

True Love Waits

An Abstinence Resource



Provided by the National Federation for Catholic Youth Ministry

TABLE OF CONTENTS

| | |
|---|----------------|
| Introduction | Page 4 |
| • The Goal of This Document | |
| • Acknowledgements | |
| Part 1: Teens, Sex, and the Case for Chastity | Page 5 |
| • The Current Situation | |
| • The History of <i>True Love Waits</i> | |
| • Catholic Youth Ministry and <i>True Love Waits</i> | |
| Part 2: Catholic Teaching on Sexuality: A Synopsis | Page 7 |
| • On Sexual Intercourse within Marriage | |
| • On Chastity | |
| • On Sins against Human Dignity | |
| • An Encouraging Message | |
| Part 3: Primary Sources | Page 10 |
| • Church Statements on Sexuality | |
| ❖ Chastity | |
| ❖ Homosexuality | |
| ❖ Marriage | |
| ❖ Masturbation | |
| ❖ Sexual Abstinence until Marriage | |
| ❖ Vatican Documents | |
| ❖ USCCB Documents | |
| Part 4: Sexuality and Chastity Education and Formation | Page 14 |
| • Catechesis: Effective, Responsive, and Authentic | |
| • Objectives of Sexuality Education | |
| • The Role of the Family in Chastity Education | |
| • Getting Started | |
| ❖ Concepting | |
| ❖ Clarifying | |
| ❖ Consulting | |
| ❖ Connecting | |
| ❖ Communicating | |
| ○ Evaluating Resources | |
| Part 5: Selected Resources | Page 18 |
| • Program Materials: Young Adolescents (ages 11 to 14) | |
| • Program Materials: Older Adolescents (ages 15 to 18) | |
| • Video Presentations | |
| • Supplementary Materials | |
| • Resource Organizations | |
| Appendix A: True Love Waits Commitment Card | Page 23 |

Acknowledgements

The *True Love Waits* task group of the National Federation of Catholic Youth Ministry included the following people:

- Shawnee Baldwin, Diocese of Hartford
- Beverly Brumbaugh, Guest
- Sr. Ann Cassidy, Diocese of San Antonio
- Gayle Frank, Diocese of Ogdensburg
- Marcos Martinez, Diocese of El Paso
- Melinda Prunty (Chairperson), Diocese of Owensboro
- Ella Simmons, Diocese of Saint Augustine
- Mary Pat Van Epps, Diocese of Memphis
- Tammy Yatcko, Diocese of Shreveport

The primary authors of the document included the following:

- Brenda Cerkez, Family Honor, Inc., Columbia, South Carolina
- D. Scott Miller, National Federation for Catholic Youth Ministry
- Carol Ann Morrow, Saint Anthony Messenger Press—Youth Update

Rev. Richard Meredith, Diocese of Owensboro, was a consultant for this project. Marilyn Kielbasa was the primary editor of this document.



© 2006 by the National Federation for Catholic Youth Ministry, Inc. All rights reserved. May be reproduced for educational purposes only.

Introduction

The Goal of This Document

The original Catholic resource packet for the national abstinence movement *True Love Waits* was published in February 1994 by the National Federation for Catholic Youth Ministry. It was intended as a resource for those seeking to initiate, improve, or expand their efforts to help Catholic teens in parishes and schools make good decisions about sexual activity. The document complemented the materials provided by the national office of *True Love Waits*, offering support from bishops and other Catholic educators. It also included information on adolescent development, prayer and ritual resources, and a report on the first national Youth Congress that was held in Indianapolis in the autumn of 1991.

More than a decade later, the topic of adolescents and sexuality continues to be part of the national agenda for Catholic youth ministry. As a church we maintain a concerted effort to educate young people about the God-given gift of sexuality and form them for a life of purity and holiness. To that end, this revised document will help youth ministry leaders by providing the following information:

- Current research and statistics on sexual activity, pregnancy rates, and the effectiveness of abstinence education
- A summary of Catholic teaching on issues related to sexuality, including primary source material from the *Catechism of the Catholic Church* and other official documents
- Notes on adolescent catechesis as it relates to sexuality education and formation for chastity, including an affirmation of the role of families in the process
- Suggestions for developing a chastity education program
- Resource evaluation guidelines
- An annotated list of curricula and supplemental resources

Though the face of youth ministry and sexuality education is constantly evolving to respond to the needs of young people in the twenty-first century, it is still true that we must constantly challenge them to choose chastity as the most life-giving option. They must hear about it from us and see in us the fullness of living a chaste life. They must come to know that the choice for chastity is a response to truth—a solid “yes” to the God who loved them into this holy and wondrous life.

Part 1

Teens, Sexuality, and the Case for Chastity

The Current Situation

During adolescence, young people experience many physical, biological and emotional changes. Among those changes is an awakening of sexual desire. Some teens also experience a kind of love that translates to a yearning to have an exclusive relationship with someone of the opposite sex. These desires lead to intense and confusing experiences of sexual decision-making. Complicating the decision are many different messages from parents, peers, the church, school, and the media.

For many teenagers in the United States, the desire to become sexually active before making a commitment in the Sacrament of Marriage has already moved beyond mere temptation. Statistics tell us that sixty-four percent of teenagers will have had sex before they graduate from high school.¹ Among Catholic teens, that number drops only slightly to sixty-one percent for high school youth (the number for junior high youth is fourteen percent).²

The good news is that the U.S. teen birth rate declined to a record low in 2002. The 2002 rate was thirty percent lower than it was in 1991 when the decline began.³ Among young teen mothers (ages 10 to 14), the rate declined even more sharply, down forty-three percent.⁴

The Centers for Disease Control—which monitors these statistics—credits many factors in this decline. Sexual activity for teens has leveled off, reversing the steady increases over the past two decades. Many initiatives have focused on the prevention of pregnancy through abstinence. Media messages encouraging teens to make choices for abstinence have been more visible in the last few years.

¹ Centers for Disease Control. 2000. Youth Risk Behavior Surveillance - United States, 1999. Atlanta, GA.

² McCorquodale. *Supplement to the Catholic Analysis and Report on the National Study of Youth and Religion*. National Federation for Catholic Youth Ministry, March 24, 2005.

³ Centers for Disease Control, press release, December 17, 2003.

⁴ Centers for Disease Control, press release, November 15, 2004.

In a recent study of teens and sexual activity, taking a pledge of virginity, such as *True Love Waits*, was the highest indicator that a teen would not engage in early sexual behavior. The National Longitudinal Study of Adolescent Health surveyed over ninety thousand students in grades seven through twelve. The study found that teenagers who take a pledge of virginity, have loving parents, and regard religion and prayer as important are the least likely of all adolescents to enter into a sexual relationship.⁵

Though the numbers are encouraging, our work is far from finished. As a church we face significant challenges as we try to convince teens to make counter-cultural and gospel-centered choices in different areas of life. Through programs such as *True Love Waits*, many teens are getting the message that sexual abstinence is the best choice. It is a choice for freedom, a choice for responsibility, a choice for wholeness, and a choice for holiness.

