moment of conception.

3.6.2 In contemporary times, threats that exist to the dignity of the human person and affronts to the holiness of the Creator include: murder, abortion, euthanasia, capital punishment, the abuse of alcohol, tobacco, and other drugs; scientific research that objectifies the human body; terrorism and torture; unjust wars; and the threat of weapons of mass destruction.

3.6.3 From her beginning the Church has taught that a person is not to kill an embryo by abortion. Persons are called to afford the embryo dignity as a human person as far as possible, through proper care for its well-being.

3.6.4 Every human being has the right to life from the moment of conception. Direct abortion, performed as a means or as an end, is gravely contrary to the moral law and is a criminal practice. The Church imposes the canonical penalty of excommunication for this crime against human life.

3.7.5 Virtue, which is a habitual firm disposition to do good, needs to be cultivated and practiced throughout one's life in order to grow in such a way that one is able, with the help of God's grace, to consistently lead a moral life free from serious sin.

3.7.6 Moral virtues train the soul with the habits of the mind and will that support moral behavior, control passions, and avoid sin. The Church places these virtues with the Cardinal Virtues of prudence, justice, fortitude and temperance.

3.7.8 Truthfulness is a virtue which directs a person to testify to the truths of the Christian faith in all relationships and responsibilities for everyday living, and to safeguard against every form of attitude or behavior which involves falsehoods including duplicity, dissimulation, and hypocrisy.

3.7.9 Chastity, a moral virtue, is a gift from God whose fruit enables one to live in right relationship with God and one's neighbor.

3.7.10 Chastity means the successful integration of sexuality within the person and therefore, the inner unity of a person in their bodily and spiritual being.

3.7.11 Chastity includes a lifelong apprenticeship in self-mastery which aids the integration of sexuality within the person. This task is realized within communal life.

3.7.12 The development of healthy relationships is essential in living the virtue of chastity.

3.7.13 The Christian community is called to chaste living by practicing the virtues of temperance, modesty, prudence, fortitude, and purity.

3.7.14 Theology of the body helps develop the virtue of chastity by helping people understand how sexuality affects the whole person rather than being limited to physical acts.

3.7.15 Sexual pleasure is morally disordered when sought for itself, isolated from unitive and procreative purposes.

3.7.16 Responsible parenthood calls a married man and woman to harmonize their sincere intentions with morally objective criteria in family planning, to respect the total meaning of their mutual self-giving and human procreation in the context of marital love.

3.7.17 The Christian community is called to safeguard against particular threats to chaste living. These threats include: pornography, masturbation, contraceptive mentality and practice, premarital and extramarital sex, divorce, cohabitation, polygamy, sexual abuse, homosexuality activity, same sex unions, and particular reproductive technologies.

3.7.19 Members of the social communications media are called to be vigilant, show prudence by respecting the human dignity of men and women, practice justice and charity, and not to act contrary to the common good.

3.7.20 The use of the media is not reserved only to those already adept in the field, but to the entire society, which has a right to information based on truth, freedom, and justice. Everyone is called to practice moderation and discipline in the use of the social communications media.

3.7.23 The moral life of Christians is sustained by the gifts of the Holy Spirit which complete and perfect the virtues of those who receive them.

4.2.11 People, as embodied subjects, can pray in many different ways; whether prayer is expressed in words or actions, it is the whole person who prays.

4.3.3 The first teachers of prayer are parents and other members of the family; the domestic church. In the family, one learns endurance and the joy of work, fraternal love, forgiveness, and above all, divine worship in prayer and the offering of one's life.

4.3.6 The Christian is called to center one's heart on Christ in prayer with the desire to live faithfully in union with God and to build God's Kingdom.

4.5.4 The lives of the saints, who are a "great cloud of witness", can give both inspiration and example for living a life that seeks to be transformed into the image of Christ.

5.1.1 People were created in God's image to live in communion with Christ, and only in him will they find happiness.

5.1.8 The Church is called to help people grow in love and share in the communion among the persons of the Holy Trinity, the Father, Son, and the Holy Spirit.

5.2.1 Human beings created in God's image are called to reach out to others, forming a communion of persons through self-giving love.

5.2.12 Christians are called to live in community in order to deepen the faith relationships among its members.

5.3.1 The family has the mission to become a community of life and love in an effort that will find fulfillment in the Kingdom of God.

5.3.2 The home is the first school of Christian life and parents, by word and example, are the first heralds of faith to their children.

5.3.5 The Church offers married men and women assurances that, with the help of God's grace, it is possible to live their vocation to serve one another and the world.

5.3.8 The family is the original cell of social life. It is the natural society in which a man and woman are called in marriage to give themselves in love and in the gift of life.

5.3.11 The importance of the family for the life and well-being of society entails a particular responsibility for society to support and strengthen marriage and the family.

5.3.12 Families are communities of love called to help one another to grow in faith and to serve those in need, not only for their own satisfaction, but for the strength of society and the good of the whole Church.

5.3.13 The matrimonial covenant, by which a man and a woman establish a partnership for the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of children.

6.2.4 In electing a vocational state in life, the Christian is called to entrust to God's care the openness to discovering God's will for one's state in life, and to experience a peace of mind and will regarding their state of life.

