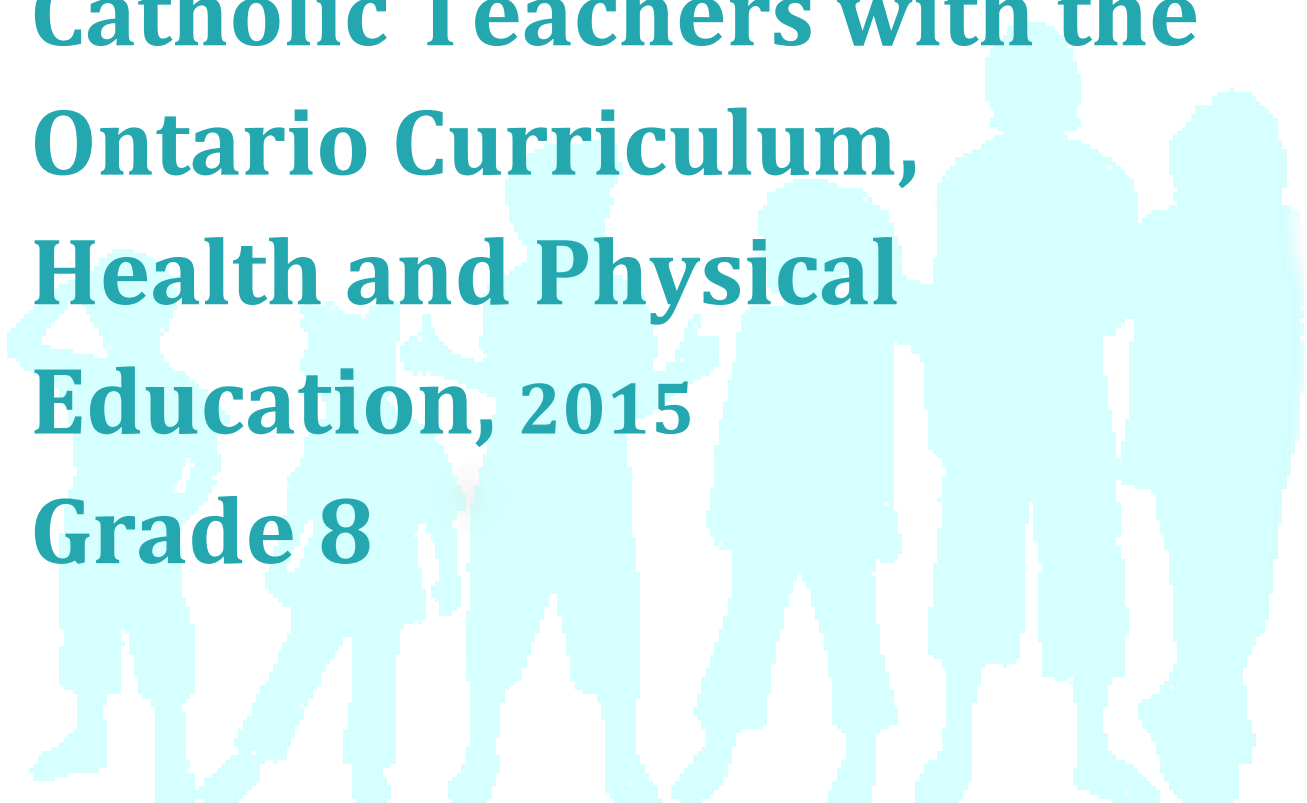


**Supplemental Resources for  
*Fully Alive* to Support  
Catholic Teachers with the  
Ontario Curriculum,  
Health and Physical  
Education, 2015  
Grade 8**



Supplemental Resources for *Fully Alive* to Support Catholic Teachers with the Ontario Curriculum, Grades 1 to 8, Health and Physical Education, 2015

2016, Institute for Catholic Education.

*Thank you to the many educators from across the province who provided input and reviewed this document.*

## Overview

In Ontario, the Ministry of Education is responsible for the development of curriculum policy documents and in 2003, the Ministry established an ongoing cycle of curriculum review. A review is not the development of a completely new curriculum, but it is intended to ensure that curriculum remains current and relevant and is developmentally appropriate from Kindergarten to Grade 12 in all subjects. The curriculum review process is a research-based and evidence-informed process that begins with third party research and benchmarking of the Ontario curriculum against curricula from across Canada and around the world. Teams of experts from across the province analyze the current curriculum against the desired state for the revised curriculum. All information gathered from experts, focus groups, consultation, and research is synthesized and directions for revision are identified.<sup>1</sup> A number of subject disciplines enter the review process each year and Health and Physical Education was reviewed and updated in 2015.

The Health and Physical Education review process was informed by Health Canada’s “determinants of health” (that is factors and conditions that can have a significant influence on a person’s health): income and social status, social support networks, education and literacy, employment and working conditions, physical and social environments, biology and genetic endowment, personal health practices and coping skills, healthy child development, availability and quality of health services, gender, culture, and other factors.<sup>2</sup> Other recent models describe and group the factors differently and include additional factors, such as stress, food, insecurity, care in early life, and Aboriginal status. (HPE p. 12)

Together these factors affect an individual’s overall state of physical, mental, social, emotional and spiritual well-being. They influence not only whether a person stays healthy or becomes ill but also the extent to which a person possesses the physical, social, and personal resources needed to identify and achieve personal aspirations, satisfy needs, and cope with the environment. These factors have an impact on student learning as a whole, and are strongly connected to learning in health and physical education. Although students have varying degrees of control over these factors, it is important to be aware of them as contributing factors in student performance. It is also important to recognize the value of personal strategies that can be learned and practised to foster well-being in the face of stressful and challenging life circumstances. (HPE p. 12)

Initially, much of the discussion about the Health and Physical Education (2015) curriculum was narrowly focused around issues of human sexuality, and how such issues would be taught within the context of the classroom. There is such diversity in our contemporary society that it should come as no surprise that citizens hold a variety of perspectives about human sexuality, and about what might appropriately be discussed within the home, or the school, at any particular age.

Commencing in February 2015, Catholic educators initiated a review of the revised Health and Physical Education (HPE) 2015 Curriculum, exploring and mapping the alignment of the HPE curriculum with the Family Life Education Curriculum (FLE) 2012, approved by the Assembly of Catholic Bishops of Ontario and taught in Ontario Catholic schools, and the Catholic Graduate Expectations. The work confirms that the HPE curriculum can be implemented in a manner that is respectful of, and consistent with the perspective and mandate of Catholic schools.

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<sup>1</sup> <http://www.edu.gov.on.ca/curriculumreview/process.html>

<sup>2</sup> [www.publichealth.gc.ca](http://www.publichealth.gc.ca)

In Ontario Catholic schools, the knowledge, skills, attitudes, and values acquired in the Family Life Education program complement those instilled by families, and reflect a distinctively Catholic view of human life, sexuality, marriage and family. Catholic elementary schools will address the Human Development and Sexual Health expectations of the HPE curriculum through the *Fully Alive* program, and the Family Life curriculum that has been endorsed by the Assembly of Catholic Bishops of Ontario (ACBO). At the request of the ACBO, and on behalf of the partners in Catholic education, the Institute for Catholic Education undertook the task of identifying areas where supplementary support materials were required to assist teachers, schools and boards in addressing the revised HPE curriculum, and assembled a team of educators to develop the materials necessary to augment the existing Family Life program offered in Catholic schools.

The resources and supplementary materials have been developed to align with Catholic teaching. Within our Catholic schools, it is appropriate that topics related to human sexuality, gender identity, and gender expression, and initiatives that build understanding and respect for difference, be discussed against a clear moral background. Properly understood, difference is something to be recognized in a society that honours diversity, multiculturalism, human rights, and human responsibilities. Respecting difference does not mean insisting that another person share our views. Being respectful, 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. Respecting difference helps to build a truly Catholic culture in our schools and to be truly Catholic is to respect diversity. Charity and openness must always be shown in discussions where different viewpoints may arise.

The Catholic faith has a particular viewpoint about the whole human person and the person in relation to others in the community. Catholic schools are committed to providing educational opportunities within the context of a faith community that recognizes that each individual is made in the image and likeness of God, affirms the essential dignity, value and rights of the human person, and models the gospel values of faith, hope and love to each student entrusted to their care. The holistic view of the human person and the understanding of what constitutes the 'common good' might sometimes be at variance with some of the assumptions and perspectives held by contemporary culture in a secular society, but Catholic schools have both the opportunity and the obligation to introduce the truth of our faith tradition into this important societal conversation. In this work, Catholic schools not only can meet appropriate expectations as a publicly funded school system, but also create model communities that affirm a deep sense of personal dignity for all students, and are Catholic in the fullest sense of the word.

These resources are offered to support the work of Catholic school boards and Catholic schools in implementing the revised Health and Physical Education Curriculum (2015) as part of the Family Life program in Catholic schools.

### **Understanding the Nature of these Resources:**

Family Life Education has been a part of Ontario Catholic schools since 1978, when the bishops of Ontario published the "Guidelines for Family Life Education" to affirm Catholic parents in the important role of raising their children according to the faith. The resource series, *Fully Alive*, was initially developed and approved for use in Catholic elementary schools in the 1980s, and has been revised and updated several times in the intervening years. Information about the *Fully Alive* program, its history and approach, can be found at: [www.acbo.on.ca](http://www.acbo.on.ca).

The *Fully Alive* program presents a distinctively Catholic view of human life, sexuality, marriage and family life and is designed to encourage students to become the people God wants them to be – to be fully alive. In addition to classroom materials and student texts and resources, the *Fully Alive* program consists of extensive grade-specific resources for teachers, designed to build an educator’s understanding of the curriculum, Church teaching, and to guide their instructional practice in the classroom. These materials are used consistently as part of the Religious Education and Family Life Education program in Catholic schools across the province. The additional resources commissioned by the bishops of Ontario and developed by the Institute for Catholic Education to support the implementation of the revised HPE curriculum expectations (2015) have been designed to supplement these existing teacher resources.

In order to have a full understanding of the Family Life curriculum as it is delivered within Catholic schools, and a full appreciation of the way in which Family Life curriculum provides the context within which the HPE expectations for Human Development and Sexual Health are addressed, it is helpful to review not only the supplementary materials that follow, but to view them within the broader context of the resource material that has been previously published, and has been in use in Ontario’s Catholic schools for many years. The newly developed supplements may be viewed here, and the print file provides material in a format appropriate to be integrated into the existing *Fully Alive* teacher resource binders. For those that do not have access to the previously published materials, the full text of the *Fully Alive* teacher resource manuals may be accessed at the school level. Those interested in viewing the teacher resource manuals in their entirety are encouraged to inquire and make arrangements through their child’s teacher or principal.

Some additional information about the *Fully Alive* program, as well as electronic parent resources, are available on the website of the Assembly of Catholic Bishops of Ontario ([www.acbo.on.ca](http://www.acbo.on.ca)) as well as the ICE website ([www.iceont.ca](http://www.iceont.ca)).



## **New Changes to Reflect the Health and Physical Education Curriculum, 2015**

1. Print the entire file double-sided on three-hole punched paper.
2. Use the page number at the bottom of each page as a guide to place it appropriately within the Teacher's Guide. Numbered pages replace the corresponding pages in the original binder. Ensure that you remove the original page from the binder.
3. If the page number also includes a letter (e.g., 2a) then insert this new page between the existing non-lettered pages in your binder.
4. For Appendix B, remove the old Appendix B and replace with the new pages.
5. Add Appendices F and G as two new appendices in your binder.

This package includes:

10 replacement pages (double-sided)  
11 additional (e.g., 2a) pages (double-sided)  
New Appendix B  
New Appendix F  
New Appendix G





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## Theme Three

# Created Sexual: Male and Female

### About Theme Three

To be human is to be sexual. Sexuality, expressed in our maleness and femaleness, is an essential component of personhood. For this reason, education in sexuality is education of the whole person. Theme Three, therefore, must be approached within the context of the previous themes on the value of persons and of human relationships and of the themes that follow on commitment and social responsibility. Without this context, it is only too easy to reduce sexuality to the reproductive system and its functioning.

As students enter adolescence, they bring with them a variety of ideas about sexuality. First, there is the information they have been given at home and at school. They have learned that males and females are physically different and that these differences are related to our potential for motherhood and fatherhood. Within the relationship of marriage, sexual intercourse between husband and wife expresses a love that is truly life-giving, both spiritually and physically. Parents share in God's creative power, and the children of their marriage are a special sign of their love. The students have learned that new human life begins with conception, and they have traced its development from a single cell created by the union of sperm and ovum to the birth of a baby.

Beyond this information about sexuality, students of this age also bring with them their attitudes, which are shaped by the home, the school, and the wider society, in particular, by the media. Sexuality is deeply relational, and in homes where parents co-operate, appreciate the work each does for the family, and show their affection and respect for each other and for their children, positive attitudes about the complementarity of males and females are developed. At school, the students have been taught that sexuality is one of the marvellous gifts of creation, and they have been encouraged to take pride in being males and females. The Catholic understanding of marriage and family, with its stress on commitment and generosity, has also been explored.

These have been positive influences on students, influences that lead to attitudes about sexuality that are fully human. But there are other influences in society that degrade sexuality, making us less than we are intended to be. The media often both reflect and create an understanding of sexuality that is less than human. Its relational dimensions appear casual, uncommitted, and frequently exploitive, and its procreational

dimensions are either ignored or rejected. All students, to a greater or lesser extent, are exposed to and influenced by this distorted image of sexuality. Theme Three provides an opportunity for them to examine the messages they are receiving and for teachers to begin speaking about the importance of modesty and chastity. As in the earlier grades, students are encouraged to deepen their understanding of the life-giving and loving dimensions of human sexuality and, as they get older, to grow in their personal commitment to chastity.

### Overview of Topics

- **Topic 1: The Gift of Sexuality** — The opening topic provides the students with an opportunity to reflect on the gift of sexuality. Some of the aspects of sexuality they consider are our identity as body/spirit persons who are created male or female; the body as the expression of the person; our Creator’s intention that we be loving and life-giving persons; and the challenge of understanding the true meaning of sexuality.
- **Topic 2: Male and Female: In Relationship** — Topic 2 explores the place of sexuality in our relationships. The students examine the meaning of intimacy; the expression of the loving and life-giving dimensions of sexuality in marriage; and the single state and celibacy.
- **Theme Three Virtue: Chastity** — The virtue of chastity is highlighted at the end of Topic 2. The focus is on the true meaning of the gift of sexuality and the need to express ourselves as males and females who honour this gift and live according to God’s plan.
- **Topic 3: Growth and Change** — In Topic 3, the students look at the life stage of adolescence. They consider the need to prepare themselves for the future, adjust to a changing appearance, manage moods and stress, and understand the experience of sexual attraction. This topic also includes a reflection on homosexuality in the light of an understanding of the purpose of sexuality — love and life.
- **Topic 4: Young People: In Relationship** — Topic 4 continues to explore sexual attraction and examines some of the pressures on young people to become involved in exclusive male-female relationships at an early age. These sources of pressure include media, peers, and unmet personal needs. This topic also includes a feature on serious abuses of sexuality.
- **Topic 5: The Gift of Fertility** — In Topic 5, the students examine two issues related to human fertility: sexually transmitted infections (STIs) and family planning. Both of these issues are considered in the context of fertility as a gift and the need to protect and live in harmony with this gift.

