

Growing Towards Wholeness

A Values-Rich Approach to Health and Sexuality Education
for Students in Catholic Schools in the Archdiocese of Hobart



Vision

Families, Catholic schools and parishes working together as partners in educating young people for health and a Christian approach to sexuality



Purpose

To engage young people in Tasmanian Catholic schools in an educational program for health and sexuality that is founded on the values-rich spiritual and ethical tradition and teachings of the Catholic Church



Foreword

Students who are educated within our Catholic schools can expect to be formed as young people capable of fulfilling their fullest potential and engaging effectively and positively to society. Our hope for young people is that they leave our schools with the capacity for creativity, integrity and personal responsibility, and with a sense of hope and resilience (*Good News for Living*, 2005).

In recent times there has been a growing need to support young people with a sound understanding of a Christian approach to health and sexuality. The image of human sexuality portrayed in popular culture is often not aligned with the Christian values of respect and dignity. All in the faith community have a part to play in this and it is vital that parents, teachers and pastors work in partnership for the good of young people as they grow through the often challenging and changing time of adolescence.

I therefore commend *Growing Towards Wholeness* to you and mandate its use in Catholic Schools in the Archdiocese of Hobart. The policy document and the associated content framework will be of assistance to schools to provide a program based on the rich values of the Catholic tradition. It will support pastors, parents and teachers as they work together to awaken in young people their capacity for the human vocation to love.



Archbishop Adrian L. Doyle
Archbishop of Hobart

From the Director of Catholic Education

Catholic Education aims to provide for “the integral formation of the human person” and to “develop persons who are responsible and inner-directed, capable of choosing freely in conformity with their conscience” (Congregation for Catholic Education, *The Catholic School* (1997), n31).

Such an integrated formation recognises that students have been gifted by God with their sexuality. *Growing Towards Wholeness* offers teachers and parents support and guidance in planning for our students’ needs as they learn how to prepare themselves to build positive and appropriate relationships in their present and future lives.

This policy and the content framework have been developed by our community, for our community. They reflect Catholic Church teaching, contemporary research and offer suggestions for credible teaching practice in schools in collaboration with parents who are the first educators of their children.

I recommend *Growing Towards Wholeness* to our Catholic school communities as a valuable resource to inform relevant units of study in religious education, health and personal development, science, philosophy, and ethics and also as a resource for other learning opportunities, such as retreats, which enhance the academic curriculum.



Dr Patricia Hindmarsh
Director

Acknowledgments

We gratefully acknowledge the work of teachers in Catholic colleges in the Archdiocese of Hobart who assisted in developing this policy and its associated content framework.

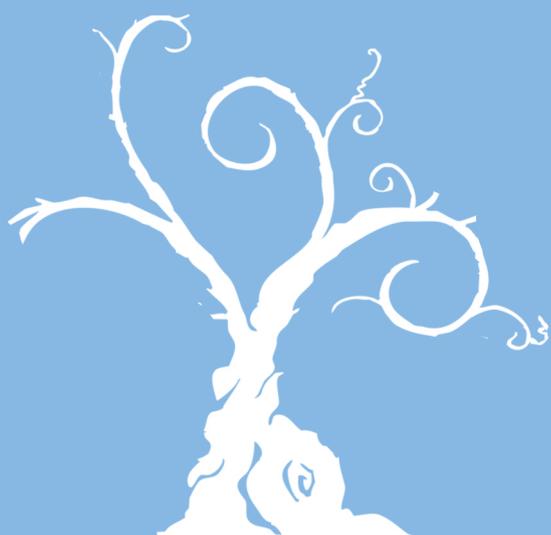
In particular, thanks are expressed to the consultant:

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Dr Helen Healy (Chair)
Fr Greg Barker
Ms Angela Green
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*With St Paul, we pray that
“you will have the strength
to grasp the breadth and
the length, the height and
the depth; so that, knowing
the love of Christ, which
is beyond knowledge, you
may be filled with the utter
fullness of God”*

Ephesians 3:16–19



Introduction

It is the duty and the privilege of Catholic school communities to form students towards mature, healthy and loving sexuality, which is the deepest meaning of *chastity*; and to promote respect for the sacredness of human life, the dignity of marriage and the prophetic witness of celibacy for the sake of the kingdom of God. Our Catholic faith calls us to respect the integrity of the human person as the basis for holding to the inviolable right to life and to love of every person, in particular all those who are part of the Catholic school community, whether students or staff. With regard to students, this needs to be done in a way that is appropriate for their age and maturity, and that supports the role of parents as the first educators of their children.

