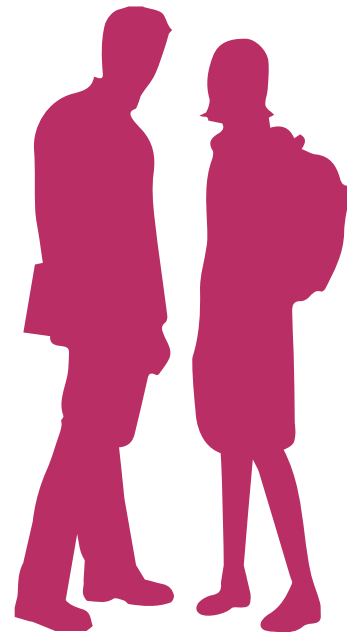




Ontario Curriculum - Grades 9 to 12
Health and Physical Education, 2015

Supplementary Resources to Support Catholic Teachers:
Grades 9 and 10 Lesson Plans



Grade 9

Lesson # 1 (1 – 2 days)

Title of lesson: Rules to the Game: consent/consensus

Expectations:

- C2.3** Apply their knowledge of sexual health and safety, including a strong understanding of the concept of consent and sexual limits, and their decision-making skills to think in advance about their sexual health and sexuality
- C2.2** Demonstrate an understanding of the skills and strategies needed to build healthy social relationships and intimate relationships

References in *Supplementary Resources to Support Catholic Teachers*:

C 2.2: Page 30 – 36

C 2.3 – Page 39 – 46 The See, Judge, Act, Evaluate Decision-Making Process Page 44-45

Overview:

Connection to Catholic Teaching:

Sexual expression has a wondrous twofold purpose that we can know by reason. Sexual intimacy is a gift from God, given to married couples as a means to express and deepen their love. It is also a means through which married people can cooperate with God in the creation of new life. The Church teaches that each act of sexual intercourse must be open to these two purposes according to God's design; they are inseparable (there is no evidence that God intended the twofold purpose to be separated). When we understand the purpose and meaning of sexual intimacy, it is easier to understand why the Church maintains that sexual intimacy is a free choice that rightly belongs within the bond of marriage.

God wants what is right and good for us, for the sake of our happiness, so we have been given rules and people to guide us in how we live our lives. God's rules are not meant to limit our freedom but to guide us to full freedom, by helping us make choices, using effective decision making skills, which will ensure we can experience authentic freedom and joy.

Learning Goals

The student will be able to demonstrate the importance of knowing the purpose of the lesson activity/experience/message and can demonstrate how rules support decision making skills.

The student will be able to identify some of the characteristics associated with an intimate relationship.

The student can identify signs of positive love and signs of love deteriorating.

Success Criteria:

The student will know they are successful because, by using critical thinking skills, they can discern the difference between free will choice and respect for the dignity of another.

The student will know they are successful because they can compare and contrast meanings and implications for human dignity, love, consent and intimacy.

Three Part Lesson Format

Minds On

Setting: Classroom/Gym

Materials: selection of as many as possible of the following equipment: cards, jacks, hacky sack, juggling scarves/balls, stacking cups.

Instructions:

- 1) Teacher instructs students to get into small groups, to play a game safely, fairly, respectfully with the equipment provided. No further direction is given, such that, the teacher provides no information as to what the students are to play or how they are to play.

- 2) The teacher's response to students' questions, is to redirect the student to use critical thinking skills to "play" and may include: "Why do you ask?"; "Why do you want to know?" "What do you mean that you can't play if you don't know the objective of how to play and use the equipment?"
- 3) The teacher may notice that some groups have created their own games. The teacher can guide such groups to identify how they developed their objective, set their parameters of play, and how the game might continue when challenges or obstacles are encountered.
 Questions that apply might be:
 "I noticed that you seemed to have created some rules for your games. Why? Did they help with playing the game?"
 "Your game didn't seem to have any rules. How did that work for you?"
- 4) Let the students play for approx. 10 – 15 minutes, then gather them back together again for a debrief. Begin with reflective questions such as:
 "Why are the rules, and possibly a referee, important in sports/games?"
 Then using a scale of holding up fingers, 1 meaning little importance with 4 meaning very important, the teachers asks the students:
 "How important is it for the teacher/leader to provide rules and guidance for the class activities?"
 "How important is it to follow rules and listen to guidance?" Then ask "why"?
 "How important is to follow guidance and rules in life decision making situations?" Then ask, "Who might provide such guidance in your lives?"
 The segue is to lead the students to identify the role of their parents, Church and God in support of their development of decision making skills.

Activity

One of the most important ways people discover more about themselves is through relationships with others. The capacity for real intimacy begins to develop during adolescence but is dependent on another aspect of maturity – a sense of identity. People cannot fully share themselves in an intimate relationship until they have a self to share. During adolescence this sense of self is shifting and often fragile. For this reason, relationships are a central concern for adolescents. They want to have close bonds with others but their sense of who they are is developing, and the effect of this growth can be seen in their relationships with family members and with friends. The following can be embraced as the foundational theme for the activity.

Chastity calls us to treat our bodies and the bodies of others with the respect and dignity they deserve as temples of the Holy Spirit.

Consent is about communication and respect. Consent is about knowing and respecting your own boundaries and those of others, and about having the skills to avoid or leave a situation that feels uncomfortable and respecting when others want to do the same.

Intimacy and Consent

Setting: classroom

Materials: *Level of Intimacy* handouts; LCD projector and laptop + access to internet

Instructions:

- 1) In pairs, have students use the "think/pair/share" strategy to brainstorm some of the characteristics associated with an intimate relationship. (e.g. close, trusting, open, loyal, relaxed, etc.) Open the conversation to the whole class and build the list the characteristics identified, writing them on chart paper for all to see.
- 2) Distribute the *Levels of Intimacy* handout. Ask students to begin to reflect on the various relationships they have on going currently in their lives. Then quickly review the handout, leading the students to review the descriptors for each level with the teacher.
- 3) Have the students independently and privately apply the Intimacy Scale and rate some of their relationships, considering family members, friends, teachers, students, people in the community, significant others, etc.
- 4) Show the Sarah Swafford Youtube (link provided) video on "The Natural Progression of a Relationship" (time – 3:28)

[Natural progression of a successful relationship](https://www.youtube.com/watch?v=LyW2w0C23GY)

<https://www.youtube.com/watch?v=LyW2w0C23GY>

Reflective Questions: “Why are there more risks as a relationship becomes more intimate?”
“What might happen if people become intimate too quickly?”

- 5) Show the Jason Evert Youtube (link provided) video on “Friendship: How long should you know a guy before dating him?” (time – 1:40)

[Knowing and Dating](#)

https://www.youtube.com/watch?v=UgzyOPRie_E&t=25s

Reflective Questions: “What is the role of consent in a friendship?”
“What is the role of consent in an intimate relationship?”

Consolidation

Signs of Love

Setting: in classroom or at home

Materials: *St. Paul on Love* handouts; LCD projector, laptop + access to internet

For love is not merely a feeling; it is an act of will that consists of preferring, in a constant manner, the good of others to the good of oneself.

Pope John Paul II’s book, *Love and Responsibility*, (written before he became Pope), notes that “love is always a mutual relationship between persons”, and is based on “particular attitudes toward the good, adopted by each of them individually and by both jointly”.

“People generally believe that love can be reduced largely to a question of the genuineness of feelings,” but “love in the full sense of the word is a virtue, not just an emotion, and still less a mere excitement of the senses.” *Love and Responsibility*

We benefit from knowing that love means choosing the good for a person. Our reason helps us to know the difference between an “apparent good” and what is actually good for a person. When we choose what is actually good for a person, we love that person.

- 1) Show the Jason Evert Youtube (link provided) video on “Is there anything wrong with just cuddling?” (time – 3:44).

[Cuddling](#)

<https://www.youtube.com/watch?v=xkZANAd9Zqs&t=74s>

- 2) Distribute the handout “*St. Paul on Love*”. This may be completed individually, in pairs/groups or assigned as a homework summary.

Using the Scripture passage 1 Corinthians 13:4 – 8, students review the “love is…” statements. The students are to brainstorm signs of love that’s going right for each one and some signs of love going wrong for each statement.

The reflective questions that support the review for the students are:

“How do we know if anything is right or wrong, good or bad, helpful or harmful?”

“How would you describe a supportive relationship? (you accept each other, including each other’s faults; you encourage each other; you want the best for each other; you are ready to forgive each other; you talk openly and honestly with each other; you listen and respect each other’s decisions, including seeking the other’s consent for decisions)”.

“What are key words/phrases that arise from *Signs of Love that’s Going Right* and *Early Warnings of Love Going Wrong*?”

Levels of Intimacy

One of the most important ways you discover more about yourself is through relationships with others. This process begins during childhood, but becomes especially significant during adolescence when young people begin to seek more intimacy in their relationships. Earl Hipp describes some levels of intimacy, and offers some good advice about the amount of time and commitment it takes to build a close, trusting friendship.

RELATIONSHIP INTIMACY SCALE				
1	2	3	4	5
Least				Most
intimate				intimate
(casual acquaintance)	-----	-----	-----	(deeply loved friend)

Think for a moment about your relationships. Are there people you feel especially close to? People you know and like who know and like you back, people you call when you have problems or want to have some fun? If you had to grade your relationships, which would you give an “1” for intimacy?

Intimacy is another name for closeness, actually it’s a word that scares a lot of people. Actually, it encompasses several different types of friendships, not all of a soul-mate intensity. An “intimacy scale” might look like this:

If you put your relationships on this scale (with 1 being the least intimate and 5 being the most intimate), you’d probably find that most of your friends fall somewhere between 2 and 3. The 1s and 2s you might label “casual acquaintances;” the 4s and 5s are truly special people in your life.

One way to assess the degree of intimacy in your relationships is by listening for the kinds of things you talk about and the ways in which you express yourself.

- **Level 1** relationships deal with FACTS-safe, non-threatening, objective information about tests, the team, or the car that has little or nothing to do with the person behind the words. You spend a lot of classroom time on Level 1.
- **Level 2** relationships involve OTHER PEOPLE’S OPINIONS – also pretty safe territory. This is “they say” territory. “They say it’s going to rain,” “I hear Debby has a new boyfriend,” and “The reviewer says the play is terrible” are all types of level 2-type talk. They won’t get you into trouble because you’re not responsible for the content. (And they won’t make it any easier for other people to get to know you.)
- **Level 3** relationships enter the I THINK land. Here you offer subjective opinions about facts: “I don’t like the colour of her hair,” “I think the music is awful,” “I like your new car.” The other person gets to know you from an intellectual perspective, which gives him or her a little piece of you to hold onto

and remember. Level 3 begins to require some risk-taking because you open yourself up to conflict or rejection.

- **Level 4** relationships enter into FEELINGS. You use a feelings vocabulary and experience the feelings you're describing; a listener on the same level will also experience those feelings. For example, you might find yourself telling a friend how sad you are about the breakup of a relationship; you might share your anger or anxiety at getting a bad grade; you might cry together at a happy/sad movie. Joy and pain, fear and excitement become part of the communication. Since it's far more risky to share from your heart than your head, you become quite **vulnerable** - *and* you start feeling genuinely connected to the other person.
- **Level 5** relationships expose the **SELF**. They involve the most disclosure, the greatest risk and the deepest sharing, and they require a high degree of confidence and trust in the other person. Being a 5 means revealing your feelings about the person you're with - love, fury, hurt, frustration, happiness, sadness, awe, sexual arousal, shyness, whatever. It's not easy to do, and it requires that you be in touch with your feelings, be able to express them (vocabulary!), and be willing to share yourself with your friend.

A **Level 5** relationship isn't something you can demand or impose. It must evolve, and it takes time. If you spend long enough in a Level 4 relationship and put enough into it, there's a good chance it will move up into a Level 5. But first the relationship must prove trustworthy and both parties must make a commitment to it.

From *Fighting Invisible Tigers* by Earl Hipp
Turning Points p 66-67

St. Paul on Love

Signs of Love Going Right/Wrong – potential answer key

Signs of Love that's Going Right	1 Corinthians 13.4-8	Early Warning Signs of Love Going Wrong
<i>Are you and the person you love people who</i>		<i>Are you going out with someone who</i>
<ul style="list-style-type: none"> Take the time necessary to build a strong relationship. Allow one another to grow and change at your own pace. Have the patience to do what is necessary to help bring out the best in one another. 	Love is patient	<ul style="list-style-type: none"> Pressures you for sex. Gets too serious about the relationship too fast.
<ul style="list-style-type: none"> Want what is truly best for each other. Are willing to let go of short term pleasure in order to do what is truly kind and caring in the long run. Bring out the best in each other. 	Love is kind	<ul style="list-style-type: none"> Is scary. You worry how they will react to things you say or do. Threatens you. Uses or owns weapons.
<ul style="list-style-type: none"> Are happy when the other is truly happy. Celebrate each other's achievements. Respect each other's other relationships. 	Love is not envious	<ul style="list-style-type: none"> Is violent: has a history of fighting, loses temper quickly, and brags about mistreating others.
<ul style="list-style-type: none"> Believe in each other. Praise each other. Recognize how much the other has done for you. Help each other to be self-reliant. 	Love is not boastful or arrogant	<ul style="list-style-type: none"> Braggs about you to his or her friends, telling them things about you that are private. Behaves as if you would be nothing without his or her love.
<ul style="list-style-type: none"> Treat each other with respect both in private and in public. 	Love is not rude	<ul style="list-style-type: none"> Shows affection inappropriately in public in order to attract attention. Tells private and embarrassing things about you.
<ul style="list-style-type: none"> Listen to each other's opinions. Criticize one another constructively, and in private. Are flexible when you want different things. 	Love does not insist on its own way	<ul style="list-style-type: none"> Tries to control you by being very bossy, giving orders, making all the decisions. Doesn't take opinion seriously. Berates you if you do something that he or she doesn't like. Is manipulative.