6.3.1 Communion with Jesus Christ leads one to live a life of service

Part Five:

Developmental Objectives for Early Childhood through Adulthood

Human Sexuality Objectives for Early Childhood

Ages: Birth-Age 5

1. Maintain bodily integrity

- Convey the meaning of Christian love physically and non-verbally
- Provide consistency in care (physical routines such as feeding, sleep)
- Develop children's personal relationship with God through prayer

2. Value persons as sacred gift

- Establish comfort with bodies (proper naming of all body parts)
- Instruct about good hygiene and eating habits
- Teach respect and boundaries: touch, words (physical and emotional)

3. Affirm the goodness of children

- Acknowledge the natural curiosity of children (provide knowledge of genital parts and elimination)
- Develop appropriate behavioral boundaries and consequences of inappropriate behavior
- Encourage children to make simple choices that have healthy outcomes

4. Provide a wholesome environment

- Monitor media and print materials for moral appropriateness
- Model modesty through words and actions
- Monitor care-givers
- Foster loving verbal and non-verbal communication
- Encourage children to discover a variety of play situations alone and with others

5. Encourage self-development

- Enable children to recognize their strengths and limitations
- Respect the dignity of children's thoughts, words, and emotions with age-appropriate responses

6. Foster trust

- Answer questions honestly and correctly in age-appropriate language
- Provide parental warmth and affection, especially through words and touch
- Spend quality time with children
- Monitor children's interaction with significant adults outside the home
- Help children distinguish between safe and harmful situations

7. Provide healthy role models

- Develop opportunities to witness loving relationships
- Provide gentle, ongoing moral and spiritual guidance
- Respect men and women equally through words, attitudes, and actions
- Explore a variety of gender roles

Human Sexuality Objectives for Childhood

Ages: 6-8

1. Create and support growth-oriented learning environments

- Affirm relationships that reflect faithfulness and trust
- Encourage opportunities for families to learn, pray, and socialize
- Help children and adults recognize how love generates life

2. Recognize and affirm parents as primary educators of their children

- Invite parents into planning sexuality programs
- Provide opportunities for parents and children to learn effective communication

3. Address children's questions about growth in sexuality

- Help children to understand basic physiological processes for their developing bodies
- Promote healthy habits for caring for children's bodies
- Assist children with understanding the value of modesty, self-discipline, and establishing boundaries for privacy

4. Address a variety of children's needs in respect to friendships

- Help children learn how to relate to both genders
- Teach the value of and skills for honest communication, listening, sharing, trusting, and forgiveness in friendships
- Affirm the equality of men and women through words, actions, and attitudes
- Help children to recognize cultural and gender stereotyping

5. Help children to recognize positive and harmful consequences when making moral choices

- Assist children to recognize their innate goodness and being loved as well as their call to love others
- Help children identify and distinguish between appropriate and inappropriate expressions of love
- Foster a respect for differences in others
- Promote the celebration of forgiveness and reconciliation in the sacraments and in everyday life

6. Address the impact of media on children's values, beliefs, and behavior

- Assist parents with discernment skills for examining various mediums of media and their messages that affect their children
- Address attitudes towards different genders, child and sexual abuse, different types of family structure

Human Sexuality Objectives for Early Adolescents

Ages: 9-13

1. Adapt learning models to corresponding maturity level

- Teach self-respect and respect for others
- Explain the range of developmental maturation
- Help young adolescents cope with challenges during the maturation process
- Affirm the value of personal modesty and privacy

2. Provide a dignified approach to explaining physical and emotional changes

- Address proper hygiene, health care, and the development of nutritional habits and exercise
- Educate on the consequences for tobacco and drug usage

3. Address physical growth

- Provide a healthy understanding of biological development in boys and girls
- Include basic fertility and reproductive information within the context of Christian marriage
- Promote the virtue of chastity

4. Provide guidance in how people are called to express love and affection in morally respectful ways

- Establish moral and physical boundaries for the expression of love and affection
- Present Christian marriage as the proper context for fully expressing love between a man and a woman

5. Show how Jesus and holy Christians serve as models of holiness

- Foster a personal relationship with Jesus who serves as a model for friendship
- Provide adult models of faithful living and love

6. Address how the gift of sexuality can be abused

- Examine how various forces (e.g. pornography, explicit or suggestive words and pictures) can disrespect and devalue the gift of sexuality
- Instruct that the proper context for affective, genital expressions of sexuality is marriage
- Provide an explanation on the nature and effects of sexually transmitted diseases
- Explain the Church teaching on sexual orientation and activity

7. Help young adolescents apply Catholic moral principles to their lived experiences

- Provide the essential steps to form one's conscience
- Make real-life applications in moral decision making
- Encourage the development of personal responsibility for choices and actions
- Encourage the frequent celebration of the sacraments of reconciliation and Eucharist to strengthen one's heart and mind

Human Sexuality Objectives for Older Adolescents

Ages: 14-18

1. Foster positive instruction about the wonder and gift of the human person: sexual intercourse, fertility, procreation, life-giving care for their bodies.

