

Catechetical Formation in Chaste Living:

Guidelines for Curriculum Design and Publication

United States Conference of Catholic Bishops

The document *Catechetical Formation in Chaste Living: Guidelines for Curriculum Design and Publication* was developed by the Committee on Evangelization and Catechesis of the United States Conference of Catholic Bishops (USCCB). It was approved by the full body of U.S. Catholic bishops at its November 2007 General Meeting and has been authorized for publication by the undersigned.

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Catechetical Formation in Chaste Living: Guidelines for Curriculum Design and Publication

Introduction

“Catechetical Formation in Chaste Living: Guidelines for Curriculum Design and Publication” is designed to guide publishers in the development of new religion texts for students in preschool through twelfth grade and to assist in curriculum development by diocesan and parish catechetical leaders. These guidelines may also be helpful to assist parents or guardians, catechists, and Catholic School teachers, in their respective roles in this crucial and delicate task.

The development of this document has been prompted by the promulgation of the teaching of the Church in the *Catechism of the Catholic Church* and the publication of the *General* and *National Directories for Catechesis* and the *United States Catholic Catechism for Adults*. This new set of catechetical guidelines focuses specifically on catechetical formation in Catholic faith and morals as well as virtues for chaste living. Proper reference to human anatomy or physiology is to be made only to the degree necessary to teach morality and virtue. The content of these guidelines acknowledges the primary role of parents in giving a concrete or more specific education in human sexuality. The teaching of the *Catechism of the Catholic Church*, the *General Directory for Catechesis* and the *National Directory for Catechesis* are normative in this area and consultation of these documents is presumed by these guidelines.

All of catechesis on chaste living takes place within the faith community that is the Church. Everyone involved in this catechesis is only able to instruct because each has first received the teaching of the Church. Parents are particularly responsible for catechizing their children in faith and morals, and thus have a special obligation to understand thoroughly and live the teachings of the Church. Assisting parents of adolescents and youth in the formation of their children for chaste living is essential to their formation in the Catholic faith, and should be mandatory in Catholic schools and parish Religious Education and Youth Ministry programs. This may be done in the form of a curriculum, a presentation for youth and/or parents, or the use of other educational materials.

Through the implementation of these guidelines, it is hoped that each baptized person becomes able to:

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

Jesus Christ has won salvation for all through his saving life, death, Resurrection and Ascension. In Baptism, with the forgiveness of Original Sin and the gift of baptismal grace, the Lord helps people to grow in holiness and virtue, to live as his adopted children and as members of his Body, the Church, and to love each another as he has loved us. Guided by the Holy Spirit and the relationship of love within the Holy Trinity which has been given to the entire world, Christ's disciples are called to live in relationships which demonstrate this same love of God.

Faithful to the Lord Jesus Christ's life and teaching, the Church continues to proclaim salvation in Christ Jesus, and to invite men and women to follow his way. Though humanity is still wounded by sin, the Church continues to call all to trust in God's mercy, turn away from sin, and to embrace the Good News. She continues to teach everyone how to live as Jesus did, instructing them in the message of the Ten Commandments, the Beatitudes and the entire Gospel. She urges frequent reception of the Sacraments, especially Penance and Reconciliation and the Eucharist, and to cultivate the virtues that enable people to lead a chaste and holy life.

PART I. THE TEACHING OF THE CHURCH

A: The Received Teaching of the Church Regarding Chaste Living

Catechetical instruction in chaste living needs to treat doctrinal truths in so far as they apply to the integration of the human mind, heart, will and body. Catechetical instruction should include the following components.

Received Teaching of the Church

1. Human beings are created in God's own image and created for love: to receive God's love in order to love God, ourselves and our neighbor; and to receive love from others. To love is to will the good of another.
2. Individually, as male or female, human beings reflect creation in the image and likeness of God by having an intellect, a free will, and the capacity of free truly human and moral acts. A person's gender is also constitutive of his or her nature and spirituality.
3. Being created in God's image also enables human beings to share in Trinitarian love, and to express love in marriage through the generation of new life and through self-donation. This call to communion is revealed in the complementarity of the bodies of men and women, which are capable of becoming "one flesh" and expressing the mutual gift of self that marriage ought to be.
4. Adam and Eve shared in God's friendship (grace), but lost it through a free act of disobedience called Original Sin. "Although set by God in a state of rectitude, man, enticed by the evil one, abused his freedom at the very start of history. He lifted himself up against God and sought to attain his goal apart from him." By his sin Adam, as the first man, lost the original holiness and justice he had received from God, not only for himself but for all human beings. Adam and Eve transmitted to their descendants a human nature wounded by their own first sin and hence deprived of original holiness and justice; this deprivation is called "Original Sin."