Signs of Love that's Going Right	1 Corinthians 13.4-8	Early Warning Signs of Love Going Wrong
<ul style="list-style-type: none"> • Show your love for each other even when you're in bad moods. • Forgive one another. • Are glad when something good happens to the other, even if things are not as good for you. 	<p>Love is not irritable or resentful</p>	<ul style="list-style-type: none"> • Constantly reminds you of past arguments or failures even after they have been dealt with. • Uses his or her love as a bargaining weapon, threatening to withdraw it if you do not behave in a certain way.
<ul style="list-style-type: none"> • Take responsibility for your actions. • Tell each other the truth even when it is hard. • Help each other recognize and change destructive behavior. 	<p>Love does not rejoice in wrongdoing, but rejoices in the truth</p>	<ul style="list-style-type: none"> • Blames you when he or she mistreats you. Says you provoked him/her, pressed his/her buttons, and made him/her do it. • Has a history of bad relationships and blames the other person for all the problems. • Abuses drugs or alcohol and pressures you to do it.

St. Paul on Love

	Love is patient	
	Love is kind	
	Love is not envious	
	Love is not boastful or arrogant	
	Love is not rude	
	Love does not insist on its own way	
	Love is not irritable or resentful	
	Love does not rejoice in wrongdoing, but rejoices in the truth	

Grade 9

Lesson # 2 (1 day plus homework)

Title of lesson: Sexuality, Reproduction, and Sexual Health

Expectations:

C1.4 describe the relative effectiveness of various methods of preventing unintended pregnancy or sexually transmitted infections (STIs), including HIV/AIDS, and identify sources of information and support

References in *Supplementary Resources to Support Catholic Teachers*:

C 1.4 Page 7 - 13

Overview:

Connection to Catholic Teaching:

Our sexuality (maleness and femaleness) is one of God’s gifts of creation and involves the whole person: body and spirit. Sexuality is not something that we have, but something that we are. We can’t separate our sexuality from who we are as a person. As all species, we must procreate or die. It is part of God’s loving plan, his intentional design, which fastens the procreative to the unitive (the reproduction necessary for our survival to the bond that creates a family) and wraps it all up with pleasure. The Church understands that pleasure and those connections that we so yearn for as good: **sexual attraction** reminds us that we are called to live lives of love; that we are to donate our very selves for others. **Sexual intimacy** (growth of bonded, committed, covenantal relationships such that there exists the closeness, acceptance and trust between two people) – the full realization and expression of that attraction – discloses even more about who we are and how we are to live in relationship. Pope John Paul II spoke of the spousal meaning of the body. He meant that the body itself, made male and female, both teaches us that we were made to love and gives us an image of God. “God is Love”: we’ve heard it a million times, but what does it mean? Love cannot exist without an object; there is no love in isolation. Thus to say that “God is love” is to simultaneously say that God is in relationship. To say that we are made in the image and likeness of God, then, is to say that we are made to be in relationship, in a relationship that is a lasting exchange of love. That is what our sexuality is for. It enables us to give ourselves, body and soul, completely to another and to give completely means to give forever as spouses.

Learning Goals

The student will be able to demonstrate their knowledge about their health, in the context of sexuality and reproduction.

The student will be able to identify methods of contraception that is supported by the Catholic Church.

The student can identify the “what, symptoms, treatment and possible cure” for different sexually transmitted infections.

Success Criteria:

The student will know they are successful because, by using critical thinking skills, to provide an answer to: “Why God wants people to wait until they are married to become sexually active?”

The student will know they are successful because they can compare and contrast contraception from a secular view point and from the teachings of the Catholic Church.

Three Part Lesson Format

Minds On

Setting: Classroom

Materials: Handout: *Questions About Your Health – Sexuality & Reproduction*; Chart Paper; Markers

Instructions:

- 5) On ten separate pages of chart paper, the teacher writes each question. These ten pages are either posted on the walls around the classroom (gallery walk) or placed on desks around the around the classroom (graffiti).
- 6) Teacher instructs students get into pairs. The handout is then distributed.
- 7) In pairs, students are to answer as many questions as they can without reference to any resource. They are to move around the classroom and place their answers on the appropriate chart paper pages. Each pair can build on answers already posted.
- 8) This is a quick, brainstorming activity, and should be given no more than 10 minutes.

- 9) Once all students have had a chance to post their answers, there may be some pages without answers. Using either internet resources or text books the class may have, students research the answers to the blank questions.
- 10) The teacher then reviews each question quickly with the class ensuring that the posted information is correct. When the get to a “blank” chart paper question – the class is then asked to provide an answer based on the research. The teacher posts their feedback.

Activity

The power to create a new human life with God is an important part of what spouses share with each other. In *Humanae Vitae*, Pope Paul VI foresaw that the ability to prevent pregnancy through artificial means and new technologies would devalue women and increase promiscuous behaviour. When people are freed from the worry of an unintended pregnancy they may no longer be as concerned about all the life altering consequences of their actions. Today, our fertility is viewed by many, not as a gift given to us by God but as an inconvenience or an impediment to be controlled until it is needed. Instead of seeing the ability to create life as a cooperative function of the combined procreative capacity of husband and wife with God, many view it as a woman’s issue or problem. In order to deal with this so called “problem” of fertility, many women use a variety of birth control methods which have known side effects that may jeopardize their health and can impact their ability to conceive when they are ready to start a family. What is “natural” to humans is not simply what involves no “artificial” things or manipulation of their body. What is “natural” to humans is what corresponds to their meaning, good, and flourishing - known by both reason and faith. This is why contraception is wrong - not because it is artificial - but because it manipulates a dimension of the human person in a manner contrary to what the reflection of reason and faith reveals as in accord with the meaning of the human person, love, and sexuality. For example, we can manipulate the body with “artificial” drugs, devices, and surgeries to fight all kinds of illnesses and disabilities because we know the meaning and good of human health. It is perfectly “natural” to humans to do that. When we know the meaning and good of sexuality, we realize that it is self-mastery and free self-gift that must be used to express human love and sexuality, not the manipulation of drugs and devices. The point is, we know all this from the fundamental meaning of the person as an image of God, called to love as God loves. That is why to understand contraception it is essential to take the time to unfold step-by-step the meaning of the human person, love, and sexuality in God’s plan. While some may consider abstinence as a means of family planning, this statement is not accurate, and it undermines our ability to explain the very reason why contraception is so harmful to the human person and to human life. One advantage of abstinence is that it does protect against STIs.

Family Planning and Contraception

Setting: classroom

Materials: Handout – *Contraception*; Teacher Resource package – *Methods of Preventing Unintended Pregnancy or Sexually Transmitted Infections (STI's)*; *Additional Sources of Information and Support*

Instructions:

- 6) The teacher posts the following reflective questions on either the black board or white board:
 - What are the methods of family planning supported by God through the Catholic Church?*
 - Why does God want people to wait until marriage to become sexually active?*
- 7) The teacher hands out the BLM Chart on *Contraception*. Keeping in mind the reflective questions. The teacher explains how the Contraception Chart to be completed.
 - (i) Methods # 1, 2 and 3 correspond with each of the three columns to be completed. The most important row is that asking “why”, for each method.
 - (ii) From the Teacher Resource Package, there are 17 methods outlined and fully detailed. The teacher can choose all, or some, of the methods for students to review. The teacher can choose not to include categorizations of barrier hormonal, sterilization, and intrauterine. Provide 3 copies of the chart that is finally selected – one for each homogeneous group.

Jig Saw Activity
 - (iii) Divide the students into groups of three, and have the students identify themselves as the 1, 2 or 3. Then the teacher clusters all the 1’s together, 2’s together and 3’s together (a homogeneous group comprised of just that number). 1’s will look for the best answer for column 1, which is Method #1; 2’s

will look for the best answer for column 2, which is Method #2; and 3's will look for the best answer for column 3, Method #3.

- (iv) Give the students of each group approximately 15 minutes to complete the task as a group – this can be done quickly if they divide up reviewing each method and then discuss critically their choices, choosing by group consensus the best method.
 - (v) Once done, the teacher instructs the students to return to their heterogeneous groups comprised of a student representing each of the 1,2 and 3's. This combined group now shares their answers with one another, explaining why their group consensus settled on that choice. This should take approximately 10 minutes.
- 8) Contraception does have a dual purpose – significantly reducing the risk of unwanted pregnancy or sexually transmitted infections.
- (i) The BLM chart titled *Research findings on STIs/STDs* is distributed to each student.
 - (ii) A chart has been provided for the teacher, listing 10 sites that could be referenced. The teacher can choose from this chart, those reference sites they would want their students to access.
Caution: before using any material from a secular source, ensure that our Catholic worldview is respected and upheld. Would recommend only using speakers who speak from a Catholic perspective.
Check with local diocese/archdiocese to see if support is offered (perhaps through Youth Ministry, Theology of the Body workshops, etc.). Refer to the Assembly of Catholic Bishops of Ontario (www.acbo.on.ca) for a directory of dioceses and archdioceses.
 - (iii) Completion of this chart can be assigned for homework and taken up the next day, using a similar style of “jig saw activity” where students share and compare answers by column reference, i.e. “What is it?”, etc.

Consolidation

How long is long enough?

Setting: classroom

Materials: LCD projector; access to internet; lap top; speakers

To say that we are made in the image and likeness of God, then, is to say that we are made to be in relationship, in a relationship that is a lasting exchange of love. That is what our sexuality is for. It enables us to give ourselves, body and soul, completely to another and to give completely means to give forever as spouses.

When we have this wonderful and clear sense of God's plan for us in mind, it makes it easier to understand that when people engage in sexual intercourse or other sexual activities outside of a mature, loving, married relationship, they act outside of God's plan for and reject the meaning of sexual expression between spouses, and in doing so open themselves to potential consequences that can harm themselves and others.

Impacting our freedom with life altering implications, sexual intercourse with someone who has had multiple partners is always a risky endeavour since the possibility of contracting a sexually transmitted infection (STI) is increased.

Because it is not desirable that any of God's children should have to cope with these difficult circumstances, the Church rightfully counsels that sexual intimacy is the domain of married couples who have given themselves freely and unreservedly to each other. It is not that God wants to limit our freedom. In fact the opposite is true, we are called to a life of authentic freedom. To be free, however, is somewhat different than having free will.

- 3) The teacher begins the consolidation of this lesson with the reflective, summary question:
“Why does God want people to wait until marriage to become sexually active?”
- 4) Show the Jason Evert Youtube (link provided) video on “ Friendship: a Time for Discernment” (time - 7:16 min)
[Friendship: a Time for Discernment](https://www.youtube.com/watch?v=XlpZhhpGtjk&t=369s)
<https://www.youtube.com/watch?v=XlpZhhpGtjk&t=369s>
- 5) Show the Jason Evert Youtube (link provided) video on “How long should you wait before having sex?” (time – 3:07 min)
[How long should you wait before having sex?](https://www.youtube.com/watch?v=b56cBej2w7w)
<https://www.youtube.com/watch?v=b56cBej2w7w>

Questions About Your Health - Sexuality & Reproduction

1. How many days are in the average menstrual cycle?
2. On which day does a woman typically ovulate?
3. On which days of a 28 day menstrual cycle does a woman typically menstruate?
4. What is the male sex hormone released by the pituitary gland?
5. What is the female sex hormone?
6. When do males begin to produce sperm?
7. When do females acquire their ovum?
8. Name three STIs that can be transmitted without sexual intercourse.

9. Name three STIs that have no cure.

10. What are the five methods of contraception?

Contraception

Choose 3 different methods of birth control.

Fill out the chart below for each of these three methods.

	Method #1 Which methods of birth control does the Catholic Church not support?	Method #2 Which methods of birth control does the Catholic Church recommend?	Method #3 Of all the methods, which one provides the least disadvantages?
Name of method			
Category			
Rate of effectiveness			
Advantages			
Disadvantages			
Why?			