Students will examine the Catholic teaching on the human person and consider the inherent dignity that comes from being made in the image and likeness of God. Students will explore the Catholic understanding of gender identity and gender expression, and the factors that help all individuals develop a healthy self-concept.

Health and Physical Education  
expectation C1.5

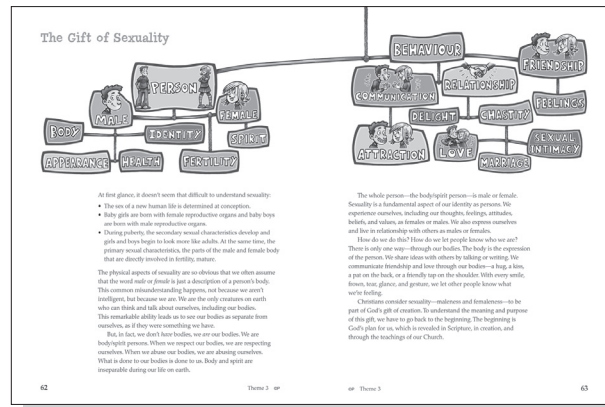
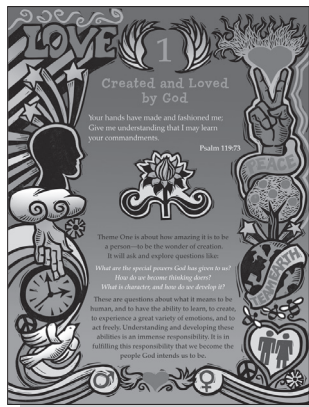
# Created Sexual: Male and Female

## Topic 1

### The Gift of Sexuality

*A fundamental objective of (sex education) is an adequate knowledge of the nature and importance of sexuality and of the harmonious and integral development of the person towards psychological maturity, with full spiritual maturity in view, to which all believers are called.*

**Educational Guidance in Human Love, Congregation for Catholic Education, 1983**



The story of our origin is told in the Old Testament. We are created in God's image, male and female are created, and we are intended to be loving and life-giving people. This is the destiny God has planned for us.

- Together male and female persons are called to build loving relationships with each other.
- Together male and female persons have been given the power to co-operate with God and bring new life into the world.

Like the amazing powers of human intelligence and freedom, the gift of sexuality is a responsibility. In a responsible way, sexuality is a reflection of the creative love of God. When we accept responsibility for the gift of being created female and male, we are knowing the image of God within us.

Learning to understand the true meaning of the gift of sexuality and accepting responsibility for it is one of life's great challenges. Some people begin to face this challenge only in adolescence. For others, it may be a few years later. The timetable varies, but all young people will face:

- questions about how to behave
- sexual feelings that are exciting and confusing
- joys and sorrows about relationships
- pressures from other people that cause confusion and distress.

No one faces this challenge without making mistakes. Growth toward maturity takes time, patience, reflection, and prayer. It also requires the ability to recognize what went wrong when mistakes are made and learn from these experiences.

We live in a world in which we are surrounded with misleading and often dangerous messages about sexuality. These messages distort the true meaning of sexuality and make the challenge of living according to God's plan difficult.

Learning about sexuality is too important to be left to the media, the internet, or peers. Seeking to be helped, but cannot replace the wisdom of the Christian community—the experience, the teaching of our Church, the advice of trusted adults, and the experience of countless men and women who have struggled to be good love and serve God. The wisdom of the Christian community is there to guide you along the path that leads to full maturity as a being and life-giving man or woman.

### A Prayer for Wisdom

Creator God, you have made us in your image, male and female.

You are life and love, and joy.

Open our hearts so that we may reflect your image, as you have said to us.

We pray and the work you do in us.

You have given us the gift of sexuality, and we want to use it responsibly.

Open our hearts so that we may be good love and serve you as you have said to us.

The love you give us, the blessing of a true people.

Give us the love, the love of God.

Family members, friends, teachers, and others, help us to use your gift.

Open our hearts so that we may use your gift with the wisdom of your love.

We have given us the gift of responsibility, through your love.

We are to be loved with kindness and respect, the respect of our love.

Open our hearts so that we may be good love, with your help, your grace.

Amen.

### Expectations

The students will:

- examine their present understanding of sexuality.
- recognize and appreciate the true meaning of the gift of sexuality and the challenge of accepting responsibility for this gift.

---

## Note to the Teacher

Grade 8 is often a time of disequilibrium and contradictions as young people swing back and forth between the worlds of childhood and adolescence. The effect of this lack of balance can be seen in their approach to the topic of sexuality. On the one hand, they are curious and often eager to discuss this subject, particularly among themselves. Because of the influence of media, they are increasingly aware of the adult world of sexuality and many of their questions and comments reflect this awareness.

On the other hand, Grade 8 students are often self-conscious and self-protective as they begin to assimilate the personal changes they are experiencing. As a result, they are often uncomfortable talking to parents or teachers about issues related to sexuality. Also, among some groups of students of this age, there is peer pressure to appear better informed than they actually are, and this pressure works against an open discussion of sexuality in the classroom.

Students need to recognize that sexuality affects all aspects of the human person because the human person is the union of body and soul. God created humans as rational beings who can initiate and control their own actions. Popular culture, however, often presents freedom to make decisions as an individual right, thereby sheltering it from the discernments of moral reasoning. Students need to recognize that human freedom attains its perfection when it is directed towards God. In fact, freedom is the gift given to us precisely so that we might truly participate in our ongoing creation. As St. Gregory of Nyssa says, “. . . we become in a certain way our own parents. We create ourselves

▷ In other words, education in sexuality for Grade 8 students is a challenging undertaking. As you begin Theme Three, it is extremely important to establish an open and supportive atmosphere that is conducive to learning, to personal growth toward maturity, and to a deeper commitment to Christian values. Much of the talk that students hear about sexuality and the images they see trivialize it or, worse, debase it. They need other models — parents and teachers — who can discuss sexuality openly and respectfully and who are able to integrate information and moral guidance.

The opening topic presents a Christian understanding of the loving and life-giving nature of sexuality, an understanding that is rooted in scripture and in Church teaching and is the foundation for the remainder of the theme. Although the students will not grasp all of its implications, you can help them find their way through the topics that follow by using this fundamental meaning of sexuality as an anchor for your class discussions.

As you present the material in this theme, encourage the students to talk to their parents about what they are learning. Some students will tell you that this kind of communication doesn't happen in their homes; you might point out to them that communication is a two-way street. Perhaps if they raised a topic, asked a question, or commented on something they read in the paper or saw on television, their parents would respond to this opening.

**Caution:** Some teachers have found it helpful to use a question box during Theme Three. It gives the students an opportunity to ask about topics that they may not be comfortable raising in front to the class.

by the choices we make. Our choices and actions don't just bring about consequences outside of us, they form in us profound and lasting spiritual traits, for good or ill." (see *Veritatis Splendor*, no. 71).

As students become aware that they make decisions about how they will use their gift of sexuality, they require assistance to understand that only by using it with the dignity and purpose God intended are they able to wholly flourish as human persons, develop relationships which are in true communion with one another, and fully answer their true vocation to love. Throughout this Theme, the moral decision-making model "See, Judge, Act, Evaluate" will be suggested as a structure for students to use to guide them in the moral decision-making process. The students learned and practised the model in Grades 6 and 7. A template and review of the model is provided in Appendix F for teacher reference.

**Health and Physical Education expectations C1.4 and C2.4**

If you decide to use a question box, it is important to remind the students that you are depending on their maturity when they use it. Let them know that you expect them to show their respect for sexuality by the language they use. You could also mention that there may not be time to answer all the questions.

Questions can be answered at the end of each topic. You will have to use your judgement about which ones to answer publicly.

- *In general, a question that goes much beyond the material presented in this theme should not be answered publicly.*

If you have a concern about a question and know who wrote it, you may want to speak to the student privately. (You will, of course, need to be mindful of the need to be careful about private communication with students.)

- *If a student discloses a situation involving sexual abuse, you must report this immediately to Children's Aid and inform your principal.*

Teachers of this age group have found that some students raise issues that go considerably beyond the topics presented at this grade level. Sometimes, these questions are the result of a situation in the family; at other times, the questions arise from something the student has heard or read and doesn't understand. You will find some guidelines and suggestions regarding such questions following this caution note.

## **Student Questions: Guidelines and Suggestions**

### **Family Situations**

Most of the examples of student questions reported by teachers are related to family situations: an older sister has had an abortion; an older brother has told the family that he is gay; a student was conceived through IVF; or a student's mother never married. These topics may be raised without a specific question, but the underlying motivation appears to be a need for some response.

Often, students are expressing a concern about something that affects their families and therefore affects them. They raise the topic in an attempt to get some perspective and reassurance. This is particularly true if the issue has resulted in family discord.

Most often, the best way to handle these personal situations is to let the student know that you care about his or her concern but not to extend the discussion of what are private family matters. Here are some suggested responses:

- Sibling identifies as transgender — “Every person is created and loved by God. All of us have talents, gifts, strengths, and challenges. Always let your sibling know that you love them and support him/her as a whole person.”
- sister’s abortion — “That’s very sad. That must be difficult for you. I’ll say a prayer for your sister and your family.”
- brother’s homosexuality — “It was probably difficult for him to tell your family. Be sure to let him know that you love him and that he is important to you.”
- IVF baby — “You look like a fine girl (boy) to me, and I know that God loves you very much.”
- mother never married — “It must be hard sometimes for your mom to be on her own. I hope you try to be a big help to her.”

Health and Physical Education  
expectation C1.5

In talking about these concerns, students may also want some kind of moral evaluation from you. You might explain that it is not our place to judge others. But we know that we were created out of love and we need to follow God’s plan for us if we are to be truly life-giving and loving people.

### Information Questions

Some student questions do not involve personal situations but are asked out of curiosity, confusion, or, at times, the desire to provoke a reaction. The general guideline for questions that go much beyond the material presented in Theme Three at this grade level is that they should not be answered publicly, particularly if they involve sensitive issues.

Depending on the topic, however, you may want to give the student a short, factual answer. Some examples of short, factual answers are:

- What does *gay/lesbian* (homosexual) mean? It is a word used to describe people who are sexually attracted only (or mostly) to people of the same sex.
- What is a sexual transmitted infection? It is a type of infection that is passed from one infected person to another person through sexual activity.
- What is IVF? IVF stands for *in vitro fertilization* and is a process by which an egg cell is fertilized by a sperm outside of the uterus.
- What is pornography? Pornography is materials like movies, photographs, or images on a website that show nudity and sexual activity and are designed to arouse people sexually.

**Caution:** Student questions that should *not* be answered include those that focus on specific details of intimate sexual relationships or those that involve the personal sexual history of teachers, students, or their families. This clear boundary between what is private and personal, and the shared life of the classroom should be established early in the program.



In addition to the Information Questions on page 138, the following are further examples of short, factual answers you may give the students:

- What does gender identity mean? (A person's sense of self, with respect to being male or female.)
- What does transgender mean? (A transgender person is a person whose gender identity, outward appearance, gender expression, and/or anatomy are not consistent with the conventional definitions or expectations of male and female.)
- What is transsexual? (A person who experiences intense personal and emotional discomfort with his or her assigned birth gender and may undergo treatment to transition gender.)
- What is two-spirited? (A term used by First Nations people to refer to a person having both the feminine and masculine spirits. It includes sexual or gender identity, sexual orientation, social roles, and a broad range of identities, such as lesbian, gay, bisexual, and transgender.)
- What is intersex? (A term used to describe a person whose sex chromosomes, genitalia, and/or secondary sex characteristics (e.g., facial hair, breasts) are determined to be neither exclusively male nor female.)

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### Note to the Teacher

In a Catholic vision of the human person, gender identity is rooted in our creation as a union of body and soul in the image of God.

### Health and Physical Education expectation C1.5



In addition to those questions asked in the We Discover section of the Teacher's Guide (pages 141–142), you might also ask students:

- God gave us free will. What does that mean? (It is a gift from God whereby God allows us to use our intelligence to know and choose the good. We shape our lives through free will. All human persons have free will. Freedom is the gift given to us that we might participate in our own ongoing interior creation, that we might freely cooperate in completing the image of God in us.)
- Does having free will mean we can do anything we want? (No. Freedom is not a means of self-satisfaction. We can make good choices or poor ones. We need to take responsibility for our choices. We want to make choices that please God and are in accordance with God's will for us. This is how we grow as the fully human persons God intended us to be, and how we live our relationships in a way that makes us happy and peaceful inside, and brings us closer to God.)
- One of the decisions that people make in life is how they will use their gift of sexuality. In making these decisions it is important to remember why God gave us the gift of sexual attraction. As part of God's original design, sexual attraction helps us to love as God loves insofar as it leads us to give our selves to others. Eventually, many will give their whole self (body and soul) within the sacrament of marriage, but this is not the whole purpose of sexual attraction. Every person is called to love, to use their entire being, body and soul, in the service of others. Even when we understand this, however, figuring how to respond to the urges of our developing sexuality can be a challenge. When it is, you will have to seriously consider the morality of your actions. These decisions are an example of what we call "moral decisions." In Grades 6 and 7 you used a decision-making model that helps us make moral decisions in a way that follows God's plan. What are the steps we follow when making a moral decision? (See, Judge, Act, and Evaluate)

As we move through Theme Three, we will work with the See, Judge, Act, Evaluate model to help us make decisions involving our gift of our sexuality in a way that respects its purpose in God's design, and ensures we treat ourselves and others with dignity and respect.

#### **Health and Physical Education expectation C1.4**



# Created Sexual: Male and Female

## Topic 2

### Male and Female: In Relationship

... Sexuality is an enrichment of the whole person — body, emotions and soul — and manifests its inmost meaning in leading the person to the gift of self in love.

Pope John Paul II

**Male and Female: In Relationship**

We are created to live in relationship with others. In order to be fully human we need to be loved and to love in return.

There are many different kinds of love. There is the love that exists between a man and a woman. There is the love that exists within a family—parents and children, brothers and sisters, aunts, uncles, cousins, and grandparents. There is the love shared by close friends.

The love of parents for their children has a special place in God's plan of creation. It is through this love that children learn how to love in relationship. No parent meets this challenge perfectly, and, sadly, some fail. But most parents help their children learn how to open themselves to others, to discover the joy of loving others, to value friendship, and to grasp the importance of forgiveness and faithfulness. These five lessons in living in relationship are also lessons in intimacy.

**INTIMACY**—An intimate relationship is a close, personal relationship. Intimacy is expressed in many different ways: doing things together, wanting the best for each other, sharing a good laugh, talking about disappointments or painful experiences, comforting each other, worrying about each other. These experiences can be shared by a husband and wife, close friends, a young couple in love, parents and children, sisters and brothers, and grandparents and grandchildren. Each of these is a unique relationship, but they have in common their intimacy. They are built on acceptance, openness, trust, and faithfulness.

