



correlated to Catechetical Formation in Chaste Living

PART I: The Teaching of the Church

A. The Received Teaching of the Church Regarding Chaste Living <i>Catechetical instruction in chaste living needs to treat doctrinal truths insofar as they apply to the integration of the human mind, heart, will, and body. Catechetical instruction should include the following components:</i>												
		<i>We Believe with Project Disciple</i>							<i>We Live Our Faith</i>		<i>Faith & Witness</i>	<i>Between You & Your Child</i>
Received Teaching of the Church	References	Gr. K	Gr. 1	Gr. 2	Gr. 3	Gr. 4	Gr. 5	Gr. 6	Gr. 7	Gr. 8	Morality	
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.	Gn 1:26-27 CCC, nos. 1604, 2093, 2105, 1766 <i>Familiaris Consortio</i> , no. 11	Ch. 8 Ch. 9 Ch. 10	Ch. 1 Ch. 26	Ch.26	Ch. 22	Ch. 3	Ch. 4 Ch. 23 Ch. 24	Ch. 2	Ch. 4	Ch. 1	Ch. 1	
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.	Gn 1:27 CCC, nos. 355, 1700, 1704-1706 <i>Veritatis Splendor</i> , nos. 35, 40 <i>Theology of the Body</i> , 37, 42, 52-53, 61	Ch. 10	Ch. 18	Ch. 10 Ch. 26		Ch. 17 Ch. 3	Ch. 24	Ch. 2		Ch. 5 (p.57)	Ch. 9	
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 complementarities 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.	<i>Gaudium et Spes</i> , no. 49 CCC, nos. 27, 371-372, 2331-2334 <i>Truth and Meaning</i> , no. 10 <i>Theology of the Body</i> , 45, 47				Ch. 1	Ch. 17	Ch. 24	Ch. 2 Ch. 3	Ch. 3	Ch. 5 (p.57)	Ch. 1	



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		Gr. K	Gr. 1	Gr. 2	Gr. 3	Gr. 4	Gr. 5	Gr. 6	Gr. 7	Gr. 8	Morality	
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."	Rom 5:12-14 <i>Gaudium et Spes</i> , no. 13 CCC, nos. 397, 415-417, 1707		Ch. 1	Ch. 4		Ch. 1	Ch. 4	Ch. 3	Ch. 7	Ch. 1	Ch. 4	
5. The effects of Original Sin include: <ul style="list-style-type: none"> • 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 	CCC, nos. 399-400, 418 CCC, no. 1707 Gn 3:7-11 Rom 1:18-32 <i>Truth and Meaning</i> , no. 11 CCC, nos. 1707, 1869, 1008 CCC, nos. 1264, 1426 CCC, no. 1008		Ch.4 Ch. 19	Ch. 4	Ch. 15		Ch. 4	Ch. 3		Ch. 1	Ch. 4	
6. God did not abandon his people. From the moment the first humans committed Original Sin, God revealed his plan for everyone's redemption.	CCC, nos. 55, 410-411		Ch. 1			Ch. 1	Ch. 4	Ch. 3	Ch. 7	Ch. 1	Ch. 4	
7. To accomplish our redemption, God the Father sent his Son, Jesus Christ, true God and true man, to give us the Holy Spirit.	CCC, no. 461	p. 247-248	Ch. 2 Ch. 10 Ch. 12	Ch. 1	Ch. 1 Ch. 4	Ch. 1	Ch. 4	Ch. 4	Ch. 5	Ch. 1	Ch. 1	



