CHAPTER ONE: Who Am I? Discovering My True Identity

45 - minute SESSION

START HERE:
• DVD clips - Part 1: (10 mins)
  Play the first half (segments 1 & 2) of the DVD clips from this chapter’s companion DVD set

MAIN CONTENT: (25 mins)
• Teach the “Bridging the Gap” and “To the Core” sections (p. 5-8), utilizing, if desired, the diocesan powerpoint(s) for this lesson.

• Incorporate the following additional concepts from the Supplemental Curriculum:

  1. If we want to know who we are, we must first understand who God is, because we are created in the image and likeness of God.

  2. The first letter of St. John tells us that God is love. God is not an isolated individual, but lives in himself a mystery of love as Father, Son and Holy Spirit. In this communion of persons, God the Father is the lover, God the Son is the beloved, and the love between them is so real that it is actually another Person—the Holy Spirit. St. Augustine referred to the Holy Trinity as “Lover, Loved and Love.”

  3. Since we are made in the image and likeness of God, we, too, are called to live in loving communion with others. Love is the fundamental vocation of every human being, and what will make us truly happy in life.

  4. There are different kinds of love that we experience as human beings: family love, friendship, romantic love, and sacrificial love.

FINISH HERE:
• DVD clips - Part 2: (6 mins)
  Play the second half (segments 3 & 4) of the DVD clips from this chapter
CHAPTER TWO: Our Story: God’s Plan, Human Sin, Jesus’ Love

45 - minute SESSION

START HERE:
• DVD clips — Part 1  (10 mins)
  Play the first half (segments 1 & 2) of the DVD clips from this chapter’s companion DVD set

• Read Aloud: Story Starter — on p. 12-13  (5 mins)

MAIN CONTENT:  (25 mins)
• Teach the “Bridging the Gap” and “To the Core” sections (p. 15-19), utilizing, if desired, the diocesan powerpoint(s) for this lesson.

• Incorporate the following additional concepts from the Supplemental Curriculum:

  1. God’s love for us can be compared to many different human realities: Creator/creature, king/subject, shepherd/sheep, father/child. But the image most frequently found in Scripture that the inspired writers used to convey God’s love for his people is that of a Bridegroom for his bride.

  2. Example: “You shall be called My delight is in her, and your land Married; for the Lord delights in you, and your land shall be married. For as a young man marries a virgin, so shall your sons marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you.” (Isaiah 62: 4-5)

  3. The covenant between God and His people finds its definitive fulfillment in Jesus Christ, the Bridegroom who loves and gives Himself as the Savior of humanity, uniting it to Himself as His body.  (Saint John Paul II, Familiaris consortio, 13)

  4. Jesus Christ showed the full extent of His love when He gave His life on the cross for His bride, the Church. The blood and water which flowed from the pierced side of Christ are symbols of the sacraments of baptism and the Eucharist from which the Church, His bride, is born—an echo of the story of creation in which Eve was fashioned from the open side of Adam.

FINISH HERE:
• Pray together the first part of the closing prayer, (p. 20), then have the class spend a few moments in silence before ending with the “Glory Be”  (2 mins)
CHAPTER THREE: Me, Myself, and I: Body and Soul

45 - minute SESSION

START HERE:
• DVD Clips - Part 1: (10 mins)
  Play the first half (segments 1 & 2) of the DVD clips from this chapter’s companion DVD set

• Read Aloud: Story Starter — on p. 24-25 (5 mins)

MAIN CONTENT: (25 mins)
• Teach the “Bridging the Gap” and “To the Core” sections (p. 25-31), utilizing, if desired, the diocesan powerpoint(s) for this lesson.

• Incorporate the following additional concepts from the Supplemental Curriculum:

  1. Because we are made in the image and likeness of God, all human beings share the same personal dignity and the same supernatural destiny. God creates every human being, and we have a special responsibility to safeguard human life when it is particularly fragile, at its beginning and at its end.