The History of True Love Waits

True Love Waits is an international campaign that challenges teenagers and college students to remain sexually abstinent until marriage. This non-denominational movement began in 1992 as a project of the Sunday School Board of the Southern Baptist Convention. It was officially launched at a National Youth Ministry Conference held in Nashville in April 1993.

Each year since its inception, hundreds of thousands of young people around the country and around the world have participated in educational programs and thematic events that encourage them to embrace chastity and refrain from sexual intercourse until marriage. Many have signed commitment cards pledging to remain abstinent. These cards have been gathered and displayed in various venues:

- 1999: Two hours before midnight on December 31, fifteen hundred young people carried more than one hundred thousand cards over the Golden Gate Bridge in San Francisco.

⁵ As reported in the *Journal of the American Medical Association*, September 1997.

- 2002: In February, more than seventy churches around the country hosted *True Love Waits: Seize the Net* rallies, linked by satellite. As part of the event, over eighty thousand teens signed commitment cards on the website along with the thousands that signed paper copies.
- 2004: Thousands of signed *True Love Wait* commitment cards were in the spotlight at the Summer Olympics in Athens, Greece.

True Love Waits is not static, like a curriculum. It is a dynamic program that has been refined and adapted according to the culture and the needs of teens. For example, a parent component was added in 2003. *True Love Waits Goes Home* brings parents and young people together to talk about chastity and commit to living a pure life.

True Love Waits has more than ninety cooperating ministries under its umbrella, including the National Federation for Catholic Youth Ministry. The list of cooperating ministries can be found on the website, <http://www.lifeway.com/tlw>. Although there is shared use of the logo, campaign concepts, and a commitment card, each denominational or ministry group is encouraged to incorporate its own theology, rituals, and programming.

Catholic Youth Ministry and True Love Waits

In the spring of 1993, the organizers of *True Love Waits* contacted the National Federation for Catholic Youth Ministry and the National Conference of Catholic Bishops (now known as the United States Conference of Catholic Bishops or USCCB) regarding Catholic participation in the program. The American bishops felt that programs promoting sexual

abstinence should be examined and encouraged. Thus, the NFCYM Board of Directors, after reviewing the program and consulting with the membership, voted to participate in *True Love Waits*.

In February, 1994 the NFCYM published the first resource packet for *True Love Waits*. It included information on adolescent development, prayer resources, program resources, Catholic vocabulary, and references to Catholic teaching as it is found in the *Catechism of the Catholic Church* and various Vatican, USCCB, and diocesan documents. This current revision of the manual was made available to Catholic parishes and schools in 2005.

Besides providing Catholic primary source material to support *True Love Waits* programming, the NFCYM has publicized *True Love Waits: Seize the Net* events and provided programming tips and links through its website, www.nfcym.org/resources/pastoralrscs/tlw. The NFCYM also makes available a Catholic adaptation of the *True Love Waits* pledge card that not only addresses sexual intercourse, but other intimate sexual activity outside of marriage as well (see Appendix A).

The movement toward chastity continues to grow among teens. Because of that reality, the partnership between organizations that advocate for abstinence, such as *True Love Waits*, and the National Federation for Catholic Youth Ministry must continue to grow as well. The ultimate goal of this partnership is to be a source of support for Catholic youth ministry leaders who help teens make the choice for chastity—and ultimately a choice for life.

Part 2

Catholic Teaching on Sexuality: A Synopsis

You will find in this section a summary of Catholic teaching on issues related to sexuality to support your work in abstinence education with teens.

On Sexual Intercourse within Marriage

The Catholic Church places a high value on sexual intimacy and holds everyone to a high moral and spiritual standard in using God's gift of sexuality. The church's "purpose is not to make us nervous, to quench love with cautiousness, or to stifle spontaneity but to help us to be open and free."⁶ It recognizes that sexual intercourse is a passionate, joyful, holy, and reconciling celebration of the person. It also expresses the commitment and faith that gives human beings an opportunity to share in God's work of creation. The sexual union of a man and woman in marriage is a way of imitating the Creator's ability to give freely and generously along with the capacity to bring about life.

On the other end of the spectrum, the elements of the prevailing culture would have young people believe that sex is a physical pleasure to be enjoyed by everyone at anytime with anyone without emotional, spiritual, or physical consequences. Human beings are viewed as simple objects of pleasure with no connection to the God who created them.

From the Scriptures we know that "God created man in his own image . . . male and female he created them."⁷ Man and woman are created equal, each eminently holy, each deserving value and dignity. God created men and women in God's image and likeness with physical, moral, and spiritual differences designed to complement one another and benefit both marriage and family life.

For all these reasons, the church teaches that the act of sexual intercourse—the opportunity to share in creation—is only appropriate between a man and a woman who are married to each other. This teaching is based on the wisdom of our tradition, God's word as it comes to us in the

⁶ Wuerl, Donald W (Bishop of Pittsburgh) 1992. *Love and Sexuality: A Pastoral Letter to the Young People of the Diocese of Pittsburgh* (<http://www.diopitt.org/las.htm>)

⁷ Genesis 1:27

Scriptures, and human reason. The sixth commandment, "You shall not commit adultery,"⁸ embraces the whole of human sexuality. It also places the value of the union between man and woman within the commitment of the sacrament of marriage.⁹ "The only social arrangement which is simultaneously able to protect both the intensity of sexual communion and the procreation and education of children is marriage¹⁰." "Married love thus becomes a power which enriches persons and makes them grow and, at the same time, it contributes to building up the civilization of love."¹¹

"Few couples understand their love in terms of academic theology. Rather, they fall in love. That's the vocabulary they use. It's that simple and revealing. They surrender to each other. They give themselves to each other. They fall into each other in order to fully possess, and be possessed by, each other. And rightly so. In married love, God intends that spouses should find joy and delight, hope and abundant life, in and through each other—all ordered in a way which draws husband and wife, their children, and all who know them, deeper into God's embrace."¹²

On Chastity

Chastity is not about what is prohibited or forbidden. It is about sexual integrity. It concerns the emotional and spiritual wholeness of the

⁸ Ex 20:14; Deuteronomy 5:18

⁹ *Catechism of the Catholic Church*. 1994. Mahwah, NJ: Paulist Press. paragraphs 2331-2336 paraphrased

¹⁰ Keeler, William H., Cardinal (Archbishop of Baltimore). 2000. *Pastoral Statement on Marriage, Sexuality, and Chastity*. Baltimore, MD: Archdiocese of Baltimore (<http://www.archbalt.org/cardinal-archbishop/homilies-talks/>)

¹¹ Pontifical Council for the Family. 1995. *The Truth and Meaning of Human Sexuality*. Vatican City. # 11 (<http://www.vatican.va/index.htm>)

¹² Chaput, Charles. (Archbishop of Denver) 1998. *Of Human Life: A pastoral letter to the people of God of northern Colorado on the truth and meaning of married love*. Denver, CO: Archdiocese of Denver. #10 (http://www.archden.org/archbishop/docs/of_human_life.htm)

human person. "All the baptized are called to chastity"¹³ which is, above all, about respecting the holiness and dignity of the human person. That is, every person is called to be healthy, to be honest, to strive for integrity and to respect the sexuality of others. We are called to recognize the integration of our sexuality with our body, mind, and spirit.