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		Gr. K	Gr. 1	Gr. 2	Gr. 3	Gr. 4	Gr. 5	Gr. 6	Gr. 7	Gr. 8	Morality	
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.	CCC, nos. 604-605, 1708	Ch. 21	Ch. 9 Ch. 12	Ch. 2 Ch. 21	Ch. 3 Ch. 21 Ch. 26	Ch. 1 Ch. 21	Ch. 21	Ch.21	Ch. 6 Ch. 11 Ch. 12	Ch. 1 Ch. 24 p. 258	Ch. 3	
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.	CCC, no. 1709 <i>Veritatis Splendor</i> , nos. 15-18	Ch. 22 Ch. 27	Ch. 2 Ch. 10 Ch. 12	Ch. 2	Ch. 2 Ch. 3 Ch. 22 Ch. 23	Ch. 1 Ch. 24	Ch. 1	Ch. 1 Ch. 22, 23 Ch. 24 Ch. 27	Ch. 6	Ch. 1 Ch. 24 p. 258	Ch. 1	
10. Christian morality consists in following Christ, being transformed by his grace and renewed in his mercy.	CCC, nos. 424-428 <i>Veritatis Splendor</i> , nos. 19-24		Ch. 19	Ch. 10			Ch. 2 Ch. 23	Ch. 26 Ch. 25 p. 287	Ch. 21	Ch. 2	Ch. 1	
11. Moral formation involves a journey of interior transformation that deepens one's personal conversion to Christ.	CCC, no. 1709 <i>Veritatis Splendor</i> , no. 25						Ch. 15	Ch. 26 Ch. 25 p. 287	Ch. 21 Ch. 22	Ch. 2 Ch. 3	Ch. 1 Ch. 2	
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.	CCC, nos. 1742, 2001, 2022		Ch. 19 Ch. 18	Ch. 10 Ch. 11			Ch. 15 Ch. 16	Ch. 26 Ch. 4 p. 57	Ch. 1 (p. 17) Ch. 7 (p. 78) Ch. 22	Ch. 2	Ch. 3 Ch. 5 Ch. 13	
13. A virtue is a habitual and firm disposition to do what is right and good.	CCC, no. 1803						Ch. 22		Ch. 20	Ch. 4 p. 45 Ch. 6 p. 66	Ch. 12	pg. 36
14. The <i>cardinal virtues</i> 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 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.	CCC, nos. 1805, 1810						Ch. 22		Ch. 20	Ch. 6 p. 66 pg. 64	Ch. 12	



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		Gr. K	Gr. 1	Gr. 2	Gr. 3	Gr. 4	Gr. 5	Gr. 6	Gr. 7	Gr. 8		Morality
15. The <i>theological virtues</i> 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.	CCC, nos. 1812, 1813			Ch. 26			Ch. 22		Ch. 20	Ch 4 p. 45	Ch. 12	
16. The <i>seven gifts of the Holy Spirit</i> are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. They complete and perfect the virtues of those who receive them.	CCC, no. 1831					Ch. 24	Ch. 9	Ch. 12 p. 247	Ch. 15	Ch. 20 p. 221	Ch. 12	
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.	CCC, nos. 1709, 1715, 1811					Ch. 24 Ch. 26	Ch. 4	Ch. 4 p. 57 Ch. 25 p. 288 Ch. 25 p. 289	Ch. 13 Ch. 21	Ch. 22	Ch. 12	
18. This glory is experienced in part through the <i>twelve fruits of the Holy Spirit</i> at work in us: charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity.	CCC, no. 1832					Ch. 24	Ch. 9		Ch. 15	Ch. 20 p. 220	Ch. 12	
19. The Ten Commandments, the Beatitudes, and the Four Precepts of the Church instruct us in how we are to live our lives in union with God.	Ex 20:2-17 Dt 5:6-21 Mt 5:3-12 CCC, nos. 1716, 1717, 1724, 1952, 2041, 2072 <i>Veritatis Splendor</i> , no. 16			Ch. 9	Ch. 18	Ch. 2 Ch. 8 Ch. 25	Ch. 22	Ch. 22 Ch. 25	Ch. 4 Ch. 9 Ch. 20 p.220	Ch. 3 Ch. 4 Ch. 5 p. 306	Ch. 2 Ch. 13	



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		Gr. K	Gr. 1	Gr. 2	Gr. 3	Gr. 4	Gr. 5	Gr. 6	Gr. 7	Gr. 8	Morality	
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 of 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.	CCC, no. 2348 <i>Truth and Meaning</i> , no. 16 Mt 19:1-12; Rom 5:12ff.; 1 Cor 15:45-47; Col 1:1-18 CCC, nos. 2345, 359, 504-05, 518 <i>Sacramentum Caritatis</i> , no. 24					Ch. 17 Ch. 22				Ch 5 p. 57	Ch. 9	
21. Chastity promotes the full integration of sexuality within persons, in accord with their state of life—married, single, professed religious, or consecrated celibate. Chastity promotes abstention from immoral sexual activity.	CCC, nos. 2337, 2349					Ch. 17 Ch. 22	Ch. 24			Ch 5 p. 57	Ch. 9	
22. Chastity includes an apprenticeship in self-mastery, which is training in human freedom and which is the result of long and hard personal and interior work.	CCC, nos. 2339, 2342					Ch. 17 Ch. 22				Ch. 6 p. 66	Ch. 9	p. 38
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 is 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.	CCC, no. 2341 <i>Truth and Meaning</i> , no. 4					Ch. 26	Ch. 24			Ch. 6 p. 66	Ch. 9	p. 36



