

Theology of the Body for Middle School Students in
Parish Religious Education Programs

Diocese of Fort Wayne-South Bend
Updated Fall 2022

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 charity and purity. 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, Zélie and Louis Martin, are 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 phenomena of gender ideology and 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 addresses the problem of gender ideology in this context. The lesson also communicates 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

- Our sexuality is a gift from God that goes to the heart of our identity as persons created In the image and likeness of the Holy Trinity: “God created mankind in his image; in the image of God he created them; male and female he created them” (Genesis 1:27).
- Sexuality is not just about a person’s “private parts,” but rather, encompasses the whole person. “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” (St. John Paul II, *Familiaris consortio*, #37).
- Gender ideology is the false notion that our gender is not rooted in our biological sex, or the mistaken belief that we can change our sex. The concept of “gender transitioning” stands in radical opposition to a proper understanding of the nature of the human person, who is a unity of body and soul.
- 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 pieces of a puzzle.

- 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 Powerpoint 5.3 on Slide 2 projected on the board
- * Have Segment 1 of Bishop Rhoades’ video address to students pulled up, ready to play (available at <https://tobfwsb.com/chapter-five-resources/>) with speakers hooked up
- * Blank note-card for each student, to pass out at the end

Getting started: (Slide 2)

Have the students write down their answers in response to para. 369 of the CCC on Slide 2 of the powerpoint: 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 Slide 4 of the PowerPoint to ask students to share their answers from the opening questions with the group. Point out that we are not male or female as a coincidental or accidental aspect of ourselves, but that we truly *are* body and soul.

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 clips and discussion:

Slide 5 directs you to show Segment 1 of 6 of Bishop Rhoades' video address to students. Ask students to turn to a partner and share what points they heard Bishop Rhoades make about the complementarity of 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 slide 6 of the PowerPoint to review how the human body is meant to reveal the person and how the complementarity of men and women is "written" into the gift of sexuality.

Slide 7 directs you to show Segment 2 of Bishop Rhoades' video address to students.

When the segment is finished, ask the class what Bishop Rhoades meant by saying that men and women image God not only as individuals, but also in *communion* with one another.

Use Slide 8 to go over the two main points stated there regarding man and woman becoming the image of God by living with and for one another out of love.

Slide 9 directs you to show Segment 3 of Bishop Rhoades' address.

Slide 10 makes the point that sexuality is not just about a person's *private parts*. Rather, as Saint John Paul II emphasized, "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."

Have the students turn and discuss with a partner: What does this mean? How is this different from other messages out there about sexuality? After students have had about a minute to talk to partners, ask volunteers to share with the class.

Then use Slide 11 of the powerpoint to emphasize how sexual union is intended by God to be the most intimate sign of the total, mutual gift of self that marriage is called to be, and how marriage is meant to image the Holy Trinity. Just like the love between the Father and the Son is literally "personified" in the Holy Spirit, so too, can the love between a husband and wife become "personified" in the gift of their child. Emphasize that at the moment of conception, the new human being is the two of them, husband and wife, in one flesh, with 23 chromosomes from each parent.

Slide 12 segues into the “fact of life” that when a baby is conceived, he or she has a biological sex determined by the father’s sperm cell. Explain to the students that the egg cell from the mother contains an X chromosome, while the sperm cell from the father contains either an X chromosome or a Y chromosome. If a sperm cell containing an X chromosome unites with the egg, the baby will be a girl. If a sperm cell containing a Y chromosome unites with the egg, the baby will be a boy. Except in the case of rare anomalies, everyone is born with a biological sex, either male or female. Male and female bodies are different at the cellular level. Females’ cells have two X chromosomes and males’ cells have one X and one Y chromosome.

Based on this “fact of life,” the next 3 slides address the phenomenon of gender ideology, which is the false idea that our gender is not rooted in our biological sex, or that we can change our biological sex.

Slide 13 includes a definition of “gender incongruence,” taken from the diocesan document on accompanying youth who experience same sex attraction or gender incongruence. Explain that some people do not experience those painful feelings of gender incongruence that can lead to anxiety, depression, and other mental health conditions.

Using Slide 14, remind the students that sexuality is about the *whole* person, not just about a person’s “private parts” or sexual organs. Our sexuality is a gift from God that goes to the heart of our identity as a person created in the image and likeness of God: “God created mankind in his image; in the image of God he created them; male and female he created them” (Gen. 1:27).

Our being created male or female is good and a gift from God, and like every gift, it should be received with gratitude and love. Our bodies are GOOD. We have not created ourselves; a doctor does not assign us a gender or sex at birth. Rather, God is the one who gives us our sex.

(Teacher’s note: Gender identity disorder was recognized in the DSM4. The DSM-5, updated in 2013, changed its name to “gender dysphoria,” and is “defined by strong, persistent feelings of identification with another gender and discomfort with one’s own assigned gender and sex; in order to qualify for a diagnosis of gender dysphoria, these feelings must cause significant distress or impairment.)