- Reinforce biological facts about human sexuality and procreation in the context of the unitive and procreative purposes of marriage
- Emphasize self-respect and respect for others especially in regards to protection against various forms of sexual abuse.
- Foster healthy care of the body through good hygiene and nutritional habits
- Explain the risks and harmful consequences of tobacco, drug usage, body piercing (e.g. infections, nerve damage, allergic reactions to certain metals), and other high risk behavior
- Examine healthy mediums for coping including prayer, meditation, recreational and social activities

2. Explain the full meaning of love in the context of the gospels

- Examine the various meanings of love with practical applications
- Distinguish between the meaning of sex and sexuality from a Catholic perspective

3. Examine how to develop friendships modeled after Christian living

- Examine the person and life of Jesus and mature Christians as models for faithful living
- Provide various relational skills for developing healthy relationships
- Emphasize the place of mutual responsibilities in friendships

4. Address the Catholic response to human failing

- Examine the effects of sin on psychosexual development as well as the impact on relationships
- Encourage the practice of forgiveness towards oneself and in relationships as well as the celebrations of the sacraments of Eucharist and reconciliation

5. Address the power and responsibility associated with sexual intimacy and the safeguards of chastity to guard against sexual temptations.

- Promote the values of modesty and chastity
- Promote morally appropriate expressions of love in one's state in life
- Foster a wholesome respect for the equality and mutuality of the sexes
- Examine moral decision-making that respects the dignity of all human life
- Examine specific areas of sexual immorality that can harm the human person and their relationships: pornography, masturbation, non-marital sex, contraception, homosexual activity
- Address the source, nature and harmful effects of sexually transmitted diseases

6. Provide proximate marriage formation regarding the responsibilities and commitment of the vocation

- Examine how to moderate healthy relationships grounded in Catholic principles and with essential communication skills
- Address the realities of marriage: managing finances, decision making, parenting, etc.
- Discuss the Church's teaching on the permanency of marriage; review the Church's teaching and pastoral approaches regarding divorce, annulments, and remarriage

Human Sexuality Objectives for Young Adults

Ages: 18-35

1. Help the young adult integrate a fuller appreciation of the Catholic understanding of human sexuality into one's lived experience.

- Develop a personal spirituality through commitment to a life of prayer, engagement in Sunday worship and the sacraments, and communal involvement.
- Examine the call to vocation as single, married, or religious/priests in light of fidelity to chastity, personal and societal responsibility, commitment, and growth in intimacy with persons of the same and opposite sex.
- Explore how a life of committed celibacy for the sake of the Kingdom of God is a legitimate expression of sexuality
- Help the young adult develop a clear Catholic framework to integrate the gift and power of one's sexuality for one's personal development and the good of others.
- Offer opportunities to engage the young adult in communal life through social and ministerial involvement
- Provide opportunities for developing good communication skills as well as developing the virtues of honesty, integrity, understanding, patience, tolerance, chastity, and forgiveness
- Review the essentials in forming healthy friendships, establishing clear boundaries, and resisting temptations
- Provide information about sexual dysfunction, sexual abuse, and sexually transmitted diseases

2. Help the young adult to recognize and respond to the various cultural messages, beliefs, values, and practices for human sexuality that conflict with those of the Catholic faith.

- Examine the various messages within the culture about human sexuality in light of living as a follower of Jesus Christ.
- Examine special issues such as co-habitation, dating, responsible parenthood, Natural Family Planning and artificial birth control, infertility, inter-religious and inter-faith relationships, financial stewardship, positive and negative responses to stress, maintaining sexual satisfaction and intimacy within marriage
- Developing reasoning skills by using the sources of divine revelation, the Church's teaching and guidance, and the wisdom of the community to make good moral decisions

Human Sexuality Objectives for Older Adults

Ages: 35+

Assist the adult in strengthening one's personal and vocational commitments and renew the Christian vision of love and faith to sustain one's fidelity

- Provide communal opportunities to share wisdom and friendship in making and sustaining life commitments
- Use the Paschal Mystery to examine the meaning of loss, limitations, disappointments, suffering, and hope in the context of personal functioning and interpersonal relationships
- Offer spiritual resources through days of prayer, retreats, and spiritual directors to deepen one's relationship with God and neighbor
- Provide opportunities for renewal of romance and intimacy in marriages
- Provide opportunities for directing one's sexuality in service to the community as mentors and caretakers of the faith, especially in peer ministry with other parents
- Use intergenerational settings in parish organizations or religious education to communicate the need for love and being loved as it impacts sharing faith, customs, values, and truths
- Help those who are single by divorce, death, never marrying, or through some other kind of loss to recognize one's value as a person and as a life-giving member of one's parish community

Part Six:

**Archdiocesan Sexuality Catechetical
Resources & Programs**



SEXUALITY CATECHESIS

2016 Resource Guide

CHILDREN & EARLY ADOLESCENTS

ASCENSION PRESS

Theology of the Body for Teens: Discovering God’s Plan for Love and Life, Middle School Edition, 2011.

A Middle School resource with 8 lessons.

Program components: A Student workbook, Leader’s Guide, and Coordinator’s Manual. A set of DVDs presents the content of the program. The resources are available on loan from the Archdiocesan Resource Center.

RCL- BENZINGER

- **Family Life Program**, 2010.

(Grades K-8.)

Program Components:

Student, Teacher, Parent components [Separate “Human Reproduction” booklets labeled as Level A & B can be introduced by parents or used in the classroom for review if the parents wish]. All human reproduction material, including family letters and Family Time pages, is available in Spanish]. **New Feature:** Contains grade specific lessons for safe environment education.