  2. We are called to respect and protect the life of every human being from the moment of conception until the moment of natural death. Since God is the author of human life, we do not have the authority to take the life of an innocent human being through actions like abortion and euthanasia.

  3. There are many supportive services available in our diocese through organizations like the Women’s Care Center which help couples experiencing an unexpected pregnancy find the resources they need to parent their child. Adoption is the loving choice to make when parents make the decision that they cannot responsibly raise their own child.

  4. Respect for human life also requires us to show great love and care for the elderly. Grandparents in particular have a special place in family life. Euthanasia and assisted suicide are always morally wrong because they contradict the dignity of the human person and respect for God’s authority over life and death.

FINISH HERE:
• Pray together the closing prayer (p. 32), then have the class spend a few moments in silence before ending with the “Glory Be” (2 mins)
CHAPTER FOUR: How Should I Act?

45 - minute SESSION

START HERE:
• DVD Clips - Part 1: (12 mins)
  Play the first half (segments 1 & 2) of the DVD clips from this chapter’s companion DVD set

MAIN CONTENT: (25 mins)
• Briefly summarize the “Bridging the Gap” in your own words.
• Teach the “To the Core” section (p. 39-44), utilizing, if desired, the diocesan powerpoint(s) for this lesson
• Incorporate the following additional concepts from the Supplemental Curriculum:

  1. All baptized Christians are called to holiness, expressed in love of God and love of neighbor. Every canonized saint is a person who has lived the vocation to love to a heroic degree.

  2. Some saints are particularly inspiring witnesses of heroic human love and the virtue of chastity. Saint Maximilian Kolbe’s life and death show us heroic charity in action in the total gift of self in imitation of Christ, by laying down one’s life out of love of neighbor.

  3. Saint Maria Goretti witnessed to God’s call to chastity at the cost of her life. She forgave the young man who stabbed her repeatedly and he eventually repented of his crime and led a life of prayer in a monastery.

  4. Spouses and parents are called to pursue holiness in the midst of their ordinary family lives. There have been many married saints. The parents of St. Thérèse of Lisieux, Zelie and Louis Martin, recently became the first married couple in the history of the Church to be canonized together.

FINISH HERE:
• DVD Clips - Part 2: (8 mins)
  Play the second half (segments 3 & 4) of the DVD clips from this chapter.
CHAPTER FIVE: Sex, Love and Chastity

90 - minute SESSION

START HERE:
• Icebreaker: Do the icebreaker on p. L-50 (10 mins)
• DVD Clips - Part 1: (11 mins)
  Play the first half (segments 1 & 2) of the DVD clips from this chapter’s companion DVD set

MAIN CONTENT:
• Teach: (40 mins)
  There is a lot to unpack in this chapter as we finally get specific in discussing matters of sexual behavior; take your time with this teaching.
  • Review the objectives—on p. L-49—then teach the “To the Core” section (p. 54-61), utilizing, if desired, the diocesan powerpoint(s).
  • Consider using some “real fire” (p. L-58) to make the chastity message come alive in a tangible way (Be sure to follow proper safety precautions.)
  • Application: Case Studies (p. L-62) (10 mins)
    Select a few of the case studies that are appropriate and relevant to your group. Read them aloud and discuss (referenced on p. L-62 but provided in your book only, on p. L-105-113)

FINISH HERE:
• Got It? (8 mins)
  Have middle schoolers fill out the “Got It?” section on p. 62, a simple review section to ensure reading comprehension. Go over the answers as a class.
• DVD Clips - Part 2: (6 mins)
  • Play the second half (segments 3 & 4) of the DVD clips from this chapter
SUPPLEMENTAL LESSON FIVE: Created Male and Female

90-minute SESSION

Objective: To present the complementarity of man and woman and to address the phenomenon of same-sex attraction, in the context of God’s plan for marriage.

Continuity with Theology of the Body for Teens: Middle School Edition
Chapter 5 introduces the complementarity of men and women, and sexual union as the body language of the total gift of self that has been made in marriage. This supplemental session further emphasizes the beauty of sexual complementarity in God’s design, and how the Church always loves and encourages those who may experience a same-sex attraction, while calling every person to the same standard of chaste love.