Research Findings on STIs/STDs

Name	What is it?	Symptoms	What is the treatment?	Is there a cure?
Chlamydia				
Gonorrhea				
Genital Herpes				
HIV/AIDS				
Syphilis				
Crabs/Pubic Lice				
Human Papilloma Virus (HPV)				

Sample Answers to Research Findings on STIs/STDs

Name	What is it?	Symptoms	What is the treatment?	Is there a cure?
Chlamydia	a bacterial infection	-genital discharge/ inflammation -pain in genitalia	antibiotics	yes

		-pain during urination		
Gonorrhea	a disease that causes infection	-genital discharge -distinct smell -inflammation	antibiotics by injection	yes
Genital Herpes	a disease or virus	-small blisters that break open -flu like symptoms -pain during urination	pills and creams	no
HIV/AIDS	a disease	-flu like symptoms -weight loss -fatigue	antibiotics	no
Syphilis	a disease	-develop sores -hair loss -flu like symptoms	antibiotics	yes
Crabs/Pubic Lice	small bugs	-itching/irritation -greyish rash	special shampoo, shave, comb	yes
Human Papilloma Virus (HPV)	a disease	-genital warts -links to cervical cancer	warts can be removed, but virus remains	no

Additional Sources of Information and Support

Resource	Contact Information
Caution: before using any material from a secular source, ensure that our Catholic worldview is respected and upheld. Would recommend only using speakers who speak from a Catholic perspective.	
Public Health Unit	Ministry of Health and Long-Term Care – Public Health Unit Search http://www.health.gov.on.ca/en/common/system/services/phu/locations.aspx
Canadian websites	Only recommended for teacher background information Health Canada www.hc-sc.gc.ca
Sexual Health Clinics	Government of Ontario http://www.ontario.ca/locations/health/
Kids Help Phone	1.800.668.6868 http://www.kidshelpphone.ca/Teens/home.aspx
Nurse Practitioner	Nurse Practitioner Association of Ontario http://npao.org/resources/find-a-nurse-practitioner/#.Valz7RtViko
Family Doctor	Ontario Medical Association https://www.oma.org/Pages/FindaDoctor.aspx http://www.cpsso.on.ca/
Catholic Agencies	for example, Catholic Family Services of Hamilton http://www.cfshw.com/ Catholic Family Service Ottawa http://www.cfsottawa.ca/
Life Matters: Contraception, the United States Conference of Catholic Bishops	http://www.migrate.usccb.org/about/pro-life-activities/respect-life-program/2011/upload/life-matters-contraception.pdf
Durham Health Department	Secular site: http://www.durham.ca/health.asp?nr=/departments/health/sexual_health/birthControl/index.htm&setFooter=/includes/health/healthFooterSexualHealth.inc
Peel Region Health, Birth control Methods	Secular site: http://peelregion.ca/health/sexuality/birth-control/pdfs/birth-control-methods.pdf

Teacher Resource - Methods of Preventing Unintended Pregnancy or Sexually Transmitted Infections (STI's)

Adapted from Contraception: A Guide to Options – The Society of Obstetricians and Gynecologists of Canada

See [Natural Family Planning Resources](#): regarding the highly effective practice of Natural Family Planning that is completely consistent with Catholic teaching regarding couples planning when they will have children, by God's grace.

Method of Contraception	Description	Failure Rate	Protects against STIs?	Catholic Connections
Withdrawal “Pulling Out”	<p>A man removes his penis from a women’s vagina prior to ejaculation to make sure that no sperm is released into or near a women’s vagina.</p> <p>This method often leads to unplanned pregnancies because men have pre-ejaculation fluid released prior to ejaculation that contain sperm.</p>	270 per 1000 unintended pregnancies	NO	In Christian thought, this is sometimes referred to as the sin of Onan (Genesis 38). Sexual intimacy and communion between husband and wife is a complete self-giving between spouses by God’s design, which is not found in this method of preventing unintended pregnancy. This lack of complete self-giving during intercourse is one reason why this method of birth control is not good in God’s eyes (see encyclical Casti Connubii from Pope Pius XI).
Combined Oral Contraceptives “The Pill”	<p>The most popular method of birth control, which is in pill form and must be taken at the same time each day.</p> <p>It contains 2 hormones: estrogen and progestin that prevent the ovary from releasing an egg. In addition it thickens the cervical mucus which effects a sperm's ability to reach the egg and it changes the lining of the uterus which</p>	80 per 1000 unintended pregnancies	NO	Sexual intimacy and communion between husband and wife is a complete self-giving between spouses by God’s design, which is not found in this method of preventing unintended pregnancy. This lack of complete self-giving (e.g., preventing the wife’s ovary from naturally giving an egg according to its God-designed movement) during intercourse is one reason why this method of birth control is not good in God’s eyes.

Method of Contraception	Description	Failure Rate	Protects against STIs?	Catholic Connections
	makes the implantation of the new life – the baby - difficult. (which means it can act as an agent of abortion)			
Male Condom	<p>A soft protective covering that fits over the erect penis. It acts as a barrier to prevent the direct contact between the penis and vagina.</p> <p>A condom traps sperm so it cannot fertilize an egg. The condom is used only once, and then thrown away after intercourse. It cannot be reused. For those with latex allergies, condoms are available in polyurethane and lambskin – but please note: non-latex condoms do not provide protection against STIs.</p>	150 per 1000 unintended pregnancies	YES – latex only	Sexual intimacy and communion between husband and wife is a complete self-giving between spouses by God’s design, which is not found in this method of preventing unintended pregnancy. This lack of complete self-giving during intercourse (preventing the natural giving of sperm from husband to wife) is one reason why this method of birth control is not good in God’s eyes.
Female Condom	<p>A soft protective covering that is placed into the vagina before intercourse. By lining the vagina it prevents the exchange of body fluids caused by the direct contact between the penis and the vagina and traps sperm which is used to fertilize an egg.</p> <p>The condom is used only once, and then thrown away after intercourse. It cannot be reused.</p>	210 per 1000 pregnancies	YES – Although since it is made of polyurethane it only protects against some STIs.	Sexual intimacy and communion between husband and wife is a complete self-giving between spouses by God’s design, which is not found in this method of preventing unintended pregnancy. This lack of complete self-giving during intercourse (preventing the natural giving of sperm from husband to wife) is one reason why this method of birth control is not good in God’s eyes.

Method of Contraception	Description	Failure Rate	Protects against STIs?	Catholic Connections
Vaginal Contraceptive Ring “The Ring”	<p>A flexible ring that is inserted into the vagina for 3 weeks and then removed for 1 week. The ring releases a continuous dose of estrogen and progesterin which prevent the ovary from releasing an egg.</p> <p>In addition the hormones thicken the cervical mucus which effects a sperm's ability to reach the egg and change the lining of the uterus which makes the implantation of the new life – the baby - difficult. (which means it can act as an agent of abortion)</p>	80 per 1000 unintended pregnancies	NO	Sexual intimacy and communion between husband and wife is a complete self-giving between spouses by God’s design, which is not found in this method of preventing unintended pregnancy. This lack of complete self-giving (e.g., preventing the wife’s ovary from giving an egg according to its natural God-designed movement) during intercourse is one reason why this method of birth control is not good in God’s eyes.
Diaphragm and Cervical Cap	<p>Diaphragm – A latex or silicone dome used with spermicide prior to sexual intercourse.</p> <p>Cervical Cap – A thimble-shaped silicone cap used with spermicide prior to sexual intercourse.</p> <p>Both methods are positioned into the vagina to cover over the cervix prior to sexual intercourse. It blocks the sperm's entry into the uterus which prevents it from entering the uterus and fertilizing an egg.</p> <p>Must be left in vagina for 6-8 hours after intercourse.</p>	<p>Diaphragm – 160 per 1000 unintended pregnancies per year</p> <p>Cervical Cap – 200-400 per 1000 unintended pregnancies per year</p>	Sort of – Help to prevent certain sexually transmitted infections	Sexual intimacy and communion between husband and wife is a complete self-giving between spouses by God’s design, which is not found in this method of preventing unintended pregnancy. This lack of complete self-giving during intercourse (preventing the natural giving of sperm from husband to wife) is one reason why this method of birth control is not good in God’s eyes.

Method of Contraception	Description	Failure Rate	Protects against STIs?	Catholic Connections
Dental Dams	<p>A thin square of latex that is placed over a woman’s vulva and provides a barrier between her partner’s mouth and her genitals.</p> <p>It is used during oral sex to help prevent the spread of sexually transmitted infections</p>	0 per 1000 unintended pregnancies	YES	<p>Traditionally, the Church teaches that a married couple may engage in oral sex foreplay, but this should always lead to a climax through vaginal sex. Oral sex is not to be used as an alternative to vaginal sex, as a form of birth control.</p> <p>(Fr. Matthew Habiger OSB, Catholic Q&A, EWTN)</p>
Intrauterine Device “IUD”	<p>A T-Shaped device with a copper wire that your health-care provider inserts into a Uterus.</p> <p>It decreases the sperm's ability to fertilize an egg by changing a woman's endometrium (the inner layer of the uterus (womb), the uterine lining which is normally shed monthly in response to the hormonal changes of the menstrual cycle resulting in a menstrual period) chemistry</p>	9 per 1000 unintended pregnancies	NO	<p>Sexual intimacy and communion between husband and wife is a complete self-giving between spouses by God’s design, which is not found in this method of preventing unintended pregnancy. This lack of complete self-giving during intercourse (altering the natural God-designed uterus, not permitting the giving of one’s natural body) is one reason why this method of birth control is not good in God’s eyes.</p>
Intrauterine System “IUS”	<p>Similar to the IUD – but contains a type of progestin hormone called levonorgestrel.</p> <p>The hormone is released over time and affects the lining of the uterus.</p> <p>It can be left in for up to 5 years.</p>	2 per 1000 unintended pregnancies	NO	<p>Sexual intimacy and communion between husband and wife is a complete self-giving between spouses by God’s design, which is not found in this method of preventing unintended pregnancy. This lack of complete self-giving during intercourse (altering the natural God-designed uterus, not permitting the giving of one’s natural body) is one reason why this method of birth control is not good in God’s eyes.</p>

Method of Contraception	Description	Failure Rate	Protects against STIs?	Catholic Connections
Injectable Contraceptive “The Shot”	<p>It is injected 4x/year in the buttocks or upper arm by a healthcare professional.</p> <p>Contains the hormone progesterone which prevents the ovary from releasing an egg. It also thickens the cervical mucus and changes the lining of the uterus to make the implantation of the new life – the baby - difficult. (which means it can act as an agent of abortion)</p>	30 per 1000 unintended pregnancies	NO	Sexual intimacy and communion between husband and wife is a complete self-giving between spouses by God’s design, which is not found in this method of preventing unintended pregnancy. This lack of complete self-giving (e.g., preventing the wife’s ovary from naturally giving an egg according to its God-designed movement) during intercourse is one reason why this method of birth control is not good in God’s eyes.
Sponge and Spermicides	<p>The Sponge: a barrier method that contains spermicide and fits over the cervix. It traps and absorbs sperm and can be effective for up to 12 hours.</p> <p>Spermicide: Is a product that impairs sperm and is used with a combination of other forms of contraceptives.</p>	<p>Sponge- 160-320 per 1000 unintended pregnancies</p> <p>Spermicide (used alone) – 290 per 1000 unintended pregnancies</p>		Sexual intimacy and communion between husband and wife is a complete self-giving between spouses by God’s design, which is not found in this method of preventing unintended pregnancy. This lack of complete self-giving during intercourse (preventing the natural giving of sperm from husband to wife) is one reason why this method of birth control is not good in God’s eyes.
Transdermal Contraceptive Patch “The Patch”	The patch is applied to the skin of the buttocks, upper outer arm, lower abdomen or upper torso. The patch is removed and replaced once a week for 3 weeks followed by one week without a patch.	80 per 1000 unintended pregnancies	NO	Sexual intimacy and communion between husband and wife is a complete self-giving between spouses by God’s design, which is not found in this method of preventing unintended pregnancy. This lack of complete self-giving (e.g., preventing the wife’s ovary from naturally giving an egg according to its God-designed movement) during intercourse is one reason why this method of birth control is not good in God’s eyes.