67

**SEXUALITY, RELATIONSHIP, AND MARRIAGE**—When does sexuality fit? Usually it fits a special language of love. Males and females are created to love each other. They are not meant to be alone. God created us to love in relationship as males and females, and to express love, affection, intimacy, and concern through our whole selves—body and spirit.

68

As people reach maturity, most of them respond to God's call to be living in life-giving personal relationships. But preparing for this decision started many years earlier in their families. It continued with friends, and especially with the friendships they made in late childhood and adolescence. During puberty, they discovered a new aspect of being male and female—attraction between the sexes. This strong attraction drew them together and encouraged them to begin a wonderful time of discovery. They learned to know each other and to share experiences. They discovered differences and similarities, and began to understand how males and females complement each other. While their sexual attraction can lead a man and woman into a deeply intimate friendship, they want to be together always and to share their lives. In the presence of the Christian community and before God, they promise to accept and love each other, and to accept and love their children—"for better or worse... all the days of my life."

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Only between married people, however, can sexual intimacy express the full truth about love, intimacy and commitment. Sexual intimacy is for faithful and permanent love, a love so powerful that it is life-giving both physically and spiritually. This meaning of sexual intimacy is God's creation, not ours. Because we are free, we can choose to ignore it, deny it, or abuse it. But in the end, we only harm ourselves and others. We are created to speak the truth—with our words and with our bodies.

**THE CHOICE TO REMAIN SINGLE**—According to the only response to God's gift of sexuality, people who remain single, whether by choice or by circumstance, are still living an life-giving male and female. They do not express their sexuality in an intimate physical relationship with husbands and wives, but in their friendships, in their concern for other people, and through their work.

For some, the decision to remain single is made for religious reasons. As they reach maturity they realize that God's plan for them does not include marriage and children. They respond to the call to be loving and life-giving men and women by becoming priests, nuns, and brothers, and offering themselves and their gifts in service to many people. They freely choose celibacy, a way of life that does not include an intimate sexual relationship with a husband or wife. This choice is a special sign to us of the meaning of our existence—we are meant for God.

70

**THE VIRTUE OF Chastity**

"... do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought for a price. Therefore glorify God in your body..." (1 Corinthians 6:19-20)

The virtue of chastity helps us control our desires for sexual pleasure, and is part of the state of virginity. It is not a state of celibacy, but a state of purity. There are many temptations to think and act in a way that is not in accord with Christian values.

- Intimacy is a gift of God's love that is meant to be shared with a spouse in marriage.
- Intimacy is a gift of God's love that is meant to be shared with a spouse in marriage.
- Some men, despite the gift of chastity, still struggle with temptations of lust and aggression and become violent.
- Pornography is easily available to people of any age.

The message from these sources is, "It's not a big deal. Sex is just about bodies and pleasure. Why not enjoy it?"

This message contradicts the dignity of God's plan for the gift of sexuality. When is sexuality? When is lust? When is respect for self and others? When is self-discipline? When is the image of God?

God created us as male and female and designed us to be attracted to each other and to seek friendship, intimacy and love. Sexual feelings are very powerful, but we are not at their mercy. Through the new life we received in baptism, which is strengthened by faith and righteousness, we are given the grace to meet the challenge of becoming truly loving people who honor the gift of sexuality. This challenge includes learning how to be thoughtful consumers of media, to ignore gossip or rumors about sexual matters, and to avoid situations that may lead to pressure for sexual intimacy.

When we respond to the gift of sexuality by living in the way God asks, we are practicing the virtue of chastity. In all of our lives, the more we practice chastity, the closer we become. Intimate sexual relationships are intended for marriage and sexual intimacy is a unique sign of the enduring commitment of a husband and wife. The virtue of chastity strengthens them so they will always be faithful to each other.

In relationships with individuals, adults, those who have to marry, and those who have decided to remain single—show their respect for the gift of sexuality by expressing love and affection, but abstaining from intimate sexual acts. Strengthened by grace and their efforts toward self-discipline, they learn to follow God's plan and give to the virtue of chastity.

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## Expectations

The students will:

- describe the meaning of intimacy, marriage, sexual intimacy, the single state, and celibacy.
- recognize and appreciate that sexual intimacy is intended for marriage.

## Note to the Teacher

In Topic 2, the students continue to explore a Christian understanding of the meaning and purpose of human sexuality, particularly as it relates to intimacy and relationships.

Adolescents do not always realize there are layers of intimacy in relationships. As well as becoming aware that intimacy is both emotional and physical, students need to know there are degrees of sexual intimacy. Students need to recognize that the call to chastity extends beyond merely avoiding intercourse outside of marriage. Rather, as the virtue of chastity deepens in us, it opens us to discover ever more profoundly the meaning and joy of mature love. In other words, virtue is a beautiful “feedback loop.” The more we grow in chastity, the more we are able to grasp and experience the profound meaning, joy, and peace of God’s plan for human sexuality. The more we experience this joy unlike the fleeting infatuation, the more we desire to never do anything that would undermine this new found joy. This is an important dimension of the drive and motivation to pursue the virtue of chastity.

**Health and Physical Education  
expectation C3.3**

Of special importance in this topic is an understanding of the meaning of intimacy in personal relationships. Because the word *intimacy* is so often used in our society to mean physical sexual intimacy (with or without any significant personal intimacy), it may be difficult for students to grasp the notion that we are all — single, married, young, old — made for deeply loving and intimate relationships, however love works itself out in our lives. The process of learning how to be intimate begins in the family and continues throughout the life-stages of infancy, childhood, adolescence, and adulthood.

The mutual attraction of men and women is an integral part of our nature and is obviously significant for the relationship of marriage. Physical sexual intimacy is a vivid expression and celebration of the oneness that exists between a man and a woman in marriage. But there are many other ways of experiencing intimacy, both within marriage and within other relationships. There is, for example, the oneness of the spirit that people find in deeply loving friendships, the well-established intimacy of siblings who have grown up together, and the permanent bonds that exist between parents and children.

▷ Chastity, the virtue that is highlighted at the end of this topic, is part of the cardinal virtue of temperance and guides our desire for sexual pleasure according to God’s will. Chastity requires mature integration of the human need and capacity for intimacy, its expression within relationships, and the experience of sexual feelings. Young adolescents are at the beginning of this process. Together with their families, you have an important role to play in creating an environment that encourages your students to be open and generous in their response to God’s plan for the gift of sexuality. For more background information on chastity and young people, you may want to consult “Intimacy and Sexuality” in Appendix D.

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### Important Words

- *intimacy, chastity, celibacy*

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### Materials/Preparation

- This topic would be enhanced by a visiting speaker, perhaps a priest or sister connected to your local parish, who could talk to the students about his or her vocation and the choice of celibacy. Another possibility would be a married person or couple involved in the marriage preparation program of your local parish or diocese. You will want to acquaint the speaker with the content of this topic before the visit.

### **Relationships and Intimacy**

Read together page 67 of the Student Book. In addition to those questions suggested in the We Experience section of the Teacher's Guide (page 149), you might also ask:

- What does it mean to say that there are degrees of intimacy in relationships? (There are different levels of closeness which people experience in their relationships. For example, you may have an intimate relationship with a best friend that has a different degree or kind of intimacy than you have with your parents. You may feel more comfortable confiding in your friend, but there is an intimacy in your relationship with your parents born of commitment—long after you and your friend have moved to different parts of the country, you will still be in relationship with your parents; and of history—you and your parents have known each other throughout so many stages of life!)
- Why is it important to recognize that there are different degrees of intimacy in relationships? (There are different depths in which people know, trust, support, and commit to each other. It is important to know that we may feel close to someone and may even feel that we love them, but the level of intimacy that we share with them and others we feel close to may vary. We need to evaluate the degree of intimacy we share with someone as we make choices about our actions within the relationship. For example, we may have two friends we care about deeply, but we may feel more confident in sharing our innermost thoughts with one friend while simultaneously feeling more loyal to the other because we have known them longer.)
- What factors influence the level of intimacy we feel with a person? (time to build the relationship; learning about our commonalities and differences; lived experiences in which we learn how much we can trust someone; whether or not we can count on them; how they react to various situations; how they treat us; their level of caring for us; knowing they are part of our lives regardless of our current feelings of attachment/attraction, etc.)
- Can intimacy be rushed? (Sometimes we may feel an instant attraction to someone or feel like they will instantly be a good friend. These feelings are not true intimacy and do not replace it. Intimacy must be allowed to have the time and lived experienced it needs to grow. It must allow God to be at work in the relationship. It cannot be rushed and it cannot be forced.)

In addition to those questions suggested in the We Discover section of the Teacher's Guide (pages 149–150), also read Reflection Sheet 12A

with the students. These excerpts are from the Assembly of Catholic Bishops' Letter to Secondary Students on Sexuality and Intimacy. Prompt the students to recognize that as Intermediate students in Grade 8, portions of the letter apply to their lives as they are exploring the concepts of intimacy and sexuality. You might ask them:

- What do the Bishops mean when they say, “Some of the messages you are receiving about intimacy and human sexuality are both false and harmful?” (There are so many messages about sexuality and intimacy coming into our lives now through the media, the Internet, and popular culture. Sometimes, it is hard to know what is false and what is true. Many of the songs, movies, and things we see on social media make it seem like sexuality and intimacy are not a big deal. They don't describe it as the special gift that it is, but make it seem like it is something casual that affects only our body and not our mind and spirit. Recreational sex, “just for fun,” is an impossibility. As the Bishops write elsewhere in their letter, “Sexual intimacy creates a bond”; in other words, it professes commitment regardless of what the mind believes or tongue proclaims. Put simply it is a lie that we may not consciously be aware of, but that nevertheless is registered by our hearts and in the deepest parts of our psyche, even if both people are in agreement about or “ok with” the lack of commitment.)
- What common mistake about sexuality is being pointed out in this sentence? “The key to intimacy is the closeness, acceptance and trust that exists between two people, not whether they are sexually involved.” (Many people mistake sexuality for intimacy. Intimacy is the growth of bonded, committed, covenantal relationships. People can make the mistake of thinking that sexual activity will produce intimacy. This is not the case. In fact, we may have a greater natural intimacy with someone other than the person that we decide to commit ourselves to for the rest of our lives. Remember that married love is a decision we make, to be and do for a particular other for the rest of our lives, not simply a feeling. Sexual intimacy is a beautiful way of communicating this decision.)
- What is meant by this sentence? “The capacity for intimacy grows as people develop.” (As people age and experience more of life, they come to a deeper understanding of their own identity, of what intimacy means and how it is expressed in relationships. They learn how to care for themselves and others in the way God intended.)
- The Bishops talk of being cautious in new relationships. What are they concerned about? (They want young people to understand that building truly intimate relationships takes time and discernment. If



we think someone is a close friend or someone to love too soon, we can get hurt when circumstances change and the relationship does not last, or when we discover they were not as committed to the relationship as we were.)

- This is an important understanding of sexuality from our Catholic perspective: “Sexuality 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.” What point is being made? (We can’t separate our sexuality from who we are as a person. It is not just the action of a body but something that affects our mind and spirit. What we do with this gift from God and how we use it shapes who we are and affects our life on many levels. We can’t change that fact even if we hear others denying it. Because it is one of God’s gifts of creation, we must understand sexual intimacy in the life-giving way God intended — in marriage.)

### **Health and Physical Education expectation C3.3**



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## Program Resources

- Student Book, pages 67 – 71
- Reflection Sheet 12A (Excerpts from the *Intimacy and Sexuality: A Letter to Catholic Secondary Students in Ontario from the Roman Catholic Bishops of Ontario, 1994*)
- Reflection Sheet #12 (The Gift of Sexuality)

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## Curriculum Connections

This topic provides a connection to Unit 3, Theme 2, “What can I hope for when I give?”, Unit 5, Theme 1, “We know these rules. Why do we have to learn them again?” and Unit 6, Theme 2, “What’s sex worth?” in *Stand by Me* from the *We are Strong Together* catechetical program and to the Health and Physical Education: Healthy Living curriculum.

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## *We Experience*

Ask the students to work in pairs or small groups and to spend a few minutes developing a list of qualities and behaviours that are associated with intimate relationships (friendship, family relationships, romantic relationship, married couple). Invite them to share their lists with the class. You might ask them:

- What does it mean when a person says he or she has an *intimate* relationship with someone? (they are very close; they are very familiar with each other; they share thoughts and feelings; they understand each other; they trust each other; they love each other)

Read together page 67 and invite the students’ response. Some questions you might ask:

- What are the qualities of true friendship we discussed in Theme Two? (accepting people for who they are, listening to each other, being loyal, being willing to forgive) Is true friendship an intimate relationship?
- Do you think it takes time to develop an intimate relationship? Why? Why not?

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## *We Discover*

Read together pages 68 – 70 and invite the students’ response. You might ask them:

- What experiences might prepare people for a good marriage? (growing up in a happy family; having good friendships with both sexes; opportunities to develop their abilities and interests; opportunities to accept responsibilities and make important personal decisions)
- Why is it important that people be mature when they marry? (the decision to marry is a decision about the rest of their lives; the two people

must have the capacity to make a lasting commitment) You might point out that although people need a certain level of maturity, they continue to mature after marriage.

- What is the difference between the sexual intimacy of single people and the sexual intimacy of a married couple? (there is no lasting commitment; the full meaning of sexual intimacy is lacking; there is no promise of faithfulness or of a continuing relationship)
- What does it mean to speak the truth with our bodies? (to recognize that we are body/spirit persons, and what we express through our bodies in sexual intimacy must be truthful)
- How do single people express themselves as life-giving and loving males and females? (in their friendships and relationships with extended family members; through their work; through volunteer activities)
- Do you think the decision to become a priest, sister, or brother is a challenging one? Why? Why not? Does this decision require maturity?
- What does *celibacy* mean? (unmarried; not having an intimate sexual relationship)

Invite the students to summarize the main ideas from the discussion. Record these ideas on a chart. If some important points did not emerge in discussion, encourage the students to expand on their ideas. The main ideas from this topic are

- We are made to live in relationship with others. Some of our relationships are intimate — close, personal, and built on trust and openness.
- Most people express their life-giving and loving nature through marriage. For married couples, sexual intimacy is a sign of their enduring love and faithfulness. Outside of marriage, sexual intimacy is not part of God's plan for us.
- Some people remain single and express their loving and life-giving nature through their friendships, family relationships, and the work they do. Some people remain single for religious reasons and become priests, sisters, or brothers to serve God by helping many people.

When the chart is complete, read it with the students and invite their comments. Is there anything that should be added? Removed?

Give the students copies of Reflection Sheet #12 (The Gift of Sexuality). Ask them to keep the Reflection Sheet in their Family Life notebook and to complete the questions in the next few days. (For more information about the Reflection Sheets, please see Introduction to the *Fully Alive* program, page 27.)