Key Concepts

- God created man and woman to be a gift for one another. The differences between the sexes are complementary, meaning they are designed to “go together,” like peanut butter and jelly, or macaroni and cheese.

- In God’s plan, the body is meant to reveal the person, and this complementarity between man and woman is “written” right into the male body and the female body, which are designed to fit together.

- While men and women are both created in the image and likeness of God, with the same personal dignity and the same supernatural destiny, they also become the image of God by living with and for each other out of love.

- Man and woman image God not only as individuals, but also in communion with one another. The most basic form of the communion of persons is the vocation of marriage, in which a man and woman make a complete gift of themselves to one another, out of love, for life.

- Sexual union is designed by God to be the most intimate sign of the total, mutual gift of self that a man and woman make to one another in marriage. This mutual gift makes possible the conception of a child, who is literally the two of them, husband and wife, in one flesh, with 23 chromosomes from each parent.
Marriage is meant to image the Holy Trinity, in which the love between the Father and the Son—the Lover and the Beloved—is so real it is actually another person. In the same way, through the privilege of procreation, the love between husband and wife can literally become “personified” in the gift of their child.

Some people experience sexual attraction for persons of the same sex. Such feelings can be transitory, meaning experienced for a certain period of time. Many people who experience same sex attraction in adolescence no longer do so upon reaching adulthood.

For some people, same sex attraction can be deep-seated and even permanent.

Most medical professionals believe that sexual orientation involves a complex mixture of biology, psychology, and environmental factors.

As fallen human beings, we experience all sorts of disordered desires as a result of concupiscence. It is not a sin to experience a same sex attraction, and most people experience it as a burden and not something that they have chosen.

All people are created in God’s image and likeness and called to love, placing their gifts at the service of others. Like all men and women, people with same sex attraction are called to live the virtue of chastity, which is related to love.

COURAGE is a Catholic ministry that expresses in a special way the love of the Church for men and women who experience same sex attraction. This support group encourages chastity, prayer and participation in the sacraments, and fosters fellowship and friendship.

While two men or two women can have a close, chaste friendship, marriage can only exist between a man and a woman.

Presentation to Students

Part 1: (45 minutes)

Materials and set up:
* Have the “TOB Supplemental LP 5 PowerPoint” on Slide 2 projected on the board
* Have Bishop Rhoades’ video address to students pulled up, ready to play, with speakers hooked up
* Blank note-card for each student, to pass out at the end
Getting started: Have the students write down their answers in response to para. 369 of the CCC on slide 2 of the PPT: What does it mean to you that your “being man” or “being woman” is good and willed by God?

Prayer:

(On Slide 3:) Read the following passage aloud and allow for 30 seconds of silent reflection:

1 John 3:1-2: “See what love the Father has bestowed on us that we may be called the children of God. Yet so we are. The reason the world does not know us is that it did not know him. Beloved, we are God’s children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like him, for we shall see him as he is.”

Discussion:

Use Slides 3 and 4 of the PowerPoint to ask students to share their answers to the opening questions with the group. Point out that we are not male or female as a coincidental aspect of ourselves, but that we truly are body and soul, and God lovingly created each of us, making us to be men and women who can image God’s love and God’s own being in different, complementary ways.

Video and discussion:

Slide 5 directs you to show the first half of Bishop Rhoades’ video address to students. Play it until 7:51. There pause the video (but keep it open as you’ll continue soon) and ask students to turn to a partner and share what points they heard Bishop Rhoades make about men and women and the place of human sexuality.

After students have had about a minute to talk to partners, ask volunteers to share with the class.

Then use slides 6-8 of the PowerPoint to review the complementarity of men and women, our call to communion, and the life-giving power of human sexuality.