ST. MARY’S PRESS

The Catholic Connections Handbook for Middle Schoolers, Second Edition, 2014.

This systematic catechetical textbook for high school age youth has content which provides a Catholic foundation for sexual morality. Chapter 38 specifically addresses “Respecting Sexuality”, but it is presented within the broader context of Catholic moral formation.

LATER ADOLESCENTS

ASCENSION PRESS

Theology of the Body for Teens: High School Edition, 2007.

A high school resource with 12 lessons. An adapted version (6 sessions) is available through the CCE Office. Can be used in a weekend retreat format.

Program components: A Student workbook, Leader’s Guide, and Coordinator’s Manual. A set of DVDs presents the content of the program. The resources are available on loan from the Archdiocesan Resource Center.

AVE MARIA PRESS

Sex and the Teenage: Choices and Decisions, Kieran Sawyer, S.S.N.D., Ave Maria Press, 2007.

A 12-session curriculum which outlines God's plan for human sexuality and how to make chaste choices as a teen.

ST. MARY'S PRESS

The Catholic Faith Handbook for Youth (Second Edition), 2008.

This systematic catechetical textbook for high school age youth has content which provides a Catholic foundation for sexual morality. Chapter 27 specifically addresses "Respecting Sexuality", but it is presented within the broader context of Catholic moral formation.

BOOKS FOR TEENS

AVE MARIA PRESS

Sex, Love & You, Tom and Judy Lickona. 1994 [second edition 2002].

Resources for Adults

Young Adults Ages 18-30+

ASCENSION PRESS

Freedom to Love by Christopher West

The world tells us that freedom is the ability to do what we want, whenever we want, with whomever we want. But has this led to strong relationships, strong families, or strong communities? Since the days of the “sexual revolution,” the opposite has played out. Sexual chaos, exploitation, broken families, and a lot of pain have been the result of “freedom.”

In this powerful, five-part study for young adults, popular author and presenter Christopher West lays out a convincing and refreshing road map to living a life of freedom. The concepts presented in this study will change everything, including your worldview.

Adults Ages 30+

ASCENSION PRESS

Theology of the Body for Beginners: Revised Edition by Christopher West

Based on the words of Scripture, John Paul II's famous reflection on the body and sex take us to the root of the modern crisis and chart a path to an authentic sexual liberation. This book takes the rich (and dense) teachings of the late Holy Father and makes them accessible to the average person. The first edition of *Theology of the Body for Beginners* (2004) quickly became an international best-seller. This freshly revised and expanded edition is based on Dr. Michael Waldstein's much improved translation of John Paul II's catechesis.

ASCENSION PRESS

The Gift: Your Call to Greatness, DVD by Christopher West

Your Call to Greatness, is a "vision for life" talk, which is intended for those who are new to the Theology of the Body. The message of *The Gift* is a life-changing experience. You will come to see, perhaps for the first time, who you really are—and what you are called to be. God's plan for us is stamped right into our bodies, and understanding this plan will give you a new lens through which to see your life, your relationships, and the world around you. In this one-hour talk, Christopher West addresses and answers some of the most fundamental questions of human existence.

ASCENSION PRESS

***An Introduction to the Theology of the Body, 8-Part Study* (4 DVDs) by Christopher West**

This eight-part, four-hour DVD series presented by Christopher West is designed to give you a solid understanding of God's plan for humanity—a plan stamped right into our bodies. Each talk is designed to accompany a lesson in the [Student Workbook](#) and [Leader's Guide](#).

ASCENSION PRESS

***Into the Heart: A Journey Through the Theology of the Body, 16-Part Study* (8 DVDs)**

by Christopher West

Building upon *An Introduction to the Theology of the Body*, this 16-part, 8-hour DVD series will move you deeper into this life-changing message, enabling you to apply and integrate it into every aspect of your life. Here you will be given the tools needed to develop the sacramental worldview that is so crucial to living an authentic human sexuality. Each talk is designed to accompany a lesson in the [Student Workbook](#) and [Leader's Guide](#).

OBLATE MEDIA COMMUNICATION

***Sacred Fire: Anthropology and Spirituality of Sexuality* by Rev. Ron Rolheiser**

Fr. Rolheiser uses a 2-part workshop presentation to break open the essential understanding of human sexuality from a Christian anthropological and spiritual perspective. Using the metaphor of fire, he describes sexuality as a powerful fire inside of us, the best of all fires and the most dangerous of all fires. It is also a sacred fire, meant to be enjoyed as God's great gift to us even as it is guarded by chastity. Each part is about 60 minutes.

Archdiocesan Programs

The Mother-Daughter, Father-Son Programs

These are 2 ½ hour same-gender programs focused to assist families with introducing God's gift of human sexuality to their child from a Catholic faith perspective. It includes talks by parent-older adolescent/young adult children on addressing the challenges and fostering good communication during adolescence. A Powerpoint presentation on male and female fertility is presented in the context of marriage and chastity. The girls' program is targeted for ages 10-12 years; the boys' program is targeted for 11-14 year olds. The Archdiocese offers these programs at various parishes in English and Spanish each fall and spring. For arranging these programs at the local parish in English or Spanish, contact the Office of Adolescent Catechesis and Evangelization (OACE) at 713-741-8792 or mciesielski@archgh.org.