Growing Towards Wholeness (GTW) is designed to assist the parents of students who attend Catholic schools, Catholic school educators, and parishes in the Archdiocese of Hobart. This policy aims to support what is already done well in Catholic primary and secondary schools, and to guide the future development of programs in accordance with current best practice. It offers a mandate to schools to act in accordance with the teachings of the Church, and to draw on contemporary information and teaching practices to assist parents and parishes as they carry out their responsibilities to bring their children to a true and full understanding of human sexuality.

Parents, teachers and the parish community need to work together closely and harmoniously, given the strength of various influences in wider society, including the media, that are neither formative of loving and healthy sexuality nor supportive of family life and spiritual maturity. GTW will enable communities to work in partnership, guiding young people to understand and appreciate themselves as emerging adults who are loved, and capable of loving, in response to God's love and the teachings of Jesus.

In the light of GTW, and under the leadership of principals, Catholic school communities must ensure that all associated learning areas are founded on a clear understanding of Catholic values for educating for health and sexuality. It is of the utmost importance that schools work with parents and the local church community and come to a common understanding of this vital part of the total development of our young people.

Why educate young people about health and sexuality?

Our Catholic tradition teaches that human sexuality is a profound and beautiful mystery. It reflects the very mystery of God's creative, relational and joyful love. Sexuality is part of every aspect of our humanity "body and soul. It especially concerns affectivity, the capacity to love and to procreate, and in a more general way the aptitude for forming bonds of communion with others" (*Catechism of the Catholic Church [CCC]*, n. 2332).

This matter was explored in depth by the Pontifical Council for the Family, and a worldwide consultation resulted in the document, *The Truth and Meaning of Human Sexuality: Guidelines for Education in the Family*. The Archdiocese of Hobart has adopted the principles set down in that document and, in order to facilitate collaboration between parents and teachers in Catholic schools, GTW is offered to reaffirm the central role of parents in the formation of their children in sound Christian values. It is aligned with other key Archdiocesan documents that support family, school and parish life. It will support educators to use their knowledge and pedagogical skill to develop necessary, creative and informative learning and teaching opportunities, and it will provide parish personnel with information to support initiatives within the community to enhance the holistic development of young people in the years beyond school.



Which values are evident through Catholic teaching?

God is love and in himself he lives a mystery of personal loving communion. Creating the human race in his own image . . . , God inscribed in the humanity of man and woman the vocation, and thus the capacity and responsibility, of love and communion (*Familiaris consortio*, n. 11; CCC, n. 2331).

As with everything that is natural to us as human beings, sexuality is God's gift to us, at once free and beautiful: a grace. Our sexuality is about our entering and celebrating our "body's grace", the wonder of our making, the mysterious complementarity and mutuality of our physical, intellectual and spiritual being. As Pope Benedict XVI says so powerfully in his encyclical on love, it is the whole person, "a unified creature composed of body and soul, who loves. Only when both dimensions are truly united, does man attain his full stature . . . Love is . . . a journey, an ongoing exodus . . . through self-giving, and thus towards authentic self-discovery and indeed the discovery of God" (*Deus caritas est*, nn. 5, 6).

We are *sexual* beings in that we are *relational* beings: we are created for one another and for God. It is in relationship that we flourish as human beings; and in relationship that our sexuality comes to full maturity. How could it be otherwise? We are created by love; we are created in love; and we are created for love. Our sexuality is therefore integral to who we are precisely because we are the image and likeness of the one God who is love (cf. 1 John 4:16).

Definitions of key terms

Human sexuality is an all-pervasive and sacred mystery insofar as it is about the whole person, body and soul, as the image of God, who is communion of love. It is above all about "affectivity, the capacity to love and to procreate, and in a more general way the aptitude for forming bonds of communion with others" (CCC, n. 2332). It includes the identity and dignity of each person as male or female, their sexual complementarity, and the divine plan for human love and marriage (cf. CCC, nn. 2332–2333).

Chastity is about the integration of our sexuality and the inner unity of our bodily and spiritual being. It "includes an *apprenticeship in self-mastery* which is a training in human freedom" (CCC, n. 2339). Being an apprenticeship, it is a lifelong process rather than an easy achievement or prerequisite for virtue:

"Self-mastery is a *long and exacting work*. One can never consider it acquired once and for all. It presupposes renewed effort at all stages of life" (CCC, n. 2342). In short: "Chastity is a moral virtue. [But i]t is also a gift from God, a *grace*" (CCC, n. 2345).

How will we, as a community, support young people as they grow towards wholeness?

The primary role of parents in the education of their children is a fundamental principle of Church teaching. The role of Catholic schools and parishes is to support and work with parents in their task as the first educators of their children.