Some people sincerely but mistakenly believe that they are in the “wrong” body—a male trapped in a female body or a female trapped in a male body. But this perception is based on the false belief “that there is a ‘self’ that is separate from the body, which happens to find itself in a body and which might therefore be in the wrong body. Yet, the human person is unity of body and soul—not just a spirit inhabiting the body. A particular person does not merely *have* a body; he or she *is* that body. In the words of Pope St. John Paul II, *the human body expresses the person*. If you are a woman that makes you feminine, if you are a man that makes you masculine. Within the sexes, there are many ways to express masculinity and femininity that are beyond mere superficial stereotypes.

Move onto Slide 15 and make the point that some people in our society advocate the use of hormones and even surgery for anyone (including children and teens) who mistakenly believes that he or she is in the “wrong” body. But real medicine heals and does no harm to a person. Many medical professionals have emphasized the serious danger of using puberty-blocking hormones and cross-sex hormones on children and adolescents. This combination leads to permanent sterility, and cross-sex hormones are associated with dangerous health risks such as cardiac disease, blood clots, stroke, diabetes and cancer. (cf. American College of Pediatricians, *Gender Ideology Harms Children*, January 2017). Physicians do not know the long-term effects of puberty blockers on children’s brains and bodies.

In fact, the leading gender clinic in the UK closed earlier in 2022, in part because deeper issues such as sexual abuse, trauma, or other mental conditions were being ignored in favor of starting a transition.

There are other psychological conditions that result in people perceiving themselves in ways that are not factually correct and do not correspond to reality. Take for example a person suffering from an eating disorder such as anorexia nervosa. If a very thin girl believes that she is overweight, she should not be affirmed in that belief, but rather, helped to see that she is, in fact, very thin and actually needs to gain weight, not lose more. Another example is that of *body dysmorphic disorder* (BDD) is a mental health disorder that is characterized by an obsessive focus on a perceived flaw in one’s appearance. Often, people with BDD will see themselves as overweight even if they are not, or fixate on the appearance of another body part. Both of these conditions involve some degree of self-hatred or low self-esteem that requires appropriate psychological treatment, such as therapy. True compassion and authentic medical care mean helping people heal so that their perceptions of themselves correspond to the reality of how they are created.

Note that many people who have “transitioned” regret their transition experience, notably Keira Bell, a patient of the former Tavistock clinic (<https://www.persuasion.community/p/keira-bell-my-story>) For example, a 2021 study of nearly 300 people who had detransitioned cited “the realization that their gender dysphoria was related to other issues” (70%), “health concerns” (62%), and the fact that transition did not alleviate their dysphoria (50%).
<https://segm.org/first-large-study-of-detransitioners>

Next, make the point that the psychological experience a person may have in which they feel disconnected from their bodily sex is a serious problem that calls for appropriate psychotherapy, not medical interventions such as hormones and surgery. Often it is a “symptom” of something deeper. How we feel is not who we are.

Finish this brief look at gender ideology with Slide 16, which reiterates the main point that the body expresses the person:

“In short, a person’s sex is manifested by the body in accordance with how the person has been created, and so it cannot be in conflict with any truer or deeper sexual identity contrary to that bodily sex.” National Catholic Bioethics Center, 2016

Make the final point on the slide that the vast majority of children and teens who experience a disconnect with their bodies eventually accept their biological sex after naturally passing through puberty.

Assure the students that it is not a sin to question or be unsure of their identity at this age, and nearly every person who has gone through puberty has felt insecure. Offer to meet with any students who might be struggling and know where to make referrals if necessary.

Part 1 Wrap-up:

With the final 3-4 minutes, pass out the note-cards to the students and ask them to write responses to the following prompts on Slide 16:

- How would you summarize the Church’s teachings discussed today regarding complementarity, marriage, sexual intimacy, and gender?
- What is one thing that you learned today, or that you now think of in a different way?
- What questions do you still have about the Church’s teachings?

Collect the cards before dismissing students and **read them before tomorrow’s class to be prepared to clarify as needed.**

PART 2: (45 minutes)

Materials and set up:

- * Have the TOB Powerpoint 5.3 on Slide 17 projected on the board
- * Have Segment 4 of Bishop Rhoades’ video address to students pulled up, ready to play (available at <https://tobfwsb.com/chapter-five-resources/>) with speakers hooked up
- * Copies of “TOB Supp. LP5: Created Male and Female” worksheets; one per student, to pass out at the end of class

Getting started: (Slide 17)

Have the students turn to a partner and together jot down three points they remember from Part 1 about the following:

- * What is sexuality?
- * How would you define *complementarity*?
- * How does *the body express the person*?

After a few minutes, lead the class in the “Prayer to the Holy Family” on Slide 18 and allow for 30 seconds of silent reflection:

Jesus, Mary and Joseph, in you we contemplate the splendour of true love; to you we turn with trust. Holy Family of Nazareth, grant that our families too may be places of communion and prayer, authentic schools of the Gospel and small domestic churches. Holy Family of Nazareth, may families never again experience violence, rejection and division; may all who have been hurt or scandalized find ready comfort and healing. Holy Family of Nazareth, make us once more mindful of the sacredness and inviolability of the family, and its beauty in God's plan. Jesus, Mary and Joseph, Graciously hear our prayer. Amen.