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		Gr. K	Gr. 1	Gr. 2	Gr. 3	Gr. 4	Gr. 5	Gr. 6	Gr. 7	Gr. 8		Morality
24. Formation in the virtue of chastity includes: <ul style="list-style-type: none"> • Education for authentic love • Understanding of 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 others • The practice of decency and modesty in behavior, dress, and speech • Respect for one’s own body and for others as Temples of the Holy Spirit • Assistance in acquiring self-mastery and self-control 	CCC, nos. 2338-2345, 2517-2527 NDC, §45 °F <i>Truth and Meaning</i> , nos. 8-25 1 Cor 6:19					Ch. 17 Ch. 22 Ch. 26	Ch. 24			Ch. 5 Ch. 6	Ch. 9	pgs. 32-41
25. The benefits of chastity include: <ul style="list-style-type: none"> • 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 • Freedom from all forms of self-centeredness • The capacity for compassion, tolerance, generosity, and a spirit of sacrifice • Avoidance of occasions of sin 	CCC, nos. 2338-2340 CCC, no. 2338 CCC, no. 2347 CCC, no. 2363 CCC, no. 2518 <i>Familiaris Consortio</i> , no. 37 <i>Familiaris Consortio</i> , no. 37 <i>Truth and Meaning</i> , no. 3 <i>Truth and Meaning</i> , no. 5 <i>Truth and Meaning</i> , no. 16 <i>Truth and Meaning</i> , no. 17 <i>Truth and Meaning</i> , no. 17 <i>Truth and Meaning</i> , no. 31					Ch. 17 Ch. 22	Ch. 24			Ch. 5 Ch. 6	Ch. 9	pgs. 32-41



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		Gr. K	Gr. 1	Gr. 2	Gr. 3	Gr. 4	Gr. 5	Gr. 6	Gr. 7	Gr. 8		Morality
26. Christ’s disciples need to be aware of and to resist temptation to engage in activities which are violations of chastity with varying degrees of gravity, such as: <ul style="list-style-type: none"> • 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, sometimes 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 	Mt 5:27-28 Rom 8:5-10, 12-13 Eph 5:3-7 Gal 5:13, 17-21; 6:7-10 CCC, nos. 2351-2359, 2380-2381, 2389, 2400 NDC, §45 °F <i>Veritatis Splendor</i> , no. 26					Ch. 17 Ch. 22				Ch. 6 p. 66 Ch. 5 p. 57	Ch. 9	pgs. 32-41



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		Gr. K	Gr. 1	Gr. 2	Gr. 3	Gr. 4	Gr. 5	Gr. 6	Gr. 7	Gr. 8	Morality	
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.	CCC, nos. 1033, 2352					Ch. 3 Ch. 4	Ch. 4 Ch. 15			Ch. 22 pgs. 238-9 Ch. 1 p. 15 Ch. 5 p. 54	Ch. 4	
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. We need God's grace to help us live a chaste life.	CCC, nos. 1391-1395, 1426, 1434-1437, 1446, 1468-1469, 1484, 2337-2345					Ch. 5	Ch. 16	Ch. 25 p. 288 Ch. 25 p. 289 Ch. 4 p. 57	Ch. 10 Ch. 11 p. 119 Ch. 16 p. 175 Ch. 17 p. 185	Ch. 22 pgs. 238-9	Ch. 4	
29. Conjugal love between husband and wife is part of God's plan for humanity. Marriage is a lifelong 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.	Mt 19; Mt 5:27-30 CCC, nos. 2360-2379 <i>Gaudium et Spes</i> , nos. 48-52			Ch. 22	Ch. 15	Ch. 17 Ch. 22	Ch. 24	Ch. 25 p. 289 Ch. 10 p. 125	Ch. 18 p. 194 Ch. 18 p. 195	Ch. 5 p. 57	Ch. 2	
30. Married people are called to love in conjugal chastity, while those unmarried live a chastity of continence.	CCC, no. 2349					Ch. 17 Ch. 22	Ch. 24	Ch. 25 p. 289 Ch. 10 p. 125	Ch. 9	Ch. 5 p. 57 Ch. 23 p. 250	Ch. 15	
31. In the battle for purity and purification of the heart, the Blessed Virgin Mary will assist persons to live a chaste life.	CCC, nos. 2514-2533 <i>Truth and Meaning</i> , no. 71					Ch. 26	Ch. 19	Ch. 19	Ch. 23 p. 250 Ch. 23 p. 251	Ch. 24 p. 260	p. 157	



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PART I: The Teaching of the Church