A values-rich approach to health and sexuality promotes the dignity of the human person. Quality educational practice in this curriculum area involves an integration of associated learning areas. This will be expressed differently in primary school and secondary school contexts. School organisation should enable necessary collaborative planning by teachers to occur:

- In a primary setting, this will involve teacher collaboration across classes and year levels in a whole-school approach to the development of the values pertaining to a Christian perspective on health and sexuality.
- In a secondary setting, the collaborative process will involve teachers across disciplines: religious education, health and physical education, science, and so on.
- At senior secondary level, teaching in this area should be based on the principles of adult learning. Special programs for effective learning in this area may incorporate retreat or reflective settings and could involve content from vocational and relationship courses. This is a prime opportunity for introducing young adults to the spiritual, theological, philosophical and ethical teachings of the Church on health and sexuality as a preparation for marriage or celibate chastity.
- The teaching program should also take into consideration the needs of students who join Catholic schools from other school sectors by providing an introduction to a values-rich approach.



What can we do as parents or guardians?

Parents or guardians are the primary nurturers of the spiritual, cultural and physical lives of their children in a mutually loving relationship of family life. The loving relationship between parents is ideally the child's first experience of what sexuality is about, namely mutual, creative and joyful love. It is also the means by which the child first develops a sense of their own sexual identity as female or male. As such, this is the child's first introduction to living in community as the basis for life-giving relationality and identity.

Consequently:

1. Parents or guardians have the authority, right and obligation to determine what is in the best interests of their children. This fundamental principle is recognised both in the teaching of the Church and in civil law. The role of the school is subsidiary to that of the parents.
2. Parents or guardians also have a right and an obligation to be kept informed about the curriculum offered at a school. They can take up the opportunities a school provides for information, consultation and involvement in developing programs. They also have the responsibility to inform themselves about what is being offered in health and sexuality education, especially the values that underpin the teaching.
3. Given the sensitive nature of health and sexuality education, provision must also be made for parents to withdraw students from a program or from parts of it once it has begun. No family is to be penalised for withdrawing a child from such a program.

What is the role of the school?

The development and evolution of Catholic education in sexuality initiatives must meet the highest standards in educational competence and be treated with the greatest sensitivity and care.

Professional educators need access to resources and new developments in pedagogy that help to form behaviour and values. Working together, teachers can help to ensure that children develop a clear understanding of the truth and meaning of sexuality and of their own dignity.

Parents may find educating their children in sexuality a difficult task. Teachers and schools can assist by imparting knowledge and providing up-to-date resources suitable for parents to use with their children.

It is the duty of Catholic educators to discern the suitability of the content of programs, presenting a Catholic perspective in relation to the individual needs and capacities of their students. Before introducing any values-based health and sexuality education program, teachers must gauge the needs of their students and their levels of maturity. Respect for the privacy of students must be maintained.

Teachers have the responsibilities of a duty of care and of mandatory reporting. These remain in place at all times.



Note especially:

- No material of a sexually arousing nature is to be presented to children or young people of any age, individually or in a group.
- No one should ever be invited, let alone obliged, to act in a way that could offend modesty or students', teachers' or families' own sense of delicacy or privacy.
- Intimate personal details about the sexuality of a teacher or a student are never matters for the classroom.

Which principles underpin a values-rich health and sexuality program?

The Catholic values that underpin any approach to health and sexuality focus on the spiritual and pastoral care and wellbeing of young people. A values-rich health and sexuality program reflects the gospel teaching of mutual care and respect for one another (cf. Matthew 22: 37–40). Human sexuality is a gift. It is a sacred and beautiful part of being human, and a reflection of the mystery of God.

At the heart of human sexuality is love. Sexuality is deeply relational and creative. A Catholic approach to education for health and sexuality supports the growth and dignity of each young person. It is supportive and holistic, involving the collaborative action of students, parents, teachers and the community.

A values-rich approach to the teaching of health and sexuality draws on quality information and pedagogy from a variety of learning areas. Best teaching practice is evidenced when:

1. The spiritual, theological, scriptural and ethical teaching of the Church is presented as an invitation and opportunity to live a life of self-giving and love, respecting the dignity of the human person as created in the image and likeness of God.
2. The Church's teaching about chaste sexuality is accompanied by pastoral concern, practical support and sage advice for those whose detrimental context, immaturity or lack of understanding impede them in striving towards the ideal of sexual maturity and integrity.
3. The content of the program, incorporating the best available information and thinking about sexuality, enables young people to grow in their capacity to learn and make healthy decisions.
4. Authentic integration of sexuality (chastity) is presented as a critical aspect of self-awareness and self-mastery in the authentic freedom that constitutes full human maturity.
5. The cultural and family context in which a child lives is recognised. Similarly, the prevailing secular and permissive culture must never be used to justify sexuality education which is premature, misleading, or graphic.
6. Teaching and learning reflects the belief that sexuality involves the whole person, and that the person is a unity of body and soul.
7. Catholic education in sexuality is planned collaboratively and presented across the various learning areas in an integrated and holistic way. The biology of reproduction, for example, should be taught in a way that clearly honours the centrality of human love, its relationship to chastity, and its fulfilment in marriage.
8. Where possible, there is a gender balance between the teachers responsible for the delivery of programs.
9. The information presented is appropriate for the different phases of students' development.
10. Sensitivity is shown towards those aspects of sexuality that are best treated individually and ideally as part of an ongoing parental relationship of friendship and trust.
11. Teachers make prudent, informed judgments about the content of programs in relation to the individual needs and capacities of their students. This implies that they have undertaken appropriate professional learning. It also implies cooperation between teachers, communication about what each student cohort has learned, and effective coordination of content.

What professional learning is needed?

Professional learning in a values-rich approach to health and sexuality must be made available to all educators in Catholic schools. This should be regular, current and accessible for all those involved in delivering programs in Catholic schools. Achieving a comprehensive understanding of the Church's teaching on sexuality must be the major objective of any professional development in this area.

As a prerequisite, teachers who have not had professional learning in this area or who are new to Catholic Education Tasmania must attend the appropriate professional learning opportunity provided to develop their knowledge in Catholic teaching before teaching a program.



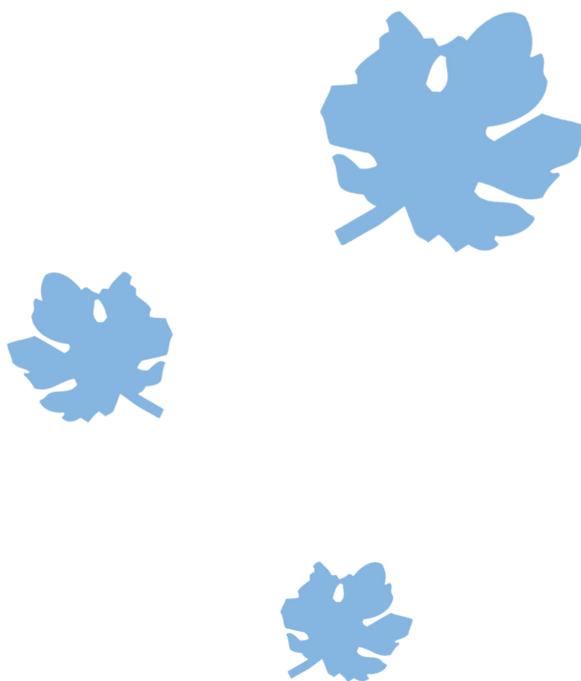
Where can we find expert resources and help?

Creativity and innovation are to be encouraged in developing a spiritual and Gospel-based, Catholic, values-rich approach to a health and sexuality program, taking into account evaluated student need. This should be managed at a high level of competence by the principal and those appointed to this responsibility at each school. The assistance of outside experts should be sought in areas such as medicine, natural family planning, law, psychology, philosophy or theology, to impart specialised knowledge and skills that complement the work of parents and teachers.

The use of outside experts, approved by the Archdiocese, should complement a holistic program developed within a school. In the Archdiocese of Hobart, the *Family Life Education Program* offered by Centacare is the highly recommended and approved program provided to give such assistance to schools. This service also includes expertise in the teaching of natural family planning appropriate for senior students.

Conclusion

Growing Towards Wholeness offers guidance and support to Catholic communities. It affirms the principal role of parents in the development of their children with a positive and life-giving attitude to relationships. It supports the excellent work of educators and provides them with clear principles for the development of programs. It can give inspiration to the wider Church community to provide pastoral initiatives that support lifelong learning in this area. Founded on the Gospel and a rich Catholic spiritual and theological tradition, it is hoped that programs and practices for education in health and sexuality will be developed to meet the needs and stages of development of the young people within our care.