References

- Gen. 1:26-27
CCC 1604, 2093, 2105, 1766
Familiaris Consortio, 11
- Gen. 1:27
CCC, 355, 1700, 1704-06,
Veritatis Splendor, 35, 40
Theology of the Body,
pp. 37, 42, 52-3, 61
- Gaudium et Spes*, 49
CCC, 27, 371-372, 2331-34
Truth and Meaning, 10
Theology of the Body,
pp. 45, 47
- Rom 5:12-14
Gaudium et Spes, 13
CCC, 397, 415-417, 1707

Received Teaching of the Church

5. The effects of Original Sin include:

- Loss of God's friendship (grace);
- Damage to the harmony between body, intellect and will;
- Reduced ability to love one another unselfishly;
- Experience of shame;
- Confusion about the nature and purpose of the human body;
- Being subject to other temptations to sin and to concupiscence;
- Death.

6. God did not abandon his people. From the moment the first humans committed Original Sin, God revealed his plan for everyone's redemption.

7. To accomplish our redemption, God the Father sent his Son, Jesus Christ, true God and true man, to give us the Holy Spirit.

8. Jesus Christ knows and loves us, and by his suffering and death, he gives himself up for each one of us and brings about our redemption within the community of the Church.

9. Not only did Jesus Christ, the Son of God, redeem us, he also taught us how to live and gave us the gift of new life through the power of the Holy Spirit.

10. Christian morality consists in following Christ, being transformed by his grace and renewed in his mercy.

11. Moral formation involves a journey of interior transformation that deepens one's personal conversion to Christ.

12. We do not lead the moral life on our own. God helps and transforms us from within by the power of his grace. In freedom, we are called to cooperate with God's grace.

13. A virtue is a habitual and firm disposition to do what is right and good.

14. The Cardinal Virtues of prudence, justice, fortitude, and temperance play a pivotal role in governing our actions, ordering our passions, and guiding our conduct according to reason and faith. These virtues are acquired by human

References

CCC, 399-400, 418

CCC, 1707

Gen 3: 7-11

Rom 1:18-32

Truth & Meaning, 11

CCC, 1707, 1869, 1008

CCC, 1264, 1426

CCC, 1008

CCC, 55, 410-11

CCC, 461

CCC, 604-5, 1708

CCC, 1709

Veritatis Splendor, 15-18

CCC, 424-28

Veritatis Splendor, 19-24

CCC, 1709

Veritatis Splendor, 25

CCC, 1742, 2001, 2022

CCC, 1803

CCC, 1805, 1810

Received Teaching of the Church

efforts as a result of education, by deliberate acts and by perseverance ever-renewed in repeated morally good acts. All human virtues are related to the Cardinal Virtues and all are purified and elevated by divine grace.

15. The Theological Virtues of faith, hope, and love (charity) are the foundation of Christian moral activity. They animate it and give it its special character. They aid persons to grow in a generous and self-giving love that is the foundation for a chaste life.

16. The seven gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord. They complete and perfect the virtues of those who receive them.

17. It is not easy for man, wounded by sin, to maintain moral balance. Christ's gift of salvation offers us the grace necessary to persevere in the pursuit of the virtues. Everybody should also ask for this grace of light and strength, frequent the Sacraments, cooperate with the Holy Spirit, and follow his call to seek what is good and avoid evil. If we are united with the Lord, we will reach fulfillment in the glory of heaven.

18. This glory is experienced in part through the twelve Fruits of the Holy Spirit at work in us: charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity.

19. The Ten Commandments, the Beatitudes, and the Precepts of the Church instruct us in how we are to live our lives in union with God.