The vitality and energy of human passion, including sexual urges and desires, is part of life. The integrity of the sexual act requires that passion be united with purpose and human will. "Self-mastery is not repression or fear. It accepts and respects the body in its sexual dimensions and is grateful for it. But it also recognizes that acceptance and respect and gratitude can be affirmed only if blind impulses are integrated with personal moral values."¹⁴

For young people and adults who are single, chastity is a call for sexual abstinence while outside the commitment of marriage. It is a tough, counter-cultural message both to deliver and receive. "Women and men need to discover the beauty and dignity that comes when the ultimate gift of self has been reserved exclusively for their spouse."¹⁵ This calls for "good will and a spirit of sacrifice" for couples as "they are living their affection for one another in accord with God's law and thus preparing for themselves a marriage that will last because in it they will continue to grow in love for one another."¹⁶

Abstinence and chastity education presumes the ability of all people, no matter their age, to be able to discipline themselves towards higher values. However, in spite of our best efforts, sometimes we fail. "The heart leads us to make choices. Sometimes we make mistakes. Human beings can seek pleasure casually and forget the more important values in life. We can be

¹³ Catechism of the Catholic Church. 1994. Mahwah, NJ: Paulist Press # 2348

¹⁴ Keeler, William H (Cardinal Archbishop of Baltimore). 2000. *Pastoral Statement on Marriage, Sexuality, and Chastity*. Baltimore, MD: Archdiocese of Baltimore (<http://www.archbalt.org/cardinal-archbishop/homilies-talks/>)

¹⁵ Myers, John J. (Bishop of Peoria). 1995 *A Fresh, Spiritual Way of Thinking: To the Young of Our Church and Community* Peoria, IL: Diocese of Peoria. #V (<http://www.cdop.org/bishop/fswt1.cfm>)

¹⁶ Timlin, James C (Bishop of Scranton) *Instruction on Chastity* <http://www.dioceseofscranton.org/dio3.htm>

swayed by insistent and strong impulses."¹⁷ When we make mistakes, as Catholics we have the gift of the sacrament of reconciliation with which to adjust our choices and life path.

On Sins against Human Dignity

According to Saint Paul, human beings are required to ". . . conduct yourselves to please God—and as you are conducting yourselves—you do so even more . . . This is the will of God, your holiness: that you refrain from immorality. . . (and) not to take advantage of or exploit (another) in this matter . . . For God did not call us to impurity, but to holiness."¹⁸

Paul's words cover a multitude of sinful human activities—all of which are, ultimately, sins against human dignity. However, sexually related offenses warrant special mention here. The *Catechism of the Catholic Church* calls these sins "offenses against chastity."¹⁹ We recognize that "sins such as pornography, prostitution, incest and rape are all offenses against the dignity of the human person and reduce the other to an object to be used for one's own pleasure. These are sins against the truth that we are all made in the image of God and possess an inherent personal dignity that deserves respect. They reduce the person to an instrument of sexual pleasure, and they contradict the unity meant to exist between body and soul as expressed in human sexuality."²⁰

In addition to the spiritual and emotional damage that accompanies these crimes against human dignity, offenses against chastity—including pre-marital sexual intercourse and other risky behaviors—can also have dangerous physical consequences: sexually transmitted diseases. Nineteen million infections occur annually, about half of them in youth ages fourteen to twenty

¹⁷ Gerry, Joseph (Bishop of Portland, ME). 2001. Learning to Love in the Lord: Bishop Joseph dialogues with young people about the Christian meaning of sex. Portland, ME: Diocese of Portland (http://www.portlanddiocese.net/bishop_pastorals2001.htm)

¹⁸ Excerpted from 1 Thessalonians 4: 1-7

¹⁹ CCC 2351

²⁰ Gerry, Joseph (Bishop of Portland, ME). 2001. Learning to Love in the Lord: Bishop Joseph dialogues with young people about the Christian meaning of sex. Portland, ME: Diocese of Portland (http://www.portlanddiocese.net/bishop_pastorals2001.htm)

four.²¹ Though the numbers are declining, the number of cases of gonorrhea and syphilis are highest among adolescents ages fifteen to nineteen and young adults.²² At least half of all new HIV/AIDS infections in the United States each year are among people under the age of twenty-five. The majority of these young people are infected sexually.²³

In this age of the media “sexploitation,” young people need to know that these kinds of actions affect everyone, not just the parties involved. At a time when pornographic images are available with a few clicks of a mouse, “date rape” occurs alarmingly often, the meaning of the word prostitution is broadened well beyond the money-for-sex transactions that occur in the seamier districts of large cities, and advertisements touting remedies for sexually transmitted diseases are common, young people need to know the truth. They also need our guidance and protection. And above all, they need our prayers.

An Encouraging Message

The media would have us—and teenagers themselves—believe that everyone is “doing it.” The statistics show that fifty-nine percent of Catholic teens report that they have not been physically involved with someone.²⁴ Pregnancy rates among teens are dropping, as are the numbers of those infected with sexually transmitted diseases. Contact with adults who are themselves, sexually integrated, clear guidelines that emphasize the reasons for and wisdom of the church’s teaching, open lines of communication, and abstinence education programs such as *True Love Waits* can only serve to drive those numbers in a more positive direction.

²¹ *Trends in Reportable Sexually Transmitted Diseases in the United States, 2003 - National Data on Chlamydia, Gonorrhea and Syphilis*. Centers for Disease Control and Prevention, 2004.
(<http://www.cdc.gov/std/stats/trends2003.htm>)

²² *STD Surveillance 2003: Special Focus Profiles*. Centers for Disease Control and Prevention, 2004.
(<http://www.cdc.gov/std/stats/adol.htm>)

²³ *Young People at Risk: HIV/AIDS Among America’s Youth*. Centers for Disease Control and Prevention—Division of HIV/AIDS Prevention, 2002.
(<http://www.cdc.gov/hiv/pubs/facts/youth.htm>)

²⁴ McCorquodale. *Supplement to the Catholic Analysis on the National Study of Youth and Religion*. National Federation for Catholic Youth Ministry, March 25, 2005.

“For all its challenges, this is a tremendous new moment of possibility for the Church, and the good news is that the Church today, as in every age, has the answers to fill the God-shaped empty places in their hearts.”²⁵ The challenge we present for young people and ourselves is the same challenge Paul presented to Timothy: “Let no one have contempt for your youth, but set an example for those who believe, in speech, conduct, love, faith, and purity.”²⁶ If we encourage, train and prepare young people to make good choices, we prepare them to be an example to the world.

²⁵ Chaput, Charles. (Archbishop of Denver) 1998. *Of Human Life: A Pastoral Letter to the People of God of Northern Colorado on the Truth and Meaning of Married Love*. Denver, CO: Archdiocese of Denver
([http://www.archden.org/archbishop/docs/of_human_li fe.htm](http://www.archden.org/archbishop/docs/of_human_life.htm))

²⁶ I Timothy 4:12

Part 3 Primary Sources

The material in this section provides youth ministry leaders with a compilation of teaching statements to support their foundational work in sexuality and chastity education.