Slide 9 asks students to reflect on the quote from JPII highlighted at the end of the video, what it means and how it’s different from other messages they get about sexuality. Emphasize that our sexuality is at the core of our being and is deeply good and beautiful, giving us opportunity to love like God loves.

Then play the rest of the video, starting at 7:51.
Afterwards, again ask students to turn to a partner and share what points they heard Bishop Rhoades make, then ask for volunteers to share. Be attentive to students' responses, as they may contain errors or misinterpretations that must be corrected.

Use Slides 11-13 to review the Church's teachings on same-sex attraction explained in the video. Students may have preconceived notions that the Catholic Church is against people who experience same-sex attraction; it is important that you emphasize that the Church steadfastly affirms that God loves every single one of us and we all have immeasurable dignity as we are all made in the image of God, so we must love and respect all our brothers and sisters. True love accepts us as we are but also calls on us to be holy and pure.

Part 1 Wrap-up:

With the final 3-4 minutes, pass out note-cards to the students and ask them to write responses to the following prompts (Slide 14):

* How would you summarize the Church's teachings discussed today regarding complementarity, marriage, sexual intimacy, and same-sex attraction?
* What is one thing that you learned today or that you now think of in a different way?
* What is one question you still have regarding today's topics?

Collect the cards to read before launching into Part 2 to be prepared to respond and clarify as needed.

Part 2: (45 minutes)

Materials and set up:

Have the “TOB Supplemental LP 5 PowerPoint” on Slide 21 projected on the board.

Copies of “TOB Supp. LP5: Created Male and Female” worksheets; one per student, to pass out at the end

Getting started: (Slide 21:) Have the students tell a partner what they remember about the Courage Apostolate which that learned about yesterday.

After students are settled, go to the next slide (Slide 22) to show the description of Courage. Prayer: (Slide 23) From the Courage Apostolate:

Heavenly Father, you sent us your son Jesus. He died for our sins and rose from the dead demonstrating Your immense love for us. You also gave us your mother Mary to be our mother. Thank you, Father, for your love.

Lord, convince us of Your deep love for us and help us to see the ways that we distance ourselves from You. Guide us towards making amends for these actions. Help us to love You more.
Father, we implore you to bless the Courage Apostolate. Grant them Your protection and guidance. Help them in their ministry to bring your love, fellowship and direction to those experiencing same-sex attractions. Please increase the numbers of those willing to bring this important message to those in need and give them the courage and graces necessary to do so. Lord, so much work has yet to be done in this area. I commit to pray for this intention.

Amen.

Q & A:

Explain to students that you are now going to explore the most common questions that come up regarding the topic you have been talking about, and will also answer any of the questions they wrote that are not covered on the slides

Use Slides 18-22 to address common questions.

Q: With all this talk about men and women being different, is the Catholic Church sexist?

A: No! The Catholic Church clearly affirms the beauty and dignity of all men and women, that we are all equal, but equal does not mean the same. Consider even what the equal sign means in math. In the number sentence $2 \times 3 = 5+1$, the equal sign is not saying that what’s on the left is the same thing as what is on the right—they’re clearly different, using different operations and different numbers—it’s saying that they have the same value, which is true of men and women: we are different, and we all have equal value because we are all made in the image and likeness of God. It’s really unfortunate that some people advocate for equal rights for women by arguing that women are the exact same as men. Women do not have to be the same as men to deserve equal rights—women should be valued and respected as women and the unique gifts women can offer the world, different but equal to men. The differences are not at all as simple as the stereotypes that exist today, but we can all intuitively sense that there is something about being a woman and something about being a man that are distinct and in their own ways reflect different aspects of God. When these differences are brought together in the sacrament of marriage, the complementarity of their gifts of themselves even further images God’s love for the world.

Q: If God made us the way we are, why is it wrong to be attracted to someone of the same sex?