20. Chastity is a virtue that allows us to do what is right, good and truly loving in the areas of relationship and sexuality. All the baptized are called to cultivate this spiritual power which frees love from selfishness and aggression. The virtue of chastity shines out with incomparable splendor in the virginity of Jesus Christ.

References

CCC, 1812, 1813

CCC, 1831

CCC, 1709, 1715, 1811

CCC, 1832

Ex 20:2-17

Dt 5:6-21

Mt 5:3-12

CCC, 1716, 1717, 1724,

1952, 2041, 2072

Veritatis Splendor, 16

CCC, 2348

Truth and Meaning, 16

Matt 19: 1-12; Rom 5: 12ff;

I Cor 15: 45-47; Col 1: 1-18

CCC, 2345, 359, 504-505,

518;

Sacramentum caritatis, 24

Received Teaching of the Church

21. Chastity promotes the full integration of sexuality within the person, in accord with their state of life — married, single, professed religious, or consecrated celibate. Chastity promotes abstention from immoral sexual activity.

22. Chastity includes an apprenticeship in self-mastery which is a training in human freedom and which is the result of long and hard personal and interior work.

23. Chastity flows from the moral virtue of temperance that helps us direct our sexuality and sexual desires toward authentic love and away from using persons as objects for sexual pleasure. Chastity is not a matter of repression of sexual feelings and temptations but the successful integration of the gift of sexuality within the whole person. To integrate the gift of sexuality means to make it subordinate to love and respect through the practice of chastity.

24. Formation in the virtue of chastity includes:

- education for authentic love
- understanding one's sexuality as a gift
- cultivation of all the virtues, especially charity
- the practice of prayer
- the virtue of temperance
- respect for human dignity in oneself and in others
- the practice of decency and modesty in behavior, dress, and speech
- the respect for one's own body and for others as temples of the Holy Spirit
- assistance in acquiring self-mastery and self-control.

25. The benefits of chastity include:

- the integrity of life and love placed in the person
- the gift of authentic friendship
- fidelity in marriage which leads to strong family life
- the ability to be 'pure of heart'
- development to authentic maturity
- capacity to respect and foster the 'nuptial meaning' of the body
- a lifestyle that brings joy
- the discipline to renounce self, make sacrifices and wait
- a life that revolves around self-giving love
- development of a harmonious personality

References

CCC, 2337, 2349

CCC, 2339, 2342

CCC, 2341

Truth and Meaning, 4

CCC, 2338-2345; 2517-2527

NDC, 45 F

Truth and Meaning, 8-25

1 Cor 6:19

CCC, 2338-2340

CCC, 2338

CCC, 2347

CCC, 2363

CCC, 2518

Familiaris Consortio, 37

Familiaris Consortio, 37

Truth & Meaning, 3

Truth & Meaning, 5

Truth & Meaning, 16

Truth & Meaning, 17

Received Teaching of the Church

- freedom from all forms of self-centeredness
- the capacity for compassion, tolerance, generosity and a spirit of sacrifice
- avoiding occasions of sin.

26. Christ's disciples need to be aware of and resist temptation to engage in activities which are violations of chastity with varying degrees of gravity, such as:

- immodest behavior, dress or speech
- misuse of the internet creating easy access to virtual and anonymous behaviors for viewing pornography, for being preyed upon by others, for writing explicitly through blogs and instant messaging, and for posting inappropriate sexually explicit or suggestive photos, messages, rumors etc. on popular social networking web sites
- Risky behaviors as a result of using alcohol and drugs which often lead to sexual encounters
- giving in to lustful desires and temptations
- viewing pornography and indecent entertainment
- masturbation
- use of contraceptives
- use of illicit reproductive technologies
- all forms of premarital sex, including oral sex
- cohabitation
- homosexual sexual activity
- adultery
- polygamy
- prostitution
- rape
- incest
- sexual abuse.

27. Violations of chastity are sinful, some of them gravely sinful. To die in mortal sin without repenting and accepting God's merciful love means remaining separated from Him forever. Mortal sins against chastity bring great risk to our salvation and open the possibility for eternal damnation.