Method of Contraception	Description	Failure Rate	Protects against STIs?	Catholic Connections
	<p>It slowly releases estrogen and progestin through the skin daily.</p> <p>The hormones prevent the ovary from releasing an egg. It also thickens the cervical mucus and changes the lining of the uterus to make the implantation of the new life – the baby – difficult (which means it can act as an agent of abortion)</p>			
<p>Emergency Contraception</p> <p>“The morning after pill”</p>	<p>A pill that when taken contains hormones that will prevent or delay the release of an egg. It may inhibit implantation of the new life – the baby - difficult. (which means it can act as an agent of abortion). The pill must be taken within 24 hours after unprotected sex and its effectiveness will decrease over time. It is less effective in women over 165-176 lbs (75-80kg) and not effective in women over 176 lbs (80kg)</p>	<p>Most effective when taken within 24 hours of unprotected sexual intercourse.</p>	<p>NO</p>	<p>Sexual intimacy and communion between husband and wife is a complete self-giving between spouses by God’s design, which is not found in this method of preventing unintended pregnancy. This lack of complete self-giving (e.g., preventing the wife’s ovary from naturally giving an egg according to its God-designed movement) during intercourse is one reason why this method of birth control is not good in God’s eyes.</p>

Permanent Methods of Birth Control

Method	Description	Failure Rate	Prevent STIs	Catholic Connections
Male Sterilization Vasectomy	A permanent surgical option where the vas deferens is closed so that sperm cannot be released.	1.5 per 1000 unintended pregnancies	NO	Catechism of the Catholic Church paragraph 2399: The regulation of births represents one of the aspects of responsible fatherhood and motherhood. Legitimate intentions on the part of the spouses do not justify recourse to morally unacceptable means (for example, direct sterilization or contraception). (CCC 2399)
Female Sterilization Tubal ligation	A permanent surgical option that blocks the fallopian tubes, preventing the sperm from meeting the egg.	5 per 1000 unintended pregnancies	NO	Catechism of the Catholic Church paragraph 2399: The regulation of births represents one of the aspects of responsible fatherhood and motherhood. Legitimate intentions on the part of the spouses do not justify recourse to morally unacceptable means (for example, direct sterilization or contraception). (CCC 2399)

Grade 9

Lesson # 3 (1 day)

Title of lesson: **But what about sex and gender – Human Dignity and the Human Person**

Expectations:

C1.5 demonstrate an understanding of factors that can influence a person's understanding of their gender identity and sexual orientation, and identify sources of support for all students

C1.4 describe the relative effectiveness of various methods of preventing unintended pregnancy or sexually transmitted infections (STIs), including HIV/AIDS, and identify sources of information and support

References in *Supplementary Resources to Support Catholic Teachers*:

C 1.5 – Pages 17 - 27

C 1.4 – Pages 7-8; Page 9; Page 12

Overview:

Connection to Catholic Teaching:

To understand gender identity and gender expression from a Catholic perspective starts with an awareness and appreciation of a Catholic understanding of the human person. A Catholic understanding of the person permeates all aspects of a Catholic education, and for students who attended Catholic elementary schools direct discussion of this perspective is an important part of the Family Life curriculum and the Fully Alive program.

Each one of us is created in the image and likeness of God. Through our baptism, we are God's children, called to live a life of holiness. Our worth is immeasurable and at our core is a human dignity that cannot be taken away because it is given to us by God. As Catholics we hold that every human being is precious and valuable and cannot be replaced. In St. Paul's letter to the Romans, we are reminded that nothing can separate us from God's love (*Romans* 8: 35-39). This is no less true for our brothers and sisters in Christ who experience same sex attraction or gender identity confusion. The Church has stated that, "It is deplorable that homosexual persons have been and are the object of violent malice in speech and action. Such treatment deserves condemnation from the Church's pastors wherever it occurs. It reveals a kind of disregard for others which endangers the most fundamental principles of a healthy society. The intrinsic dignity of each person must always be respected in word, action, and law." (CDF, 1986 see ACBO 2004, p.48)

Learning Goals

The student will be able to demonstrate an understanding of how the Church supports the LGBT community.

The student will be able to identify inappropriate language that is offensive to human dignity and the human person.

The student will be able to identify media efforts that support the whole person.

The student will be able to demonstrate an understanding of the negative impact of stereotyping, regardless of the characteristic being stereotyped.

Success Criteria:

The student will know they are successful because, by using critical thinking skills, they can articulate how stereotyping is contrary to accepting an individual as a whole person.

The student will know they are successful because they can compare and contrast the false perception that the Church does not accept Gays and the true teaching of the Church.

Three Part Lesson Format

Minds On

Setting: Classroom

Materials: LCD projector; lap top; access to internet; speakers

Instructions:

Much of this introduction and lesson is about the knowing the self and attraction/intimacy – founded on respect for human dignity. As such, given the sensitivity of the content, many videos from Jason Evert and Chris Stefanick have

been researched/reviewed and are provided as the teaching tool to support the critical thinking conversations in the classroom. These videos are part of the Jason Evert and Chastity Project. They are based on the teachings from Theology of the Body. Hence the teacher must set the environment and tone from the onset which embraces positive inclusivity and nurturing of individual strengths.

- 9) The teacher shows the Jason Evert Youtube (link provided) video on “Is there a difference between Sex and Gender?”(time – 3:53 minutes)
[Is there a difference between sex and gender?](https://www.youtube.com/watch?v=HK18fp0EYN8&t=59s)
<https://www.youtube.com/watch?v=HK18fp0EYN8&t=59s>
- 10) The teacher shows the Jason Evert Youtube (link provided) video on “What does the Church Say about Sex and Gender?” (time – 1:23 minutes)
[What does the Church say about sex and gender?](https://www.youtube.com/watch?v=lyrJzr7vZyM)
<https://www.youtube.com/watch?v=lyrJzr7vZyM>
- 11) The teacher shows the Chris Stefanick Youtube (link provided) video on “ Why does the Church Discriminate against Gays?” (time - 3:47 minutes)
[Why does the Church Discriminate against Gays?](https://www.youtube.com/watch?v=OBiHVmIcM80&t=72s)
<https://www.youtube.com/watch?v=OBiHVmIcM80&t=72s>
- 12) The teacher shows the Jason Evert Youtube (link provided) video on “Homosexuality and the Catholic Church“ (time – 3:41 minutes)
[Homosexuality and the Catholic Church](https://www.youtube.com/watch?v=crfAsWacA-w&t=29s)
<https://www.youtube.com/watch?v=crfAsWacA-w&t=29s>
- 13) The teacher poses the following reflective question for students to “think, pair and share”:
“What surprised you, concerned you, or was illuminating for you about this video?”

Activity

As we continue to deepen our understanding of the human person, love, and sexuality in God’s plan, it is important to understand some of the terminology commonly used in our culture to describe the experience of those navigating questions of sexual identity. Teachers must be familiar with the definitions for these terms provided within Ministry of Education documents, which are consistent with those adopted by the Ontario Human Rights Commission. It is equally important that teachers have an understanding of these terms from a Catholic perspective.

Not everyone understands sex and gender in the same way. (Our biological sex refers to the body parts, external genitals, internal reproductive organs, hormones, chromosomes with which we were genetically born. For example, the penis is a male sexual organ while the vagina is a female sexual organ. Sex is a part of the self. Gender refers to the attitudes, feelings and behaviours that are generally associated with a person’s biological sex. Gender is also a part of the self. The Catholic Church teaches that God made us male and female – a distinction that refers both to our gender and our sex. Our Church teaches that the person is a unified whole in body, mind and spirit so our sex and our gender are unified.)

Properly understood, difference is something to be recognized in a society that values diversity, multiculturalism and human rights. Respecting difference does not mean insisting that another person share our views. Being tolerant and inclusive of another person does not mean accepting that what he or she says is correct or in accordance with the Church’s teaching. Charity must always be shown in discussions where different viewpoints may arise. To be truly Catholic is to respect diversity. God calls us to respect the dignity of the whole person, made in the image and likeness of God in both ourselves and others. We accept and celebrate our whole person in body, mind, and spirit when we know, accept, and celebrate all the pieces of our identity; when we know that we have a special dignity; and when we understand that we are each created in God’s image, and are unique and deeply loved and cherished by God. We understand that we are part of God’s plan and that God created us and has a purpose for us. We recognize that everyone has strengths and abilities and everyone has weaknesses and challenges. We don’t stereotype, judge, label, bully, or reduce human persons to one single aspect of their identity. We see beyond appearance to the inner person and we see all their characteristics, not just one. We respect the whole person in body, mind, and spirit.

Homosexuality and the Catholic Church – Messages from the Athletes

Setting: classroom

Materials: LCD projector and laptop + access to internet; speakers

Supplementary Resources to Support Catholic Teachers

Instructions:

- 1) The teacher has many references to support the facilitation of presenting this sensitive topic which include: The Supplementary Resource to Support Catholic Teachers; Jason Evert – Homosexuality and the Catholic Church, full version (time – 1 hour 25 minutes).
[Full Version Homosexuality and the Catholic Church](https://www.youtube.com/watch?v=hdh8ZK_qpRw&t=755s)
https://www.youtube.com/watch?v=hdh8ZK_qpRw&t=755s
Teachers are encouraged to review these resources prior to delivering this lesson.
- 2) Teachers encourage full class brainstorming about some factors that contribute to our understanding of sexuality.
Underlying that understanding is the Catholic view:
The Catholic understanding of the human person is often counter cultural to the secular worldview today. Our understanding is that we are all made in the image and likeness of God. This implies receiving a dynamic vocation that develops and deepens over a whole lifetime. Our bodies are sacred, and how we treat and use our bodies matters. We often make mistakes in reducing a person to what, instead of “who”.
- 3) Teachers set the lesson context by putting the following quotes on the black/white board:
 - (i) “I learned a very valuable lesson that day. I learned that it is just as easy for me to stereotype someone because of their Catholic faith as it is for someone to stereotype me because of sexuality. It was easy for me to think that because I meet someone who is Catholic that they will hate gay people and condemn me for being gay.”
Chase Boyle is a senior at Mount St. Mary’s University and competes on the track and field team.
 - (ii) “If you can play, you can play”
Notre Dame, Catholic University, ‘Welcomes Gay Athletes’ in new campaign –
www.huggintonpost.com
- 4) Teachers pose the question to the class for each reflection:
 - (i) What does stereotype mean? Why is the comparison between being Catholic and being Gay being made in the athlete’s statement?
 - (ii) Before you see the Notre Dame Catholic University video campaign, what is the implication of the campaign statement made by Notre Dame Athletic Department?
- 5) The teacher shows the Notre Dame Youtube campaign video for “If you can play, you can play.” (time – 2:05 minutes)
[If you can play, you can play](https://www.youtube.com/watch?v=ca9bUC7jqAs)
<https://www.youtube.com/watch?v=ca9bUC7jqAs>
After watching the video, the teacher poses the questions:
 - (i) Compare and contrast your anticipated views about the campaign statement prior to watching the video with those views after seeing the video. What surprised you in the video? What does not surprise you in the video? How does the Church support straight/LGBTQ Athletes?”
 - (ii) If our expectation is to respect human dignity, what might “mixing intimacy with identity” mean? (Teachers reference the Catholic view of understanding sexuality)

Consolidation

We must be careful not to stereotype, judge, and attach labels to others. Attaching a label to the person implies that everything about them comes down to that one thing. People are much more than just their gender identity, sexual orientation, gender expression, or biological sex. It is the full range of characteristics that every unique self has that makes up a person’s identity

The terms “gay” and “lesbian” are not used in the Church’s official documents or teachings to define people, not because the experience of same sex attraction is disputed, or denied, but because they do not “describe persons with the fullness and richness that the Church recognizes and respects in every man and woman” (CCCB, 2011). While our sexuality is an important part of who we are it is not the sum total of our existence, but is a single aspect of our being. Caution must be applied to avoid “reductive reasoning” which leads to stereotyping. While the church may not routinely use the terms ‘gay’ or ‘lesbian’ in formal statements or publications, recognize that individuals may choose to use such language to self-identify (LGBTQ) and teachers are encouraged to use language with sensitivity in the classroom. A

first and important practical step in leading classroom discussion is to listen. It is important to hear the person's experience and thoughts in their own words.

A positive future!

Setting: classroom

Materials: LCD projector, laptop; access to internet; speakers

- 1) The teacher shows the Youtube video clips on labels, addressing the reflection question:
"Think before you speak. What does this statement mean to you? Brainstorm some inappropriate comments that might be made without thinking. Why, and how, should these be avoided?"

[CNN Hilary Duff - That's so gay - knock it off!](https://www.youtube.com/watch?v=yzebaOXdWxA)

<https://www.youtube.com/watch?v=yzebaOXdWxA>

[Cashiers - That's so gay - knock it off!](https://www.youtube.com/watch?v=7uIK3ElyJHM)

<https://www.youtube.com/watch?v=7uIK3ElyJHM>

- 2) The teacher shows the Jason Evert Youtube video on "Is there a positive future between the Church and LGBT Community?" (time – 2:25 minutes)

[Is there a positive future between the Church and LGBT Community](https://www.youtube.com/watch?v=Q3FrLUuGfk&t=7s)

<https://www.youtube.com/watch?v=Q3FrLUuGfk&t=7s>

Following the viewing, the teacher asks the reflective question:

"What surprised you, concerned you, or was illuminating for you about these videos? Explain."