HUMAN SEXUALITY DVDs - 2016 GUIDE

Note: The following media resources always are to be referenced in accord with official Catholic teaching.

Ages 6-9 [Elementary]

Ages 6-9 [grades 1-3]

Body Talk 3 My Special Body

1. Body image- addresses different body types; teasing; hurt feelings [how to respond with positive thoughts and affirmations]; how to take care of one's body
2. The feeling of hunger and appropriate response [when one feels full]
Good nutrition; a variety of foods in balance
3. Exercise and its effects I like myself when ...

Teacher manual emphasizes teaching the development of healthy bodies [persons].

Ages 8-11 [Elementary/Middle School]

Ages 8-11 [grades 3-5]

Brick by Brick: Building Self Respect & Good Character

2 set DVD Includes a Teacher's resource book with many practical activities

1. Respecting Yourself (23m): Starts with a story about 3 pigs; creating a firm foundation of trustworthiness and respect; Golden rule; consideration; celebrate one's uniqueness (gifts, talents, abilities) within one's own family, traditions, history; what's truly important is within one (dignity); story about what it means to be a good leader (good looks, wealth, strength vs. dealing with hard times, challenges); where are the opportunities to be the best that you can? Keeping mind and body healthy; story about the impact of too much TV; doing one's best; self-control, responsibility, honesty; self-discipline; (story about a mirror of self-respect; being able to laugh at own mistakes); accept oneself; focus on one's strengths; take responsibility for one's actions; don't be a quitter.

2. Respecting Others (26m): Based on the Golden Rule of treating others as you would want to be treated; Building projects require respect; Other key virtues and behaviors which reflect respect for the dignity of others → Respect & consideration; telling truth; keeping promises; politeness, honesty; dependability; honorable; reliable; trustworthy; sharing; empathy vs. selfishness/rudeness (fish story about wealth vs. integrity); courage; power of common courtesy and the difference it makes (gratitude, thoughtfulness; dealing with conflicts/disagreements (calm down, talking, listening, respect thoughts and feelings); appreciating differences, uniqueness, and tolerating other points of view vs. put downs (Story telling about a world of sameness vs. differences, disagreements; rudeness); we all have different gifts; little acts of kindness; caring, courage, sacrifices and commitment to make a difference in the world (story of privateers; heroism in a time of slavery)

3. Respecting Your World (25m)

Respect for nature, things one owns (tools); following home rules, maintaining care for room; story about not caring for one's belongings and trashiness; cleaning up around one's environment; respect for school property (graffiti), teachers; community laws guide how to behave (story about a lawless town); what you can do to make a difference in one's community and the environment (no littering/carelessness, recycle/careful); making a difference/sacrifice (Iqbal: Sweatshop child who made a difference)

Good Hygiene

Provides more detail on staying healthy and developing good health care habits.
It serves as a practical guide for navigating the early stages in puberty. It includes:

1. Good skin and hair care
2. Oral hygiene
3. Handwashing
4. Nutrition, exercise, sleep.

Includes a parent home page.

What Does it Mean to be a Good Friend?

Activities for reflection and sharing the meaning of developing and sustaining friendships

Scenarios of friendships and working out challenges in relationships

Examples of conflict in relationships

Children define qualities of being a good friend (e.g. trust, comfort)

Hosts' description of good friendship:

- Being a good listener without interrupting
- Support, forgiveness, loyal; Think before reacting; Dependable
- Paying attention; Respect; Showing empathy: standing up for your friends
- Scenarios for dealing with conflict in friendships: Listening to the other and to one's own feelings, asserting one's self

Looking Ahead: About Girls

1. Discusses puberty – emotional, physical, social changes
 - examines personal hygiene and hair growth
2. Addresses a normal range for change and development
 - introduces the experience of physical attraction
 - includes how to foster good adult communication
3. Explains the reproductive system [menstrual cycle]
 - includes information on the use of sanitary napkins

Teacher manual and parent send-home page.

Note: This resource should be introduced to children by or with parents present.

Looking Ahead: About Boys

The script is similar to *Looking Ahead: About Girls* but with a male emphasis

1. Physical changes: good hygiene, exercise, diet, rest
 - includes information on hormones and secondary sex characteristics [hair]
2. Emotional changes, moods, attraction to girls; adult communication
3. Reproductive system
 - erection/nocturnal emission
 - provides a tasteful introduction to fertilization

The teacher's guide provides scripts, activities, and reflections.

Note: This resource should be introduced to children by or with parents present.

Having a Positive Body Image

Video provides a good follow-up to the puberty videos: *Looking Ahead for Girls and Boys*

1. Puberty – Body changes as normal
 - Addresses ideal images presented in magazines and media [What is realistic? What is unrealistic?]
 - emphasis on emotional care, respect and responsibility
2. Body types – differences and the need for self-acceptance; good health care, diet, exercise
3. Developing healthy self-image [focuses on one's strengths, assets rather than flaws];
 - provides parent pointers/tips

Ages 9-11 [Elementary/Middle School]

Ages 9-11 [grades 4-6]

[English/Spanish]

You, Your Body, and Puberty

Three viewing options: There is a girls-only, boys-only, and a co-ed version [the latter version has 2 endings, one with a girl sharing with a boy that she has just had her period].