28. For any who fail to live chaste lives, Jesus Christ offers through his Church opportunities for forgiveness through the Sacrament of Penance and Reconciliation. Regular reception of the Sacrament of the Eucharist, as well as prayer and good works can help us maintain chaste living.

References

Truth & Meaning, 17
Truth & Meaning, #31

Mt 5:27-28

Rom 8:5-10, 12-13

Eph 5:3-7

Gal 5:13, 17-21, 6:7-10

CCC, 2351-2359; 2380-2381,
2389, 2400

NDC, 45 F

Veritatis Splendor, 26

CCC, 1033, 2352

CCC, 1391-1395, 1426,
1434-1437, 1446,
1468-1469, 1484,
2337-2345

Received Teaching of the Church

We need God's grace to help us live a chaste life.

29. Conjugal love between husband and wife is part of God's plan for humanity. Marriage is a life-long communion of a man and woman constituted by a mutual gift of self which is called to image the inner life of the Trinity. When conjugal love is faithful, exclusive and open to life, it is a blessing to the couple, and through them to the Church and to the world.

30. Married people are called to love in conjugal chastity, while those unmarried live a chastity of continence.

31. In the battle for purity and purification of the heart, the Blessed Virgin Mary will assist persons to live a chaste life.

References

Mt. 19; Mt. 5:27-30
CCC, 2360-2379
Gaudium et Spes, #48-52

CCC, 2349

CCC, 2514-2533
Truth & Meaning, 71

B: Church Teaching on Special Issues of Concern

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

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1. Pornography

Any efforts to portray real or simulated sexual acts in order to display them to others uses persons as objects and betrays the meaning of sexuality. Pornography defames the intimacy of the marital act and injures the dignity of viewers and participants. Child pornography is a particularly abhorrent form of pornography that dehumanizes children for profit or perverted pleasure. Christians are to shun all participation in pornography as producers, actors, consumers or vendors. Pornography also tends to become addictive. The ready availability of pornography on the internet and television add to the spread of this addiction.

CCC, 2354

2. Contraceptive Mentality & Practice

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

CCC, 2370

Humanae Vitae, 8, 17

Familiaris Consortio, 89-90

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References

3. Premarital & Extramarital Sex

Acts proper and exclusive to spouses are totally reserved for a man and a woman who are joined in marriage and committed to one another until death. All other carnal unions and sexual acts (including oral sex) between an unmarried man and woman (fornication), or between two partners—of whom at least one is married to another party (adultery) violate the sixth Commandment and are serious offenses against chastity and/or the dignity of marriage. Married couples have always experienced problems that threaten their union: jealousy, infidelity and conflicts. Lust and arbitrary domination can ruin a marriage. These situations can lead to mental, physical and emotional abuse.

CCC, 1643-8, 2348-2350, 2360-2361, 2380, 2394

U.S. Catholic Catechism for Adults, pp. 287-288

4. Divorce

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

CIC 1676

5. Cohabitation

Cohabitation is a term used to describe the living arrangement of sexually active couples who are not married but are living as husband and wife. Cohabitation does not support the good of spouses, since the marriage union does not exist. It also does not provide the stable, permanent relationship for children who may be conceived. Cohabitation implies immoral sexual activity and, therefore, scandal. Whatever the reason that may be advanced, cohabitation is not a moral or acceptable preparation for marriage. In fact, cohabitation has been demonstrated to have a negative effect on the ultimate success of a marriage.

CCC, 2350, 2353, 2390-2391
Familiaris Consortio, 81
"Family, Marriage and 'De Facto Unions,'" Pontifical Council on the Family, 2000

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References

6. *Sexual Abuse*

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

CCC, 2388-2389

7. *Homosexual Activity*

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

CCC, 2357-2359, 2396

"Ministry to Persons with a Homosexual Inclination"

8. *Same Sex "Marriage"*

This phrase is used to describe a union between individuals of the same sex which mimics marriage. Whether or not sanctioned by the state, so-called same sex "unions" or "marriages" do not contain the elements essential to God's plan for marriage. They lack the benefit of a nuptial or sacramental covenant and the ability to generate new human life. Because they are contrary to Divine law and natural law, same sex "unions" or "marriages" are intrinsically wrong and sinful.