Church Statements on Sexuality

Unless otherwise noted, the following statements are drawn from the *Catechism of the Catholic Church*, second edition. It is available through USCCB Publishing, 3211 Fourth Street, N.E., Washington, D.C. 20017-1194. 800-235-8722. <http://www.usccb.org/publishing/> The Catechism can also be viewed online at <http://www.usccb.org/catechism/text/index.htm>.

Chastity

Chastity means the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being. . . . The virtue of chastity therefore involves the integrity of the person and the integrality of the gift. [CCC 2337]

Chastity is a moral virtue. It is also a gift from God, a grace, a fruit of spiritual effort. The Holy Spirit enables one whom the water of Baptism has regenerated to imitate the purity of Christ. [CCC 2345]

Chastity means the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being. Sexuality, in which man's belonging to the bodily and biological world is expressed, becomes personal and truly human when it is integrated into the relationship of one person to another, in the complete and lifelong mutual gift of a man and a woman. The virtue of chastity therefore involves the integrity of the person and the integrality of the gift. [CCC 2337]

The chaste person maintains the integrity of the powers of life and love placed in him. This integrity ensures the unity of the person; it is opposed to any behavior that would impair it. It tolerates neither a double life nor duplicity in speech. [CCC 2338]

Chastity includes an apprenticeship in self-mastery which is a training in human freedom. The alternative is clear: either man governs his passions and finds peace, or he lets himself be

dominated by them and becomes unhappy. "Man's dignity therefore requires him to act out of conscious and free choice, as moved and drawn in a personal way from within, and not by blind impulses in himself or by mere external constraint. Man gains such dignity when, ridding himself of all slavery to the passions, he presses forward to his goal by freely choosing what is good and, by his diligence and skill, effectively secures for himself the means suited to this end." [CCC 2339]

Whoever wants to remain faithful to his baptismal promises and resist temptations will want to adopt the means for doing so: self-knowledge, practice of an asceticism adapted to the situations that confront him, obedience to God's commandments, exercise of the moral virtues, and fidelity to prayer. "Indeed it is through chastity that we are gathered together and led back to the unity from which we were fragmented into multiplicity." [CCC 2340]

The virtue of chastity comes under the cardinal virtue of temperance, which seeks to permeate the passions and appetites of the senses with reason. [CCC 2341]

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. The effort required can be more intense in certain periods, such as when the personality is being formed during childhood and adolescence. [CCC 2342]

Chastity has laws of growth which progress through stages marked by imperfection and too often by sin. "Man . . . day by day builds himself up through his many free decisions; and so he knows, loves, and accomplishes moral good by stages of growth." [CCC 2343]

Chastity represents an eminently personal task; it also involves a cultural effort, for there is "an interdependence between personal betterment and the improvement of society." Chastity presupposes respect for the rights of the person, in particular the right to receive information and an education that respect the moral and spiritual dimensions of human life. [CCC 2344]

Homosexuality

Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection. [CCC 2359]

It seems appropriate to understand sexual orientation (heterosexual or homosexual) as a deep-seated dimension of one's personality and to recognize its relative stability in a person. A homosexual orientation produces a stronger emotional and sexual attraction toward individuals of the same sex, rather than toward those of the opposite sex. It does not totally rule out interest in, care for, and attraction toward members of the opposite sex. Having a homosexual orientation does not necessarily mean a person will engage in homosexual activity.

There seems to be no single cause of a homosexual orientation. A common opinion of experts is that there are multiple factors—genetic, hormonal, psychological—that may give rise to it. Generally, homosexual orientation is experienced as a given, not as something freely chosen. By itself, therefore, a homosexual orientation cannot be considered sinful, for morality presumes the freedom to choose.” (*Always Our Children: A Pastoral Message to Parents of Homosexual Children and Suggestions for Pastoral Ministers*, United States Catholic Conference of Bishops, 1997. Available online at <http://www.usccb.org/laity/always.htm>)

Marriage

The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament. [CCC 1601]

The intimate community of life and love which constitutes the married state has been established by the Creator and endowed by him with its own proper laws . . . God himself is the author of marriage. The vocation to marriage is written in the very nature of man and woman as they came from the hand of the Creator. Marriage is not a purely human institution

despite the many variations it may have undergone through the centuries in different cultures, social structures, and spiritual attitudes. These differences should not cause us to forget its common and permanent characteristics. Although the dignity of this institution is not transparent everywhere with the same clarity, some sense of the greatness of the matrimonial union exists in all cultures. The well-being of the individual person and of both human and Christian society is closely bound up with the healthy state of conjugal and family life. [CCC 1603]

God who created man out of love also calls him to love—the fundamental and innate vocation of every human being. For man is created in the image and likeness of God who is himself love. Since God created him man and woman, their mutual love becomes an image of the absolute and unfailing love with which God loves man. It is good, very good, in the Creator's eyes. And this love which God blesses is intended to be fruitful and to be realized in the common work of watching over creation: "And God blessed them, and God said to them: 'Be fruitful and multiply, and fill the earth and subdue it. (Gen. 1:28)'" [CCC 1604]

Holy Scripture affirms that man and woman were created for one another: "It is not good that the man should be alone (Gen. 2:18)." The woman, "flesh of his flesh," his equal, his nearest in all things, is given to him by God as a "helpmate;" she thus represents God from whom comes our help. "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh (Gen. 2:24)." The Lord himself shows that this signifies an unbreakable union of their two lives by recalling what the plan of the Creator had been "in the beginning": "So they are no longer two, but one flesh (Mt. 19:6)." [CCC 1605]

Masturbation

"By *masturbation* is to be understood the deliberate stimulation of the genital organs in order to derive sexual pleasure. 'Both the Magisterium of the Church, in the course of a constant tradition, and the moral sense of the faithful have been in no doubt and have firmly maintained that masturbation is an intrinsically and gravely disordered action.' The deliberate use of the sexual faculty, for whatever reason, outside of marriage is essentially contrary to its purpose." For here sexual pleasure is sought

outside of “the sexual relationship which is demanded by the moral order and in which the total meaning of mutual self-giving and human procreation in the context of true love is achieved.” [CCC 2352]

Sexual Abstinence until Marriage

Sexuality . . . becomes personal and truly human when it is integrated into the relationship of one person to another, in the complete and lifelong mutual gift of a man and woman. [CCC 2337]

Some today claim a “right to a trial marriage” where there is an intention of getting married later. However firm the purpose of those who engage in premature sexual relations may be, “the fact is that such liaisons can scarcely ensure mutual sincerity and fidelity in a relationship between a man and a woman, nor, especially, can they protect it from inconstancy of desires or whim.” Carnal union is morally legitimate only when a definitive community of life between a man and woman has been established. Human love does not tolerate “trial marriages.” It demands a total and definitive gift of persons to one another. [CCC 2391]

Vatican Documents

Unless otherwise noted, the following documents are available online through the Vatican website at <http://www.vatican.va/> or in print through USCCB Publishing, 3211 Fourth Street, N.E., Washington, D.C. 20017-1194. 800-235-8722. <http://www.usccb.org/publishing/>

Educational Guidance in Human Love: Outlines for Sex Education. Congregation for Catholic Education, 1983.