A: Most medical professionals believe that sexual orientation involves a complex mixture of biology, psychology, and environmental factors. It is not a sin to be attracted to someone; remember that to sin a person must choose to go against God, so the feeling itself is not a sin. We all struggle with disordered desires because of our fallen human nature; we all must choose to follow the will of God, which includes living out the call to chastity. For example, a married woman who finds another man who is not her husband attractive must still choose to be faithful to her husband.
Q: Why can’t two men or two women get married?
A: We’ll spend more time on the sacrament of marriage in Chapter 7, but it’s not possible for two men or two women to give themselves sacramentally in marriage because it’s not what marriage is. As affirmed in Genesis and reiterated by Jesus in Matthew 19:4-6: Have you not read that from the beginning the Creator ‘made them male and female’ and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So they are no longer two, but one flesh. Therefore, what God has joined together, no human being must separate. (cf. Mark 10:6-9)
Marriage has the high calling to image the love of God in the most intimate human relationship possible; marriage is the one most frequently cited in Scripture as a symbol for God’s love for us, his Bride. Only in the complementarity of one man and one woman is this symbol possible, wherein the man and woman give themselves completely to each other freely, totally, faithfully, and fruitfully. Remember, every single person has the universal vocation to love, so this of course is true of people who experience deep-seated same-sex attraction. They absolutely can and are called to live out their love in chaste friendships and in service to others through their personal vocations.
Q: Why doesn’t the Church want people who are attracted to the same sex to be happy?
A: We do! We should all encourage one another to be holy, because that is what will make us truly happy. We all have desires that we think will make us happy, but, ultimately, living out God’s plan for us is what will bring us true joy.

Q: Why do you keep saying “persons who experience same-sex attraction”? Why don’t you use the terms “gay” and “lesbian”?

A: There is no need to label a person based on one aspect of their lives. First and foremost, people who experience same-sex attraction are the beloved sons and daughters of God, made in God’s image and likeness. They are men and women with great dignity. Let’s not reduce them to simple labels.

Part 2 wrap-up and assessment

(Slide 23:) Conclude by reiterating that we must love and treat with respect all people, and that if this is a subject anyone would like to talk more about, you will be available to them, or they can also have a conversation with the pastor.

Pass out the TOB Supplemental LP 5 Handout and instruct students to fill it out in small groups. The way the students interpret and describe the key information will also give you insight into any students with whom you should touch base later to clear up any confusion.
CHAPTER SIX:
To Use or Not to Use? That is the Question  The Opposite of Love

90 - minute SESSION

START HERE:
• Opening Prayer: Start with the prayer-- on p. 66  (2 mins)
• Icebreaker: Do the icebreaker on p. L-66  (15 mins)
• DVD Clips - Part 1:  (15 mins)
  9º Play segment 1. Then play segment 2 in “stop and start” fashion, discussing each of the answers before moving on to the next clip.

Stop the DVD after the clip that answers the question:
How Can I Stay Pure with So Much Temptation?
(You will use the next clip on loss of virginity instead in the single gender setting for the supplemental lesson for this chapter)

• Read Aloud: Story Starter & Bridging the Gap—on p. 66-68 (5 mins)

MAIN CONTENT:
• Teach: (30 mins)
  • There is a lot to unpack in this chapter as we again dive specifically into discussing matters of sexual behavior; take your time with this teaching.
  • Review the objectives—on p. L-65—then teach the “To the Core” sections (or have participants take turns reading paragraphs aloud), allowing students to ask questions and discuss the “If You Ask Me” sections and other relevant discussion questions along the way—on p. 69-75
• Application: Choose A or B (10 mins)
  • A) Case Studies: Select a few more case studies that are appropriate and relevant to your group. Read them aloud and discuss (referenced on p. L-62 but provided in your book only, on p. L-105-113)
  • B) Love Posters Break middle schoolers into small groups and have them work together on Love Posters (option “B”) from the “Work it Out” section on p. 76.

FINISH HERE:
• DVD Clips - Part 2: (7 mins)
  • Play the second half (segments 3 & 4) of the DVD clips from this chapter
  • Do the closing prayer on p. 76  (2 mins)
SUPPLEMENTAL LESSON SIX:
Sensitive Topics: Girls Only, Guys Only

90 - minute SESSION

Objective: To provide a supportive setting in which to address and answer questions and concerns that are more specific to each sex.