Grade 9

Lesson # 4 (1 day)

Title of lesson: **Summative Activity – The Surprise Party!**

Expectations:

C2.3 apply their knowledge of sexual health and safety, including a strong understanding of the concept of consent and sexual limits, and their decision-making skills to think in advance about their sexual health and sexuality

C1.5 demonstrate an understanding of factors that can influence a person’s understanding of their gender identity and sexual orientation, and identify sources of support for all students

References in *Supplementary Resources to Support Catholic Teachers*:

C 2.3 Pages 39 – 42; Pages 44 - 45

C 1.5 Pages 17 – 18; Pages 23 - 24

Overview:

Connection to Catholic Teaching:

Freedom is what makes us moral beings. When we act deliberately, our free acts can be morally evaluated. They are either good or evil, and we can know by God’s gift of reason and faith if free acts are good or evil. There are three parts to our free acts, all of which must be good, if the act is to be good:

- the *object chosen* (what we actually do/choose must be good)
- the *circumstances* of the action (the where/when/how of the situation must be good)
- the *intention* (why we do something must be good)

If any of the three is not good, the entire act is not good. The object, circumstances, and intention pay attention to all the dimensions of an act that a person (the who) makes: the what, where, when, how, and why of the act. It might be helpful to think of this like a chain with 3 links. If all of the links are good then the entire chain is good. If any of the links are bad, then the entire chain is affected.

Since evil is a lack of something that should be present in God’s design, if any part of a free moral act lacks goodness, the act is evil. As well, if everything is present that should be present, the act is good.

Moral Decision-Making

Students will learn the **See, Judge, Act, Evaluate Decision-Making Process**. Because humans possess the gift of free will, we grow in commitment and responsibility through the decisions we make. Students need guidance with making decisions that promote their flourishing and well-being as the image of God, that are countercultural (not predetermined by the culture they live in), and that promote a loving, caring, life-giving society. Students will explore how each decision contributes to their development as an individual and as a member within a society. The emphasis in this topic is on the students’ responsibility to grow in awareness and understanding, and to see themselves as agents for change. We give of ourselves to others – just as Jesus taught.

Learning Goals

The student will be able to demonstrate an understanding of the context of the “moral being”.

The student will be able to demonstrate an understanding of the concept of “free will”.

Success Criteria:

The student will know they are successful because, by using critical thinking skills, they can apply the See, Judge, Act, Evaluate Decision-Making Process.

The student will know they are successful because they will be able to identify which support agencies support them in decision making in moral issues/conflicts.

Three Part Lesson Format

Minds On

Setting: Classroom

Materials: none

Instructions:

- 1) The teacher poses the question for class feedback:
“What is your reaction to a surprise party? What do you like about them? What do you not like about them?”

Activity

The See, Judge, Act, Evaluate Decision-Making Process

Adapted from Fr. (later Cardinal) Joseph Cardijn

The Four Steps:

1. Seeing: Identifying and naming what is happening that is causing concern.
 - What are the people in this situation doing, feeling, and saying?
2. Judging: Analyzing the situation and making an informed judgment about it.
 - Options and possible outcomes
 - Prayer and discernment
 - Consulting Scripture, Tradition, and Natural Law
 - Obtaining advice from support team (family/parents, trusted adult, priest)
 - Reflecting on past experiences
3. Acting: Knowing the reason for your decision and always doing the loving thing.

What action needs to be taken:

- to change the situation?
- to address the root causes?

4. Evaluating: How will you evaluate the effectiveness of your action?

We evaluate the decision using the following three principles:

1. Never do evil even for the sake of accomplishing something good.
2. Treat others with the same love and respect with which we would like to be treated.
3. Everything we do should reflect Jesus' own love and the loving guidance He offers us through His Church

The Surprise Party!

Setting: classroom

Materials: Hand out of The Surprise Party Case story and Group questions; chart paper and markers; masking tape

Instructions:

- 6) The teacher distributes the case study and reads the case study with the class. The teacher stops at the question sections imbedded in the case study. The question is read, and the students are instructed to jot notes about their reflections to the questions at that point of the case study.
- 7) After the case study reading is finished, the students are placed into groups of 4 – 5 and are to complete the Group Question work sheet.
Each group will be given large chart paper to record their answers. When the group is done, they are to post their chart paper around the classroom.
- 8) When all the chart paper answers have been posted, each group completes the “Gallery Walk” reading the answers documented by the various groups to the posed questions.

Consolidation

We use the gifts of the Holy Spirit whenever we are faced with a moral dilemma. The outcome should be an experience of the fruits of the Spirit. The fruits reveal to us that we have chosen correctly. For example, a wise child will not gossip. The resulting emotion should be peace, a fruit of the Spirit. These kinds of examples will show the difference between gifts and fruits and how we should apply them to all decisions.

The best answer and direction to take:

Setting: classroom

Materials: Posted chart paper answers

- 1) The teacher reviews all the group answers on their chart paper and provides feedback as to which answers best reflect and support the lessons to date, i.e. the decision making model; Catholic Teachings; etc.
- 2) The teacher brainstorms with the students some of the supports that are in the school and in the community to help them in decision making.

Examples include:

- **Friends:** True friends are friends that you can talk to without the worry of being judged.
- **Kids Help Phone:** 1.800.668.6868 <http://www.kidshelpphone.ca/teens/home/splash.aspx> Sometimes students just need someone to talk to. The kids help phone is free and available 24 hours a day, 7 days a week and staffed by professional counsellors.
- **Prayer:** Prayer is a source of peace and union with the God of love, who we can trust. Several research studies show that people who pray are healthier than those who don't pray (e.g., http://www.huffingtonpost.com/richard-schiffman/why-people-who-pray-are-healthier_b_1197313.html). Prayer and meditation help alleviate stress and maintain a positive outlook when faced with trials in life.
- **School Support Staff:** Chaplaincy Leaders and Guidance counsellors can connect students with other care workers in a school (for example, Child and Youth Workers, School Psychologists, Social Workers, etc.) to help support them both inside the school and in the community. Chaplaincy Leaders and Guidance Counsellors are easily accessible and available by appointment in most schools.
- **School Administrators:** Are responsible for creating and maintaining a safe environment for all students. They are easily accessible through an appointment in the main office.
- **Student clubs:** With teacher mentors, students organize/join clubs that reflect a focus defined by them, and supports their well being.

Surprise Party

Case Study

John and Beth, both lacrosse players on their high school's junior team, had been dating for 6 months. The boys' team had won their league championship this year. The Athletic Banquet was coming up and John wanted to plan a "special night", so he arranged to have a surprise post-banquet party at his friend Tim's house, knowing that Tim's parents would be away.

◇ Question: What 'red flags' do you spot in the scenario so far?

Word spread about the party, and soon many of John and Beth's friends, both athletes and class mates, arrived at Tim's house. Some of them brought alcohol. The party went on for several hours.

In the past, several of John's friends and teammates had been pressuring him to "have sex" with Beth. During the party, John started to think that maybe they were right, and that this evening would be the right time.

◇ Question: What problems could the appearance of alcohol bring?

◇ Question: What are some outcomes of this party?

◇ Question: What is a misinformed conscience, and is John's thinking about having sex not aligned with what God wants for John and Beth?

During the course of the evening, John and Beth slipped into one of the bedrooms where they engaged in a physical intimacy they had not yet experienced together. However, Beth said no, not giving her consent, when John wanted to escalate the intimacy to sexual intercourse.

◇ Question: What emotions might they be feeling afterwards, and how are those emotions connected to God's presence?

Later that week, John learned that Beth had previously dated a senior student athlete, Greg. Rumour had it that Beth and Greg were sexually active during their relationship. Another rumour about them was that Greg had recently been diagnosed with the HIV virus. When John heard this, he felt betrayed by Beth and her commitment to him. But, he was more concerned and worried about being infected, but didn't know what to do or whom to tell about his feelings and fears.

◇ Question: What should John do?

◇ Question: Who should John talk to about his fears?

◇ Question: How do rumours complicate this situation?

SURPRISE PARTY GROUP QUESTIONS

1. What are the reactions to this case study? Reflect on the previous lessons to support your various responses.
2. In this story, who is responsible for John's sexual encounter and for his mental well-being and potential for infection?
3. Consider a possible next episode in John's life:
His parents hear about the Banquet after party, and learn that their son may possibly be infected with the HIV virus. How do they react?
4. What should his parents consider based on the teachings of the Church? How could they now counsel John?
5. What kind of education, understanding, and formation of conscience would have been helpful for all involved, before this situation had developed? Now, after the situation had developed, what kind of education, understanding, and formation of conscience will be helpful?

SURPRISE PARTY GROUP QUESTIONS

Possible student answers and ideas for teacher comments

- 1. What are the reactions to this case study? Reflect on the previous lessons to support your various responses.**
 - anger toward friends for pressuring him into sexual encounter
 - idea of the Athletic Banquet being a special occasion
 - rumours after the party
- 2. In this story, who is responsible for John's sexual encounter and for his mental well-being and potential for infection?**
 - both are John and Beth are responsible for the events and the consequences
 - Greg's role in this
- 3. Consider a possible next episode in Matthew's life: His parents hear about the Banquet after party, and learn that their son may possibly be infected with the HIV virus. How do they react?**
 - disappointment/surprise
 - anger
 - blame themselves or blame others
- 4. What should his parents consider based on the teachings of the Church? How could they now counsel John?**
 - Christ teaches us to forgive. John and Beth need forgiveness from each other, their parents and God
 - God (e.g., Sacrament of Reconciliation/Confession)
 - God teaches us to support each other. John needs the support of his family when he feels frightened and guilty (and perhaps the support of reliable organizations outside the family)
 - Church sends the message of hope and healing, and offers support of various kinds (through various programs) for people in difficult situations
- 5. What kind of education, understanding, and formation of conscience would have been helpful for all involved, before this situation developed? After the situation had developed, what kind of education, understanding, and formation of conscience will be helpful?**

- understanding the God-intended purpose/meaning of sexual intimacy, to be reserved for a husband and wife in marriage
- developing a life of prayer, with frequent reception of the Eucharist, so that during times of temptation, one may turn to God for spiritual strength to do what is right

Grade 10

Lesson # 1 (1-2 days)

Title of lesson: Decision Making` and Relationships

Expectations:

C2.5 Describe factors that influence sexual decision making and demonstrate an understanding of how to use decision-making and communication skills effectively to support choices related to responsible and healthy sexuality

C3.5 Explain how being in an exclusive relationship with another person affects them and their relations with others

References in *Supplementary Resources to Support Catholic Teachers:*

Appendix - Page 75 See, Judge, Act, Evaluate Decision-Making Process*

C2.5 – Page 51 – 54

C3.5 – Page 66 – 67

Overview:

Our conscience helps us to make good decisions by helping us to see with eyes of love, to make judgements as to the best alternatives based on Christ's teaching, and to act on those judgements with care and compassion. It is our responsibility to form our conscience by learning what Christ teaches through Scripture, the Magisterium and Tradition, through our personal experience and prayer, and through a critical evaluation of our culture. Once we make the best decision we can, following our conscience, that decision has consequences which we evaluate, and this in turn becomes part of our personal experience that further shapes our conscience.

One can use the gifts of the Holy Spirit whenever faced with a moral dilemma. The outcome should be an experience of the fruits of the Spirit. The fruits reveal to us that we have chosen correctly. For example, a wise child will not gossip. The resulting emotion should be peace, a fruit of the Spirit. These kinds of examples will show the difference between gifts and fruits and how we should apply them to all decisions.

The Church continues to find new ways, in the New Evangelization, of sharing with contemporary culture how God desires that object, circumstances, and intention must all be good in free human acts to fulfill God's will and therefore to bring happiness to the community. The Church also recognizes and supports the good that already exists in contemporary culture.

Learning Goals

The student will be able to demonstrate how the Decision Making Model supports the resolution process for conflicts and in the evaluation of relationships.

The student can identify the characteristics of good relationship as reflected through a Catholic faith lens.

Success Criteria:

The student will know they are successful because by using the Decision Making Model they will discern how decisions have consequences and as such shape personal experience and conscience.

The student will know that they are successful because they can evaluate the quality of a relationship, whether personal or that of others in their peer community or society.

Three Part Lesson Format

Minds On

Setting: Classroom

Materials: Decision Making Model (See, Judge, Act, Evaluate) Handout; Resolving/Handling Conflicts Handout; Guidelines for Listening Handout; Chart paper and markers.

Instructions:

- 1) Teacher distributes the handout on the Decision Making Model and reviews the four steps of *See, Judge, Act, Evaluate*.*
- 2) Applying the Decision Making Model to Handle/Resolve Conflicts. Teacher divides the class into equal groupings so that four groups are made. Each group is assigned one of the principles on the hand out, *Handling Conflicts*. Each group is given a chart paper and a single coloured marker. Together they read the principle and prompts, and for each they are to apply the Decision Making Model to show how its use supports the process of resolution, in the case of conflicts. Give the students approximately 10 minutes to brainstorm. To support their brainstorming also provide the students with the *Guidelines for Listening* Handout. The teacher then posts the chart papers and as a group, the class reviews each of the postings, focusing on highlighting the use of the Decision Making Model.