This presents a family and community model for discussion. It creates a story of 4 friends [2 boys and 2 girls] and their friendship from early childhood into puberty. Predominant cultures represented are Af-Am. and Anglo.

Father [parent] discusses what it means to “grow-up” with his son.

1. Discussion about body images, changes, responsibility [a little more technical, but it is user-friendly].
2. Menstruation and fertilization [mention of wet dreams/nocturnal emission]

Grandmother has an adult-child talk with granddaughter about growing up issues; addresses issues about the opposite sex; discusses good hygiene practices.

There are student activities with vignettes between parents-children.

1. Addresses issues about peers with embarrassing questions, insecurities, name calling, confusion about what’s normal?
2. Provides a fact sheet about male and female changes [addresses myths] and offers alternatives.

Note: This resource should be introduced to children by or with parents present.

Ages 9-11 [grades 4-6]

The Emotion Commotion Series

3 Parts:

1. Dealing with Anger and Sadness
2. Dealing with Worry and Fear [The “what if” monster]
3. The Stress Mess [keeping secrets]

Definitions of all of the emotions are given with practical ways to understand and handle strong emotions.

Activities: includes learning how to read body language; the importance of apologies, the changing nature of feelings, how to handle pressure and challenges; creating positive imagery and encouragement.

Developing Self-Confidence

1. Dealing with negative self-talk
2. Developing positive self-talk
3. Taking reasonable risks [confronting anxiety and fears]
4. Examining fears

Activities: Uses a questionnaire for self-confidence.

Describes what a self-confident persons looks like; offers activities to foster self-confidence.

Coping With the Body Image Blues

Addresses how various people influence choices about “how life should be” [diets, exercise, eating disorders]
Discusses media images that “sell happiness”, popularity.

Activities: Strengthen a positive sense of self through a person’s strengths, beliefs, and values; teaches the use of positive self-talk.

Addresses how food can provide comfort as well as harm through eating disorders; provides guidance on getting help for eating disorders

Caution: Teenager Under Construction

[Complements the *You, Your Body, and Puberty* video]

Examines changes that come with puberty [physical, intellectual, social, and emotional]

Addresses the “Am I normal?” question

Examines stress and opportunities/choices that accompany puberty.

Relates individual growth and development in the context of peer relationships.

Activities include:

1. Identifying strengths; how to get support
2. A balanced use of time
3. Positive stress relievers
4. Impact of friends and friends, parents, rules
5. Personal hygiene
6. Dealing positively with physical attractions
7. Decision making strategies
8. Forming relationships with good listening and speaking skills

Flirting or Hurting? When is it Okay, When is it Harassment?

The DVD has been developed into a 60 minute catechetical session whose primary objective is to help middle school-age youth learn the Christian meaning of love and respect and demonstrate how to create relationships with these characteristics. A variety of optional activities are included in the resource.

Key content that is addressed in the DVD:

1. Defines flirting as respectful, welcome, two-sided behavior that leaves both parties feeling comfortable and good about themselves.
2. Harassment is defined as disrespectful, unwanted, hurtful, forceful behavior that is either verbal or physical which leaves the receiving party feeling uncomfortable.

That's So Rude: Ten Rules of Common Courtesy

The content focuses on skills for exercising good manners in certain social situations. It includes proper etiquette to address differences in status [adults/children], social intentions, and appearance.

Can be easily used to support skills for Christian living: gratitude, politeness, apologies and forgiveness, responsibility, respect, honesty, consideration for others, dealing with rudeness, the need for privacy.

Activities include rules for appropriate social interaction, dealing with a change of plans, exercising appropriate public behavior, polite refusals

The Power Trip: Bullying in School

Defines bullying and its characteristics. Focuses on power and abuse.

Distinguishes tattling from telling [reporting].

Examines cyber bullying and how boys and girls use bullying tactics differently.

Also, explores the role and power of bystanders in collusion with the bully.

Activities: Examines how everyone has been left out or hurt [empathy]

Raises awareness as a perpetrator/victim.

Provides practical tips what to do and not do to combat bullying.

Tolerance: Responding to Differences

The content lends itself to Gospel strategies for dealing with differences through skills of exercising courage. Provides skills for recognizing and responding to diversity: learning tools of tolerance.

1. Recognition skills: Examines attitudes, beliefs, and feelings
2. Fosters empathy
3. Helps to examine the source of feelings [threat to power, status, and limited resources]
4. Teaches how to reach out

Activities focus on: hospitality skills and helping others to feel welcome; offers practical tips and tools for building tolerance. Examines attitudes towards differences of gender, race. Provides role plays for dealing with unfair situations, being teased or labeled.

Provides opportunities for tolerance projects and makes application of proverbs.

Human Reproduction & Childbirth

Presents a computerized, technical model on genetics and microbiology of male and female anatomy and human reproduction [a more in-depth version than the younger videos on puberty]

Provides a context for marriage; fertilization and pregnancy – there is a mention of sexual intercourse and ejaculation.

Emphasis is on caring for the baby in utero.

A student activities section in the guidelines has handouts on comparative anatomy.