Let the students know that today they are going to listen to the second half of Bishop Rhoades' presentation to them, in which he looks at the phenomenon of same-sex attraction from the perspective of our faith.

Slide 19 directs you to show Segment 4 of Bishop Rhoades' address.

When the segment is finished, ask the class summarize what Bishop Rhoades said.

Use Slide 20 to go over the three main points stated there regarding the phenomenon of same-sex attraction, emphasizing the first point that in many cases it is transitory.

Slide 21 directs you to show Segment 5 of Bishop Rhoades' address.

Ask students to turn to a partner and share what points they heard Bishop Rhoades make about how we all struggle with disordered desires as a consequence of original sin, yet we are all called to love.

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.** Students may have preconceived notions that the Catholic Church is against people who experience same-sex attraction.

Then use Slide 21 of the PowerPoint to emphasize how sexual union is intended by God to be the most intimate sign of the total, mutual gift of self that marriage is called to be, and how marriage is meant to image the Holy Trinity. Just like the love between the Father and the Son is literally "personified" in the Holy Spirit, so too, can the love between a husband and wife become "personified" in the gift of their child. Emphasize that at the moment of conception, the new human being is the two of them, husband and wife, in one flesh, with 23 chromosomes from each parent. This is why the Church teaches that marriage can only be between one man and one woman, for it is only between husband and wife that new life can be transmitted.

Use Slide 22 to review the four important points stated there. Pay particular attention to the students' response to the fourth point which reaffirms that marriage can only exist between a man and a woman, referring as necessary to the previous segments in Bishop Rhoades' address.

Slide 23 directs you to show the final segment, Segment 6, of Bishop Rhoades' address.

When the segment is finished, ask the class what were the main points they heard Bishop Rhoades make.

Use Slide 24 to 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; therefore we must love and respect all our brothers and sisters. Authentic love accepts us as we are but also calls us to live pure and holy lives.

Some frequently asked questions that may come up during this lesson:

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.

Day 2 wrap-up and assessment

(Slide 30:) 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 class with their tablemates or as homework. 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)
- oo 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).
- Pornography portrays men and woman as objects to be lusted after rather than as persons to be respected and love. Nowadays, kids as young as 11 are exposed to porn, which is sometimes the first place they learn about sex. It is no longer that case that only guys are tempted by porn; studies have shown that as many as 90% of men and 60% of women have watched or read pornography within the last month.
- It is also morally wrong to send or to request inappropriate images through one’s cell phone or computer.
- 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.
- 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.
- 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. All women are called to spiritual motherhood and some physically become mothers too.
- 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. We should be critical of the superficial beauty standards set by society and ask God for the grace to see ourselves as He sees us.
- “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. It guides how one looks at others and behaves toward them in conformity with the dignity of persons and their solidarity. Modesty protects the mystery of persons and their love.” (CCC #2521-2522).
- We are all called to present ourselves with modesty in the way we speak, dress, and act. Both sexes have an obligation to respect each other through modesty and discipline.
- 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 (GIRLS)

Part 1: (45 mins)

Materials and set up:

- ¥ Have the TOB Powerpoint 6.3 Girls (Male and Female Differences) on Slide 2 projected on the board
- ¥ Have Dr. Leonard Sax’s presentation pulled up, ready to play (available at <https://tobfwsb.com/chapter-six-resources/> (click on link labeled “Dr. Leonard Sax on Gender Differences”, or go directly to <https://www.youtube.com/watch?v=eXqjLZm-DI> , with speakers hooked up.
- ¥ Have the Humanum video clip pulled up and ready to play (available at <https://tobfwsb.com/chapter-six-resources/> [click on the link labeled

“Understanding Man and Woman (Humanum Series).” or go directly to <https://tobfwsb.com/humanum-series/> and click on the video titled “Understanding Man and Woman”].

Bell work:

(Slide 2) Students should read and reflect on the quotation from Genesis about God creating the human race in His image as male and female, and then make a two-column chart listing what they would consider to be masculine traits and feminine traits.

Ask the students to share their answers from the bell work at their tables, then ask for a few volunteers to share with the class.

Prayer:

(On Slide 3:) Read the following passage aloud from Psalm 139 and allow for 30 seconds of silent reflection:

O Lord, you have probed me, and you know me: you know when I sit and when I stand; you understand my thoughts from afar.
My journeys and my rest you scrutinize, with all my ways you are familiar.
Truly you have formed my inmost being; you know me in my mother’s womb.
I give you thanks that I am fearfully, wonderfully made; wonderful are your works.
Probe me, o God, and know my heart; try me, and know my thoughts;
See if my way is crooked, and lead me in the way of old.

Psalm 139

Go to the next slide, Slide 4, and play for the students (until 4:09) the video clip of neuropsychologist Dr. Leonard Sax discussing some of the brain-based differences between boys and girls.

Discuss with the class the three points mentioned on the slide and ask them to reflect on them from their own experience and from their observations of boys/men.

Emphasize that the differences about which Dr. Leonard Sax speaks are rooted in scientific facts, and are therefore a reflection of the reality that men and women are designed differently by God. Help the students to distinguish between stereotypes based on prejudice or ignorance (e.g., women are better cooks than men) and differences based on science.