### **Virtue Reflection: Chastity (extended reflection)**

In addition to the questions suggested in the “Chastity” section of the Teacher’s Guide (page 151), refer students to the Scripture quote on the top of page 71 of the Student Book: “Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own?” (1 Corinthians 6:19). You might ask them:

- What does “your body is a temple of the Holy Spirit” mean? (The Holy Spirit dwells within us through our baptism. Therefore, the presence of God is within us. Our body is good and just as important as our mind and our spirit in our understanding of the human person.)
- What does “you are not your own” mean? (We belong to God in body, mind, and spirit. We were created by God to love and to serve God in a deep, mutual, and intimate relationship.)
- Knowing this, how are we called to act? (We must treat our body with the utmost respect and dignity. We are called to use our body in the way God intended and in the service of God. We must use our bodies to do good and treat our bodies as the very good gift that God has given each of us.)
- Does the virtue of chastity, simply mean “don’t have sex until you get married?” (No, actually 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. It calls us to abstain from all sexually intimate acts outside of marriage which may not involve intercourse but are part of giving ourselves bodily to another person in a way that should be reserved for the intimacy of marriage. Just as there are degrees of intimacy in different types of relationships, there are degrees of physical intimacy. We must use our wisdom in moral decision-making, the teachings of the Church, and prayer to guide us in understanding when an act of physical intimacy is a misuse of the gift of our sexuality, even if it does not involve intercourse.)
- “Sexting” is one way that people sometimes misuse the gift of their sexuality without realizing they are not being chaste. Sometimes people make a decision to send intimate pictures of themselves to someone else through a text, email, etc. Why does such an action work against the virtue of chastity? (The person is treating their own body as an object to arouse sexual feelings in another in order to sexually tempt them. They are not using their sexuality in the way God intended—as a life-giving gift of love and intimacy between two married partners.)

- Why is such an action a mistake that can often result in harm? (This is not an action that builds intimacy in the way God intended. It is not an action that brings two people closer together or shows the body being treated with dignity and respect. Sometimes the person sending the pictures is hoping these things will happen but very often what happens instead is that the pictures become publicly broadcast over the Internet and social media. The sender often ends up very hurt and humiliated and sometimes is made fun of by their peers. In some cases young people have been blackmailed by Internet predators who pretended to be another young person just to trick someone into sending sexually intimate pictures. But even if these more extreme scenarios do not happen, “sexting” and viewing pornography cause sexual arousal and doing so has no connection to love or relationship. Lust is the disordered desire for sexual pleasure — disordered because it is isolated from the unitive and procreative significance of sexual pleasure. That is, when the body is isolated from the whole person it is being treated like an object, called objectification. We could also speak of it as dehumanizing. Lust is oriented towards an object; love is oriented towards a person. In allowing an individual to become an object for one’s personal use, one also allows selfishness to weaken one’s capacity to love. Such images distort the meaning and purpose of sexuality by portraying people as things to be used for sexual pleasure. Viewing such images is harmful at a time when young people are forming their ideas and values.)
- As young people learn to understand the gift of sexuality and begin to enter into romantic relationships, it can be confusing to understand which intimate physical behaviours are chaste and which are not. A good general guideline is to use the See, Judge, Act, Evaluate Decision-Making Process to determine if the degree of intimacy in an action supports the virtue of chastity. When judging the action, ask oneself the following questions:
  - Is this act something I would be comfortable and even proud to have my parents, teachers, priests, and others in the general public know about?
  - Is this an action which Scripture and Church teaching support?
  - Am I trying to use the action to force intimacy into the relationship that does not yet exist?
  - Is the act something that causes me to treat my own body or the body of another with disrespect or as an object, rather than as a sacred gift?
  - If I take this action might I feel embarrassed, hurt, regretful, or humiliated afterwards? Might another person feel these things as a result of the action?

### **Health and Physical Education expectations C1.4 and C3.3**

## Fully Alive Reflection Sheet #12A

Excerpts from the *Intimacy and Sexuality: A Letter to Catholic Secondary Students in Ontario from the Roman Catholic Bishops of Ontario*

The Assembly of Catholic Bishops of Ontario wrote this letter to the Catholic Secondary Students of Ontario. As Intermediate students in Grade 8, many portions of the letter are appropriate to your life as you consider the concept of *intimacy*.

### Dear Friends:

. . . 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. . . .

### Intimacy and Friendship

. . . 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. . . .

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. . . .

### **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. . . . 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. . . .

Each one of you is a unique person of great value. . . .

### **You are always in our prayers.**

The Bishops of Ontario Easter

April 3, 1994

### **Health and Physical Education expectation C3.3**



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## Expectations

Topic 3 will also address the concepts of transgender and gender expression. Students will explore the Catholic understanding of the human person and will recognize the inherent dignity that comes from being made in the image and likeness of God. Students will examine Catholic teaching on sexual orientation, gender identity and gender expression, and the factors that help all individuals develop a healthy self-concept. For background information related to being made in the image and likeness of God, please consult the section in Appendix D entitled, “Made in the Image and Likeness of God,” for excerpts from the *Catechism of the Catholic Church*.

**Note to the Teacher:** Do not suggest or recommend any kind of gender transitioning actions such as hormone therapy or sex reassignment surgery. We are professional educators, not counsellors or physicians, and such recommendations are clearly not ours to make.

**Health and Physical Education  
expectation C1.5**

The students will:

- analyze aspects of the life stage of adolescence: appearance, moods and stress, and sexual attraction.
- recognize and appreciate the role of family, friends, and God in their lives as they mature.

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### Note to the Teacher

The foundation for a Christian understanding of sexuality was established in Topics 1 and 2. In this topic, the students are invited to reflect on some aspects of the journey from childhood to adulthood, in particular, changing appearance, moods and stress, and the experience of sexual attraction. As many adults recall, this is not an easy journey, even under ideal circumstances.

Body image, which is related to the issue of a changing appearance, was discussed in some detail in Grade 7, Theme Three, Topic 3, “Stewards of the Body.” If body image and the issue of anorexia are concerns for some of your students, you may want to consult the Grade 7 material (student book, page 89 – 92) and integrate some of the ideas in this topic.

Topic 3 also includes a short section on homosexuality with a brief explanation of Catholic moral teaching on this issue. This topic was introduced in Grade 7 from the perspective of questions young adolescents may have about sexual orientation and of the harmful nature of teasing or insults aimed at a person’s sexuality. For more background information on homosexuality and Church teaching, please consult “Chastity and Homosexuality,” an excerpt from the *Catechism of the Catholic Church*, and “Church Teaching on Sexual Morality” in Appendix D. If questions about same-sex marriage come up in your classroom, you may want to consult “Marriage Matters,” which provides answers to frequent questions regarding same-sex marriage. This document can also be found in Appendix D.

Physical development at puberty was introduced in Grades 5 and 6 and reviewed in Grade 7. In Grade 8, details of the development of the primary and secondary sexual characteristics have not been included in the student edition. If it appears that your students would benefit from another review, you will find four Information Sheets in your teacher guide at the end of this topic that can be copied and given to the students (Adult Female Reproductive System; Female Fertility; Adult Male Reproductive System; Male Fertility). For additional background information on development during puberty, you may find it helpful to consult Section I of the resource material for Theme Three at the end of your teacher guide. Section II of this resource lists the vocabulary that

has been used in previous grades in Theme Three, as well as a glossary of terms. If it seems appropriate for your class, you could make copies of this glossary for the students

At some point during this theme, separate sessions for the girls and boys should be provided. Generally, girls are most comfortable with a female teacher and boys with a male teacher. These sessions will allow them to raise personal concerns, discuss matters of hygiene, and ask questions they may not wish to bring up in front of the whole class. Section III of the Resource Material for Theme 3 offers suggestions for these separate sessions and also provides additional information and guidance concerning sexual feelings and masturbation, subjects that are addressed in this topic.

### Important Words

- *human person, human dignity, biological sex, gender, gender identity, gender expression, gender role, sexual orientation, self-concept*

**Note:** This topic includes some delicate areas, in particular the discussion of sexual feelings, differences between males and females regarding sexual arousal, sexual fantasies, and pornography. You may want to include these subjects in separate sessions for girls and boys. Girls, in particular, are very protective of themselves at this age and may find these discussions uncomfortable in the presence of the whole class.

### Important Words

- *homosexuality*

- In addition to the two sessions suggested here, a third session is suggested for The Human Person, Gender Identity and Gender Expression. Material from the first two suggested sessions will be referenced, so it is advisable to present The Human Person, Gender Identity and Gender Expression only after the content on pages 72–82 of the Student Book has been discussed.

Health and Physical Education  
expectation C1.5

### Materials/Preparation

- This topic is lengthy, and you may want to divide it into two sessions, the first for the introduction, A Changing Appearance, and Moods and Stress (pages 72 – 76) and the second session for Sexual Attraction and Feelings, and Developing Perspective: Homosexuality (pages 77 – 82)
- For additional information, you may want to consult the units on pornography, same-sex attractions, and bullying in the Supplementary Resources to support Grade 8 Family Life Education, available at [www.carfleo.org](http://www.carfleo.org).
- A day or two before presenting this topic, ask the students to respond in writing to these two questions:
  - 1) What do you enjoy the most about being 13 or 14 years old?
  - 2) What do you think is the worst thing about being 13 or 14 years old?

Encourage them to give short answers, and ask them not to put their names on their papers. To ensure the students' privacy, collect them, read them yourself, and organize the results. It is likely that some responses will be similar. For example, if six students identified "having more freedom" as

## The Human Person, Gender Identity and Gender Expression

*Everyone, man and woman, should acknowledge and accept his sexual identity. Physical, moral, and spiritual difference and complementarity are oriented toward the goods of marriage and the flourishing of family life. The harmony of the couple and of society depends in part on the way in which the complementarity, needs, and mutual support between the sexes are lived out. (Catechism of the Catholic Church, no. 2333)*

It is suggested that this activity and discussion be presented as a third session within Topic 3. This session related to Gender Identity and Gender Expression will follow the two suggested sessions described in Materials/Preparation on page 156 of the Teacher's Guide.

Divide the students into groups. Have the students brainstorm the answer to the first question in their groups and then have each group share their answers with the class. Respond with the Catholic perspective (given below) and link the answers they have given to this perspective. Repeat the process with questions two and three.

- How would you define a human person? (Catholic teaching: A human person is made in the image and likeness of God and because of this has a special dignity. Humans are unified in body, mind, and spirit, and it is always the whole person — body and soul together — that reveals our fundamental identity as the image of God. We do not value one part of the person over another.)
- What does it mean to be made in the image and likeness of God? What characteristics do we share with God? (Catholic teaching: To be made in the image and likeness of God means that all human persons have free will, the ability to use their reason (intelligence), the ability to enter into relationships of love, and the ability to co-create with God through the loving union of a man and woman in marriage. It means that God's actions, choices, and love become the model and guide for our own happiness and flourishing. Only God fully reveals us to ourselves. Being in the image of God means that we also cooperate with God in shaping ourselves in this image.)
- What are the characteristics of the special dignity we possess because we are made in the image and likeness of God? (Catholic teaching: Human beings are different from any other living being in the world because they are capable of knowing and loving God. The dignity we possess is given by God. We are born with it. It is not given to us by other humans and it cannot be taken away by other humans. All humans have equal dignity regardless of age, gender, ethnicity, contributions to society, and so on. All humans are equally loved and cherished by God. No one has to earn their dignity or the love of God.)

You now might make the following commentary and ask the following questions:

- In the exercise we just did, we explored the Christian understanding of what it means to be a human person. Within this definition, we also realize that all humans are a unique self. What do we mean when we refer to the unique self? (A variety of characteristics combine to form the self, that is, they combine to make us who we are as individual persons.)
- What are some examples of characteristics that make up the self? (age, abilities, talents, spirituality, ethnicity, culture, gender, sex, family, sexual orientation, interests, profession, etc.)
- Our Catholic teaching tells us that God made us male and female. This distinction refers both to our gender and our sex. Does anyone know the difference between gender and sex? (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. So our 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. So our gender is a part of the self. Our Church teaches that the person is a unified whole in body, mind, and spirit so our sex and our gender are unified.)
- Not everyone understands sex and gender in the same way. While the Catholic Church teaches that sex and gender are biologically determined, and cannot be separated, some people define and understand these two terms differently.
- The Ontario Human Rights Commission, for example, makes a distinction between the term sex, which is defined as the category of male and female, based on characteristics biologically determined, and gender, which is defined as a term that refers to the characteristics of men and women that are socially constructed. Those people who believe that gender is socially constructed, and is separate and distinct from sexual identity also may understand gender not as binary (male and female) but as something more fluid, non-binary, and an element of identity that may be changed.
- These two perspectives are very different. There is such diversity in our society that it is not surprising that people hold a variety of perspectives and beliefs on many issues, including sexuality, and people sometimes express contradictory opinions. While understanding or defining sex and gender as separate and distinct terms is not consistent with the teaching of the Catholic church, and does not reflect a Catholic understanding of the human person and the nature of human sexuality, it is a perspective that is recognized in law and should be acknowledged and respected, just as we expect our beliefs

as Catholics to be acknowledged and respected, even by those who do not necessarily share our beliefs.

- 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.
- You have also probably heard the terms gender identity and gender expression. What does gender identity refer to? (Gender identity is a person's sense of self with respect to being male or female.)
- What does the term transgender refer to? (A transgender person is a person whose gender identity, outward appearance, gender expression, and/or anatomy are not consistent with conventional definitions or expectations of male or female.)
- If someone identifies as transgender does that mean they are attracted to the same sex? (Many people make the mistake of assuming a person who identifies as transgender also identifies as LGBTQ (lesbian, gay, bisexual). That is not the case. Sexual orientation is the phrase used to describe the sex to whom one is sexually attracted. Individuals may experience attraction to the same sex, or to the opposite sex. Sexual orientation is another part of the self. Gender identity is not related to sexual orientation.)
- Gender expression is also part of the self. What is gender expression? (Gender expression refers to how you communicate your gender to the rest of the world; for example, how you choose to dress, wear your hair, talk, use mannerisms, etc.)
- What is a gender role? (The way society expects each gender to behave.)
- Gender expression and gender roles are something that may be influenced by the society in which one lives. What do we mean by that? (Society and culture may determine how people express themselves. It is not related to our biological make up. What is considered to represent "maleness" and "femaleness" may change from country to country and from generation to generation. For example, in some countries women wear robes, and in other countries men wear them.)
- Gender expression may also be influenced by biology. Researchers have studied the male brain and the female brain. In very general terms, the male brain seems to be inclined or predisposed toward arranging, analyzing, and figuring out how systems work. In general, the female brain seems to be inclined or predisposed toward empathizing. [See text box in the Grade 7 Student Book, *Fully Alive*, p. 74.]