*** This session should be presented in separate single gender settings, with a male instructor for the boys and a female instructor for the girls.

Continuity with Theology of the Body for Teens: Middle School Edition
Chapter 6 introduces the concept of “use” as the opposite of the kind of love that is shown to persons. This session will take its starting point from the concept of “using others” and discuss in a safe setting and age-appropriate manner those temptations that can arise for middle school students in our contemporary culture.

Key Concepts

- “Sexuality is an enrichment of the whole person—body, emotions and soul—and it manifests its inmost meaning in leading the person to the gift of self in love.” (Saint John Paul II, Familiaris consortio, 37).

- A man is meant to use his strength and skill to serve others, especially women and children. In providing for and protecting others, men are called to imitate the love that God the Father has for all humanity and that Jesus Christ the Bridegroom has for his bride, the Church.

- Rather than lead a person to the gift of self in love, stimulating oneself sexually through masturbation turns a person in on himself and is always morally wrong.

- Pornography portrays men and woman as objects to be lusted after rather than as persons to be respected and love. Males are sexually aroused by the sense of sight, and that is why pornography is generally a greater temptation for guys.

- It is also morally wrong to send or to request inappropriate images through one’s cell phone or computer.
A woman is meant to receive love in order to love in return, and God entrusts the human being to her in a special way. In welcoming and nurturing others, women are called to imitate the love that Mary has for her Son and that the Church has for her Bridegroom, Jesus Christ.

This entrusting of the human person in a special way to the woman is especially evident in the vocation of motherhood, but it also encompasses many other ways in which women give life to others through their care and compassion.

Beauty is one of the attributes of God, and women in a special way bear witness to the power of beauty to attract our attention. But part of the allure of beauty lies not only in what it reveals, but also in what it conceals, and this is where the meaning of modesty comes in.

Because males are especially aroused sexually by the sense of sight, modesty becomes for a young woman both an act of respect toward herself and an act of charity towards a young man, refusing to tempt him to look at her with lust, although on some level she might enjoy the attention.

“Modesty protects the intimate center of the person. It means refusing to unveil what should remain hidden. It is ordered to chastity to whose sensitivity it bears witness.... Modesty protects the mystery of persons and their love.” (CCC #2521-2522).

Modesty means dressing and acting in a way that is attractive but does not draw attention to one’s sex appeal or arouse sexual desire in another person.

It is also important to be aware that some teen literature, television shows, movies, music, internet and social media sites contain content designed to arouse the desire for sex, and should be avoided.

Student Presentation

Part 1: (45 mins)
Use the diocesan TOB Supplemental Lesson PowerPoint 6.3 (Girls) for the girls’ group to help present and discuss the key concepts for this session. You will need speakers hooked up for the video clip in the powerpoint.

Use the diocesan TOB Supplemental Lesson PowerPoint 6.3 (Guys) for the guys’ group to help present and discuss the key concepts for this session. You will need speakers hooked up for the video clip in the powerpoint.

Part 2:  (45 mins)

Use the diocesan TOB Supplemental Lesson Powerpoint 6.4 (Girls) for the girls’ group to help present and discuss the key concepts for this session. You will need speakers hooked up for the video clip in the powerpoint.

Use the diocesan TOB Supplemental Lesson Powerpoint 6.4 (Guys) for the guys’ group to help present and discuss the key concepts for this session. You will need speakers hooked up for the video clip in the powerpoint.
CHAPTER SEVEN: Vocation—God’s Call, My Response

45 - minute SESSION

START HERE:

• DVD Clips - Part 1: (12 mins)
Play the first half (segments 1 & 2) of the DVD clips from this
chapter’s companion DVD set

MAIN CONTENT:

• Teach: (20 mins)
• Review the objectives—on p. L-79—then teach the “To the Core” sections (p. 81-88)
utilizing, if desired, the diocesan powerpoint(s) for this chapter.