CCC, 1617, 1625,
1638—1640, 1643,
1652, 1659-60, 1664

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9. Reproductive Technology

Science and technology play an increasing role in our lives. What is learned and developed must always be at the service of the human person in accord with God's law. The desire to have a child is a natural one, but not one that can be fulfilled by any means whatever. A child is a gift from God and should be conceived through a conjugal act of love between parents. Conception must never be separated in any way or form from the conjugal act. All forms of *in vitro* fertilization as well as efforts at cloning a human person and embryonic stem cell research are sinful.

References

CCC, 2376-2377
Donum Vitae, II B 4

PART II: PASSING ON THE TEACHING OF THE CHURCH

A. *The Role of Pastors*

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

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

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

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

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

6. Under the direction of the pastor, Catholic Schools, Religious Education and Youth Ministry Programs should provide assistance as catechetical partners with parents or guardians. Formation in chaste living is an integral part of the Church's instruction in the moral life and becomes part of the overall catechetical curriculum. Teachers and catechists should be adequately formed in chaste living, so as to re-enforce and support the teachings to be handled by parents/guardians.

References

Canon 794-5
Veritatis Splendor, 27-28, 30

Canon 773

Gaudium et Spes, 49-52
Canon 777, #3-5
Truth & Meaning, 26-36

Canon 528 #1, 773, 776
NDC, 54, b-1 & 2

Truth and Meaning, 47

Canon 796, 798, 1063 #4
Familiaris Consortio, 14
NDC, 54, b-1 and 2

B. The Role of Parents/Guardians

1. Marriage is designed by the Creator to promote the good of the spouses and to provide for the procreation and education of children.
2. Parents/guardians are to be the first and foremost educators of their children. This God-given responsibility cannot legitimately be taken away by other powers or institutions.
3. Parents/guardians are called to practice and witness marital chastity, and to build a very positive relationship between themselves which strengthens their marital covenant and guards against the perils of divorce.
4. Parents/guardians are obliged to ensure that their children's education in human sexuality occurs within the context of the moral principles and truths of the Catholic Church, whether it be done at home or in educational centers chosen by them.
5. Education of children includes formation in knowledge and practice of their faith, including participating in Sunday Mass and frequent confession, a life of virtue in accordance with the teachings of the Church, catechesis on morality including education in chastity and the virtues, fostering a growing relationship with Jesus according to the child's age and maturity level and in conformity with the teachings of the Catholic Church. Baptismal sponsors are also bound to support in this responsibility.
6. Christian parents/guardians are the primary but not the exclusive educators of their children. They carry out their role in communion with the Church and her pastors who have a responsibility to insure that the education offered the young is in accordance with Church teaching.
7. Parents/guardians are assisted by their pastors from the spiritual riches of the Church to receive ongoing Christian formation and to choose the means and institutes which can best promote the Catholic education of their children.

References

- Gaudium et Spes*, 48
CCC, 2366-2367
Canon 1055, #1
Truth and Meaning, 15
- CCC, 2221
Gravissimum Educationis, 3
Canon 774, #2, 1136
Familiaris Consortio, 36
NDC, 54, c; 61, a-3
- CCC, 2349, 2363-2365
Canon 1063 #4
Familiaris Consortio, 33-34
NDC, 36 C-2
- Canon 226 #2, 835 #4
Familiaris Consortio, 37
Truth & Meaning, 37-47
- Canon 226, 774 #2, 914
CCC, 2221-2226, 2229
NDC, 45 F
Truth & Meaning, 65-76
- Familiaris Consortio*, 36, 40
Truth and Meaning, 20, 22
- Canons 213, 217, 529 #1,
776, 793, 851 #2, 1063 #1
CCC, 2229
Familiaris Consortio, 37

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

CCC, 2229

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

CCC, 1691-1876,
1949-2051, 2331-2400
2514-2533
NDC, 45, 54 C
Truth & Meaning

C. The Role of Teachers and Catechists

References

1. Content on instruction

Catechetical formation in chaste living must be presented according to the doctrinal and moral teaching of the Church.