- Gender expression, therefore, may create stereotypes. What is a stereotype? (A stereotype is a general belief about a group of people that may reduce human persons to a single aspect of their identity. They are often untrue and may be harmful because they may lead to unfair judgement, prejudice, and discrimination. They may block our ability to see someone as the unique and dignified individual that they are.)
- What are some examples of stereotypes about gender roles and gender expression that exist in society? (girls like pink and boys like blue; girls play with dolls and boys play with trucks, etc.)
- 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 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, as we have already talked about above. We have also already talked about the idea that adolescence is a time of adjusting to our changing appearance, moods, stress, and the beginnings of our experience of sexual attraction and feelings. Adolescents are also learning what their identity is; who they are as a whole person with all the characteristics that make them unique. This is part of their self-concept.
- How do we develop a healthy and positive self-concept? (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.)
- How do we support others in developing a healthy and positive self-concept? (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.)

### **Health and Physical Education expectation C1.5**

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## *We Respond*

Have the student complete BLM #16A as a celebration of their personhood and unique identities. Have them include it in the package with their letter.

**Health and Physical Education**  
expectation C1.5

▷ Invite the students to write a letter to themselves to be opened in five years when they will be 18 or 19 and coming to the end of adolescence. In other words, they are writing to the people they hope to be and describing the efforts they have made during adolescence. Some areas they could include in the letter are what they have done

- to be more comfortable with their appearance
- to develop effective ways to handle moods and stress
- to grow in self-discipline in all areas of their lives
- to grow in respect for God’s gift of sexuality.

You could suggest that they put the letter away in a safe place and open it in five years.

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## *We Explore (related activities)*

- **Appearance and Advertising** — Give the students copies of Appearance and Advertising, BLM #16, and ask them to complete it at home and bring it back to school for a class discussion. During their discussion, encourage them to focus on the techniques that are used in advertising related to appearance (before and after photos; personal testimonies; facts and figures; appeals to personal vanity; and exploitation of people’s insecurities about their appearance). (**Curriculum Connection:** Language, Media Literacy. See Appendix B, pages 285 – 286.)



# Growth and Change

Name \_\_\_\_\_ Date \_\_\_\_\_

## Main Ideas

- Adolescence is a journey from childhood to adulthood. For a successful journey young people need support from families, friends, other adults, a maturing relationship with God, and a sense of perspective that includes the future.
- The experience of adolescence includes adjusting to a changing appearance, shifting moods and greater stress, and the beginning of sexual attraction and feelings.
- A homosexual orientation is an exclusive or predominant sexual attraction to people of the same sex. All people, whether homosexual or heterosexual in orientation, are called by God to be chaste and to honour the gift of sexuality.
- People with a homosexual orientation are unique individuals who need love and friendship in their lives, as we all do. As Christians, we have a responsibility to treat all people with the respect that is owed to them as persons whom God created and loves.

To have a successful journey during adolescence, young people need 1) love and guidance from their families; 2) friendships; 3) the interest and concern of caring adults; 4) a maturing relationship with God; and 5) a sense of perspective about the person they hope to be in the future. Choose two of these needs and explain why they are important.

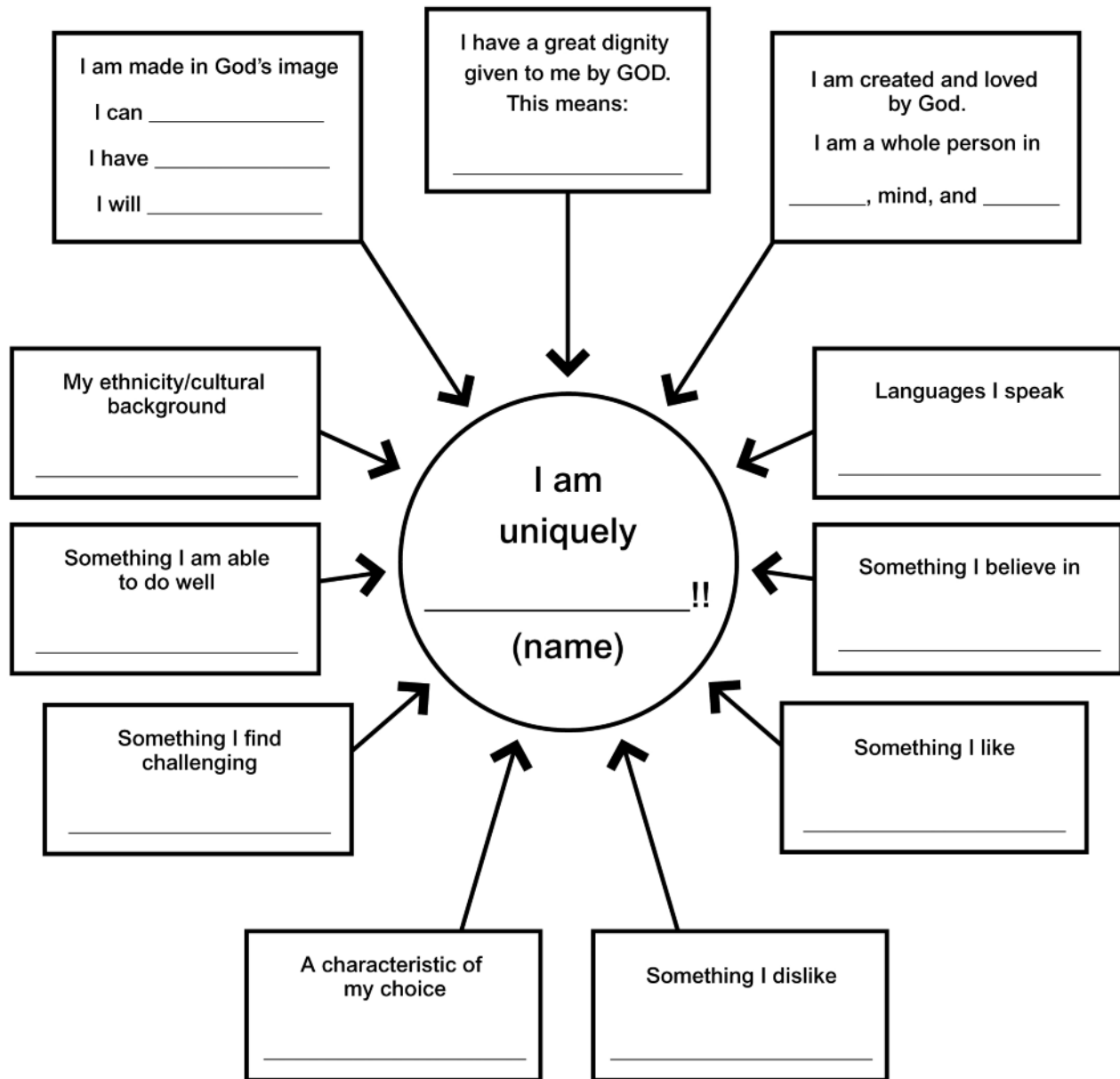
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# Celebrating My Unique Personhood and My Unique Self!

Name \_\_\_\_\_ Date \_\_\_\_\_





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## Expectations

In Grades 6 and 7 the students discussed the concept of consent. In Grade 7, the students learned that sexual exploitation occurs when someone engages in sexual activity without the other person's clear consent. The students learned that a clear YES, freely given, is the only way someone can give their consent. Saying nothing, being unclear in words or body language, or saying no at any time is NOT consent. This concept needs to be reviewed with students as the issue of sexual assault is discussed. Students need to understand that forcing another to engage in sexual activity without their consent is a crime. The students also need to know that consent that has been given initially can be withdrawn at any time, and the sexual activity must then stop. Finally, the students must also understand that being forced to say "yes" is not true consent.

### Important Words

- *consent*

Health and Physical Education  
expectation C2.4

The students will:

- analyze external and internal pressures on young adolescents to become involved at an early age in exclusive male-female relationships.
- recognize and appreciate the need to develop all aspects of their lives, including friendships with people of the opposite sex.

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### Note to the Teacher

In Topic 4, the students continue to reflect on the journey from childhood to adulthood, this time with a focus on relationships between males and females during early adolescence. There is a great deal of pressure on young people to become involved in exclusive male-female relationships and to engage in sexuality activity, a concern that is addressed in this topic.

▷ This topic also features an interest box about sexual abuse. It is important for the students to know that any sexual intimacy, not just intercourse, that is forced by one person on another is an abuse of sexuality and a crime. They should also be aware of the serious consequences of the sexual abuse of children or young people and the pressing need for victims to get help and contact the Children's Aid Society.

**Caution:** Your students are likely aware of media reports about high-profile cases of sexual abuse of children or young people, some involving clergy, and of other cases involving sexual crimes and may want to discuss them. A suggested response to this situation is to remind the students that all instances of sexual abuse are grave moral wrongs and criminal offences, but you will want to be careful not to be sidetracked into discussing specific cases.

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### Important Words

- *infatuation, sexual assault*

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### Materials/Preparation

- Before presenting this topic, assign two students to prepare the section on External Pressures (pages 85 – 87) and two students to prepare the section on Internal Pressures (pages 87 – 89). Ask them to read the material, discuss it, present it to the class, and prepare two discussion questions.
- For additional information, you may want to consult the unit on dating in the Supplementary Resources to support Grade 8 Family Life Education, available at [www.carfleo.org](http://www.carfleo.org).

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## Program Resources

- Student Book, pages 83 – 91
- Reflection Sheet #14 (Young People: In Relationship)

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## Curriculum Connections

This topic provides a connection to Unit 5, Theme 1, “We know these rules. Why do we have to learn them again?” and Unit 6, Theme 2, “What’s sex worth?” in *Stand by Me* from the *We are Strong Together* catechetical program, to the Health and Physical Education curriculum: Healthy Living, and to the Language curriculum: Media Literacy.

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## *We Experience*

Begin the topic by saying “A Prayer for Wisdom” (BLM #14) together.

Invite the students to answer this question: At what age do you think adolescents should be allowed to go out (date) as a couple by themselves? Write the numbers from 14 to 18 on the chalkboard, put a mark beside the age each student selects, and add up the total for each age. Did most of the students generally agree or was there a range of opinion about the appropriate age?

Read together the introduction to this topic (pages 83 – 85) and invite the students’ response. You might ask them:

- What is an infatuation (crush)? Do people sometimes have a crush on someone they don’t even know?
- What is the difference between an infatuation and a relationship? (infatuation involves an attraction to another person and is usually a one-way street; a relationship involves knowing the other person and being known by the person — a two-way street)
- Is it important for parents to have rules about when adolescents can go out as couples? Why? Why not?
- Do you agree that there are a lot of pressures to get involved in exclusive male–female relationships or to engage in sexual activity? Why? Why not?

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## *We Discover*

### **External Pressures**

Invite the students who prepared this section to present it to the class, along with their discussion questions. Some other questions you may want to include are:

- How does media have a negative influence on young people’s views of male–female relationships and sexual intimacy? (it makes sexual

### **Understanding Consent**

In addition to those questions suggested to follow the feature on sexual abuse in the Teacher's Guide (page 172), you might also ask:

- In Grade 7 you discussed sexual exploitation and *consent*. Do you remember what you learned? (A clear YES, freely given, is the only way someone can give their consent. Saying nothing, being unclear in words or body language, or saying no at any time is NOT consent.)
- There are some things we need to expand upon when we are discussing consent. If someone says yes, but they have been forced to do so, is that consent? (No. Consent must be freely given. If someone is forced to say yes, perhaps because of the use of a weapon, or because of blackmail, or because the other person is in a position of power over the victim, then that 'yes' is not true consent. If a mind altering substance has been given to the person that impairs their conscious and free decision-making, they cannot give consent [i.e. date rape drugs, person is severely intoxicated and passes out etc.]
- If someone says 'yes' at first but then changes his/her mind or wants to stop, can the other person ignore that request? (No. As soon as the person says no, it must be respected. All unwanted activity must stop.)
- It is very important to understand that it is not only adults that can be charged with sexual assault and sexual exploitation. For example, in the case of sexting, if someone under the age of 18 intentionally sends a sexually intimate picture of him or herself to someone else, is any crime being committed? (Yes, the crime of distribution (and possession) of child pornography. According to the law, a child is anyone under the age of 18 and it is therefore unlawful to knowingly possess or distribute sexually explicit images of a person under 18.)

### **Health and Physical Education expectations C1.4, C2.4 and C3.3**



- What do you think are some of the joys of being a mother or father?
- What do you think might be the challenges of being a parent?

In addition to inviting students' questions and comments after reading pages 99 – 100 of the Student Book (Teacher's Guide, p. 179), read the following:

- You probably hear a lot of conflicting messages about contraception in popular culture. For example, you might hear that if you use condoms and other forms of contraception consistently you will be 100% protected against STIs and unintended pregnancy. However, the reality is that the way to completely prevent unwanted pregnancy and infection is not to engage in sexual activity. You have been learning that God's plan for the gift of sexuality is that it remain in the context of marriage. You are also learning that there is no completely safe way to step outside of God's plan. It is designed to keep us safe and happy. Choosing a different way may put us at risk for physical, social, and emotional harm.
- You might ask them: When you hear or see all these confusing messages about sexuality and sexual

▷ Read together pages 99 – 100 and invite the students' questions and comments. You might ask them:

- What is a "natural" family planning method? (a way of managing fertility without the use of chemicals or devices; a method of identifying the symptoms that indicate the woman's fertile period and refraining from intercourse during this time)
- What might be the advantages of natural family planning? (it demonstrates the couple's respect and appreciation of the gift of fertility; it allows a married couple to make decisions together as they manage their fertility and plan their family; it requires co-operation and communication between husband and wife, which deepens their intimacy; it allows couples to live in harmony with their life-giving powers)
- What is a barrier method of contraception? (one that prevents the sperm and ovum from coming together)
- What is a chemical method of contraception? (one that prevents conception by suppressing the fertility cycle of the woman)

Read together page 101 and invite the students' comments. You might highlight the important point that all methods of family planning involve fundamental values, in particular, the gift of fertility.

Invite the students to reflect on what they have learned about STIs and family planning in this topic and summarize the main ideas. Record these ideas on a chart. If some important points did not emerge in discussion, encourage the students to expand on their ideas. The main ideas from this topic are

- We are created male and female, and our sexuality is deeply personal. The whole person, body and spirit, is created for love and life.
- Sexually transmitted infections are primarily spread by intimate sexual contact. Many STIs have the potential to damage or destroy a person's fertility.
- Natural family planning involves identifying symptoms of the fertile days in a woman's cycle and avoiding intercourse during this time if a husband and wife do not want to conceive a child. Barrier and chemical methods alter the body in some way to avoid a pregnancy. Natural family planning allows couples to live in harmony with their fertility and respect the mystery of God's gift of life and love.

When the chart is complete, read it with the students and invite their comments. Is there anything that should be added? Removed?

health in the media, who can you go to for support to help you find the best answer that will also point you in the direction you need to follow God's plan for you? (a trusted adult such as a parent or teacher; your parish priest; a Catholic health care practitioner)

Give the students copies of Reflection Sheet #15 (The Gift of Fertility). Ask them to keep the Reflection Sheet in their Family Life notebook and to complete the questions in the next few days. (For more information about the Reflection Sheets, please see Introduction to the *Fully Alive* program, page 27.)