FINISH HERE:

• DVD Clips - Part 2: (10 mins)
Play the second half (segments 3 & 4) of the DVD clips from this chapter
SUPPLEMENTAL LESSON SEVEN:
Married Love: Free, Total, Faithful, Fruitful

45 - minute SESSION

Objective: To present and explain the essential characteristics of marriage as a free, total, faithful and fruitful gift of self between a man and woman.

Continuity with Theology of the Body for Teens: Middle School Edition
Chapter 7 focuses on the universal call to holiness, vocation as a response to God’s call, and the complementarity of the vocations. This supplemental session further highlights the vocation to marriage as a beautiful path to holiness by focusing on its fundamental qualities.

Key Concepts

☐ Every vocation—single life, marriage, religious life, priesthood—is a call to love.

☐ Marriage is an intimate community of life and love willed by God Himself. It is constituted by a total, mutual gift of self between one man and one woman for life.

☐ Marriage calls for a unity of two kinds of love with which God loves humanity—eros and agape, that is, attraction/desire and self-giving/sacrifice. Just like God desires an intimate union with us and always gives Himself for our good, so spouses are called to show both kinds of love toward each other.

☐ In marriage, God calls a man and woman to make a complete gift of themselves to one another with these two kinds of love. This mutual gift of self is meant to be free, total, faithful and fruitful.

☐ The gift of self made by a man and woman in marriage must be free, not coerced or forced; it must be total and without reservation, including all of the elements of the person; it must remain faithful and exclusive until death, and it must be open to life.
These characteristics are reflected in the questions that the bride and groom are asked to answer during the wedding ceremony. “Have you come here freely and without reservation to give yourselves to one another in marriage? Will you love and honor each other as man and wife for the rest of your lives? Will you accept children lovingly from God and bring them up according to the law of Christ and His Church?”

Marriage is characterized by unity and indissolubility. This means that marriage is constituted by a total, mutual gift of self between one man and one woman for life.

The indissolubility of marriage is rooted in the total, personal self-giving of spouses and is required for the good of the children. Indissolubility is also a fruit, a sign and a requirement of the absolutely faithful love that God has for humanity and that Christ has for his Bride, the Church.

Sexual intercourse is intended by God to be the most intimate sign of the complete gift of self that a man and woman make to one another in marriage. The mutual gift of self is not meant to remain closed in on itself, but rather, makes the spouses capable of the greatest possible gift—becoming cooperators with God in giving life to a new human person.

Sexual intercourse has twin meanings or purposes in God’s plan that are joined together, like two side of the same coin. We must respect the inseparable connection between love-giving and life-giving that God has inscribed in the gift of sexual intercourse.

God calls spouses to a free, generous and responsible cooperation in transmitting the gift of human life.

Contraception refers to any action that suppresses the life-giving potential of sexual intercourse. It contradicts that meaning of sex as a sign of total self-giving because it withholds the gift of fertility from one’s spouse, and is morally wrong.
When procreation is not possible, married life does not lose its value, but becomes the occasion for spouses to practice spiritual parenthood in service to the human person in other life-giving ways.

Sometimes what appeared to be a marriage is lacking one of its essential elements, and so is not a valid marriage in the eyes of God. Through its annulment process, the Church offers assistance to those who are divorced to determine whether or not they were validly married.

**Presentation to students: (45 mins)**

Use the diocesan TOB Supplemental Lesson 7 Powerpoint 7.3 to present and discuss the key concepts for this session.
CHAPTER EIGHT:
Hope and Future: Daily Living Out the Language of the Body

45 - minute SESSION

START HERE:
• DVD Clips - Part 1: (12 mins)
  Play the first half (segments 1 & 2) of the DVD clips from this chapter’s companion DVD set

• Read Aloud: Story Starter & Bridging the Gap on p. 92-94  (5 mins)

MAIN CONTENT:
• Teach: (20 mins)
  • Review the objectives—on p. L-91—then teach the “To the Core” section on p. 94-99, utilizing, if desired, the diocesan powerpoint(s) for this chapter

FINISH HERE:
• DVD Clips - Part 2: (7 mins)
  Play the second half (segments 3 & 4) of the DVD clips from this chapter
SUPPLEMENTAL LESSON EIGHT:
A Game Plan for Living Chastity

45 - minute SESSION

Objective: To present and discuss a detailed age-appropriate “game plan” to help the students to be able to live the virtue of chastity now and in their teen years.