Activity

When Catholics seek to determine whether a certain action is right or wrong they often refer to “natural law”. Natural law is not written in any book of laws. It is a “law” written within us in our capacity to reason. The Catholic tradition turns not only to the Bible to find norms and principles for human moral action. It also turns to human nature and what we may learn about human nature through reason. **Natural law is the original moral sense that enables people to discern by reason what is good and what is evil, what is true and what is false.**

In keeping with the social nature of man, the good of each individual is necessarily related to the common good, which in turn can be defined only in reference to the human person: *Do not live entirely isolated, having retreated into yourselves, as if you were already justified, but gather instead to seek the common good together.* (CCC 1905)

What constitutes a good relationship?

Setting: Classroom

Materials: LCD projector and laptop + access to internet; Letter to Catholic Secondary Students in Ontario from the Roman Catholic Bishops of Ontario; Worksheet “Evaluating a Relationship”

Instructions:

- 1) Show the Jason Evert Youtube (link provided) video on “Friends with Benefits” (time – 4:53)
[Friends with Benefits](https://www.youtube.com/watch?v=rCb7yuwTKME&t=62s)
<https://www.youtube.com/watch?v=rCb7yuwTKME&t=62s>
This video provides a segue to the message from the “Bishops’ Letter” Activity in (2).
- 2) Students may already be familiar with the Bishops’ Letter from the grade 9 Health Curriculum. Teacher takes a quick poll to determine the awareness and familiarity with the letter. This will determine the depth of review. If needed the following activity provides an in depth review and awareness. Teacher divides the class into four groups (1, 2, 3 and 4). The letter is subdivided so that each group will review one section. The sections are:
 - (i) *Intro and the Way Things Are*
 - (ii) *Intimacy and Friendship*
 - (iii) *Love and Sexuality*
 - (iv) *Chastity and Conclusion*As a collective group, the students read their assigned section and glean 3 key messages from their section. They are given 10 minutes to complete this task. The groups are then re-configured (jig-saw strategy) so that new groups are made up such that there is a representative from group 1, group 2, group 3 and group 4 combining together – to form a group A, B, C, etc. and hence can speak to the full letter. Once in these new groups the students share what they learned from

their previous collaboration. Each group identifies 3 key messages that the Letter from the Assembly of Catholic Bishops of Ontario hoped to convey. Students are given 10 minutes to complete this task. Teacher concludes this activity by asking various groups to share the key messages they ascertained.

- 3) Referencing both the Bishops' Letter and the Video clip from Jason Evert, the teacher explains that the following activity is to continue to heighten their awareness of what constitutes a good relationship and how using the Decision Making Model, students can learn to evaluate their own relationships. Teachers give each student a copy of the "Evaluating your Relationship" worksheet. The teacher explains that it can be used to evaluate any type of relationship including a romantic relationship, friendship, or family relationship. The teacher asks the students to think of a relationship, past or present, that is/has been important to them and to use the worksheet to evaluate that relationship. Students are given 10 minutes to complete the worksheet.

Once the students have completed their worksheet, the teacher then asks them to score their worksheet as follows:

- (i) Give one point for a "yes" response to questions 2, 3, 34, 6, 9, 11, 12, 13 and 14.
Give one point for a "no" response to questions 1, 5, 7, 8 and 10.
- (ii) The following chart summarizes the meaning of their scores:

Score	Meaning
1 – 3	There are few constructive elements in this relationship. You may want to think about your reasons for continuing the relationship, or work toward improving it.
4 – 6	This relationship has problems that might be resolved by working on honesty and communication.
7 – 10	There is the basis for a good relationship. Focus on the positive elements and work on improving the destructive ones.
10 - 14	You're doing well and have what it takes to build a successful and satisfying relationship.

Consolidation

"Faced with a moral choice, conscience can make either a right judgment in accordance with reason and the divine law or, on the contrary, an erroneous judgment that departs from them" (CCC 1786)

The common good is always oriented towards the progress of persons: "The order of things must be subordinate to the order of persons, and not the other way around." This order is founded on truth, built up in justice, and animated by love. (CCC 1912)

Evaluating a relationship

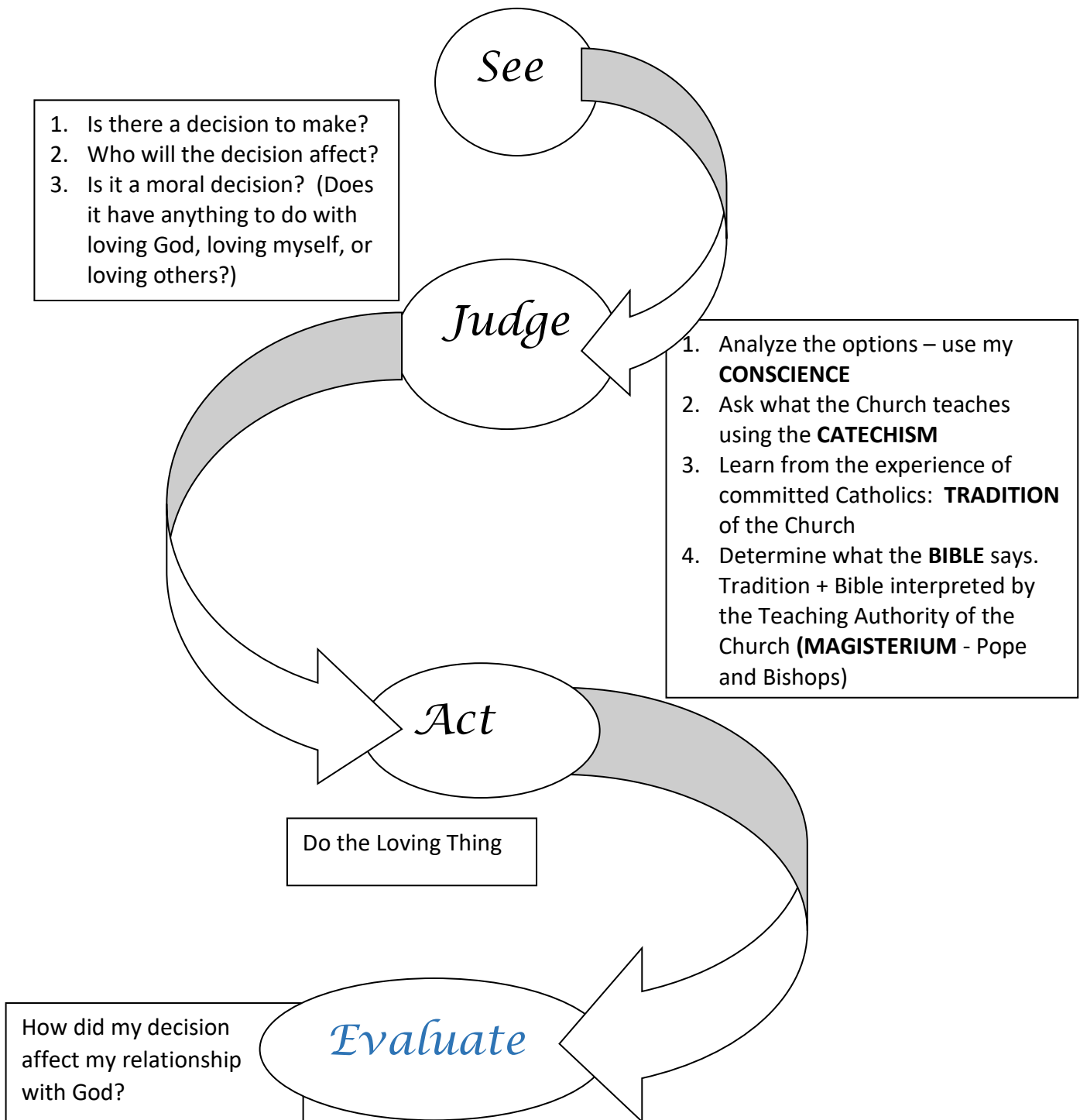
Setting: Classroom and Home

Materials: worksheets completed in Activity; Worksheet "Evaluating a Relationship"

Instructions:

- 1) When the students have completed scoring their worksheet and answered the questions at the end of the chart, the teachers asks the students the following reflective question:
 - "Is it possible for a bad relationship to improve?"
 - "What does it take to make a relationship better?"
- 2) Teachers assign homework where students to watch a TV show in which there is an exclusive relationship present in the show. (Using a TV show is advisable to prevent comments on students evaluating personal relationships in class.) Students are to evaluate the relationship based on the worksheet provided.

See, Judge, Act, Evaluate



Handling Conflicts

The following principles help one deal constructively with anger and resolving conflicts. Use the Decision Making Model (See, Judge, Act and Evaluate) to show how the principle and the corresponding prompts can be applied.

1. DO UNTO OTHERS

Do you like it when people are condescending/disrespectful/ostracizing?

How do you respond?

How can communication and compromise support resolution?

2. GO TO THE SOURCE

How does involving a third party lead to more confusion and make the conflict worse

How does speaking to the person with whom you are in conflict help to support resolution?

3. GET THE FACTS STRAIGHT

What impact does acting on rumour have on seeking resolution?

How can two way communication (speaking and listening) and taking the time to find out the truth support conflict resolution?

4. TAKE A PROBLEM-SOLVING APPROACH

Reaction, assumption or conversation – how does each of these types of responses to conflict affect resolution?

Source: Adapted from [Creating a Christian Lifestyle](#), pages 183-184

Guidelines for Listening

1. Hold your tongue (keep quiet) and be attentive.
2. Convey an open spirit with your body language.
3. Stay in eye contact.
4. Avoid assuming anything about what the other person will say.
5. Give signals that you are listening.
6. Help by summarizing occasionally.
7. Ask clarifying questions.
8. Check your perception of the speaker's body language.
9. Let the person know if you cannot listen at the time.

Source: Adapted from [Creating a Christian Lifestyle](#), pages 173-174

A Letter to Catholic Secondary Students in Ontario from the Roman Catholic Bishops of Ontario

Dear Friends:

A teacher from one of our Catholic secondary schools told us this story. A visitor was coming to talk to a Grade 10 class about chastity. Before the arrival of the visitor, the teacher discussed the topic and any questions the students might have. One student had a suggestion: "Why don't you just write DON'T on the chalkboard, and then we can skip the lecture." We are not here to lecture you. Together with your parents and teachers, we want you to know that we believe in you. We appreciate your idealism, openness, energy, capacity for friendship, loyalty, humour, and spirit of adventure. These are great strengths. We believe in your fundamental goodness and your desire to grow toward full Christian maturity. In our eyes, as in the eyes of God, each one of you is sacred. We have chosen to write to you about intimacy and sexuality for several reasons. First, and most important is the respect and care we have for you. Also, we know how important relationships are in your daily lives. Finally, we believe that some of the messages you are receiving about intimacy and human sexuality are both false and harmful. You deserve the truth and we want to speak honestly to you. We hope you will accept our letter in this spirit.

The Way Things Are

Our sense is that those of you who are growing up at the end of the 20th century face challenges that no previous generation has known. Families are under great stress, unmarried sexual relationships are promoted as "responsible" behavior as long as protection is used, pornography is a thriving industry and AIDS and other destructive sexually transmitted diseases are a constant threat. All of us are bombarded every day with information and ideas about sexuality. The media - television, films, radio, newspapers, magazines - are a major source. Casual sexual relationships are shown as normal and desirable, the intimate details of people's sexual lives are used as talk-show entertainment, and products are sold on the basis of their "sex appeal". These are only a few examples of the modern sexual values to which we are all exposed. The influence of the media does not destroy our Christian values or our ability to make good decisions, but to ignore or deny its impact would be unrealistic. Your view of sexuality has also been influenced by your parents, teachers and friends. Among the topics you may have discussed at one time or another with these people are dating, relationships, the difference between love and infatuation, sexually transmitted diseases and Christian values. We know from listening to you, and to your parents and teachers, that the messages you are getting about sex are often contradictory and confusing, or even frightening:

"Most teenagers are sexually active,"

"Save sex until marriage,"

"Play it safe and wear a condom,"

"If it feels good and does not hurt anyone, why not?"

"Sexuality is a wonderful gift", "

"Unprotected sex can kill you."

How do you sift through a mixture of facts, beliefs, opinions and advice about sexuality and separate the truth from lies? How do you find guidelines for your own lives that are true to your Christian identity? And what about dealing with the pressure to be sexually active? It is not easy.