Note: This resource is to be shown with explicit parental authorization, preferably with parents present.

Theology of the Body for Teens: Discovering God’s Plan for Love and Life,

© 2011, MIDDLE SCHOOL, EIGHT 20-25 MINUTE PRESENTATIONS, ASCENSION PRESS.

The presentations include Church teaching, commentary, practical applications, real-life interviews, graphics, animated trivia, and a 33-minute presentation specifically for parents. Teacher/catechist resources which support the video material are available through the CCE Office.

Ages 14-18 [High School]

Building Good Relationships © 2001, Grades 7th – 12th, 38 Minutes, Sunburst.

This hands-on workshop gives students the skills to evaluate healthy vs. unhealthy relationships, be assertive rather than aggressive, resist peer pressure, communicate clearly, and resolve conflicts. Teens will recognize their own behaviors and learn to identify the communication roadblocks.

Exploring Healthy Relationships

Four Keys to healthy relationships

1. Mutual respect [includes gratitude]
2. Open Communication – how to stay connected
3. Creating trust –maintaining honesty and give-and-take; non-judgmental
4. Setting appropriate boundaries [personal space] and violation of boundaries

Activities include: making connections between childhood experiences and the impact they have on present day relationships.

Hallmarks of Good Mental Health

Demonstrates 7 key qualities of good mental health:

1. Positive Self-esteem (focus on strengths)
2. Satisfying Interpersonal Relationships (what characterizes good friends or support)
3. Academic Success (techniques to succeed)
4. Having Future Goals (meaningful sense of direction, a plan to realize goals, persistent)
5. Making Good Choices (discernment grounded in values and beliefs)
6. Ability to Delay Gratification (sacrifices for other goods; resisting temptation)
7. Resiliency (handling disappointments and negative events)

Format: Interviews with teens

Includes activities and handouts to process each of these qualities

The Harassment Workshop

Activity book: rules for respectful engagement; role play empathy

Gossiping, taunting, meanness, ridicule and the harm it causes.

85% of kids interviewed said they were harassed.

Kids scared; isolation

Status (thinking your better than others); taking out anger on others

Bullying: Intentionally trying to hurt someone (verbal, physical)

Insecurity → meanness

Gossiping – damage reputations

Stereotypes; Hazing; Force; Cyberbullying

Addresses reasons people bully: power, jealousy, treat others the way they have been treated.

Verbal and physical retaliation makes it worse; retaliation feeds their power; not about suffering silently. Answer: get help; trusted friend, teacher, parents

Bystander: refuse to join in, interrupt the harassment if you feel safe, tell an adult, offer to help; Most effective way to deal with bullying is to get help

No Excuses: Sexual Harassment

Defines sexual harassment, Quid Pro Quo [Using power to get sexual favors in exchange for something], hostile environment; also addresses adult unwanted behavior with teens.

Examines the emotional and physical impact on being harassed.

Practical strategies are explored for responding to sexual harassment.

Assesses how each person determines what is “unwanted” behavior.

Activities include: scenarios to address unwelcome or uninvited conduct

Open Arms? Open Eyes! Power, Control and Abuse in Teen Relationships

Teens discuss dating: fighting, wanting to be liked, allowing abuse, controlling Power, red flags, warning signs of abuse (control in decision making)
A psychologist provides perspectives for abusive relationships and safety tips for getting out of the relationships.

Beginning of a relationship: considerate, best behavior
Simulated (and real) abusive relationships: isolation, failing to respect boundaries, name calling, convincing apologies, threats, insults, physical and emotional patterns that escalate over time, break down confidence; insecurity, control by anger, sickness, pity
Skills for getting out of the relationships: time and space to think; you can't fix or change anybody but oneself; finding a safe way with others' support
Activities: defining ideal guy/girl; identifying abusive relationships

Social Skills for Life: Managing Strong Emotions

Activities include reflection on own emotional make-up as well as role playing applications how to respond to strong emotions. Teens' scripting and modeling ways to identify triggers and cues that cause strong emotions and techniques to manage strong emotions. Includes managing bullying situations.

What causes an emotional meltdown? (fear, threat)?

Strategies:

1. Think
2. Use mental imageries to help one feel strong and in control
3. Positive self-talk
4. Rehearse ways to deal with difficult people and situations

Triggers: Disrespect, self-doubt, embarrassment, sarcasm, put downs, inadequate

Types of responses: Lash out response, self-doubt response, assertive/creative responses

Goal: Not to change another person's behavior or attitude but to be clear, assertive, polite, and in control

Surviving Peer Pressure: You Can Do It!

Offers teens the ability to plan or be intentional to strategize how to address teen pressures. Addresses the underlying motivations of adolescent behavior that generates peer pressure and offers assertive, creative, and empowering strategies that help maintain a person’s sense of dignity and boundaries. Applications are provided in the workbook to help teens practice each of the following tools for dealing with peer pressure.

1. Awareness of being pressured; manipulation (“I’ll do anything for you.”)
2. Listening to conscience (inner voice)
3. Seeking third party wisdom
4. Imagine what would parents think (good place to insert what Christ would do or what the Church teaches)
5. Evaluate the risk (also opportunity to consider appropriate alternatives that are fun and not harmful)

Teen Sex: The Rules have Changed © 2007, Two versions: Teen & Pre-Teen, 22 minutes, Just Say Yes.