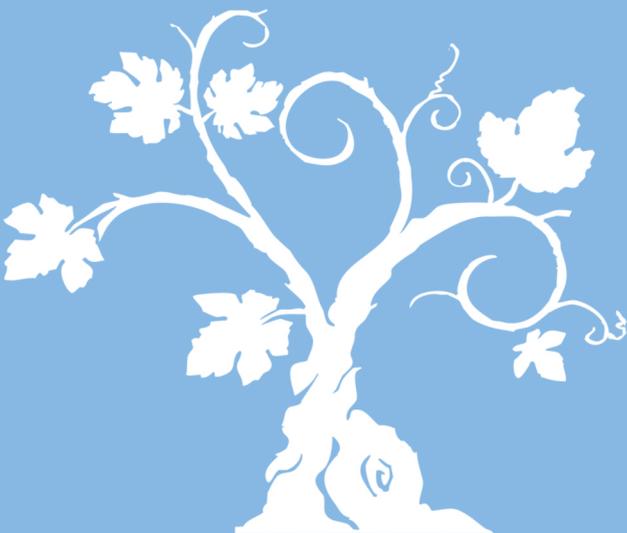
The Content Framework

During the first four years of secondary school - a time of intense growth and change - students will engage in learning experiences to deepen their understanding of, and formation in, the values of a Christian approach to sexuality and human relationships.

The content of the school program should take account of the prior knowledge and capacity of students.

The strands within a values-rich approach include:

1. The dignity of human persons, and their growth towards fulfilment.
 2. Belonging within a community of close and extended relationships.
 3. The Christian perspective on love, sexuality and relationships.
 4. The development of an informed conscience.
 5. The complementarity of human genders as a reflection of God.
 6. Self-reflection and the integration of experience ... coming to mindfulness and wholeness.
 7. Responsible use of technology and the communications media.
- In all years the legal and other current issues around sexuality and relationships must be part of the content of the school program.
 - Sensitivity is necessary around issues of personal disclosure.
 - Teachers must always act in accord with the duties and responsibilities of mandatory reporting.



Year 7

Underpinning Christian values:

Finding a sense of belonging within a believing, celebrating and serving community.

Valuing the dignity of each person.

Understanding a Christian perspective on love.



Puberty

Changes – physical, emotional and social

Glossary/definitions for:

- Physical aspects (reproductive systems)
 - Hormones — male and female; definition; their role
- Emotional aspects (mood swings etc)
- Social aspects (changes in relationships)
- Personal hygiene
 - Acne
 - Female sanitary hygiene

Glossary of words used including;

- Conception
- Contraception
- Ejaculation
- Erection
- Fallopian tubes
- Menstruation
- Nocturnal emissions
- Oestrogen
- Ovary
- Ovum
- Penis
- Scrotum
- Sexually Transmitted Infections (STIs)
- Testicles
- Testosterone
- Urethra
- Uterus
- Vagina
- Vas deferens/sperm duct

Investigating: When does life begin?

Exploring our potential.

Relationships

- Types of relationships
- Gender differences
- Belonging to a group
- Peer pressure
- Decision-making

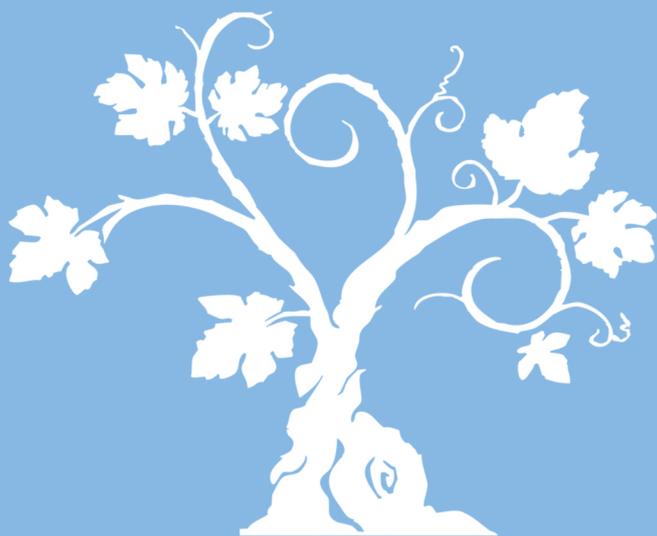
- Rights /responsibilities

Discussion of abstinence; the facts and issues around contraception.

Trusted adults: Whom do you talk to about issues of sexuality?

Current issues/sexuality and the law

- Sexting
- Sexualised society
- Consensual sex



Year 8

Underpinning Christian values:

Wondering at the mystery of the presence of God in all life.

Recognising the presence of the Spirit within oneself and others.

Discerning God's will in fulfilling one's personal potential.



The focus is on deepening students' understanding of the concepts of puberty. Topics to be covered include:

- Health and hygiene
- Natural cycles
- Ovulation
- Fertility and infertility
- Myths and facts about contraception
- Sexual issues and the law
 - Definition of *consent*

Building loving relationships based on good communication.