A declaration on the responsibility, functions, tasks, content, and methods of sexuality education. The document is available at <http://www.vatican.va/> or in print through USCCB Publishing.

Family, Marriage, and “De Facto” Unions, Pontifical Council for the Family, 2000.

A commentary on the prevalence of cohabitation and the threat posed to marriage and family. The document is available at <http://www.vatican.va/> or in print through USCCB Publishing.

Letter to Families, Pope John Paul II. Boston, MA: Pauline Books and Media, 1994.

Written for The Year of the Family, this document addresses the marital covenant as well as many other dimensions of family life. It is also available online at <http://www.vatican.va/>

The Role of the Christian Family in the Modern World (Familiaris Consortio), Pope John Paul II. Boston. MA: Pauline Books and Media, 1994.

This Apostolic Exhortation, originally written in 1981, addresses topics such as the following: challenges to families; God’s plan for marriage and the family; and pastoral care of families. The document is available at <http://www.vatican.va/> or in print through USCCB Publishing.

The Theology of the Body: Human Love in the Divine Plan. Pope John Paul II, Boston, MA: Pauline Books and Media, 1997.

In this collection of general-audience addresses (1979-1984), John Paul II sets forth a theology of the body which affirms human dignity and connects human fulfillment to the imitation of Christ’s gift of self. The pope applies this to married couples, those who are single, and those who live a celibate life. This edition has an appendix containing three related papal documents: *Of Human Life (Humanae Vitae, 1968)*, *On the Dignity and Vocation of Women (Mulieris Dignitatem, 1988)* and *The Gospel of Life (Evangelium Vitae, 1995)*.

The Truth and Meaning of Human Sexuality: Guidelines for Education Within the Family. Pontifical Institute for the Family (1995).

This document synthesizes the teaching of the Catholic Church and directs it in a practical way to parents who are the first and primary educators of their children. It especially reflects the Christian anthropology of Pope John Paul II. The document is available at <http://www.vatican.va/> or in print through USCCB Publishing.

USCCB Documents

Human Sexuality: A Catholic Perspective for Education and Lifelong Learning. 1990.

An adaptation by the American bishops' conference of the 1983 Vatican document, *Educational Guidance in Human Love*. Provides guidance on moral discernment, educational challenges, and pastoral care. Available through USCCB Publishing, United States Conference of Catholic Bishops, 3211 Fourth Street, N.E., Washington, D.C. 20017-1194. 800-235-8722, <http://www.usccb.org/publishing/>

Sex, Love, and Character: A Message to Young People. Thomas Lickona, Ph.D., 1998.

Dr. Lickona, a psychologist, tackles the tough questions about premarital sex most often posed by young people and answers them with a compelling case for chastity. Available online at <http://www.usccb.org/prolife/publicat/nfp.htm>

Part 4

Sexuality and Chastity Education and Formation

Catechesis: Effective, Responsive, and Authentic

Effective catechesis in human sexuality is an authentic presentation of church teaching. It flows from and responds to the needs of teenagers themselves. Successful presentation to teens of the church's message about human sexuality can only be accomplished in an intellectually and emotionally safe environment. Age-appropriate materials and processes are an absolute necessity to establish a suitable intellectual environment. Trained adult and peer leaders who are comfortable with the topic are essential for creating emotional safety.

Another factor that helps create a receptive atmosphere and a high degree of emotional safety for the participants is the gender makeup of the setting. The basics of sexuality education—sexual anatomy and physiological processes—are best done in a single-gender setting. Many other topics relating to sexuality are more easily discussed in single-gender groups as well.

Effective sexuality education and formation for chastity recognizes that “each child is a unique and unrepeatable person and must receive individualized formation.”²⁷ Like all educational efforts, sexuality education must take into consideration the learner's development, the level of physical and intellectual maturity, and emotional readiness. Parents are in the best position to decide when and how to provide such information, and their wishes must be respected.

Objectives for Sexuality Education

In the 1995 document, *The Truth and Meaning of Human Sexuality: Guidelines for Education Within the Family*, the Pontifical Council for the Family outlined three objectives for sexuality education and forming young people for chastity:

- “To maintain in the family a positive atmosphere of love, virtue and respect for the gifts of God, in particular the gift of life
- To help children understand the value of sexuality and chastity in stages, sustaining

²⁷ Pontifical Council for the Family, *The Truth and Meaning of Human Sexuality: Guidelines for Education Within the Family*, 1995. #65

their growth through enlightening word, example and prayer

- To help them understand and discover their own vocation to marriage or to consecrated virginity for the sake of the Kingdom of Heaven in harmony with and respecting their attitudes and inclinations and the gifts of the Spirit.”²⁸

Based on those guidelines and working together with other ministers and with parents, effective sexuality education must include basic physiological information, an examination of the moral dimension of relationships, an exploration of the spirituality of relationships and vocation, and practice in making decisions based on Gospel values and church teaching. Furthermore, formation in chastity and information regarding sexuality must always be provided in the broadest context of education for and about love.²⁹

The Role of the Family in Chastity Education

The family has always had a profound spiritual meaning in the life of the church. The “history of salvation, passes by way of the family . . . the family is placed at the center of the great struggle between good and evil, between life and death, between love and all that is opposed to love. To the family is entrusted the task of striving, first and foremost, to unleash the forces of good, the source of which is found in Christ. . .”³⁰

In past efforts to provide formal sexuality education through school- and parish-based programs, ministry professionals often excluded parents. Many parents became disenfranchised in the process. They got the message that someone else was better equipped than they were to provide sexuality education and guidance for their children.

However, the church calls parents to take a broader role in the formation and education of

²⁸ Pontifical Council for the Family. 1995. *The Truth and Meaning of Human Sexuality*. Vatican City. # 22

²⁹ Adapted from *The Truth and Meaning of Human Sexuality*; #65-76

³⁰ Pope John Paul II, *Letter to Families*, 1994

their children: "The fecundity of conjugal love cannot be reduced solely to the procreation of children, but must extend to their moral education and their spiritual formation. 'The role of parents in education is of such importance that it is almost impossible to provide an adequate substitute.' The right and the duty of parents to educate their children are primordial and inalienable."³¹ Through the years, the church has taken care to frequently reaffirm the role of parents: "Their role as educators is so decisive that scarcely anything can compensate for their failure in it . . . Hence, the family is the first school of those social virtues which every society needs."³²

Research has proven time and again the impact of families in what the church calls "the first school of . . . social virtues."³³ Recent studies confirm that parents play a primary role in a young person's decision to remain chaste. According to the *National Campaign to Prevent Teen Pregnancy*, young people said that parents have the most influence on their decisions about sex—more than peers, siblings, or the media. In the same study, a strong majority of teens (71%) said that religious leaders and groups should be doing more to help prevent teen pregnancy.³⁴

In the National Study on Adolescent Health, over ninety thousand adolescents in grades seven through twelve were surveyed. The most significant finding of the study was to confirm parent and family "connectedness" as a primary protective factor against a number of risk behaviors, including early sexual debut, drug use, alcohol use, suicide, violence, and emotional distress. Connectedness is defined as closeness to one's mother and/or father, perceived caring by one's mother and/or father, satisfaction with the relationship to one's mother and/or father and feeling loved and wanted by family members.³⁵

³¹ *Catechism of the Catholic Church*, no. 2221

³² Pope John Paul II, *Familiaris Consortio: Apostolic Exhortation on the Role of the Christian Family in the Modern World*, 1981. #36

³³ Pope John Paul II, *Familiaris Consortio: Apostolic Exhortation on the Role of the Christian Family in the Modern World*, 1981. #36

³⁴ National Campaign to Prevent Teen Pregnancy. Press release, December 16, 2004. (www.teenpregnancy.org)

³⁵ *Journal of the American Medical Association*, September 1997.