On Slide 5, reviews the points listed and ask the girls which of these points seem most accepted in our culture, and which seem to be most challenged.

As directed on Slide 6, divide the students into 4 groups and have them take notes on their group's assigned topic as they watch the clip from the Humanum video (Play the video until 8:45).

Group 1: Why can we talk about attributes that are more typical of a male or a female?

Group 2: What does complementarity permit?

Group 3: What are feminine attributes?

Group 4: What are masculine attributes?

Ask for volunteers from each group to share what they learned about their topic with the whole class.

Part 2: (45 mins)

Materials and set up:

- ¥ Have the TOB Powerpoint 6.4 Girls (The Gift of our Sexuality) on Slide 2 projected on the board
- ¥ Have Crystalina Evert's "Letter to Women" pulled up and ready to play, with speakers hooked up (available at <https://tobfwsb.com/chapter-six-resources/> and click on the link labeled "Crystalina Evert's "Letter to Women," or go directly to https://www.youtube.com/watch?v=PW_DEn52IDU).

Bell work:

(Slide 2) Students should think about the women they know who are married and answer the following questions with their opinions and insights:

1. What does a woman desire from a romantic relationship?
2. In what ways does a woman give of herself in marriage?
3. What difficulties does a woman face in being true to God's vision of a loving and life-giving wife?

What do TV shows want to "teach" us about marriage?

Ask the students to share their answers from the bell work at their tables, then ask for a few volunteers to share with the class.

Prayer: (Slide 3)

Lead the girls in praying the following prayer out loud together:

Mary, loving daughter of God the Father, I give my soul to your care. Protect the life of God in my soul. Do not let me lose it by sin. Protect my mind and my will so that all my thoughts and desires will be pleasing to God.

Hail Mary...

Mary, loving Mother of God the Son, I give my heart to your care. Let me love you with all my heart. Let me always try to love my neighbor. And help me avoid friends who might lead me away from Jesus and into a life of sin.

Hail Mary...

Mary, loving spouse of the Holy Spirit, I give my body to your care. Let me always remember that my body is a home for the Holy Spirit who dwells in me. Let me never sin against him by any impure actions alone or with others, against the virtue of purity.

Hail Mary... Amen.

Go to Slide 4 and ask the girls if they remember the quotation on the top of the slide from the previous chapter, Chapter 5. Ask them to reflect on what is “the gift of self in love” and request volunteers to share their insights with the class.

Read aloud the quotation in the photo box from John Paul II’s “Letter to Women,” “*Thank you, every woman, for the simple fact of being a woman! Through the insight which is so much a part of your womanhood you enrich the world’s understanding and help to make human relations more honest and authentic.*” and ask the girls what they think he means by this. Next play the video clip of Crystalina Evert’s “Letter to Women” and ask the students for their reaction.

Use Slide 5 to lead a discussion of the question posed at the top of the slide: How can we give a “gift of self” in love as young women? Read the quote from Pope St. John Paul II regarding Mary’s example of the feminine genius. With the feminine genius in mind, help the girls think of ways they can be life-giving even now.

Go to Slide 6 and begin by pointing out that not only are we created as women in the image and likeness of God, but that by our baptism we have become daughters of God, and have tremendous worth in His eyes. **How can we recognize the dignity God has given us and come to see ourselves as God sees us?** Go through each of the points on the slide and invite the students to respond to each point and to come up with concrete ways to implement each one.

Using Slide 7, explain that porn use is not just a guys’ issue and is morally wrong. Play Matt Fradd’s presentation on what pornography does to the brain, and ask the girls for their reaction. Then proceed through the rest of the points on the slide, eliciting feedback from the boys and asking them to brainstorm about concrete ways to resist the temptation to look at pornography.

After an appropriate period of discussion, move on to Slide 8, which explains how social media is made up of filtered, curated content that often are not true to reality. Explain that what goes on the internet will stay there forever and discuss practical ways to set boundaries with their phones/social media.

Move onto Slide 9, which contains a list of Do's and Don't's which are very helpful in living the virtue of purity. Go through each one, elaborating as necessary, and invite the students to come up with strategies for putting each point into practice.

Ask the girls if they have any questions about the points that have been raised in this session, and do your best to answer their questions appropriately. If a particular question raises concerns in your mind, or if you decide that it would best be addressed in a personal conversation rather than in front of the class, simply state this and make time to see the student after class or at another suitable time.

(Note: it is important for teachers and catechists to know what grooming is and help the students here recognize the signs of grooming. Visit <https://www.rainn.org/news/grooming-know-warning-signs> for more information.)

Ask the girls if they have any questions about the points that have been raised in this session, and do your best to answer their questions appropriately. If a particular question raises concerns in your mind, or if you decide that it would best be addressed in a personal conversation rather than in front of the class, simply state this and make time to see the student after class or at another suitable time.

Go to the final slide, Slide 10l and read aloud the quotation from Saint John Paul II: "Only the chaste man and the chaste woman are capable of true love." Consider assigning a 2-paragraph reflection on this quotation as a homework.