Relationships are more than just sex:

- Meeting new people and forming new friendships
- Attraction: love or lust?
- Social networking
- Virtual relationships

Breaking the myths about body image:

- Taking a critical look at print media

Understanding sexual responses:

- Differences between boys and girls
- Coping with changes that are out of one's own control.

Keeping yourself and others safe:

- Trusted adults: Whom do you talk to about issues of health and sexuality?
- When is it important to speak up?

Year 9

Underpinning Christian values:

Valuing community modelled on our vision of a triune

God: a community of loving Persons (the Trinity).

Openness to the mystery of suffering and death.

Developing a sense of gratitude for life.

Developing an informed conscience.



Adolescence

A Catholic perspective on sexuality.

Focus on the emotions and changes/living with you.

Human development in the later teen years.

Living a healthy life:

- STIs

Partying:

- Risk-taking and harm minimisation
- Drugs and alcohol

Relationships:

- When are you ready to have sex?
- Myths and common questions about teens and sex
- Self-empowerment through strong relationships with oneself and others
- How to say no
- How to accept no
- Power and relationships
- Issues of the law
 - Sexting

Contraception:

- More detailed discussion

Teen pregnancy:

- Decision-making, ethics and moral decisions
- The beginning of life
- The consequences of teen pregnancy

Trusted adults.

Messages from music and media.

Desensitisation towards sexual issues.

Year 10

Underpinning Christian values:

Developing understanding of, and empathy for, differences among people.

Recognising failure as an opportunity for growth.

Being open to the transforming action of God in one's life.

Valuing personal reflection as a means of growing towards wholeness.



Review of content from previous years concerning growth in adolescence.

Focus on deepening the values-rich approach.

- Life reflections: What are the questions I need to ask?
- Who am I called to be? What am I called to do?
- Rights and responsibilities
- Choosing life pathways
- Respect, safety and empowerment

Forums:

Students engage with a range of people who can be role models by reinforcing the teachings of a healthy and values-rich approach to life.

- Dealing with difficulties
- Beginning and ending relationships
- Health awareness
 - Self-checks: identifying signs of health or illness
 - Health agencies and support services
- Review of current topics and an update of changes in the law

Closing activities: Reflection on life, experience and faith.

- What is beauty?
- What is real love?

Students engage in a project to investigate and creatively present their interpretations of what beauty and real, faithful love look like.

Resources (including further reading)

1. Approved Archdiocesan resource

Family Life Education Programs for Primary and Secondary Schools

Contact: Rachael Herring, Centacare, Archdiocese of Hobart

Phone: 6278 1660

fle.centacare@aohtas.org.au.

2. Essential resources for educators and parents

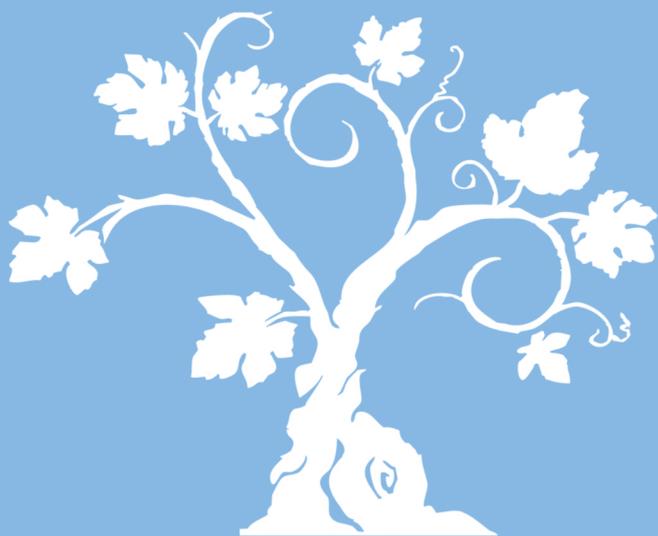
As well as in printed form, all of these resources are available at www.vatican.va:

- ***Catechism of the Catholic Church***, 2nd ed. (Strathfield, NSW: St Pauls Publications, 2000; New York: Doubleday, 2003).
- John Paul II. ***The Gospel of Life (Evangelium vitae)*** (1995). Homebush, NSW: St Paul Publications.
- Pontifical Council for the Family. ***The Truth and Meaning of Human Sexuality*** (1995). Homebush, NSW: St Paul Publications.
- John Paul II. ***The Splendor of Truth (Veritatis splendor)*** (1993). Homebush, NSW: St Paul Publications.
- Congregation for the Doctrine of the Faith. ***The Gift of Life (Donum vitae)*** (1987). Homebush, NSW: St Paul Publications.
- Congregation for Catholic Education. ***Educational Guidance in Human Love*** (1983). Homebush, NSW: St Paul Publications.
- John Paul II. ***The Role of the Christian Family in the Modern World (Familiaris consortio)*** (1982). Homebush, NSW: St Paul Publications.
- Paul VI. ***On Human Life (Humanae vitae)*** (1968). Melbourne, VIC: Australian Catholic Truth Society.