Intimacy and Friendship

Studies and surveys of secondary students often show that they would like to talk to trusted adults, not so much about the physical facts of sex, but about friendship, intimacy and romantic relationships:

- *How do you mend a relationship that has broken down because of a misunderstanding?*
- *Why is loneliness so painful?*
- *How can you be loyal to friends and keep their respect, and still be your own person?*
- *How do you know if you are really in love with someone?*
- *How do you say no to someone you really like?*

This concern about personal relationships makes a lot of sense. The need for love and for close and trusting relationships is fundamental to being human. God placed these needs in all of us. You know from your own experience just how valuable a strong friendship is. Good friends accept each other as they are: appearance, personality, interests, talents, and faults. They confide in each other and share the highs and lows of day-to-day life, as well as their hopes and dreams for the future. When one wants to talk, the other is ready to listen. Because they trust each other, they can relax in each other's presence, knowing they are safe. Their attitude is: I will be there for you. These marks of genuine friendship - acceptance, openness, trust and faithfulness - also describe an intimate relationship, whether it is a friendship, a young couple in love, or a marriage of many years. These relationships have important differences, but in each there is the intimacy of self-disclosure. The people involved want to know each other and to be known as they really are. Today the word intimacy is most often used to describe a sexual relationship. But the key to intimacy is the closeness, acceptance and trust that exists between two people, not whether they are sexually involved. Most of us have close relationships with family members and friends that are emotionally and spiritually intimate, but involve no sexual activity. The capacity for intimacy grows as people develop. Friendships during adolescence are usually much more intimate than childhood relationships. You have a better understanding of yourself, a more developed personality to share with others, and a greater desire to explore the many possibilities of human relationships. You give more to your friendships, because, in a sense, there is more of you to give. It is also during adolescence that people discover that friendship and intimacy can be painful. One of the most wrenching of human experiences is to place your trust in another person and then to be rejected or betrayed. Most people instinctively know this, and so they are cautious in the early stages of new relationships. They recognize that closeness and trust take time to grow and cannot be forced. Intimacy is a gift two people offer each other. A gift cannot be demanded, but is freely given and accepted.

Love and Sexuality

So far we have talked about friendship, intimacy and love. But we have also been talking about sexuality, because sexuality has a lot to do with love and intimacy. Some people describe sexuality as a language of love, a force that draws people out of themselves toward others. It is also a fundamental aspect of an individual's personality or identity. Sexuality - maleness and femaleness - is not something that we have, but something that we are. It is one of God's gifts of creation and involves the whole person: body and spirit. At birth, one of the first questions people ask is: "Is it a girl or boy?" As children grow up they begin to learn about their sexuality. There is biological information: the differences between the sexes, the conception and development of new human life, and sexual maturation during puberty. Knowing these facts, however, is only a small part of understanding

sexuality. What does it mean to be female, and behave as a female? To be male, and behave as a male? How are males and females supposed to relate to each other? How are sexual feelings to be handled? What is the difference between love and sex? Between intimacy and sex? At the very beginning of the Old Testament we are told that males and females are made for each other. In the plan of God, their relationship is to be a deeply intimate partnership. Their love for each other is to be so strong and generous that it will literally overflow into new life. Within marriage, sexual intercourse is a unique sign of that love - a symbol of the unity, faithfulness, openness, trust, and mutual acceptance of husband and wife. Their children will be born into a family that is prepared to love generously and unconditionally and to create a home that is secure and nurturing. Many of you will find this description of married love idealistic and out of touch with the world today. Some of you, from what you see around you, may believe that it is impossible to live out this Christian vision of sexuality and marriage. It is certainly easy to find people who have tried and failed, or who have rejected the vision altogether. Because our society offers confusing messages about sexuality and marriage, it is easy to become indifferent to, or even scornful of, Christian values. To many, they seem old-fashioned and unrealistic. Some suggest that God's plan for sexuality should be changed since so many people don't seem to be living up to it. But none of us is free to rewrite this plan. We cannot make ourselves into a new kind of creation, fashioned according to whatever seems to be easiest or suits the largest number of people. We are God's creatures, and our happiness can be found only by following God's plan for us.

Chastity

What is chastity? Is it nothing more than a large "DON'T" as the student mentioned at the beginning of this letter? Or is it a positive force in our lives, guiding us toward genuine love and intimacy? Chastity is a virtue - a power or strength - that we develop with the help of God's grace. Virtues are sometimes compared to habits - the way a person usually acts. A chaste person is consistently in charge of his or her sexual feelings, rather than the feelings being in charge of the person. Like all virtues, chastity rarely comes all at once, but is acquired day by day through the choices individuals make - choices that are guided by the desire to be a truly loving person. There is nothing wrong with describing chastity as the habit of sexual self-control. But there is much that is left out of this definition. Also, some people may think that sexual feelings must be controlled because there is something wrong with them. But this is not true. The human body and the gift of sexuality are sacred. We are created male and female in the image of God. Sexual feelings are part of that gift, and result in a strong attraction between the sexes that for many people eventually leads to love, marriage and children. But our human tendency to exploit others has to be faced. There is a lack of harmony in us, a disorder, even in our gifts. There are times when we take something good and misuse it. There are times when true love is not the guide for our choices. Sexual feelings are meant to serve love, but they can also be expressed selfishly: for example, by agreeing to sexual intimacy as a way of holding onto a relationship, or by pretending to care for someone so that the person will agree to have sex. This is exploitation, not love. To love someone means to want what is best for that person. Chastity is also described as the virtue that guides us to express our sexuality according to the plan of God. We are all sexual and are drawn towards relationships. Some of these are casual; others are deeply intimate. But full sexual intimacy is intended only for marriage. Sexual intercourse is not meant to be used to respond to a passing attraction, to satisfy sexual feelings, or to express a youthful love that may not be destined to last. Sexual intercourse is a sign of fully committed love. It is a gift that a man and a woman offer to each other in marriage.

It is very tempting, especially during adolescence, to look for intimacy through a sexual relationship. Because you are experiencing new feelings and attractions, and discovering exciting dimensions of relationships and love, you want a deeper personal intimacy. This desire is natural, but at this time in your life a sexual relationship is premature. There are no short-cuts to love and personal intimacy. They are the result of a long process of growth and development, caring and friendships, efforts to be sensitive and generous toward others, and the gradual discovery of mutual interests and fascinating differences. Sexual intimacy creates a bond. The break-up of a relationship is always painful; if the individuals have been sexually intimate, the pain is often deeper and more long-lasting. If this pattern repeats itself in a series of relationships, the people involved eventually build walls around their hearts to themselves from being hurt. These barriers can block the capacity for genuine, personal intimacy.

Looking Toward the Future

We hope this letter will encourage all of you to talk to each other, to your teachers, and especially to your parents about the issues it raises. No one can live your life or make your decisions for you. But with the freedom to make your own choices comes the responsibility to seek what is good and true and to consider whether your decisions are in harmony with the Christian way of life. If you are reading this letter hoping we will say times have changed and it is unrealistic to expect unmarried people to abstain from sex, you will be disappointed. The message we are offering you on sexuality and intimacy is the teaching of Christ. We have too much respect for you to offer anything else. Many influences in today's society make the decision to be chaste a tremendous challenge, not just for young men and women, but for everyone. Each of us struggles with loneliness and selfishness. The answer lies in opening our lives to God, for we are never really alone. In the sacrament of Reconciliation we find hope, in the Eucharist, nourishment, and in daily prayer, peace. And in the people who fill our lives, we find the joy of friendship and intimacy. Each one of you is a unique person of great value. You embody our hopes for a future, including the future of the Church. Together with all Christians, you share a special responsibility to live in such a way that your lives are a sign post to the reality of the God who made you, Jesus who redeemed you, and the Holy Spirit who guides you. The world desperately needs your witness to the priceless value of the gift of sexuality.

You are always in our prayers.

The Bishops of Ontario Easter

April 3, 1994

Assembly of Catholic Bishops of Ontario

Evaluating a Relationship

Think of a relationship, past or present, that is/has been important to you and evaluate that relationship using the worksheet below.

For each statement below, circle either YES or NO as your answer.

1. Do you feel that the other person in this relationship does not understand you?	YES / NO
2. Are you able to speak freely to him or her about things that bother you?	YES / NO
3. Do you take a genuine interest in each other's lives?	YES / NO
4. Do both of you pursue individual interests?	YES / NO
5. Is this relationship the only important relationship in your life?	YES / NO
6. Do you believe that you are a worthwhile person outside of this relationship?	YES / NO
7. Do you expect this person to meet all of your emotional or physical needs?	YES / NO
8. Is your relationship often threatened by others?	YES / NO
9. Can you be yourself in this relationship?	YES / NO
10. Are you uncomfortable sharing your feelings with this person?	YES / NO
11. Do you both work to improve the relationship?	YES / NO
12. Do you feel good about yourself?	YES / NO
13. Do you feel you have become a better person because of this relationship?	YES / NO
14. Can you both accept changes in roles and feelings within the relationship?	YES / NO

The strengths of this relationship are:

The weaknesses of this relationship are:

I am most proud of the way we have:

We could improve our relationship by:

Rate It - Evaluating a TV Show Relationship

TV Show Name: _____ Date/Time: _____

Character Names in Relationship _____

Answer each question by circling YES or NO.

1. YES NO Are they able to speak freely to their partner about things that bother him/her?
2. YES NO Do they take a genuine interest in the other person's life?
3. YES NO Do both of them pursue individual interests?
4. YES NO Is this relationship the only important relationship in their lives?
5. YES NO Do they each meet the other's emotional needs?
6. YES NO Is the relationship often threatened by others?
7. YES NO Are they uncomfortable sharing their feelings with each other?
8. YES NO Do they both work to improve the relationship?
9. YES NO Do they participate in each other's family activities?
10. YES NO Are they better people because of this relationship?

Based on your responses to the above questions:

11. What do you believe are the strengths of this relationship?

12. What are the weaknesses of this relationship?

13. How could they improve the relationship?

Grade 10

Lesson # 2 (1 day)

Title of lesson: Why do I Choose Chastity?

Expectations:

C3.4 Describe some common misconceptions about sexuality in our culture, and explain how these may cause harm to people and how they can be responded to critically and fairly

C3.5 Explain how being in an exclusive relationship with another person affects them and their relations with others

References in *Supplementary Resources to Support Catholic Teachers*:

C3.4: Page 60 – 62

C3.5: Page 66 - 68

Overview:

Chastity: is a virtue - a power or strength - that we develop with the help of God's grace. Chastity calls us to treat our bodies and the bodies of others with the respect and dignity they deserve as temples of the Holy Spirit. Chastity is not, in its mature and flourishing form, merely about controlling or containing desires, but about bringing them into harmony with the plan God has for our good. Chastity is the moral virtue that gradually forms and harmonizes all the elements of human sexuality so that they direct and drive a person toward true and full love and joy. If love is ultimately a gift of oneself, chastity wins for a person mastery over the many dimensions of the self precisely so that we are truly able to give the gift of ourselves. Without mastery over oneself, without a true self-possession, one cannot fully give of oneself. This is the work of the virtue of chastity. It brings the person interior freedom, peace, and integrity as all of the person's powers are gradually harmonized with the work of love according to the image of God.

We can use our natural and good desires to lead to our fulfillment and to the fulfillment of others. We are most fulfilled when we know what is true and do what is good. This is a beautiful experience for all of us! For example, when we know the truth about the meaning of sexual expression in marriage and practice chastity (using our sexuality the way God intended), our happiness and the happiness of those around us is enlarged.

Learning Goals

The student will be able to define chastity.

The student will be able to demonstrate the importance of chaste living, and contrast this with abstinence.

The student will be able to identify myths associated with sexual intimacy and chastity.

Success Criteria:

The student will know they are successful because they can compare the expectations of chastity and abstinence in intimate relationships.

The student will know they are successful because, by using critical thinking skills, they can ascertain a sexual myth from a truth and the implications of sexual intimacy important for teenagers in modern culture.

Three Part Lesson Format

Minds On

Setting: Classroom

Materials: Completed student worksheet "Rate it – Evaluating a TV Show Relationship"

Instructions:

Supplementary Resources to Support Catholic Teachers

- 3) Teachers have assigned students to watch a TV show for homework in which there is an exclusive relationship present in the show. (Using a TV show is advisable to prevent comments on students evaluating personal relationships in class.) Students were to evaluate the relationship based on the worksheet provided.
- 4) The following questions were posed for the students to reflect upon:
 - What do you believe are the strengths of this relationship?
 - What are the weaknesses of this relationship?
 - How could they improve the relationship?

In an open class discussion, teachers review student reflections to these questions, and the teacher references the resources used in the previous lesson (Bishops' Letter and Jason Evert Video).

Activity

The virtue of chastity blossoms in *friendship*. It shows the disciple how to follow and imitate him who has chosen us as his friends, who has given himself totally to us and allows us to participate in his divine estate. Chastity is a promise of immortality.

Chastity is expressed notably in *friendship with one's neighbor*. Whether it develops between persons of the same or opposite sex, friendship represents a great good for all. It leads to spiritual communion. (CCC 2347)

The Church continues to find new ways of sharing with contemporary culture how God desires that people come to know and respect the true, twofold purpose of sexual expression within marriage between spouses, for the good and happiness of the community, while recognizing and supporting the good that already exists in contemporary culture. At times, the Church's teaching is "countercultural", but that is good when the Church is helping society come to know God's will and God's plans for loving (choosing the good for) other persons.

Chastity Awareness Challenge – "I heard that..."