Student Presentation (BOYS)

Part 1: (45 mins)

Materials and set up:

- ¥ Have the TOB Powerpoint 6.3 Boys (Male and Female Differences) on Slide 2 projected on the board
- ¥ Have Dr. Leonard Sax's presentation pulled up, ready to play (available at <https://tobfwsb.com/chapter-six-resources/> (click on link labeled "Dr. Leonard Sax on Gender Differences", or go directly to <https://www.youtube.com/watch?v=eXqiJLZm-DI> , with speakers hooked up.

- ¥ Have the Humanum video clip pulled up and ready to play (available at <https://tobfwsb.com/chapter-six-resources/> [click on the link labeled “Understanding Man and Woman (Humanum Series).” or go directly to <https://tobfwsb.com/humanum-series/> and click on the video titled “Understanding Man and Woman”].

Bell work:

(Slide 2) Students should read and reflect on the quotation from Genesis about God creating the human race in His image as male and female, and then make a two-column chart listing what they would consider to be masculine traits and feminine traits.

Ask the students to share their answers from the bell work at their tables, then ask for a few volunteers to share with the class.

Prayer:

(On Slide 3:) Read the following passage aloud from Psalm 139 and allow for 30 seconds of silent reflection:

O Lord, you have probed me, and you know me: you know when I sit and when I stand; you understand my thoughts from afar.
My journeys and my rest you scrutinize, with all my ways you are familiar.
Truly you have formed my inmost being; you know me in my mother’s womb.
I give you thanks that I am fearfully, wonderfully made; wonderful are your works.
Probe me, o God, and know my heart; try me, and know my thoughts;
See if my way is crooked, and lead me in the way of old.

Psalm 139

Go to the next slide, Slide 4, and play for the students (until 4:09) the video clip of neuropsychologist Dr. Leonard Sax discussing some of the brain-based differences between boys and girls.

Discuss with the class the three points mentioned on the slide and ask them to reflect on them from their own experience and from their observations of girls/women.

Emphasize that the differences about which Dr. Leonard Sax speaks are rooted in scientific facts, and are therefore a reflection of the reality that men and women are designed differently by God. Help the students to distinguish between stereotypes based on prejudice or ignorance (e.g., women are better cooks than men) and differences based on science.

On Slide 5, reviews the points listed and ask the boys which of these points seem most accepted in our culture, and which seem to be most challenged.

As directed on Slide 6, divide the students into 4 groups and have them take notes on their group's assigned topic as they watch the clip from the Humanum video (Play the video until 8:45).

Group 1: Why can we talk about attributes that are more typical of a male or a female?

Group 2: What does complementarity permit?

Group 3: What are feminine attributes?

Group 4: What are masculine attributes?

Ask for volunteers from each group to share what they learned about their topic with the whole class.

Part 2: (45 mins)

Materials and set up:

- ¥ Have the TOB Powerpoint 6.4 Boys (The Gift of our Sexuality) on Slide 2 projected on the board
- ¥ Have Philip Rivers' video clip on respect pulled up and ready to play, with speakers hooked up (available at <https://tofwsb.com/chapter-six-resources/>; click on the link labeled "Philip Rivers: Honor and Respect at the Center of every Relationship," or go directly to https://www.youtube.com/watch?v=ySGGbyEcq_E)
- ¥ Have Jason Evert's video clip on pornography pulled up and ready to play, with speakers hooked up (available at <https://tofwsb.com/chapter-six-resources/>; click on the link labeled "Jason Evert on Pornography" or go directly to <https://www.youtube.com/watch?v=FNDhny4y-4Q>)

Bell work:

(Slide 2) Students should think about the men they know who are married and answer the following questions with their opinions and insights:

1. What does a man desire from a romantic relationship?
2. In what ways does a man give of himself in marriage?
3. What difficulties does a man face in being true to God's vision of a loving and life-giving husband?

What do TV shows want to "teach" us about marriage?

Ask the students to share their answers from the bell work at their tables, then ask for a few volunteers to share with the class.

Prayer: (Slide 3)

Lead the boys in praying the following prayer out loud together:

Mary, loving daughter of God the Father, I give my soul to your care. Protect the life of God in my soul. Do not let me lose it by sin. Protect my mind and my will so that all my thoughts and desires will be pleasing to God.

Hail Mary...

Mary, loving Mother of God the Son, I give my heart to your care. Let me love you with all my heart. Let me always try to love my neighbor. And help me avoid friends who might lead me away from Jesus and into a life of sin.

Hail Mary...

Mary, loving spouse of the Holy Spirit, I give my body to your care. Let me always remember that my body is a home for the Holy Spirit who dwells in me. Let me never sin against him by any impure actions alone or with others, against the virtue of purity.

Hail Mary... Amen.

Go to Slide 4 and ask the boys if they remember the quotation on the top of the slide from the previous chapter, Chapter 5. Ask them to reflect on what is “the gift of self in love” and request volunteers to share their insights with the class.

Read aloud the quotation on the slide by Saint Josemaria Escriva: “When you decide firmly to lead a clean life, chastity will not be a burden on you; it will be a crown of triumph.” Ask the boys what they think he means by this.

Next play the video clip by Philip Rivers, quarterback for the San Diego Chargers, on how honor and respect must be at the center of every relationship, and ask the students for their reaction.