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### *We Respond*

Bring the topic to an end by saying "A Prayer for Wisdom" (BLM #14) together.

**Health and Physical Education**  
expectations C1.4 and C2.4



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## Appendix B

# *Fully Alive and Curriculum Connections*

*Fully Alive* offers opportunities to address expectations in other curricular areas. The following chart shows where these correlations can be found in Grade 8.

## RELIGIOUS EDUCATION

### Living a Moral Life

<p>Theme 1: Topic 4, <i>“The Mind: Acting Freely”</i>  Theme 1: Topic 5, <i>“Character”</i>  Theme 2: Topic 3, <i>“Wings”</i>  Theme 2: Topic 4, <i>“Friendship”</i>  Theme 2: Topic 5, <i>“Friendship and Stress”</i>  Theme 3: Topic 1, <i>“The Gift of Sexuality”</i>  Theme 3: Topic 2, <i>“Male and Female: In Relationship”</i>  Theme 3: Topic 3, <i>“Growth and Change”</i>  Theme 3: Topic 4, <i>“Young People: In Relationship”</i>  Theme 3: Topic 6, <i>“True Love”</i>  Theme 4: Topic 1, <i>“Commitment”</i>  Theme 4: Topic 2, <i>“Commitment to Others”</i>  Theme 4: Topic 3, <i>“Commitment to the Future”</i>  Theme 5: Topic 1, <i>“A Common Project”</i>  Theme 5: Topic 2, <i>“Understanding Justice”</i>  Theme 5: Topic 3, <i>“Some Issues in Social Justice”</i>  Theme 5: Topic 4, <i>“Growing Toward Social Justice”</i></p>	<p><b>ML1.3</b> Using examples of moral dilemmas faced by young people, demonstrate how choosing to live a Christian moral life reflects a witness to God, a respect for personal dignity and promotes the common good for others. [CCC nos. 1700–1715; 2012–2051; 1928–1948]</p>
<p>Theme 4: Topic 3, <i>“Commitment to the Future”</i></p>	<p><b>ML2.1</b> Describe how the Holy Spirit and the Church’s teaching (i.e., Magisterium) form our consciences in assisting us to address the challenging moral situations that face society today. (Bestowed on us in Baptism and strengthened in the Sacrament of Confirmation, the Gifts of the Holy Spirit assist us in the formation of our conscience). [CCC nos. 1776–1802]</p>
<p>Theme 4: Topic 3, <i>“Commitment to the Future”</i></p>	<p><b>ML2.2</b> Explain the Church’s belief in the objective truth of the Word of God in Sacred Scripture (i.e., God’s revelation of salvation, faith and morals) and the important source and role that Sacred Scripture has in the examination and formation of conscience for Christian moral decision-making and daily living. [CCC nos. 1776–1789]</p>
<p>Theme 3: Topic 4, <i>“Young People: In Relationship”</i>  Theme 3: Topic 5, <i>“The Gift of Fertility”</i>  Theme 5: Topic 3, <i>“Some Issues in Social Justice”</i></p>	<p><b>ML2.3</b> Identify some of the moral situations that have arisen in society as a result of globalization, advances in technology and science and examine them in light of the Church’s moral teachings.</p>

<p><b>Theme 1: Topic 4,</b> <i>“The Mind: Acting Freely”</i></p> <p><b>Theme 1: Topic 5,</b> <i>“Character”</i></p> <p><b>Theme 3: Topic 6,</b> <i>“True Love”</i></p> <p><b>Theme 4: Topic 1,</b> <i>“Commitment”</i></p> <p><b>Theme 4: Topic 2,</b> <i>“Commitment to Others”</i></p> <p><b>Theme 4: Topic 3,</b> <i>“Commitment to the Future”</i></p>	<p><b>ML2.4</b> Link the need for commitment, turning away from sin, growth in virtue and faith to the process of forming and exercising a healthy (upright) conscience for moral decision making. [CCC nos. 1776–1789]</p>
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## RELIGIOUS EDUCATION

### Living in Communion

<p><b>Theme 1: Topic 5,</b> <i>“Character”</i></p>	<p><b>LC2.2</b> Define the gifts and fruits (perfections/virtues) of the Holy Spirit and explain how they are important in guiding our development as people who strive to live a holy life (e.g., find examples of everyday saints who exemplify the virtues). [CCC nos. 687–747]</p>
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## RELIGIOUS EDUCATION

### Living in Solidarity

<p><b>Theme 5: Topic 1,</b> <i>“A Common Project”</i></p> <p><b>Theme 5: Topic 2,</b> <i>“Understanding Justice”</i></p> <p><b>Theme 5: Topic 3,</b> <i>“Some Issues in Social Justice”</i></p> <p><b>Theme 5: Topic 4,</b> <i>“Growing Toward Social Justice”</i></p>	<p><b>LS1.1</b> Connect the principle of the ‘Common Good’ to its biblical source (Isaiah 10:1–2; Ephesians 4:1–7, 12; Matt. 25:35–40; Acts 2:44–45; Gal. 5:22–25; 1 John 4:7–10; John 10:11–18; Deuteronomy 30:19; Nehemiah 2:17–18) and relate the message of the scripture to Catholic social teachings found in several ecclesial sources (e.g. excerpts from Papal Encyclicals, Apostolic Letters and exhortations, Bishops’ pastoral letters or documents on social justice).</p>
<p><b>Theme 5: Topic 3,</b> <i>“Some Issues in Social Justice”</i></p> <p><b>Theme 5: Topic 4,</b> <i>“Growing Toward Social Justice”</i></p>	<p><b>LS1.3</b> Recognize signs of the growing human interdependence of the global community and identify ways it is challenging Catholic organizations and individuals in their mission of promoting social justice principles.</p>
<p><b>Theme 5: Topic 1,</b> <i>“A Common Project”</i></p> <p><b>Theme 5: Topic 2,</b> <i>“Understanding Justice”</i></p> <p><b>Theme 5: Topic 3,</b> <i>“Some Issues in Social Justice”</i></p> <p><b>Theme 5: Topic 4,</b> <i>“Growing Toward Social Justice”</i></p>	<p><b>LS2.2</b> Summarize the key principles of Catholic social justice and link them to the primary Christian values of love, promotion of life, reconciliation, inclusion, compassion, fidelity, liberation, community and hope. [CCC nos. 356–384; 1928–1933; 1391–1401]</p>

<p><b>Theme 5: Topic 1</b>, “<i>A Common Project</i>”  <b>Theme 5: Topic 2</b>, “<i>Understanding Justice</i>”  <b>Theme 5: Topic 3</b>, “<i>Some Issues in Social Justice</i>”  <b>Theme 5: Topic 4</b>, “<i>Growing Toward Social Justice</i>”</p>	<p><b>LS2.3</b> Define the Church’s social teaching with respect to personal responsibility (i.e., care of family and their education, conscientious work, etc.) and participation in public life (i.e., leadership, politics, culture, etc.) and give examples of how each promotes the good of individuals and the common good of society. [CCC nos. 356–384; 1928–1933; 1391–1401]</p>
<p><b>Theme 5: Topic 3</b>, “<i>Some Issues in Social Justice</i>”</p>	<p><b>LS3.3</b> Identify and describe some of the efforts the Church has made to continue Christ’s mission to spread the Good News to all people of the world (e.g., working with people from other religions on issues of social justice as a means to spread the Good News of Jesus Christ; witnessing to Christ through our work with those in need; participating in ecumenical and interfaith dialogue). [CCC nos. 830–856]</p>

## THE ARTS

### Drama

<p><b>Theme 1: Topic 4</b>, “<i>The Mind: Acting Freely</i>”  <b>Theme 2: Topic 1</b>, “<i>Building Bridges</i>”  <b>Theme 2: Topic 4</b>, “<i>Friendship</i>”</p>	<p><b>B1.1</b> engage actively in drama exploration and role play, with a focus on examining multiple perspectives and possible outcomes related to complex issues, themes, and relationships from a wide variety of sources and diverse communities (e.g., <i>identify significant perspectives related to an issue and assume roles to give voice to the different perspectives; use improvisation to communicate insights about life events and relationships; develop and present anthology dramas, short scripts, or multi-role plays for a single actor</i>)</p>
<p><b>Theme 1: Topic 4</b>, “<i>The Mind: Acting Freely</i>”  <b>Theme 2: Topic 1</b>, “<i>Building Bridges</i>”  <b>Theme 2: Topic 4</b>, “<i>Friendship</i>”</p>	<p><b>B1.3</b> plan and shape the direction of the drama by negotiating ideas and perspectives with others, both in and out of role (e.g., <i>In role: use group improvisation to work out a time line of events in a drama story; Out of role: use the talking stick in group discussion about the best way to resolve the drama’s central conflict</i>)</p>
<p><b>Theme 2: Topic 1</b>, “<i>Building Bridges</i>”</p>	<p><b>B2.1</b> construct personal interpretations of drama works, connecting drama issues and themes to social concerns at both the local and global level (e.g., <i>create a web with the main idea of the drama in the centre and words describing personal and global connections leading out from the centre; explain in discussion or a journal entry why they disagree or empathize with the motivations of a character</i>)</p>

## THE ARTS

### Music

<p><b>Theme 2: Topic 4, “Friendship”</b></p>	<p><b>C1.3</b> create musical compositions in a variety of forms for specific purposes and audiences (e.g., write lyrics and a melody for a protest song based upon a current social issue; compose a melodic theme for a computer game)</p>
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## THE ARTS

### Visual Arts

<p><b>Theme 2: Topic 3, “Wings”</b>  <b>Theme 2: Topic 4, “Friendship”</b>  <b>Theme 3: Topic 1, “The Gift of Sexuality”</b>  <b>Theme 5: Topic 3, “Some Issues in Social Justice”</b></p>	<p><b>D1.1</b> create art works, using a variety of traditional forms and current media technologies, that express feelings, ideas, and issues and that demonstrate an awareness of multiple points of view (e.g., create a collage that shows contrast between two points of view or a cause-and-effect relationship; create an art work on a current event or issue, using the conventions of sequential art or comics, or using found images and text to express a point of view in the style of a contemporary artist such as Martin Firrel, Jenny Holzer, or Barbara Kruger)</p>
<p><b>Theme 2: Topic 1, “Building Bridges”</b>  <b>Theme 2: Topic 3, “Wings”</b>  <b>Theme 3: Topic 1, “The Gift of Sexuality”</b>  <b>Theme 3: Topic 6, “True Love”</b>  <b>Theme 5: Topic 3, “Some Issues in Social Justice”</b></p>	<p><b>D1.2</b> demonstrate an understanding of composition, using multiple principles of design and other layout considerations such as compositional triangles to create narrative art works or art works on a theme or topic (e.g., a figure drawing of a historically influential person that makes use of the whole paper or space to create a sense of unity and balance, with a single word or motif in the background; an abstract painting in which movement is created by using line, value, colour, and/or shape; a stop-motion animation that tells a simple story and that demonstrates the principle of movement through sequential images in which the character or object moves in relation to the frame)</p>

<p><b>Theme 2: Topic 1,</b> <i>“Building Bridges”</i>  <b>Theme 2: Topic 3,</b> <i>“Wings”</i>  <b>Theme 3: Topic 1,</b> <i>“The Gift of Sexuality”</i>  <b>Theme 3: Topic 6,</b> <i>“True Love”</i>  <b>Theme 5: Topic 3,</b> <i>“Some Issues in Social Justice”</i></p>	<p><b>D1.3</b> use elements of design in art works to communicate ideas, messages, and understandings for a specific audience and purpose (<i>e.g., an illustration for a children’s book that uses colour and rhythm to appeal to its audience; a short movie or animation that uses space, time, and framing to highlight a contemporary issue; a portrait of a person made from junk-food or brand packaging to communicate an opinion, in the style of Giuseppe Arcimboldo’s series of allegorical portraits made from fruit, vegetables, and other unlikely objects such as pots and books</i>)</p>
<p><b>Theme 2: Topic 1,</b> <i>“Building Bridges”</i>  <b>Theme 3: Topic 1,</b> <i>“The Gift of Sexuality”</i>  <b>Theme 3: Topic 6,</b> <i>“True Love”</i>  <b>Theme 5: Topic 3,</b> <i>“Some Issues in Social Justice”</i></p>	<p><b>D1.4</b> use a variety of materials, tools, techniques, and technologies to determine solutions to increasingly complex design challenges or styles from two cultures</p>
<p><b>Theme 1: Topic 1,</b> <i>“The Wonder of Creation”</i></p>	<p><b>D2.1</b> interpret a variety of art works and identify the feelings, issues, themes, and social concerns that they convey (<i>e.g., hold a mock debate between artists on a topic such as the emotional impact of realist versus expressionist styles of art; compare art works in different artistic media that express a common theme, such as wartime suffering in the art work of Käthe Kollwitz and Francisco Goya; interpret images of social issues that are explored in historical art works, contemporary art works, and media arts</i>)</p>
<p><b>Theme 1: Topic 1,</b> <i>“The Wonder of Creation”</i></p>	<p><b>D2.3</b> demonstrate an understanding of how to read and interpret signs, symbols, and style in art works (<i>e.g., Horse and Train by Alex Colville as an allegory of the impact of the industrial age; the style of an artist or director of a film who is using compositional framing, point of view, and selective focus to guide the attention of the viewer or audience; the purposes of logos, icons, and images in advertisements; symbolic reuse and transformation of popular images or iconography as a form of commentary [“culture jamming”]; use of traditional Aboriginal symbols in contemporary art</i>)</p>
<p><b>Theme 1: Topic 1,</b> <i>“The Wonder of Creation”</i></p>	<p><b>D2.4</b> identify and explain their strengths, their interests, and areas for improvement as creators, interpreters, and viewers of art (<i>e.g., organize and participate in a non-competitive art show that documents the stages of the artistic process from artists’ statements, concept drawings, and photos of works in progress to the final art works; select, critique, and organize a display of personally meaningful images from their own portfolios; use feedback to evaluate the effectiveness of their own art works</i>)</p>

## GEOGRAPHY

### Global Inequalities: Economic Development and Quality of Life

<p><b>Theme 5: Topic 2, “Understanding Justice”</b></p>	<p><b>B1.2</b> analyse how various factors have affected the economies of specific developed and developing countries around the world (<i>e.g., with reference to foreign ownership of natural resources in Nigeria or Indonesia; colonial legacy in South Africa or Haiti; the debt load in Honduras or the United States; government expenditures in France or Mali</i>), and explain the interrelationship between these factors and quality of life in some of these countries (<i>e.g., war in Sudan has consumed economic resources and has led to a refugee crisis and extremely poor quality of life in refugee camps in Darfur; expenditures on education, health care, and social services in Norway have contributed to that country’s ranking at the top of the Human Development Index [HDI]</i>)</p>
<p><b>Theme 5: Topic 1, “A Common Project”</b> <b>Theme 5: Topic 3, “Some Issues in Social Justice”</b></p>	<p><b>B1.3</b> assess the effectiveness of various programs and policies aimed at improving the quality of life in various countries (<i>e.g., with reference to governmental and non-governmental programs to provide clean water, improve literacy rates, provide drugs for people with HIV/AIDS, reduce the spread of malaria, reduce violence against women, reduce child labour or the use of child soldiers, promote fair trade, or develop alternative income programs</i>)</p>
<p><b>Theme 5: Topic 3, “Some Issues in Social Justice”</b></p>	<p><b>B2.1</b> formulate questions to guide investigations into issues related to global development and quality of life from a geographic perspective (<i>e.g., the social, political, and economic impact of educating girls or of the AIDS pandemic in sub-Saharan Africa; the social, political, economic, and/or environmental implications of fair trade; social, political, economic, and/or environmental considerations relating to the increase in foreign ownership of natural resources; the social, political, and economic impact of foreign debt or of forgiving a country’s foreign debt</i>)</p>