The presentation offers a medical and pastoral response to the epidemic and reality of sexually transmitted diseases. It addresses the profound physiological and emotional consequences as well as how teens can resist the pressure to engage in intimate genital expressions. The content offers some graphic images of STDs, depression, and suicide. It also includes a response to teens asking hard-hitting questions.

**Theology of the Body for Teens: Discovering God’s Plan for Love and Life,
© 2007, High School, twelve 20-25 minute presentations, Ascension Press.**

The presentations include Church teaching, commentary, practical applications, real-life interviews, graphics, animated trivia, and a 40-minute presentation specifically for parents. The resource can be adapted to reflect a modified program of 6 sessions, offered in a weekend retreat format, or extended over a longer period of time. Teacher/catechist resources which support the video material are available through the CCE Office.

Parent Education Resources

Ages 5-7 [Elementary]

Ages 5-7 [grades K-2]

It's Your Body: You're in Charge!

Note: This DVD in effect presents a sexual abuse prevention message. At this time because the Archdiocese has not approved videos for "Sacred and Safe " sexual abuse prevention, the DVD would best be used as a teaching tool with parents and not used as a direct resource with children.

The message is that one's body is special and it belongs only to oneself [mentions who can touch private parts and when it is appropriate to do so, e.g. doctor's visit].

1. Discusses how good touch/bad touch relates to how touch can make a person feel good and bad. Addresses responses one can make to bad touching [pinching, hitting, tickling too hard; skills provided for communicating clear boundaries].

2. Discusses touching areas of the body [private parts]

- distinguishes between good and bad secrets; simulates an adult-child sexual abuse scenario with discussion.

Provides a discussion guide for parents [how to listen to child and how to help child report abuse to adults.

Middle School

Parent Guide for Ages 11-14 [Middle School]

Helping Young Teens Succeed in Middle School

The middle school years as transitional years dealing with issues of autonomy, new stresses and demands; offers practical tips on negotiation and compromise.

Factors that support healthy integration

1. Home and Family [support] → how to move toward another developmental task [new rules for stability and responsibility]

2. School and Academics – help with organizing new work demands.

3. Peers and Friends – need to be with peers and avoid intrusive behavior while still monitoring their work and choices.

There are a number of practical messages sent to kids with explanations or a rationale.

Parent Guide for Ages 11-14 [Middle School-High School]

Internet Safety: What You Don't Know Can Hurt Your Child © 2002, 15 minutes, Parents, Texas Attorney General Office.

Provides information and resources to help parents navigate the world of computers and the Internet, and keep their children safe.

Parent Guide for Ages 11-14 [Middle School]

Raising Healthy Teens: Communication Skills

1. Ask Questions [don't make assumptions or accusations].
2. Get facts.
3. Respect boundaries – give space.
4. Use “I” messages which helps identify feelings.
5. Handle anger, stress; avoiding blame by avoiding critical statement.
6. Active listening.
7. Body language and tone of voice awareness.
8. The art of compromise.

Kids will be mad at you; communicate why you as a parent think or feel a response is right. Use rules for consistency and to communicate values.

Middle School- High School

Teen Truth: An Inside Look at Body Image

Provides parents with handouts of warning signs on steroid usage and eating disorders

Body image – addresses obsession with “you're never good enough” messages; emphasis on body appearance and messages such as “If I look like that, I'll succeed and be happy, popular [weight and clothes]”.

Addresses steroids and eating disorders.

Reviews media messages [magazine] with airbrushes messages: What do we let in to feel good about ourselves?

Explores alternatives that are healthy as well as how to get help for problems.

Examines alternatives to counter conforming to another's description on how one should be. Adds good health messages on strengths versus flaws, use of vitamins and exercise to achieve good health practices.

Think Before You Click: Playing It Safe On-Line

Twelve rules for cyber-safety.

Includes maintaining safety and proper usage of chat rooms, personal websites, cyber bullying, cyber fighting, hackers, on-line predators, tricks and stalkers.

Offers guidance in communication skills for on-line etiquette.

Examines how to be private [protect password and personal information]

Emphasizes avoiding jokes or threats.

Activities: help recognize warning signs and tips for reporting red flags that make one feel uncomfortable.

Teen Truth: An Inside Look at Drugs and Alcohol Abuse

Reports statistics on teen alcohol/drug abuse/tobacco usage.

- Shows graphic depictions of consequences of usage.

Discusses impact on the body and stages of addiction.

Addresses “experimentation” and the false sense of “being in-control”

Activities: Identifies risk factors for abuse.

Addresses reasons teens choose risky behavior [popularity, coping with stress].

Provides scenarios for temptations and addresses how advertising influences choices.

Underage Drinking: Know the Risks, Know the Facts

Effects on the brain and decision-making.

Discusses experimentation with and without serious consequences.

Addresses alcohol's easy accessibility and cultural mixed messages [media emphasis on fitting in and fun].

Examines connections with lowered inhibitions and choices that result in STDs, rape, deadly consequences.

Activities include: examining alternative choices for fun and fitting in, legal issues, contracts to not drink.

Challenges parents to look at their home usage, availability, and messages that they are sending to their children about the use of alcohol.

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