Use Slide 5 to lead a discussion of the question posed at the top of the slide: “What does it mean to be masculine?” emphasizing how men are called to imitate the love that God the Father has for all humanity and that Christ the Bridegroom has for His Bride, the Church. Ask the students to come up with examples of this.

Ask the boys to take a few minutes to reflect on the following question, the final point on the slide, and to share their insights with the class:
What can corrupt or damage a man’s ability to give of himself for the good of others?

Move on to the next slide, **Slide 6**, and point out that one of the most prevalent temptations that can corrupt a man’s ability to give of himself for the good of others is pornography.

Play Matt Fradd's presentation on what pornography does to the brain, and ask the boys for their reaction. Then proceed through the rest of the points on the slide, eliciting feedback from the boys and asking them to brainstorm about concrete ways to resist the temptation to look at pornography.

After an appropriate period of discussion, **move on to Slide 7**, which addresses the virtue of modesty and the importance of choosing not to lust after women who may be dressed immodestly.

Move on to slide 8, which lists Do's and Don'ts which will help them to become the men that God is calling them to be. Go through each one, elaborating as necessary, and invite the students to come up with strategies for putting each point into practice.

(Catechist note: it is important for teachers and catechists to know what grooming is and help the students here recognize the signs of grooming. Visit <https://www.rainn.org/news/grooming-know-warning-signs> for more information.)

Ask the boys if they have any questions about the points that have been raised in this session, and do your best to answer their questions appropriately. If a particular question raises concerns in your mind, or if you decide that it would best be addressed in a personal conversation rather than in front of the class, simply state this and make time to see the student after class or at another suitable time.

Go to the final slide, Slide 9, and read aloud the quotation from Saint John Paul II: "Only the chaste man and the chaste woman are capable of true love." Consider assigning a 2-paragraph reflection on this quotation as a homework.

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)

Materials and set up:

- ¥ Have the TOB Powerpoint 7.3 on Slide 2 projected on the board
- ¥ Have the video “What is Marriage?” pulled up and ready to play, with speakers hooked up, available at <https://tobfwsb.com/chapter-seven-resources/> or go directly to <https://www.youtube.com/watch?v=47LaozR2NCs>
The link is also embedded in Slide 4 of the 7.3 powerpoint,

Bell work:

(Slide 2) Students should read and reflect on the quotation from Saint John Paul II about how human beings cannot live without love, then answer on paper the following two questions:

1. Who reveals love to you most consistently?
2. How do you give of yourself to this person(s) in return?

Ask the students to share their answers from the bell work at their tables, then ask for a few volunteers to share with the class.

Prayer:

(On Slide 3:) Read the “Imago Dei” prayer aloud and allow for 30 seconds of silent reflection:

- ▶ Heavenly Father,
- ▶ in your great love,
- ▶ you have made us
- ▶ in the image of your Son.
- ▶ Grant that we
- ▶ may reverence our bodies
- ▶ as living temples of the Holy Spirit
- ▶ and so cherish

- ▶ the gift of sexuality,
- ▶ our masculinity and femininity,
- ▶ our power to procreate
- ▶ and nurture life,
- ▶ that we make visible
- ▶ the total self-giving love
- ▶ of the divine Persons
- ▶ in the Trinity.

Go to the next slide, Slide 4, and play for the students the 7 minute video segment “What is Marriage?” from Ascension Press’s Confirmation program, *Chosen*.

After they have viewed the video segment, ask the students what struck them most about it—did anything particularly appeal to them or challenge them about the vision of marriage presented in the video?

Discuss with the class the definition of marriage given on the slide:
 "An intimate community of life and love willed by God in which a man and a woman make a complete gift of themselves to each other for the rest of their lives."

On Slide 5, begin by reminding the students of the four kinds of love that they learned about in Chapter 1: the love of family (storge), the love of friendship (philia), romantic love (eros) and self-giving, sacrificial love (agape). In God’s plan, marriage is a combination of all four of these loves:

Storge: Spouses should have the kind of affection for one another that family members do, seeing each other as a brother and sister sharing a common humanity, and if they are baptized, as brothers and sisters in Christ.

Philia: Married love should be based on a real friendship between the spouses, which often involves shared interests and springs from a sincere concern about each other’s well-being, and this friendship is meant to grow stronger and deeper over the years of marriage.

Eros: Spouses do not simply love each other like family members or friends, but also with romantic love and sexual desire. These feelings can come and go and may even fade over the years, but romantic attraction is what brings most husbands and wives together in the first place.

Agape: Spouses are called to give of themselves for the good of each other and for their children, and this self-giving loves requires virtue and sacrifice at times. Christian spouses have as their model the self-giving, sacrificial love of Jesus for His bride, the Church, and the sacrament of matrimony gives them the grace to imitate this model in their own marriage.

Emphasize that marriage is a unity of the four kinds of love with which God loves us, referring again to what they learned in Chapter 1. The combination of these four loves is meant in God's plan to make marriage an indissoluble union, of which the iron chain pictured on Slide 5 is a powerful image.