<p><b>Theme 5: Topic 1</b>, “<i>A Common Project</i>”  <b>Theme 5: Topic 2</b>, “<i>Understanding Justice</i>”  <b>Theme 5: Topic 3</b>, “<i>Some Issues in Social Justice</i>”</p>	<p><b>B2.6</b> communicate the results of their inquiries using appropriate vocabulary (<i>e.g., demography, per capita, quality of life, developed/developing countries, gross national product [GNP], gross domestic product [GDP], literacy rate, correlation, exploitation, competition, fair trade</i>) and formats appropriate for specific audiences (<i>e.g., create an interactive presentation on foreign debt in Africa, using an electronic white board; use GIS in a presentation on the impact of desertification; create a photo essay with accompanying text or oral comments on conditions in a city in the developing world; write an article for the school newspaper on the impact of water privatization</i>)</p>
<p><b>Theme 5: Topic 1</b>, “<i>A Common Project</i>”  <b>Theme 5: Topic 3</b>, “<i>Some Issues in Social Justice</i>”  <b>Theme 5: Topic 4</b>, “<i>Growing Toward Social Justice</i>”</p>	<p><b>B3.5</b> identify various groups and organizations that work to improve quality of life (<i>e.g., Free the Children, International Planned Parenthood Federation, Médecins sans frontières/Doctors without Borders, Right to Play, Water for People</i>), and describe their focus</p>

## HEALTH AND PHYSICAL EDUCATION

### Living Skills

The Living Skills expectations identify learning that helps students develop a positive sense of self, develop and maintain healthy relationships, and use critical and creative thinking processes as they set goals, make decisions, and solve problems. Living Skills must be explicitly taught and evaluated in the context of learning in all strands of the curriculum, in order to make the learning personally relevant for students. In *Fully Alive*, these skills are central in many, if not most, of the topics. For this reason, a complete correlation between the Living Skills of the Ontario Health and Physical Education Curriculum (2015) and *Fully Alive* is not included in this chart. It would simply be too long. Below, you can see the key concepts associated with the Living Skills, according to the three areas of learning:

#### Personal Skills [PS]

- Self-awareness and self-monitoring skills
- Adaptive, management, and coping skills

#### Interpersonal Skills [IS]

- Communication skills
- Relationship and social skills



### Critical and Creative Thinking [CT]

- Planning
- Processing
- Drawing conclusions/presenting results
- Reflecting/evaluating

The *Fully Alive* program similarly helps students develop an understanding of the self, the way they are called to live in relationship, and the skills required to respond to life's challenges. Teachers may use the *Fully Alive* program to explicitly teach the Living Skills in order that they might be evaluated in conjunction with learning across all strands of the Health and Physical Education Curriculum. The specific knowledge and skills of *Fully Alive* can meet the expectations from the Living Skills of the Health and Physical Education Curriculum while at the same time allowing for an understanding of the Living Skills grounded in the Christian vision of what it means to lead a fully human life.

For further information regarding the way in which Family Life Education correlates with Health and Physical Education, see *Ontario Catholic Elementary Curriculum Policy Document, Grades 1–8: Family Life Education (2012)*, pp. 33 – 34.

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## HEALTH AND PHYSICAL EDUCATION

### Healthy Living

**NOTE:** ALL expectations of the Human Development and Sexual Health topic of the Healthy Living strand are met through the *Fully Alive* program. Supplemental materials have been developed to ensure all expectations pertaining to this topic are addressed. Supplemental materials include reference to the coded specific expectations of the Human Development and Sexual Health topic. As such, the specific expectations for this topic have been coded in the chart below. Opportunities to address expectations in the remaining topics of the Healthy Living strand have also been noted below.

<p><b>Theme 1: Topic 4, “The Mind: Acting Freely”</b>  <b>Theme 1: Topic 5, “Character”</b>  <b>*Theme 3: Topic 1, “The Gift of Sexuality”</b></p>	<p><b>Personal Safety and Injury Prevention</b></p> <p><b>C2.2</b> demonstrate the ability to assess situations for potential dangers (<i>e.g., getting into a car with a stranger or an impaired, unlicensed, or inexperienced driver; dependencies or coercion in dating relationships; joining gangs; participating in violence; attending a party where alcohol or drugs are being used; using cosmetic procedures or treatments such as piercing, tattooing, crash diets, or tanning that involve potential health risks; exposure to infectious diseases through direct contact, sneezing, or coughing</i>), and apply strategies for avoiding dangerous situations [CT]</p>
<p><b>Theme 2: Topic 2, “Roots”</b>  <b>*Theme 3: Topic 3, “Growth and Change”</b>  <b>*Theme 3: Topic 4, “Young People: In Relationship”</b></p>	<p><b>C3.2</b> analyse the impact of violent behaviours, including aggression, anger, swarming, dating violence, and gender-based or racially based violence, on the person being targeted, the perpetrator, and bystanders, and describe the role of support services in preventing violence (<i>e.g., help lines, school counselors, social workers, youth programs, shelters, restorative justice programs, gay-straight student alliances</i>) [CT]</p>
<p><b>Theme Two Virtue: Mercy</b>  <b>Theme 2: Topic 5, “Friendship and Stress”</b>  <b>*Theme 3: Topic 3, “Growth and Change”</b></p>	<p><b>Substance Use, Addictions, and Related Behaviours</b></p> <p><b>C2.3</b> explain how stress affects mental health and emotional well-being, and demonstrate an understanding of how to use a variety of strategies for relieving stress and caring for their mental health (<i>e.g., engaging in physical activity, listening to music, resting, meditating, talking with a trusted individual, practising smudging</i>) [PS]</p>
<p><b>Theme 1: Topic 4, “The Mind: Acting Freely”</b>  <b>Theme 1: Topic 5, “Character”</b>  <b>Theme 2: Topic 2, “Roots”</b>  <b>*Theme 3: Topic 1, “The Gift of Sexuality”</b>  <b>*Theme 3: Topic 2, “Male and Female: In Relationship”</b>  <b>*Theme Three Virtue: Chastity</b>  <b>*Theme 3: Topic 3, “Growth and Change”</b>  <b>*Theme 3: Topic 4, “Young People: In Relationship”</b>  <b>*Theme 3: Topic 5, “The Gift of Fertility”</b></p>	<p><b>Human Development and Sexual Health</b></p> <p><b>C1.4</b> identify and explain factors that can affect an individual’s decisions about sexual activity (<i>e.g., previous thinking about reasons to wait, including making a choice to delay sexual activity and establishing personal limits; perceived personal readiness; peer pressure; desire; curiosity; self-concept; awareness and acceptance of gender identity and sexual orientation; physical or cognitive disabilities and possible associated assumptions; legal concerns; awareness of health risks, including risk of STIs and blood-borne infections; concerns about risk of pregnancy; use of alcohol or drugs; personal or family values; religious beliefs; cultural teachings; access to information; media messages</i>), and identify sources of support regarding sexual health (<i>e.g., a health professional [doctor, nurse, public health practitioner], a community elder, a teacher, a religious leader, a parent or other trusted adult, a reputable website</i>) [PS]</p>

<p><b>Theme 1: Topic 1</b>, “<i>The Wonder of Creation</i>”  <b>*Theme 3: Topic 1</b>, “<i>The Gift of Sexuality</i>”  <b>*Theme 3: Topic 3</b>, “<i>Growth and Change</i>”</p>	<p><b>C1.5</b> demonstrate an understanding of gender identity (e.g., male, female, two-spirited, transgender, transsexual, intersex), gender expression, and sexual orientation (e.g., heterosexual, gay, lesbian, bisexual), and identify factors that can help individuals of all identities and orientations develop a positive self-concept [PS]</p>
<p><b>Theme 1: Topic 4</b>, “<i>The Mind: Acting Freely</i>”  <b>Theme 1: Topic 5</b>, “<i>Character</i>”  <b>*Theme 3: Topic 1</b>, “<i>The Gift of Sexuality</i>”  <b>*Theme Three Virtue: Chastity</b>  <b>*Theme 3: Topic 3</b>, “<i>Growth and Change</i>”  <b>*Theme 3: Topic 4</b>, “<i>Young People: In Relationship</i>”  <b>*Theme 3: Topic 5</b>, “<i>The Gift of Fertility</i>”</p>	<p><b>C2.4</b> demonstrate an understanding of aspects of sexual health and safety, including contraception and condom use for pregnancy and STI prevention, the concept of consent, and matters they need to consider and skills they need to use in order to make safe and healthy decisions about sexual activity (e.g., self-knowledge; abstinence; delaying first intercourse; establishing, discussing, and respecting boundaries; showing respect; need for additional information and support; safer sex and pleasure; communication, assertiveness, and refusal skills) [IS, CT]</p>
<p><b>Theme 2: Topic 1</b>, “<i>Building Bridges</i>”  <b>Theme 2: Topic 4</b>, “<i>Friendship</i>”  <b>*Theme 3: Topic 2</b>, “<i>Male and Female: In Relationship</i>”  <b>*Theme 3: Topic 4</b>, “<i>Young People: In Relationship</i>”  <b>Theme 3: Topic 6</b>, “<i>True Love</i>”</p>	<p><b>C3.3</b> analyse the attractions and benefits associated with being in a relationship (e.g., support, understanding, camaraderie, pleasure), as well as the benefits, risks, and drawbacks, for themselves and others, of relationships involving different degrees of sexual intimacy (e.g., hurt when relationships end or trust is broken; in more sexually intimate relationships, risk of STIs and related risk to future fertility, unintended pregnancy, sexual harassment and exploitation; potential for dating violence) [IS, CT]</p>

\* Curriculum connections are *strengthened and/or introduced* by the addition of supplemental curriculum supports developed for the 2015 Health and Physical Education Curriculum Policy Document.

## LANGUAGE

The basic language skills involved in oral communication, reading, and writing are essential for most learning. In *Fully Alive*, these skills are central in many, if not most, of the topics. For this reason, a complete correlation between the Ontario Language Curriculum and *Fully Alive* is not included in this chart. It would simply be too long. Below you can see a few examples of the expectations from these three areas that are most frequently addressed in *Fully Alive*:

The expectations in Oral Communication include:

- demonstrate an understanding of appropriate listening behaviour by adapting active listening strategies to suit a wide variety of situations, including work in groups

- extend an understanding of oral texts, including increasingly complex or difficult texts, by connecting, comparing, and contrasting the ideas and information in them to their own knowledge, experience, and insights, to other texts, including print and visual texts, and to the world around them
- communicate in a clear, coherent manner, using a structure and style appropriate to the purpose, the subject matter, and the intended audience

The expectations for Reading include:

- demonstrate an understanding of increasingly complex and difficult texts by summarizing important ideas and explaining how the details support the main idea
- extend an understanding of texts, including increasingly complex or difficult texts, by connecting the ideas in them to their own knowledge, experience, and insights, to other familiar texts, and to the world around them
- read appropriate texts with expression and confidence, adjusting reading strategies and reading rate to match the form and purpose

The expectations for Writing include:

- gather information to support ideas for writing, using a variety of strategies and a wide range of print and electronic resources
- write complex texts of a variety of lengths using a wide range of forms
- use parts of speech correctly to communicate their meaning clearly, with a focus on subject/verb agreement and the use of nouns, pronouns, adjectives, adverbs, and prepositions

These expectations, and many others, are found in many, if not most, of the topics in *Fully Alive*. There are, however, some very specific expectations that are touched in some topics in *Fully Alive*. Some of these correlations follow.

## Media Literacy

<p><b>Theme 3: Topic 3, “Growth and Change”</b></p>	<p><b>1.1</b> explain how a variety of media texts address their intended purpose and audience (<i>e.g., this stage production based on a popular novel uses music and lighting to enhance the original and appeal to its fans; this commercial for a sports car uses fast-paced editing and rock music to appeal to the target audience – young, single men and women</i>)</p>
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<p><b>Theme 2: Topic 3, “Wings”</b>  <b>Theme 3: Topic 3, “Growth and Change”</b></p>	<p><b>1.2</b> interpret increasingly complex or difficult media texts, using overt and implied messages as evidence for their interpretations (<i>e.g., compare the coverage of a lead story in a morning newspaper to the coverage of that story on the evening news; compare the order in which news stories are reported on two different television channels and suggest reasons for the differences; compare the treatment of a historical figure in a movie to his or her treatment in a print biography</i>)</p>
<p><b>Theme 2: Topic 3, “Wings”</b>  <b>Theme 3: Topic 3, “Growth and Change”</b>  <b>Theme 3: Topic 4, “Young People: In Relationship”</b></p>	<p><b>1.3</b> evaluate the effectiveness of the presentation and treatment of ideas, information, themes, opinions, issues, and/or experiences in media texts (<i>e.g., explain how a series of newspaper stories on a controversial issue captured and maintained their interest; explain the similarities and differences in the treatment of a particular topic or theme in different media texts and evaluate the relative effectiveness of the treatments; as a class, evaluate the media’s coverage of a social or environmental issue over a two-week period</i>)</p>
<p><b>Theme 2: Topic 3, “Wings”</b>  <b>Theme 3: Topic 3, “Growth and Change”</b>  <b>Theme 3: Topic 4, “Young People: In Relationship”</b></p>	<p><b>1.4</b> explain why different audiences (<i>e.g., with respect to gender, age, culture, race, income level</i>) might have different responses to a variety of media texts (<i>e.g., predict how a member of a particular age/gender/ethnicity/socio-economic group might react to a controversial article in a print or online news magazine and give reasons for their prediction</i>)</p>
<p><b>Theme 2: Topic 3, “Wings”</b>  <b>Theme 3: Topic 3, “Growth and Change”</b></p>	<p><b>1.5</b> demonstrate understanding that different media texts reflect different points of view and that some texts reflect multiple points of view (<i>e.g., a television broadcast of a sports game presents the views of fans, the announcers, the sponsors, and the television network; different media texts represent people of different age, gender, income level, or ethnocultural background differently, communicating obvious or subtle messages that might indicate bias or stereotyping; different points of view are often presented in a news report of a conflict</i>)</p>
<p><b>Theme 2: Topic 3, “Wings”</b>  <b>Theme 3: Topic 3, “Growth and Change”</b>  <b>Theme 3: Topic 4, “Young People: In Relationship”</b></p>	<p><b>1.6</b> identify who produces different media texts and determine the commercial, ideological, political, cultural, and/or artistic interests or perspectives that the texts may involve (<i>e.g., a music company’s interest in a recording may be different from that of the artist; the company that produces a video game and the game’s creator may have different views on how the game should be promoted</i>)</p>