3. Other books

- Melinda Selmys. ***Sexual Authenticity: An Intimate Reflection on Homosexuality and Catholicism***. Huntington, IN: Our Sunday Visitor, 2009.

“Columnist and author Melinda Selmys gives readers an unusual opportunity to explore the topic of homosexuality and the Catholic Faith from a



fresh, sincere perspective. Her intensely personal reflections help clarify the misconceptions that have hindered meaningful dialogue between Catholics and homosexuals. Transcending stereotypes and avoiding pat sentiments, she speaks directly to every Christian who has experienced same-sex attraction or knows someone who has.” (Publisher)

- Kieran Sawyer, SSND. **Sex and the Teenager: Choices and Decisions.** Program Director’s Manual. Notre Dame, IN: Ave Maria Press, 2008.

Sex and the Teenager: Choices and Decisions has a clear goal: to encourage teens to say “no” to premarital sexual intercourse and to avoid such serious problems as teen pregnancy and sexually transmitted diseases.

- Michael Pennock. **Your Life in Christ: Foundations of Catholic Morality.** Notre Dame, IN: Ave Maria Press, 2008.
Your Life in Christ: Foundations of Catholic Morality focuses on the essential message of Christ’s moral teaching, the importance of love of God and love of neighbor, and presents it in a way that is clear and applicable to the lives of today’s teenagers.
- John Fleming and Nicholas Tonti-Filippini. **Common Ground? Seeking an Australian Consensus on Abortion and Sex Education.** Strathfield, NSW: St Pauls Publications, 2007.

“This research reveals an extraordinary consensus among Australians about the way social policy on abortion, sex education and a raft of related issues should be managed.” (Publisher)

- Kath Engebretson. **Connecting: Teenage Boys, Spirituality and Religious Education.** Strathfield, St Pauls Publications, 2007.

“1254 Australian boys, aged 15 to 18, talk about how they experience and express spirituality. These boys share their hopes for the future, their ideals and aspirations, and describe their relationship

with family and friends. They reveal their values and social concerns, and their experiences of contemplation and wonder, of joy and exuberance, of sadness and loss.” (Publisher)

- Black, Bernadette, **Brave Little Bear.** Australia: Inspire Publishing, 2006

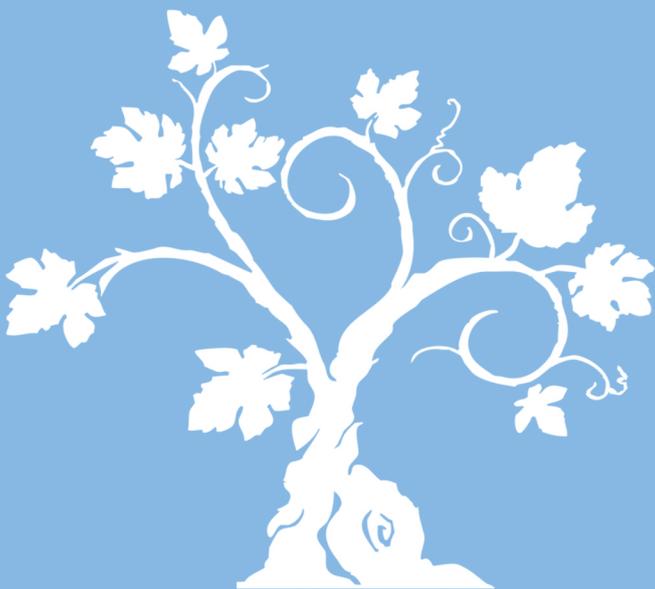
This little book tells the story of one teenager’s experience of pregnancy and becoming a young mum. It is a book to inspire hope and dignity showing that faith and support and self-belief can overcome many obstacles. Bernadette has gone on to become Barnardo’s Australian Mother of the Year in 2009. She is a well-known public speaker and through her Brave Foundation provides a resource to schools. Contact www.bravefoundation.org.au

- M. Aquilina and K. Stubna. **Talking to Youth about Sexuality: A Parents’ Guide.** Huntington, IN: Our Sunday Visitor, 2006.

Education in human sexuality demands that our children know the facts of life. But even more important, it is crucial that our children are given a faith-filled and morally correct context in order to make sense of all the issues connected with human sexuality.

- Richard M. Hogan. **The Theology of the Body in John Paul II: What It Means, Why It Matters.** Ijamsville, MD: Word Among Us Press, 2006.