Ask the students if they can think of any other images or symbols for marriage: for example, wedding rings, which are made of precious metal and which are round, with no beginning and no end, symbolizing eternity.

Then ask the students to think about what might be the most profound symbol of married love, the one that God Himself designed. Move onto Slide 6 to reveal the answer—Sex!

In God's plan, sex is the most profound symbol of marriage, and it is also its most profound expression—such that it can be said that sex is the “body language” of marriage love. Ask the students to think of other kinds of body language—such as a handshake to seal an agreement, or a kiss to express affection—to help them to see how certain gestures express or communicate certain truths.

Go through each point on the slide and elaborate as necessary, getting a sense whether the students are understanding the profound significance of sex in God's plan.

Tell the students that we can see even more clearly how sex is the most profound symbol and expression of married love by looking at the questions that the bride and groom are asked just before they say their vows in the Church's Rite of Marriage. Go to Slide 7 and direct the students, as indicated there, to discuss and decide with their seatmate what each question reveals about marriage.

After they have had time to do this, tell the students that these questions reveal the four essential characteristics of married love that distinguish it from every other type of love. Marriage calls for a complete gift of self between a man and a woman that is free, total, faithful and fruitful.

1. Have you come here to enter into Marriage without coercion, freely and wholeheartedly?
(free and total gift of self)
2. Are you prepared, as you follow the path of Marriage, to love and honor each other for as long as you both shall live? (faithful gift of self)
3. Are you prepared to accept children lovingly from God and to bring them up according to the law of Christ and his Church? (fruitful gift of self)

The final four slides will look at each of these characteristics of married love more closely.

Slide 8. The Gift of Self Must Be Free. Go through the points on the slide, emphasizing with the students that they know from their own experience that a gift is something that must be freely given. If someone is forced to do something, or

strongly pressured, or acting out of fear, it is not really a gift. So, too, in marriage, the man and woman must freely embrace the commitments and responsibilities of this vocation, without coercion, undue pressure or great fear. Placing conditions on one's love is another way of contradicting the freedom of one's gift of self in marriage.

Slide 9: The Gift of Self Must Be Total. Go through the points on the slide, emphasizing that each spouse is called to give themselves completely to the other and to accept the other person completely in return. This mutual gift of self means accepting the fact that our spouse has faults and failings, and while we strive in marriage to help each other to grow in holiness, we do not accept only certain aspects of our spouse and reject others. This mutual gift of self is at the heart of what is expressed in sexual relations in marriage, in which spouses symbolize and express the total gift of self and total acceptance of the other which makes them not only one body, but one spirit, as the quotation on the slide from the Catechism points out.

The total gift of self also includes the gift of fertility, which is an integral part of the spouses' identity as a man and as a woman. Contraception entails some manner of withholding one's fertility from one's spouse or rejecting his or her fertility, and this contradicts God's plan for sex as a sign and expression of total self-giving. It also suppresses the life-giving potential of sex and in so doing strikes at the heart of the fruitfulness which is one of the characteristics of married love.

Slide 10: The Gift of Self Must Be Faithful. Go through the points on the slide, emphasizing that the gift of self in marriage is faithful and exclusive until the end of one's life or one's spouse's life on earth. Recall the photo from earlier in the lesson of the iron chain that cannot be broken as a symbol of the bond between a husband and wife which God brings into being on their wedding day.

This lifelong fidelity is not easy, since all married couples go through times of difficulty, but God's grace offers them the ability to give of themselves for the good of each other and their children, and even to grow in love through times of sacrifice and suffering. This oneness between them also benefits the children with which God blesses them, and helps them to flourish.

Remind the students that, in today's culture, all families have been touched by divorce in one way or another. The reasons can be many, but often include situations in which one spouse has been wrongly abandoned by the other, and this is not in accord with God's plan. In situations like this, with God's grace and the help of other people, a separated or divorced spouse can still live out their faithfulness to the other person by continuing to pray for him or her and to remain committed to their wedding vows. In these situations, spouses can identify even more deeply with the love of God who never forsakes his people even when they turn away from him, and with the love of Christ for his bride, the Church, for whom he gave his life.

Finally, let the students know that sometimes, what appeared to be a marriage, even for many years, was really not one because some essential element such as freedom was missing. Each diocese in the Church has a marriage tribunal which a divorced person can approach to ask them to examine the circumstances of their marriage for evidence that a valid marriage did not exist after all. When a marriage tribunal comes to a judgment that a valid marriage never existed between two people, they grant what is called a “decree of nullity,” more commonly called an “annulment.”

Slide 11: The Gift of Self Must Be Fruitful. Go through the points on the slide, emphasizing that in marriage, the couple pledges to be open to accepting children from God and raising them as His sons and daughters. The love-giving and life-giving purposes of sex are like flip sides of the same coin, meaning that they are inseparable in God’s plan, and spouses are called to a responsible generosity in having and raising children. Married couples who prayerfully discern that they cannot responsibly bring a new child into their family in their present circumstances can abstain from sexual relations during the fertile time and effectively avoid pregnancy through a method of natural family planning.