In the field of Catholic youth ministry, we are moving back to the inclusion of families in our youth programs, emphasizing parents' unique role in the formation of their children. Given what we believe about the role of families and what we know about their impact parents have on sexual decision-making, the church must help parents assume their primary role as educators in human sexuality. We may meet with resistance from parents who are uncomfortable with the topic or those who are unsure of their ability to handle the tasks of formation. However, we must be persistent in our efforts. "The family is . . . the normal and usual place for forming children and young people to consolidate and exercise the virtues of charity, temperance, fortitude and chastity. As the domestic church, the family is the school of the richest humanity."³⁶

Getting Started

Effective program development in any area of ministry involves many people working together on the five C's: concepting, clarifying, consulting, connecting, and communicating. In sexuality education, this sequence translates to the following actions:

Concepting

- Become familiar with basic information on sexuality education, the teachings of the church on sexuality and marriage, and the role of families.
- Research past and current efforts to provide opportunities for sexuality education for teens and chastity formation in your setting.
- Explore the availability of educational materials in print and other media.
- Browse the *True Love Waits* website (<http://www.lifeway.com/tlw>) for information, ideas, and program materials.

Clarifying

- Set reasonable goals that define what you hope to accomplish for every group at every age level.
- Decide who the audience(s) will be and how the message will be delivered. Is your program aimed at teens? parents? teens and parents together?

³⁶ Pontifical Council for the Family. *The Truth and Meaning of Human Sexuality*. 1995. #48.

- How will you address the need for gender-specific presentations and processes?

Consulting

- Look into the efforts of other parishes and dioceses. What are their successes? What can you learn from them?
- Check with your diocesan office for guidelines and resources. Many dioceses have established curricula and expectations regarding catechesis in human sexuality. Trained staff members in your diocesan offices of youth ministry, religious education, Catholic schools, and family life can direct you to appropriate materials and assist you in evaluating the suitability of specific resources. They may also be able to connect you with qualified presenters on a variety of topics related to chastity and sexuality education.
- Check with other parishes and schools who are using *True Love Waits* materials or those of another program that promotes chastity. What can you learn from them?

Connecting

- Involve parents in goal-setting and program development. Let them know how the parish can help them do their job better.
- Be sure that school personnel, the director of religious education, the youth ministry leader, the family life coordinator, and other appropriate personnel have an opportunity to become involved. Each person brings a different perspective to the issue and has a valuable store of knowledge.

Communicating

- Communicate with your pastor and other parish leaders. Share program goals and solicit feedback.
- Keep parents informed at all points in the process.
- Share appropriate program information with teens.

Perhaps more than in any other area of youth ministry, coordination with other ministry leaders and with parents is essential to developing a truly effective chastity education program. Only by working together can youth ministry leaders hope to achieve a balanced, thorough, healthy, and responsive program of *education* and

formation in sexuality, with emphasis on living a chaste life.

Evaluating Resources

Hundreds of program resources for teaching teens about human sexuality and abstinence are available from Catholic, Christian denominational, and secular publishers and organizations. No one resource is perfect. As a youth ministry leader, you need to preview, judge, consult with others, pray, and decide which is best for your setting. When evaluating resources, consider the following questions:

- Does the resource clearly conform to and promote Catholic Church teaching in all areas relating to human sexuality?
- Does it present an uncompromising message affirming chastity and abstinence?
- Does it provide age-appropriate materials that recognize the different stages of emotional and psychosexual development in young adolescents and older teens?
- Are families involved in an appropriately significant way? Does it help parents in their role as primary educators of their children? Does it equip them to talk with their teen about important life issues?
- Has it been developed with the assistance of Catholic advisors? Has it been developed by a Catholic organization that is supported by your diocese?
- Does it honor the need for males and females to be separated for discussion of topics such as sexual anatomy and physiology?
- Does it address gender-specific perspectives and questions?
- Has it been successfully field-tested with teens?
- Has any independent research been performed on the effectiveness of the materials?
- Are the following topics addressed adequately? Are they done so in an age-appropriate manner?
 - Abortion
 - Abstinence until marriage
 - Adoption
 - Assertiveness and refusal skills
 - Character and virtue education
 - Chastity as a virtue for single and married people

- A child as a beloved creation of God
- Contraception
- Dating
- Family life
- Fertility cycles and issues
- Gender perspectives
- Homosexuality
- Marriage as a sacrament
- Modesty
- The myth of safe sex
- Natural Family Planning (NFP)
- Peer pressure

- Personal responsibility
- Pornography
- Pregnancy, fetal development, and birth
- Respect for human life
- Responsibilities of parenting
- Sexual abuse
- Sexual activity leading to intercourse
- Sexually transmitted diseases, including HIV/AIDS
- Sin and reconciliation
- Substance abuse and sexual behavior

Part 5 Selected Resources

The annotated list of materials that follows is intended to help youth ministry leaders promote a positive vision of human sexuality and uphold the gift of chastity. The list is not complete, but it offers a selection of resources that will introduce teens to skills for living authentic and virtuous lives. Most of the resources on the list are from Catholic publishers and organizations. Those that are not have been reviewed with a special eye toward suitability for a Catholic audience.

Presented here is only a partial listing of materials available for abstinence education, particularly in the area of supplementary materials. An important website to take note of is the *Abstinence Clearinghouse Directory of Abstinence Resources*. It is a directory of books, brochures, clothing, curricula, certification programs, promotional materials, publications, research reports, speakers, audio and video products, and websites. It is non-denominational, though most of the Catholic resources noted in this resource are not included. Bookmark it at www.abstinence.net.

Please note that while every effort was made to review the materials included in this section, in some cases only summaries were available for our perusal. In addition, publishers may periodically update resources without our knowledge, and that could change our inclusion of that particular resource. Thus, ministry leaders and parents are strongly encouraged to use the evaluation questions provided in part 4 of this document to ensure that resources meet the high standards that we have set as our goal. Your diocesan offices can assist you in making an assessment.

Program Materials: Young Adolescents (ages 11-14)

Some of the resources listed in this section and the one that follows for older teens are comprehensive in scope; others are for short-term use. Many can be adapted to fit semester, mini-course, or full-day programming models. Check with the publisher and your diocesan offices for help in using or adapting materials.