“Rev. Richard M. Hogan explains why Pope John Paul II’s teachings on the theology of the body speak so powerfully to a new generation of believers. At the heart of John Paul’s series of talks is the unchanging truth that we are created in God’s image, and so are called to love as God loves and to express that love in and through our bodies. Marriage, sexuality, celibacy, virginity, the resurrection of the body – all of these issues are covered within the pope’s expansive framework.” (Publisher)



- Jerry Shepherd. **Teens and Morality**. Being Real Series. Sydney: Little Hills Press, 2005.

“This book considers “the role of law, including natural law; the role of the mind, will and feelings in moral life; and the virtues we must follow to become real men and women. The hardest virtues for teens are chastity, sobriety and joy, and we need the teaching of Christ to help guide our thinking. Morality is the first path to happiness.” (Author)

- Jerry Shepherd. **Teens and Relationships**. Being Real Series. Sydney: Little Hills Press, 2005.

“Our relationships are among the most defining things about us. We are sons, daughters, nephews, nieces, cousins, classmates, co-workers, lab partners, teammates . . . What will determine whether our relationships have positive or negative effects? Several things – who and what we think other people are; who and what we think we are; our expectations of what we get and what we give in relationships; our virtues and vices.” (Author)

- Anthony Percy. **Theology of the Body Made Simple**. Bacchus Marsh, VIC: Connor Court Publishing, 2005.

Contents include: The original human experience – The four qualities of the human body – The theology of the body and sexual activity – Forgiveness and trust.

- Kathleen Engebretson and Bruce Duncan. **Catholic Ethical Thinking for Senior Secondary Students**. East Melbourne: James Goold House Publications, 2004.

Contents include: The art of ethical thinking – Authorities in Catholic ethics – The person as decision maker – Respect for the body – The pursuit of happiness – Marriage and family issues – Building a culture of life – Forming a just society – Global peace, development and justice – Analysing ethical arguments – When a Catholic marries.

- Peter Vardy. ***Being Human: Fulfilling Genetic and Spiritual Potential.*** London: Darton, Longman and Todd, 2003.

“In an age characterised by uncertainty, doubt and change, many people struggle to find meaning and are in despair. In the western world, religion has largely come to be seen as oppressive and irrelevant, and notions of absolute truth have been abandoned in favour of a radical relativism.

In addition, developments in somatic cell and germ line genetic engineering have raised acute new problems for ethical reflection which challenge our notions of what it is to be human. In this book Peter Vardy argues for a return to the Aristotelian idea that the tasks of ethics, and indeed human life, should be to help people become fully human.” (Publisher)

- K. Stubna. ***The Catholic Vision of Love. Grade 7:A Curriculum for Christian Education in Sexuality and the Family.*** Huntington, IN: Our Sunday Visitor, 2003.

The best program of its kind for young people just entering the most confusing time of their lives. Written for grades 5-8, it meets the highest Catholic standards. No other program gives you such in-depth information soundly rooted in Catholic tradition and teaching.”) Better World Books)

- Carl Koch, FSC. ***Creating a Christian Lifestyle.*** Winona, MN: Saint Mary's Press, 2000.

“This is about living fully, becoming all that one can be, as a person. It addresses young people at a turning point in their lives, as they are about to leave school and move into legal adulthood, facing the challenges of college, career training or a job.” (Publisher)

- Peter Vardy. ***The Puzzle of Sex.*** London: Fount Paperbacks, 1998.

“In a modern society individual freedom is the key issue – so what can be said of sexual morality? Does it matter what consenting adults do behind closed doors? Is the religious view of exclusive ‘sex within marriage’ hopelessly out of date? Are concepts of ‘chastity’ and ‘celibacy’ irrelevant in Western culture? What does modern psychological research have to say on such questions? The author explores the background to current views on sex outside marriage, homosexuality, masturbation, rape and contraception. How did ideas about sex develop in religious thinking? Vardy looks at the Book of Genesis, through Jewish and Christian traditions to contemporary beliefs.” (Publisher)

4. Other resources

- ***Loving for Life: Relationship Programs Based on Christian Sexuality***

Sessions for students and training for teachers. Contact: Mrs Kathleen Walter, 4B/303 Burwood Highway, Burwood East, VIC 3151. Phone: 1800 335 860 or (03) 9802 2022. www.lovingforlife.org.

- ***Choicez Media***

Contracted by Catholic Education Offices around Australia and overseas to train teachers in teaching a Catholic sexual ethos. The work of Choicez Media is endorsed by members of the Australian Catholic Bishops Conference. Phone: (02) 6273 4608. www.choicez.com.au.



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