Sometimes married couples find that they struggle with infertility in spite of a great desire to have children. This can be the occasion for the couple to look for other ways to be fruitful as a couple, practicing spiritual parenthood by seeking out opportunities to help and serve others. There are also medical and surgical procedures which are approved by the Church that can help couples to treat and correct conditions that cause or contribute to infertility.

If a couple cannot responsibly raise a child they have conceived, the responsible and generous decision is to place him or her with another loving family through adoption. In the United States, there are many, many more couples waiting to adopt children than there are children available to adopt.

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)

Materials and set up:

- ¥ Have the TOB Powerpoint 8.3 on Slide 2 projected on the board
- ¥ Materials to be used in prayer service, e.g. chastity commitment cards, pens, song sheets, etc... See sample prayer service linked at <https://tobfwsb.com/chapter-eight-resources/>.
- ¥

Bell work:

(Slide 2) As prompted on the slide, students should think about their hopes and dreams for the future as prompted on the slide, then answer the following questions on paper with at least 4 details for each one:

1. What are your goals for freshman year in high school?
2. What are your goals for senior year in high school?
3. What are your goals for 10 years from now?
4. Ultimately, what do you want from life?

Ask the students to share their answers from the bell work at their tables, then ask for a few volunteers to share with the class.

Prayer:

(On Slide 3:) Read the prayer from St. Augustine aloud and allow for 30 seconds of silent reflection:

You are great, O Lord, and greatly to be praised:
Great is your power
And your wisdom is without measure.
And man, so small a part of your creation,
Wants to praise you:
This man, though clothed with mortality
And bearing the evidence of sin and the proof that you withstand the proud.
Despite everything, man,
Though but a small part of your creation,
Wants to praise you.
You yourself encourage him to delight in you
For you have made us for yourself,
And our heart is restless until it rests in you.
-St. Augustine

After the brief period of silent reflection, move to Slide 4 ask the students how they would describe a “game plan.” What is its purpose and when would it be helpful to have one? After soliciting a few answers from the class, tell them that a “game plan” is a carefully thought-out strategy or course of action for achieving an objective, often used in connection with sports. When we want to accomplish an important goal, we can’t just wing it and hope for the best, but we must put some thought into planning a strategy that will likely lead to success. Just as the final chapter in the *TOB for Teens* program discussed how to live out the “theology of the body” in their daily lives and relationships at this age, today we are going to talk about how having a concrete “game plan” can help them to grow in the virtue of chastity, enabling them to live their sexuality in a healthy way, now and in their teen years.

Click on the next slide, Slide 5, and tell them that the first part of the game plan involves picking a good “team.” Emphasize how important it is for them at this time in their life to choose good friends. Point out that real friendship is based on shared values and a sincere concern about one another’s well-being. Encourage them to develop friendships with both girls and boys who respect them and who will help them become the person God wants them to be.

Remind them that the communion of saints is a powerful reality, and that we have so many people who have gone before us in faith pulling for us, helping us on our own path to heaven. Saint Thérèse of Lisieux and Blessed Pier Giorgio Frassati are particularly inspiring examples of young people who lived the virtue of chastity out of love for God and neighbor and became saints.

Encourage them to be open with their parents about what's going on in their lives. Remind them that their parents love them more than anyone, and that they are on their side, on the same “team,” even if the students cannot always see this clearly. They should let their parents get to know their friends and help them discern whether they are healthy relationships. If they are feeling confused or uncomfortable about a situation, share it with their parents, or with another adult whom they can trust and who is living a Christian life.

Last but certainly not least, encourage the students to develop a deeper relationship with Christ, who was like us in all things but sin and who himself lived through the teen years seeking his Father's will in all things. The best way to do this is to develop a close relationship with Mary, looking to her as a model and asking for her help to stay close to Christ. Ask the students for suggestions about some ways to do this.

Move on to Slide 6, and continue the sports "game plan" analogy by encouraging the students to "Condition" for Success. Go through each point on the slide, emphasizing that prayer and the sacraments are concrete ways that we receive the grace of God to live the gift of sexuality as He intended. Encourage them to "Take Ten" every day—to take a break from the busyness of life for ten minutes of heart-to-heart conversation with God, telling him about what is going on in their lives and asking for his guidance and strength.

The Sacrament of Reconciliation is a sacrament of healing. When we consciously and freely choose our desires above God's, we need to seek forgiveness in Confession, where we encounter the mercy of God in a powerful way and receive the grace to resist temptation in the future. Receiving this sacrament on a regular basis helps us to grow in all of the virtues, including the virtue of chastity.

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.

Move on to Slide 7 and continue the sports "game plan" analogy by reminding the students not to go "out of bounds." Read through each bullet point on the slide, commenting as appropriate and soliciting feedback from the students, gauging their receptivity and asking for any further suggestions from them.

Wrap up the lesson by assuring the students that if they commit to this "game plan" by picking a good "team," "conditioning" for success and not going "out of bounds," they will be successful in living out the virtue of chastity and their vocation to love, now and in their teen years. Tell the students that you hope that this TOB program has not just been a "topic" in religion class, but one that has given them a lot to think about and one which can and have a real impact on the way they live from now on. Let them know that to stress its importance and to give them an opportunity to pray about all that they have learned, you are going to conclude the TOB program with a prayer service.