Continuity with Theology of the Body for Teens: Middle School Edition
Chapter 8 invites students to consider how they are “living out” the theology of the body in their daily lives and relationships. This supplemental session provides ten practical ways in the form of a “game plan” for students to follow each day. It is also recommended that this supplemental session end with a prayer service and the invitation to students to make a formal commitment to living a chaste lifestyle.

Key Concepts

☐ Sexual intercourse is designed by God to be the most intimate sign of the mutual gift of self that a man and woman make to one another in marriage. Chastity means respecting God's design by saving sexual intercourse and all other forms of sexual activity until marriage.

☐ When we make a promise to God to be chaste, it helps to have a physical reminder of that commitment. Signing a personal pledge, writing a letter to your future spouse or wearing a piece of jewelry as a reminder are all good ways of cementing our commitment and helping us to stick to our decision.

☐ Real friendship is based on shared values and a sincere concern about the well-being of another person. Develop friendships with both girls and guys who respect you and who will help you become the person God wants you to be.

☐ Modesty means speaking, acting and dressing in a way that is attractive but not “sexy.” Modesty also entails being conscious of what we may be communicating to someone else and making sure that we are not sitting, standing, speaking, etc. in a sexually suggestive way.
Teen literature, television programs, movies, music, internet and social media sites that promote lustful attitudes should be avoided, as well as those which depict sex between people who are not married. Steer clear of any kind of pornography, which portrays sexuality in a way that degrades the dignity of the person.

Leave single dating to the later teen years and spend time in groups getting to know both girls and guys better. Avoid situations that might lead to sexual activity, such as parties with alcohol, drugs, or no parents actively supervising.

Alcohol and drugs diminish our decision-making ability and lower our resistance to pressure.

In high school, when you have your parents’ permission to begin dating, only go out with people who have the same standards as you. Focus on non-physical ways to show you care about each other, such as helping each other with a hobby or doing a service project together for others.

Holding hands, brief kisses and other signs of affection are fine in dating, but actions that cause sexual arousal are morally wrong outside of marriage. Girls in particular should avoid accepting dates or rides or being alone with anyone they do not know very well.

Be open with your parents about what’s going on in your life. If you are feeling confused or uncomfortable about a situation, share it with them, or with another adult that you can trust and who is living a Christian life. Let your parents get to know your friends and help you discern whether they are healthy relationships.

Make time every day for ten minutes of personal prayer to God, telling him about what is going on in your life and asking for his guidance and strength to become the young woman or man he created you to be. Develop a close relationship with Mary, looking to her as a model and asking for her help to stay close to Christ.

When we consciously and freely choose to misuse God's gift of sexuality, we sin and need to seek forgiveness in the sacrament of Penance. In this sacrament, we encounter the mercy of God and receive the grace to resist temptation in the future.

Saint John Paul II described the Eucharist as “the sacrament of the Bridegroom and the Bride,” in which the complete gift of self that Christ made to us, his Church, on
the cross is made present to us. Receiving the Eucharist regularly helps us to live out in our own lives the self-giving love that is the essence of chastity.

Saint Thérèse of Lisieux and Blessed Pier Giorgio Frassati are inspiring examples of young people who lived the virtue of chastity out of love for God and neighbor and became saints.

**Presentation to students: (45 mins)**

Use the diocesan [TOB Supplemental Lesson 8 Powerpoint 8.3](mailto:TOB%20Supplemental%20Lesson%208%20Powerpoint%208.3) to present and discuss the key concepts for this session.