- Catholic educators should also consult the *National Directory for Catechesis* for a detailed listing of pertinent catechetical guidelines under general moral catechesis and catechesis for the sixth and ninth Commandments.
- Further guidelines are detailed in *The Truth and Meaning of Human Sexuality*.
- Teachers and catechists are obliged to use only those textbooks which have received the requisite ecclesiastical approval.
- Catechists should be living witnesses of all virtue since such witness is an essential part of catechesis.

CCC, 1691-1876, 1949—
2051,2331-2400, 2514—
2533

NDC, 40-42, 45 F

Truth and Meaning

NDC, 68 A

2. Relationship of educators to parents

The Church teaches that:

- “No one is capable of giving moral education regarding responsible personal growth in human sexuality better than duly prepared parents.”
- Since the Church recognizes that parents are the first educators of their children, Catholic educators do well to focus on providing assistance to parents or guardians. Suitable materials need to be developed and provided to assist parents in their important responsibility.
- Education for chastity, sustained by parental example and prayer, is absolutely essential to develop authentic maturity, teach respect for the body, and foster an understanding of the dignity of the body as the temple of the Holy Spirit and the nuptial meaning of the body.
- Catechists must teach by their example and love their students, to create a love for the truth in those that they teach.

Familiaris Consortio, 37

Truth and Meaning, 145

Theology of the Body, p. 63
CCC, 364

NDC, 55 B

Evangelii nuntiandi, 41

3. Catechetical Process:

- Catechetical formation in chaste living is best taught in stages according to each child’s age and maturity.

Truth and Meaning,

52-63, 118-120, 123

- Education for chastity is more than a call to abstinence. NDC, 48
It requires:
 - a) an understanding for the need of a family environment of love, virtue and respect for the gifts of God
 - b) learning the practice of decency, modesty and self-control
 - c) guiding sexual instincts toward loving service of others CCC, 2339
 - d) recognizing one's embodied existence as male or female as a gift from God
 - e) discerning one's vocation to marriage, to chaste single life, to celibate priesthood, or to consecrated virginity for the sake of the Kingdom of Heaven. CCC, 2349

D. The Role of Publishers

1. To the publishers and authors falls the crucial role of translating these doctrinal principles into texts and other materials for use with multiple audiences including parents, families, schools, religious education and youth ministry programs in an age-appropriate manner.

2. Catechetical formation in chaste living must be presented according to the doctrinal and moral teaching of the Catholic Church as outlined in these guidelines.

3. Publishers should present the teaching of the Church regarding chaste living as a positive way to respond to encounters with Christ who transforms our lives.

4. To guide publishers and authors in their work, appropriate references from many sources including the *Catechism of the Catholic Church*, Pope John Paul II's *Theology of the Body*, *The Truth and Meaning of Human Sexuality*, *The National Directory for Catechesis*, and the *United States Catholic Catechism for Adults* have been cited.

5. In particular, publishers are directed to see the *National Directory for Catechesis* for a detailed listing of pertinent catechetical guidelines under general moral catechesis and catechesis for the sixth and ninth Commandments.

6. Publishers are also directed to utilize the eight elements of human methodology as appropriate in developing formation resources for chaste living.

7. Preparation of catechetical materials should also be based on sound principles of catechetical methodology that reflect the diversity of age, maturity, culture, race, ethnicity and ecclesial conditions of those who will use the materials.

8. Publishers are directed to honor the family, especially the role of parents as primary educators when developing texts and other materials.

9. In late adolescence, young people can first be introduced to the knowledge of the signs of fertility and then to the natural regulation of fertility, but only in the context of education for love, fidelity in marriage, God's plan for

References

NDC, 70 A, bullet 4, part 7
“*Donum Vitae*” Section III,
#s 14-15

NDC, 40-42, and 45 F

NDC, 29

Canon 779
NDC, 70 A, par 6

Familiaris Consortio, 36-41

Familiaris Consortio, 33
Truth & Meaning, 125
NDC, 36 C, 2

procreation and respect for human life.

10. Homosexuality should be discussed at an appropriate age, time and in an appropriate manner that respects people of all sexual inclination. When treated, it must be treated in terms of chaste living, an understanding of human sexuality, and the need for pastoral care for the person and the family.

Truth & Meaning, 125
“Ministry to Persons with a
Homosexual Inclination”

E. Resources

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