<p><b>Theme 2: Topic 3, “Wings”</b>  <b>Theme 3: Topic 3, “Growth and Change”</b></p>	<p><b>2.1</b> explain how individual elements of various media forms combine to create, reinforce, and/or enhance meaning (<i>e.g., print advertisements use text, images, colour, different fonts, and different camera angles in a seamless combination to create an effect</i>)</p>
<p><b>Theme 2: Topic 3, “Wings”</b>  <b>Theme 3: Topic 3, “Growth and Change”</b></p>	<p><b>2.2</b> identify the conventions and techniques used in a variety of media forms and explain how they help convey meaning and influence or engage the audience (<i>e.g., website conventions: home pages provide users with a convenient preview of the types of information available; website techniques: “sidebars” with inviting audio/video elements entice viewers to browse and explore new topics that might not have been their first priority</i>)</p>
<p><b>Theme 1: Topic 5, “Character”</b>  <b>Theme 2: Topic 1, “Building Bridges”</b>  <b>Theme 3: Topic 1, “The Gift of Sexuality”</b>  <b>Theme 4: Topic 1, “Commitment”</b></p>	<p><b>3.1</b> explain why they have chosen the topic for a media text that they plan to create (<i>e.g., a poster advertising a class fund-raising campaign to appeal to local parent groups, businesses, or service organizations</i>), and identify challenges they may face in engaging and/or influencing their intended audience</p>
<p><b>Theme 1: Topic 5, “Character”</b>  <b>Theme 2: Topic 1, “Building Bridges”</b>  <b>Theme 3: Topic 1, “The Gift of Sexuality”</b>  <b>Theme 4: Topic 1, “Commitment”</b></p>	<p><b>3.2</b> identify an appropriate form to suit the specific purpose and audience for a media text they plan to create (<i>e.g., a multimedia presentation about their class or grade, to be presented to parents during graduation ceremonies</i>) and explain why it is an appropriate choice</p>
<p><b>Theme 1: Topic 5, “Character”</b>  <b>Theme 2: Topic 1, “Building Bridges”</b>  <b>Theme 3: Topic 1, “The Gift of Sexuality”</b>  <b>Theme 4: Topic 1, “Commitment”</b></p>	<p><b>3.3</b> identify conventions and techniques appropriate to the form chosen for a media text they plan to create, and explain how they will use the conventions and techniques to help communicate their message (<i>e.g., conventions in advertisements for a product to appeal to different age groups among the students: text, images, “free offer” promotional gimmicks; techniques: use of age-appropriate content in all elements of the advertisement</i>)</p>

<p><b>Theme 1: Topic 5, “Character”</b>  <b>Theme 2: Topic 1, “Building Bridges”</b>  <b>Theme 3: Topic 1, “The Gift of Sexuality”</b>  <b>Theme 4: Topic 1, “Commitment”</b></p>	<p><b>3.4</b> produce a variety of media texts of some technical complexity for specific purposes and audiences, using appropriate forms, conventions, and techniques (e.g., a multimedia presentation examining two or more elements of a narrative, such as theme, plot, setting, or character; a one-minute video advertising a class fundraising project; a website based on the content of a unit of study; a report on school sports events to be presented during morning announcements; magazine advertisements for a particular product, aimed at different age groups among the students in the school; an interview with a family member about his or her cultural heritage for publication in a school or community magazine/newspaper; a public-service announcement on a current issue that is relevant to their fellow students, such as daily physical activity, literacy, or bullying; a storyboard for a video of a favourite song that is not available as a video)</p>
<p><b>Theme 1: Topic 5, “Character”</b>  <b>Theme 2: Topic 1, “Building Bridges”</b>  <b>Theme 3: Topic 1, “The Gift of Sexuality”</b>  <b>Theme 4: Topic 1, “Commitment”</b></p>	<p><b>4.1</b> identify what strategies they found most helpful in making sense of and creating media texts, and explain how these and other strategies can help them improve as media viewers/listeners/producers</p>
<p><b>Theme 1: Topic 5, “Character”</b>  <b>Theme 2: Topic 1, “Building Bridges”</b>  <b>Theme 3: Topic 1, “The Gift of Sexuality”</b>  <b>Theme 4: Topic 1, “Commitment”</b></p>	<p><b>4.2</b> explain how their skills in listening, speaking, reading, and writing help them to make sense of and produce media texts</p>

## MATHEMATICS

### Data Management and Probability

<p><b>Theme 3: Topic 3, “Growth and Change”</b></p>	<ul style="list-style-type: none"> <li>collect data by conducting a survey or an experiment to do with themselves, their environment, issues in their school or community, or content from another subject and record observations or measurements</li> </ul>
<p><b>Theme 3: Topic 3, “Growth and Change”</b></p>	<ul style="list-style-type: none"> <li>collect and organize categorical, discrete, or continuous primary data and secondary data (e.g., electronic data from websites such as E-Stat or Census At Schools) and display the data in charts, tables, and graphs (including histograms and scatter plots) that have appropriate titles, labels (e.g., appropriate units marked on the axes), and scales (e.g., with appropriate increments) that suit the range and distribution of the data, using a variety of tools (e.g., graph paper, spreadsheets, dynamic statistical software)</li> </ul>

<p><b>Theme 3: Topic 3, “Growth and Change”</b></p>	<ul style="list-style-type: none"> <li>• select an appropriate type of graph to represent a set of data, graph the data using technology, and justify the choice of graph (i.e., from types of graphs already studied, including histograms and scatter plots)</li> </ul>
<p><b>Theme 3: Topic 3, “Growth and Change”</b></p>	<ul style="list-style-type: none"> <li>• read, interpret, and draw conclusions from primary data (e.g., survey results, measurements, observations) and from secondary data (e.g., election data or temperature data from the newspaper, data from the Internet about lifestyles) presented in charts, tables, and graphs (including frequency tables with intervals, histograms, and scatter plots)</li> </ul>



## Made in the Image and Likeness of God

- 355 “God created man in his own image, in the image of God he created him, male and female he created them.” Man occupies a unique place in creation: (I) he is “in the image of God”; (II) in his own nature he unites the spiritual and material worlds; (III) he is created “male and female”; (IV) God established him in his friendship.
- 356 Of all visible creatures only man is “able to know and love his creator”. He is “the only creature on earth that God has willed for its own sake”, and he alone is called to share, by knowledge and love, in God’s own life. It was for this end that he was created, and this is the fundamental reason for his dignity:
- 357 Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons and he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give in his stead.
- 362 The human person, created in the image of God, is a being at once corporeal and spiritual. The biblical account expresses this reality in symbolic language when it affirms that “then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.” Man, whole and entire, is therefore *willed* by God.
- 363 In Sacred Scripture the term “soul” often refers to human *life* or the entire human *person*. But “soul” also refers to the innermost aspect of man, that which is of greatest value in him, that by which he is most especially in God’s image: “soul” signifies the *spiritual principle* in man.
- 364 The human body shares in the dignity of “the image of God”: it is a human body precisely because it is animated by a spiritual soul, and it is the whole human person that is intended to become, in the body of Christ, a temple of the Spirit:
- Man, though made of body and soul, is a unity. Through his very bodily condition he sums up in himself the elements of the material world. Through him they are thus brought to their highest perfection and can raise their voice in praise freely given to the Creator. For this reason man may not despise his bodily

life. Rather he is obliged to regard his body as good and to hold it in honor since God has created it and will raise it up on the last day.

- 365 The unity of soul and body is so profound that one has to consider the soul to be the “form” of the body: i.e., it is because of its spiritual soul that the body made of matter becomes a living, human body; spirit and matter, in man, are not two natures united, but rather their union forms a single nature.

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## Appendix F

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

As teachers, we need to provide opportunities for our students to apply the decision-making process to situations by offering lessons or values from Scripture, and key principles from the Church's tradition, including social teachings. The goal is to enrich our students' understanding of what it means to be a person of commitment who acts on behalf of justice, equality, and the common good of all.

The Deposit of Faith consists of revealed truths handed on from Jesus and the Holy Spirit. The Deposit of Faith is sealed and complete. These truths were transmitted through written and unwritten traditions, Scripture and Tradition, completing our understanding of Jesus' teaching.

Tradition has been defined as the "living memory of the Church" (Yves Congar). This living memory is handed on through these pillars of our faith:

- Scripture
- Creeds
- Councils/Magisterial Teaching
- Liturgy
- Liturgical Art

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 which enables people to discern by reason what is good and what is evil, what is true and what is false.

So when it comes to sources for our Church's moral teaching, we consult:

- Scripture
- Tradition (literally meaning a handing on)
- Natural Law

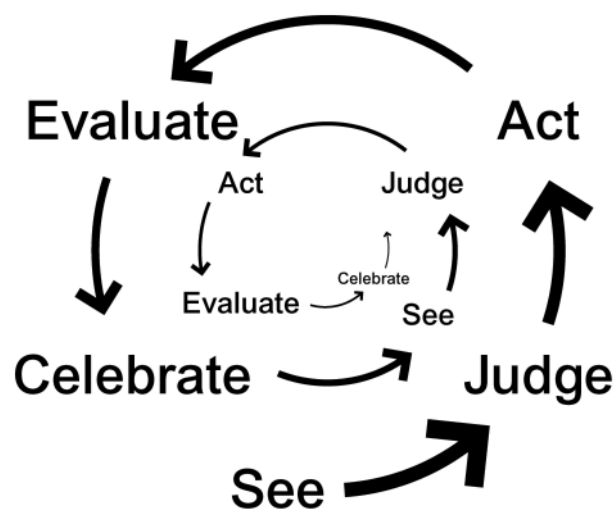
An additional note about "Evaluate":

When we are faced with moral decisions, we should use the gifts and fruits of the Holy Spirit for guidance. 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 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 person who draws upon the gifts of the Holy Spirit to make a well-reasoned moral decision will experience the fruits of the Holy Spirit. This is cause to celebrate!

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## Appendix G

# **New Changes to Reflect the Health and Physical Education Curriculum, 2015**

Location of Insert in TG	Pages with New Content	Sample Text of the New Content
Table of Contents	6	<ul style="list-style-type: none"> <li>• <b>p. 6: F</b> The See, Judge, Act . . .</li> <li>• <b>p. 6: G</b> New Changes to Reflect . . .</li> </ul>
Theme 3 Introduction	130	<ul style="list-style-type: none"> <li>• <b>p. 130:</b> new margin feature: Students will examine the . . .</li> </ul>
Theme 3, Topic 1	136, 137, 138	<ul style="list-style-type: none"> <li>• <b>p. 136:</b> new margin feature: Students need to recognize that . . .</li> <li>• <b>p. 137:</b> continuation of margin feature: by the choices we make. Our choices . . .</li> <li>• <b>p. 138:</b> new margin feature: Sibling identifies as transgender . . .</li> </ul>
Theme 3, Topic 1	138a	<ul style="list-style-type: none"> <li>• <b>p. 138a:</b> In addition to the Information Questions . . .</li> </ul>
Theme 3, Topic 1	142a	<ul style="list-style-type: none"> <li>• <b>p. 142a:</b> In addition to those questions asked . . .</li> </ul>
Theme 3, Topic 2	148	<ul style="list-style-type: none"> <li>• <b>p. 148:</b> new margin feature: Adolescents do not always realize . . .</li> </ul>
Theme 3, Topic 2	148a, 148b, 148c	<ul style="list-style-type: none"> <li>• <b>p. 148a: Relationships and Intimacy</b> Read together page 67 of the Student . . .</li> <li>• <b>p. 148b:</b> with the students. These excerpts are from . . .</li> <li>• <b>p. 148c:</b> we think someone is a close friend . . .</li> </ul>
Theme 3, Topic 2	149	<ul style="list-style-type: none"> <li>• <b>p. 149:</b> reference to new Reflection Sheet 12A under <b>Program Resources</b></li> </ul>
Theme 3, Topic 2	150a, 150b	<ul style="list-style-type: none"> <li>• <b>p. 150a: Virtue Reflection: Chastity (extended reflection)</b></li> <li>• <b>p. 150b:</b> Why is such an action a mistake . . .</li> </ul>
Theme 3, Topic 2	152a, 152b	<ul style="list-style-type: none"> <li>• <b>p. 152a:</b> <i>Fully Alive Reflection Sheet #12A</i></li> <li>• <b>p. 152b:</b> in the early stages of new relationships . . .</li> </ul>
Theme 3, Topic 2	155, 156	<ul style="list-style-type: none"> <li>• <b>p. 155:</b> new margin feature: Topic 3 will also address . . .</li> <li>• <b>p. 156:</b> new margin feature: <b>Important Words</b></li> </ul>
Theme 3, Topic 3	160a, 160b, 160c, 160d	<ul style="list-style-type: none"> <li>• <b>p. 160a: The Human Person, Gender Identity, and Gender Expression</b></li> <li>• <b>p. 160b:</b> You now might make the following commentary . . .</li> <li>• <b>p. 160c:</b> Gender expression and gender roles are . . .</li> <li>• <b>p. 160d:</b> How do we support others in developing . . .</li> </ul>
Theme 3, Topic 3	161	<ul style="list-style-type: none"> <li>• <b>p. 161:</b> new margin feature: Have the student complete BLM #16A . . .</li> </ul>
Theme 3, Topic 3	BLM #16A (no page number)	<ul style="list-style-type: none"> <li>• new BLM #16A</li> </ul>
Theme 3, Topic 4	169	<ul style="list-style-type: none"> <li>• <b>p. 169:</b> new margin feature: In Grades 6 and 7 the students . . .</li> </ul>



Theme 3, Topic 4	172a	<ul style="list-style-type: none"> <li>• <b>p. 172a: Understanding Consent</b> In addition to those questions suggested . . .</li> </ul>
Theme 3, Topic 5	179, 180	<ul style="list-style-type: none"> <li>• <b>p. 179:</b> new margin feature: In addition to inviting students' questions and . . .</li> <li>• <b>p. 180:</b> new margin feature: health in the media, who can you go to . . .</li> </ul>
Appendix B	275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 286a, 286b, 286c, 286d	<ul style="list-style-type: none"> <li>• <b>pp. 275–286d: Appendix B</b></li> </ul>
Appendix D	328a, 328b	<ul style="list-style-type: none"> <li>• <b>p. 328a:</b> Made in the Image and Likeness of God</li> <li>• <b>p. 328b:</b> life. Rather he is obliged . . .</li> </ul>
Appendix F	355, 356, 357, 358	<ul style="list-style-type: none"> <li>• <b>pp. 355–358:</b> new <b>Appendix F</b></li> </ul>
Appendix G	359, 360, 361	<ul style="list-style-type: none"> <li>• <b>pp. 359–361:</b> new <b>Appendix G</b></li> </ul>