The Catholic Vision of Love: A Curriculum for Christian Education in Sexuality and the Family (Revised 2002)

Rev. Kris. D. Stubna, S.T.D.

Our Sunday Visitor Publishing, 200 Noll Plaza, Box 920, Huntington, IN 46750, 800-348-2440.

<http://www.osv.com/>.

Program materials are available for grades 5 through 8. Each grade level consists of twelve units of lessons for students, a compilation of teachers' notes, and a copy of the parents' guide to the program, *Talking to Youth About Sexuality* by Mike Aquilina.

Family Life

Benzinger (Glencoe-McGraw-Hill). 220 East Danieldale Rd., Desoto, TX 75115, 800-551-8766

<http://www.mhschool.com/benzinger/product/index.html>

A series on morality education for grades K-to-8. A special curriculum on human reproduction is available for use in fifth and sixth grades. Also available in Spanish. This series supports parents in raising responsible, morally aware children by encouraging them to develop Christian values and an appreciation for God's gift of life.

Fully Alive (U.S. Edition)

Silver Burdett Ginn, Inc. 1996. 800-338-2150.

www.sbgreligion.com.

A Family Life Education program sponsored by the Ontario Conference of Catholic Bishops, *Fully Alive* is designed as a program of education in chastity to supplement catechesis in other areas. Each level has a spiral-bound teacher manual, a student book, and a family component.

Growing Up Sexually (revised 1999)

Michael Carotta and Valerie Vance Dillon
Saint Mary's Press, 702 Terrace Heights,
Winona, MN 55987, 800-533-8095.

www.smp.org.

A six-session mini-course from *Discovering*—the parish religious education program for middle-school students. Each session is one hour long. Components include a student booklet and a teacher manual.

Love and Life: A Christian Sexual Morality Guide for Teens

Dr. Coleen Kelly Mast
Respect Incorporated, P.O. Box 349, Bradley, IL 60915, 877-673-7732.

<http://www.sexrespect.com/>

Designed for teens ages 12 to 17, this program focuses on the true meaning of Christian family living. It includes a student text and workbook, teacher's guide, parents' guide, and set of posters. It is a faith-based counterpart to Dr. Mast's popular *Sex Respect* abstinence education curriculum for non-religious settings.

What about Sexuality?

Silver Burdett Ginn Religion, 250 James St., Morristown, NJ 07960-1918, 800-338-2150.

www.sbgreligion.com

A brief but fairly comprehensive six-session mini-course from the *Connect* series for seventh and eighth graders. Students use a "magazine" format booklet. There is also a teacher guide.

Program Materials: Older Adolescents (ages 15-18)

Believing in Love

Jim Auer

Liguori Publications, One Liguori Drive, Liguori, MO 63057-9999, 800-325-9521,

www.liguori.org.

Part of the *Challenge*, series 3. Four-page handouts. Topics in this component include dating, abstinence, STD's, pregnancy, abortion, and homosexuality. However, the component is available only as part of the set. A leader's guide is also available.

Game Plan (2001)

Project Reality, 1701 E. Lake Ave., Glenview, IL 60025, 847-729-3298. www.projectreality.org

This program comes from outside the Catholic tradition, but is a strong abstinence education program. It uses basketball star A.C. Green as its spokesperson and role model. Also available in Spanish.

Human Sexuality (1993)

Joseph Moore

Silver Burdett Ginn, 250 James St. Morristown, NJ 07960, 800 848-9500, 800-338-2150.

www.sbgreligion.com

A six-session mini-course from the *Connect* series aimed at young high school students. The leader's guide includes handouts, background, icebreakers and lesson plans. The student

component is six four-page magazines. The program director's manual includes materials and sessions for parents.

Journey of Love: Reflecting God's Love in Relationships (2001)

Kathleen M. McGee and Val J. Peter.

Boys Town Press, Stop 19138, 14100 Crawford St., Boys Town, NE 68010, 800-282-6657.

www.girlsandboystown.org/btpress.

This book is part of a three-part interdenominational series. It contains twenty-six lesson plans, class activities, and homework assignments on love. Eight lessons specifically support abstinence education while the others provide an appropriate context. It is billed as a curriculum for grades 9 to 12, but it seems especially suitable for grade 9.

Love and Life: A Christian Sexual Morality Guide for Teens

Dr. Coleen Kelly Mast

Respect Incorporated, P.O. Box 349, Bradley, IL 60915, 877-673-7732.

<http://www.sexrespect.com/>

See description above.

Sex and the Teenager: Choices and Decisions (revised 1999)

Sister Kieran Sawyer, S.S.N.D.

Ave Maria Press, Inc., P.O. Box 428, Notre Dame, IN 46556, 800-282-1865.

<http://www.avemariapress.com/>.

This program is suitable for and adaptable to a variety of settings: retreats and days of reflection, a full course, or individual units interspersed with the regular curriculum. It includes a leader's guide and a participant book. A synopsis for parents is in the participant book.

Sexuality: Challenges and Choices (Horizons), 1996

Dating and Love (Horizons), 1996

Michael Theisen

Saint Mary's Press, 702 Terrace Heights, Winona, MN, 55987, 800- 533-8095,

www.smp.org.

These two mini-courses are part of *Horizons*, a comprehensive high school religious education program. Each mini-course is comprised of three two-hour sessions. Teacher manual, but no student texts. Includes an optional parent component.

Video Presentations

Real Love: The Video Series (1999)

Mary Beth Bonacci

Real Love, Inc., 191 University Blvd., no. 335,
Denver, CO 80206, 888-667-4992.

<http://www.reallove.net/>

Mary Beth Bonacci delivers a message on love, relationships, and chastity with candor and sincerity. Many people heard her speak at World Youth Day in 1993. The series consists of nine 25-minute videos.

Sex Respect Video Series (1998)

Kent and Colleen Kelly Mast

Respect Incorporated, P.O. Box 349, Bradley, IL
60915, 815-932-8389

<http://www.sexrespect.com/>

Five videos of varying lengths, together with a teacher's manual. Can be used with the *Sex Respect* or *Love and Life* abstinence education programs or independently.

Teens and Chastity: Catholic Program (1998)

Molly Kelly

The Center for Learning, P.O. Box 910, Villa
Maria, PA 16155, 800-767-9090.

www.centerforlearning.org/religion.htm.

In this 45-minute video, Molly Kelly gives a lecture on abstinence to high-school students. She talks about the emotional and spiritual consequences of sexual decisions, with an emphasis on sacrament of penance as "CPR of the soul."

Sex Has a Price Tag

Pam Stenzel

Creative Youth Resources/Youth for Christ,
7670 South Vaughn Court, Englewood, CO
80112, 800-735-3252. www.pamstenzel.com.

An hour lecture suitable for junior high and senior high youth. About 15 minutes of review and commentary follows. Challenges teens to take up the "abstinence advantage." While speaker is not Catholic, the teaching is entirely consistent with Catholic belief and approach.