<p>B. Church Teaching on Special Issues of Concern <i>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.</i></p>												
		<i>We Believe with Project Disciple</i>				<i>We Live Our Faith</i>				<i>Faith & Witness</i>	<i>Between You & Your Child</i>	
Topic	References	Gr. K	Gr. 1	Gr. 2	Gr. 3	Gr. 4	Gr. 5	Gr. 6	Gr. 7	Gr. 8	Morality	
<p>1. Pornography Any efforts to portray real or simulated sexual acts in order to display them to others use persons as objects and betray the meaning of sexuality. Pornography defames the intimacy of the marital act and injures the dignity of viewers and participants. Child pornography is a particularly abhorrent form of pornography that dehumanizes children for profit or perverted pleasure. Christians are to shun all participation in pornography as producers, actors, consumers, or vendors. Pornography also tends to become addictive. The ready availability of pornography on the Internet and television adds to the spread of this addiction.</p>	CCC, no. 2354									Ch. 5 p. 57	Ch. 9	



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		Gr. K	Gr. 1	Gr. 2	Gr. 3	Gr. 4	Gr. 5	Gr. 6	Gr. 7	Gr. 8	Morality	
<p>2. Contraceptive Mentality and 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 <i>Humanae Vitae</i>, 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, more selfish individualism, harm to the family, and growth in a materialistic approach to life. Some commonly accepted types of contraception are abortifacients.</p>	CCC, no. 2370 <i>Humanae Vitae</i> , nos. 8, 17 <i>Familiaris Consortio</i> , nos. 89-90									Ch. 5 pgs. 56-57	Ch. 9	
<p>3. Premarital and Extramarital Sex Acts proper and exclusive to spouses are totally reserved for a man and a woman who are joined in marriage and committed to one another until death. All other carnal unions and sexual acts (including oral sex) between an unmarried man and woman (fornication), or between two partners of whom at least one is married to another party (adultery), violate the Sixth Commandment and are serious offenses against chastity and/or the dignity of marriage. Married couples have always experienced problems that threaten their union: jealousy, infidelity, and conflicts. Lust and arbitrary domination can ruin a marriage. These situations can lead to mental, physical, and emotional abuse.</p>	CCC, nos. 1643-1648, 2348-2350, 2360-2361, 2380, 2394 <i>United States Catholic Catechism for Adults</i> , 287-288									Ch. 5 p. 57	Ch. 9	p. 36



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		Gr. K	Gr. 1	Gr. 2	Gr. 3	Gr. 4	Gr. 5	Gr. 6	Gr. 7	Gr. 8	Morality	
<p>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 who wish to keep the faith and who desire to bring up their children in the Catholic faith, so they do not consider themselves alienated from the Catholic faith.</p>	Canon 1676						Ch. 24			Ch. 5 p. 57		
<p>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 a stable, permanent relationship for children who may be conceived. Cohabitation implies immoral sexual activity and, therefore, scandal. Whatever the reason that may be advanced, cohabitation is not a moral or acceptable preparation for marriage. In fact, cohabitation has been demonstrated to have a negative effect on the ultimate success of a marriage.</p>	CCC, nos. 2350, 2353, 2390-2391 <i>Familiaris Consortio</i> , no. 81 <i>Family, Marriage, and "De Facto" Unions</i>									Ch. 5 p. 57	Ch. 9	



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		Gr. K	Gr. 1	Gr. 2	Gr. 3	Gr. 4	Gr. 5	Gr. 6	Gr. 7	Gr. 8	Morality	
<p>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 <i>Charter for the Protection of Children and Young People</i> as implemented in each diocese. Further, reporting of abuse or suspected abuse must be done in adherence with local law. Likewise, the enslavement or trafficking of humans, especially children, to force them into prostitution or pornography; sexual abuse of adults; and marital rape are also heinous forms of sexual abuse. In addition, children need to be instructed, in age-appropriate ways, that they must never keep secret inappropriate actions by adults.</p>	CCC, nos. 2388-2389									Ch. 5 p. 56 Ch. 6 p. 64		
<p>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, and closed to the gift of life; they do not proceed from a genuine affective and sexual complementarities 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.</p>	CCC, nos. 2357-2359, 2396 <i>Ministry to Persons with a Homosexual Inclination</i>									Ch. 5 p. 57	Ch. 9	



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		Gr. K	Gr. 1	Gr. 2	Gr. 3	Gr. 4	Gr. 5	Gr. 6	Gr. 7	Gr. 8	Morality	
<p>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.</p>	CCC, nos. 1617, 1625, 1638-1640, 1643, 1652, 1659-1660, 1664									Ch. 5 p. 57		
<p>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 <i>in vitro</i> fertilization, efforts at cloning a human person, and embryonic stem cell research are sinful.</p>	CCC, nos. 2376-2377 <i>Donum Vitae</i> , §II °B, 4									Ch. 5 p. 57		