Setting: Classroom

Materials: LCD Projector and laptop + access to internet

Instructions:

- 4) In grade 9, lessons identified the aspect of "consent". "Sometimes in modern culture, we may be influenced to think (especially through suggestions from some modern media) that we may use our bodies sexually however we choose, so long as there is "consent" between persons. Chastity, abstinence and freedom are connected. The teacher shows the following videos, providing the context of fruitful relationships that don't involve sexual intimacy.
Show the Jason Evert Youtube (link provided) videos on Chastity – What is it? (Time - 5:42); Why Chastity? (Time - 5:00)

[What is Chastity?](#)

<https://www.youtube.com/watch?v=BZajdR6Q-Lw&t=146s>

[Why Chastity - a conversation with youth](#)

<https://www.youtube.com/watch?v=UOKIBs9Tdjc>

Teacher asks the class to reflect and connect the following questions: (either personally in journal, or in class discussion)

What is Chastity – can it be defined?

Why Chastity – what "myths" or cultural norms impact your decisions?

Is being chaste counter-cultural?

- 5) The teacher continues by showing one/both of the following two videos. One could be used as a message for male students (*We make it our own*) and the other for female students (*Chastity weeds out users*). However, they can also be shown together in a coed class.

Chastity, We Make it our Own is a message from Philip Rivers, NFL Quarterback; *Chastity Weeds Out Users* is a message from Jason Evert

- (i) [Chastity, we make it our own](https://www.youtube.com/watch?v=I7-CsnfMe08)
<https://www.youtube.com/watch?v=I7-CsnfMe08>
- (ii) [Chastity Weeds Out Users](https://www.youtube.com/watch?v=kxxTjgcbYQ4)
<https://www.youtube.com/watch?v=kxxTjgcbYQ4>

Reflection for students: Why can chastity be considered a virtue?
How does the virtue of chastity call us to live our lives?

- 6) The teacher has established how lives can be guided by the virtue of chastity. However, sexual myths and statistics indicate that healthy “human growth is distorted by relationships that involve exploitative, harassing or abusive behaviours.” (FL1.03) The key word is “distorted” and the influence on truth.
- (i) The teacher begins by asking student to provide “any” example of what they think is a myth in physical activity or health.
Examples that can be proposed:
 - The title from the movie, “White men can’t jump” suggests a handicap for some who wish to be athletes
 - Being physically active is too expensive
 - Children naturally have so much energy there is no need to spend time teaching them about physical activity
 - ‘Fast food’ is more popular than healthy alternatives
 - Students involved in twice as many minutes of health and physical activity do not show any interference in their academic achievement as compared to those who restrict their time allocation to primarily academicsThe teacher asks the class to provide details/views that answer:
Are these myths?
What are the criteria of a myth?
What is a myth usually based upon?
 - (ii) The teacher then gives each student one sticky note. Given the context of: “Who hasn’t head a friend say....” the student completes the following stem sentence on their sticky:
“I heard that.....” These statements regarding sexuality, often may be myths that students have heard and have accepted as truths from peers, media, misunderstood teachings, etc.
Once the student has completed their sentence, they bring it to the teacher to review and approve as appropriate to share.
The stickies that have been approved are all placed on the black/white board. As a class, with the teacher as the lead, the stickies are read. As they are read, they are sorted/clustered into common themes. Such themes could be: age of first sexual intimacy; sexual harassment; peer pressure; consent makes “it” ok; recreational sex; God’s plan; etc. However, different themes may emerge unique to the class’ discussion.
Once the stickies have been sorted, students look for trends or patterns in themes. If possible, a single statement articulating the theme could be developed.
The teacher leads the class in analyzing the information and determining if additional research is needed, i.e. is the myth “confirmed”, “plausible” or “busted”?

Consolidation

The virtue of chastity is at the root of sexual morality. This virtue calls all persons, married and unmarried, to respect God's intention for human sexuality and so to honour God in our quest for human fulfillment and happiness.

Chastity is a positive orientation to life. It is to be taught as a discipline of the heart, the eye, of language and all the senses, which frees us to embrace important human goods. Teaching chastity begins from a spiritual intuition that helps us to grasp the obligation inherent in the fact that our body belongs to God. On this point it is St. Paul who reminds us that: "The body is meant...for the Lord, and the Lord for the body" (1 Corinthians 6:13).

"But I know it's not valid"

Setting: Classroom

Materials: student journals/workbook or black/white boards

1) Teacher asks the following reflection questions:

How do such myths that you have listed cause harm?

How can facts be sorted from fiction regarding sexuality? What are reliable supports?

Why is knowing the God-intended purpose of sexual intimacy important for teenagers in modern culture?

How would leading a chaste life "bust" such myths?

Grade 10

Lesson # 3 (1 day)

Title of lesson: The Place of the 'Self' in Relationships

Expectations:

C2.5 Describe factors that influence sexual decision making and demonstrate an understanding of how to use decision-making and communication skills effectively to support choices related to responsible and healthy sexuality

C3.5 Explain how being in an exclusive relationship with another person affects them and their relations with others

References in *Supplementary Resources to Support Catholic Teachers*:

C2.5: Page 51 - 54

C3.5: Page 58 - 62

Overview:

Given our desire to be loved and our need to express ourselves, communication is crucial for relationships. It is an important aspect of being an involved and active Christian. Communication is essential for all social relations, which unites us to one common end – the universal love of God. In other words, love of God is the very basis of all communication. St. Thomas Aquinas notes that we could not live with each other, “if there were not mutual confidence” (CCC 2469) that we would be truthful to each other.

Freedom is what makes us moral beings. When we act deliberately, our free acts can be morally evaluated. They are either good or evil, and we can know by God’s gift of reason if free acts are good or evil. There are three parts to our free acts, all of which must be good, if the act is to be good:

- the *object chosen* (what we actually do/choose must be good)
- the *circumstances* of the action (the where/when/how of the situation must be good)
- the *intention* (why we do something must be good)

If any of the three is not good, the entire act is not good. The object, circumstances, and intention pay attention to all the dimensions of an act that a person (the who) makes: the what, where, when, how, and why of the act.

Learning Goals

The student will be able to demonstrate the importance of communication in relationships.

The student will be to demonstrate the importance of their present choices and the impact on their character.

The student will be able to identify effective coping strategies for feelings experienced in various contexts.

Success Criteria:

The student will know they are successful because, by using the Decision Making Model, they can identify choices and strategies that support healthy relationships.

The student will know that they are successful because they can identify positive strategies that help to cope with deteriorating relationships.

Three Part Lesson Format

Minds On

Setting: Classroom

Materials: Reference to handout “Guidelines for Listening” provided in lesson 1;

Instructions:

- 5) Teacher shares the following script with the class as a whole:

Communication involves more than just words. How we dress, how we move our hands, what posture we take, all give a message to anyone listening. These non-verbal actions consist of things such as facial expressions, posture, tone and pitch of voice, rate of speech, clothing and the use of physical space. Each culture has its own nonverbal cues as well.

Communication is an exchange of ideas, feelings or meaning between two or more persons.

Three Aspects of Communication

1. Body Language

2. Listening

3. Verbal Language

Teacher divides the class into four groups and assigns each one of the following scenarios:

- (i) While pretending to speak to a classmate at a table, you look around, shift your position constantly and tap (drum) your fingers.
- (ii) You are at the entrance/door, and another student cuts in front of you, goes through the door, letting it close behind them without regard for you as you are about to step through. You loudly curse the discourtesy of the person. Those around you hear your displeasure.
- (iii) You've had a long day at school with morning practice, two classes with tests and a third with an in class assignment. You realize at the end of the day that you also have a club meeting. You hope to have a quick dinner when you get home before having to leave within the hour for your rep practice. But when you get home, your family members who are already at home have not made any dinner. You are stressed for time and hungry and lash out at your Mother in a tone that is disrespectful, familiar and you use hand gestures, like pointing fingers, to express your frustration and displeasure at the lack of support you feel.
- (iv) You are in a volleyball game with your team but are losing. One of your players is not having a "good" game and your coach puts you in to play their position. Although you are familiar with playing that position, it is one you dislike the most. You put your hands on your hips, you glare at the coach. You refuse to do the team cheer. You then fold your arms in front of you and continue to frown as you take the floor.

Each group then "performs" their scenario. At the completion the teacher and class debrief the role playing presentation specifically identifying the *aspect of communication* used.

Teacher then asks the class to provide feedback to the following questions:

"How do you think the 'other' person feels in this scenario?"

"Did you feel 'better' (happier) about yourself acting this way? At that moment? Much later after you have had a chance for reflection?"

Activity

Students in our Catholic schools are still growing up, and marriage is not an imminent prospect. They are called to develop true friendships, marked by genuine love and affection, with members of both sexes. This involves learning to communicate about important things, developing their own gifts and learning to cherish the gifts of others, and engaging in a wide variety of wholesome activities together. This time should also be devoted to discerning the future unfolding of personal vocation.

Students need to be taught that their present choices determine their character. If they co-operate with God in making choices, they will be capable of receiving the fulfillment that God wants for them, not only here but hereafter.

Commitment reveals....

Setting: Classroom

Materials: LCD Projector and laptop + access to internet; chart paper and markers

Instructions:

- 7) Teacher sets the context of the intimacy of relationships by showing the following videos. The intent is to demonstrate the expectations of commitment without perhaps realizing that relationships may/do end.

Teacher can view the following Jason Evert Youtube (link provided) video as a supportive preparation about “getting over the past” and how to start over. This video supports the teacher with language and the Catholic faith lens in anticipation of questions/push back students may have.

[Getting over the past](#)

<https://www.youtube.com/watch?v=E3oe1IK5MKw>

Show the Jason Evert Youtube (link provided) video on “If we’re in love, is sex okay?” (time – 2:54)

[If we're in love, then is sex ok?](#)

<https://www.youtube.com/watch?v=vXuH-x8r8MY>

Show the Jason Evert Youtube (link provided) video on “How far is too far?” (time – 6:23)

[How far is too far?](#)

<https://www.youtube.com/watch?v=c800q53nysw>

Show the Jason Evert Youtube (link provided) video on “Sex – When are you ready?” (time – 6:00)

[Sex - When are you ready?](#)

<https://www.youtube.com/watch?v=yJwp0s60b5U>

- 8) The teacher has set the context for students to reflect on the degree of sexual intimacy commitment in teenage relationships.

The teacher now directs the discussion to “What does it feel like to end something?”

The teacher presents the following scenarios and asks members of the class to individually brainstorm and list feelings that they may experience.

- *After a long season of training and going undefeated, your team loses the first round of playoffs to a much lower placed team*
- *After years of training and on the verge of making an elite level program (provincial, national, pro) you incur a career ending injury*
- *Graduating from elementary school where you were (a) very popular, or, (b) shy and introverted, and going to high school.*
- *Your best friend since kindergarten, who was your first to always turn to when you needed help, moves to Australia*

Teacher asks student to share some of the emotions experienced and lists them on the board.

- 9) Teacher divides class in four equal groups. Each group reflects on the emotions listed. They are to brainstorm and on the chart paper list coping strategies that might support the individual in each of the scenarios.

- 10) The teacher now segues into the scenario of a romantic relationship. The teacher asks, “What are some similarities between the scenarios the students have just heard and a romantic relationship?”

- *What degree of effort is invested when learning about another person?*
- *Is a relationship collaborative? Does the couple give equally to each other and compromise, like in a team setting?*
- *Does God’s plan resonate with the couple, guiding them, like a coach guides a team?*
- *The couple is transparent with one another, sharing goals and how they can be achieved – like a team member training to reach a goal, which in the end may not be attained.*

- 11) In the same groups that they are in, the students are to brainstorm and identify feelings that both partners would have when a relationship ends. Examples could include anger, humiliation, sadness, loss, depression, denial, hope, etc.

The teacher further explains that relationships end in teenage years because teens are learning more about themselves and what they want from a relationship – reference back to the three videos viewed.

Consolidation

“We become what we love and who we love shapes what we become”
(St. Clare of Assisi)

Are emotions and sincerity always reliable guides to happiness?

Setting: Classroom

Materials: Chart papers completed from previous activity; markers

- 1) Once a relationship is over, it is important to take care of yourself. Teacher asks the students to review their chart paper and
 - (i) identify which of those coping strategies they have already listed could also be used when a relationship ends;
 - (ii) brainstorm additional coping strategies,
 - (iii) identify the goal as reaching the “healthy sexual self” through the Decision Making Model,
 - (iv) reflect on the importance of “how to communicate” and how the “decision making model can be used.The students are to add these new strategies to their chart paper.

Teacher support tips could include: Teacher could prepare this list on chart paper also ahead of time and post as part of the gallery walk.

- *Acknowledge feelings (allow self to be sad for a few days, know that there were good times)*
- *Avoid giving mixed messages (give each other space, don't keep checking Facebook)*
- *Lean on social support (do things with family/friends, re-establish friendships with those you lost touch with, join a social/church group)*
- *Avoid rebound relationships (don't rush into another relationship, too much 'baggage')*
- *Engage in self-care practices (be creative – write, draw, get physically active, learn a new activity, eat healthy, relieve stress)*

- 2) Groups are asked to post their chart papers around the room and students are invited to walk around (gallery walk) and add thought bubbles with examples of how to accomplish the coping strategies. If possible, these charts could be left up in the room as a reference for future health topics (mental wellness, conflict resolution, personal safety, etc.)