Supplementary Materials

This section includes books, pamphlets, and other resources for teens, families, and youth leaders. It is by no means complete. Check with your diocesan offices, Catholic publishers, bookstores, and the *True Love Waits* website at www.lifeway.com/tlw

Growing Toward Intimacy: Helping Catholic Teens Integrate Sexuality and Spirituality (1997)

Bob Bartlett

Good Ground Press, 1884 Randolph Ave., St.
Paul, MN 55105, 800-232-5533.

<http://www.goodgroundpress.com/>

The author provides discussion questions at beginning and end of each chapter. A leader's guide is available. Topics include attitudes toward one's body, exposing myths about sexuality, touching, friendship, harassment, influence of drugs, the link between sexuality and spirituality.

Families Matter: A Research Synthesis of Family Influences on Adolescent Pregnancy (1998)

Brent C. Miller, Ph.D.

The National Campaign to Prevent Teen
Pregnancy, 1776 Massachusetts Ave. NW, Suite
200, Washington, D.C. 20036, 202-478-8500.

www.teenpregnancy.org.

This resource reiterates the importance of parents and families in reducing teen pregnancy.

How to Teach the FACTS of Life Parent Handbook (1993)

Rose Fuller, Holly Denman and Janet
McLaughlin

Northwest Family Services, 4805 N.E. Glisan
St., Portland, OR 97213, 503-215-6377.

www.nwfs.org

This resource for parents and youth leaders cover a wide range of topics on abstinence education. It accompanies the FACTS program from this organization or works as a stand-alone resource.

Saved Sex: Chastity—Because You're Worth It! (1997)

Molly Kelly

The Center for Learning, P. O. Box 910,
Evergreen Rd. Villa Maria, PA 16155. 800-767-
9090. www.centerforlearning.org/religion.asp

In narrative format, including Molly Kelly's personal history and experiences. Topics include STD's, modesty, and all-embracing chastity.

Sex and Chastity: What's a Parent to Say?
Ann Nerbun, M.S.N., and Mary Ann Fey, M.Ed.,
Ed.S.

Family Honor, Inc., 2927 Devine Street, Suite
130, Columbia, SC 29205, 803-929-0858.

www.familyhonor.org

This booklet was written for use by families to
discuss what it means to be sexual and to
understand and appreciate the virtue of chastity.

Sex, Love & You: Making the Right Decision
(revised 2003)

Authors: Tom and Judy Lickona, with William
Boudreau, M.D.

Ave Maria Press, Inc., P.O. Box 428, Notre
Dame, IN 46556, 800-282-1865.

<http://www.avemariapress.com/>187 pp.

Built on experiential narratives. Divided into four
parts: Myth vs. Fact; True Love Waits; "Safe
Sex" and Other Misconceptions; Chastity.

*Understanding Chastity: The Mystery of Human
Sexuality* (2000)

Authors: Ann Nerbun and Mary Ann Fey
Liguori Publications, One Liguori Dr., Liguori,
MO 63057-9999, 800-325-9521.

www.liguori.org/

This booklet gives parents, youth ministry
leaders and adolescents a fundamental rationale
for why sexuality is a serious, sacred aspect of
human life. Its message of sexual respect
encourages a life of chastity.

AIDS: What Every Teen Should Know (#10070)

Attack of the Killer Hormones (#10260)

*Responsible Sex: What Every Teen Should
Know* (#10360).

Author: Jim Auer

Liguori Publications, One Liguori Drive, Liguori,
MO 63057-9999, 800-325-9521,

www.liguori.org.

These three pamphlets are part of Liguori
Press's series of 24-page resources for young
people.

Chastity: The Only Choice

Author: Molly Kelly

The Center for Learning, P.O. Box 910, Villa
Maria, PA 16155, 800-767-9090.

www.centerforlearning.org/religion

A brief survey of chastity, safe sex, condoms,
secondary virginity. Can be used as a summary
follow-up to her video on abstinence.

Pure Love (1999)

Author: Jason Evert

Catholic Answers, Inc. P.O. Box 199000 San
Diego, CA 92159-9000, 888-291-8000.

www.catholic.com

Using a simple question and answer format, the
author provides brief, readable answers to basic
questions about sexual behavior. Also available
in Spanish.

Sexual Harassment: Knowing How to Respond
(1998)

Sex: When the Choices Are Confusing (1993)

Abbey Press, St. Abbey Press, One Hill Drive,
St. Meinrad, IN 47577, 800-325-2511.

www.carenotes.com.

These titles are part of Abbey Press' series of
CareNotes for teens.

How Far to Go

Hi-Time*Pflaum, 330 Progress Road, Dayton,
OH 45449, 800-543-4383.

www.HiTimePflaum.com

Part of the *What Catholic Teens Should Know*
series. Each pamphlet in the series is eight
pages. This topic is presented as a conversation
between a father and daughter. Other pertinent
titles in the series include *Pregnant and
Panicked* and *About Homosexuality*.

Abstinence: Dating But Waiting (Y1194)

Homosexuality: What's a Christian to Think?
(Y1187)

Love, Dating and Big Decisions (Y0800)

"Safe Sex:" What Does the Evidence Say?
(Y1092)

Sexuality: A Gift with Strings Attached (Y0801)

St. Anthony Messenger Press, 28 W. Liberty St.,
Cincinnati, OH 45202-6498, 800-488-0488.

www.americancatholic.org.

All are titles of *Youth Updates*. Each is a four-
page handout to support teenagers in
connecting life topics with faith teachings.

Resource Organizations

This section contains two regional organizations that serve as resources for abstinence education in Catholic schools and parishes. They may offer print and non-print resources, training, speakers, curriculum products, and special support for families.

Family Honor, Inc.

2927 Devine Street, Suite 130, Columbia, SC 29205. Call toll free 877-208-1353. Family Honor, Inc., 2927 Devine Street, Suite 130, Columbia, SC 29205, 803-929-0858.

www.familyhonor.org

Created in 1987, Family Honor is a Catholic organization whose mission is to provide opportunities for parents and children to communicate on important life values, with a special emphasis on chastity and God's gift of

sexuality. The organization offers training for those who wish to become chastity presenters. It also makes available a variety of print and electronic resources available to help parents be the primary educator of their children on sexuality and morality.

Northwest Family Services

4805 N.E. Glisan St., Portland, OR 97213, 503-215-6377, www.nwfs.org

Northwest Family Services, a non-profit corporation, offers programs and curricula designed to help parents, teachers, and youth ministry leaders educate young people about sex, pressure, relationships, abstinence, and chastity. Print materials, workshops, and training is available through the organization. NWFS offers some services in Spanish and in Vietnamese as well as English.

Appendix A

True Love Waits Commitment Card



TRUE LOVE WAITS **until marriage**

I am created in God's image, called to live a wholesome life. I believe that by respecting myself and others, I give glory to God. I believe that I am called to live out the vision and values of Jesus.

Recognizing that True Love Waits, strengthened with courage by the Holy Spirit, and supported by the Christian Community, I promise to live chastely, honoring the gift of my sexuality and avoiding sexual intercourse and other intimate sexual activity outside of marriage.

Signature

Date