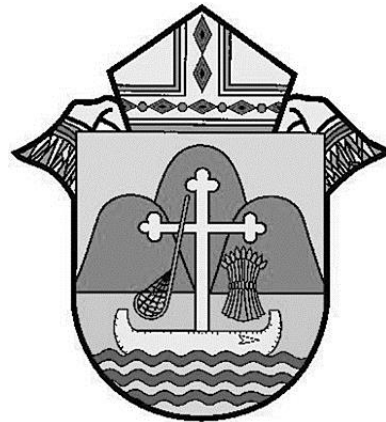


# Health Curriculum

## Diocese of La Crosse

### Office of Catholic Schools



Grades Seven to Ten

Distributed on January 14, 2014

## Diocesan Expectations Regarding Instruction in Matters of Human Sexuality

(Revised 1/20/14)

Expectation	Implementation	Timeline
<p>1. All Catholic school administrators and teachers within the Diocese of La Crosse will understand and honor that the parents are the primary educators for their children, especially in matters of human sexuality.</p>	<p>To accomplish this expectation, several resources will be available for the administrators and teachers to read and discuss. Administrators will receive paper copy or website addresses of <a href="#">On the Family</a>, <a href="#">The Truth and Meaning of Human Sexuality</a>, and <a href="#">On Human Life</a>. In addition, administrators will receive the <a href="#">Virtues program</a>, and the first step from the <a href="#">Teaching the Way of Love</a> series. Included with this material will be a list of guidelines for parents to fulfill as the primary educators of their children.</p>	<p>The administrators and teachers will have 5 years to complete the requirements listed for educators in the Bishop's letter of May 4, 2011. (<a href="#">See Appendix</a>)</p> <p>Administrators will receive 1 hour of explanation, resources, guidance, and in-service regarding the letter on Sept. 16, 2011.</p>
<p>2. All Catholic Schools will implement the Diocesan Virtue Program in a way that fits into the curriculum and environment of each individual school.</p>	<p>All Catholic School administrators have received hard copy content of the Diocesan Virtue Program. The virtue program is also available to all as content on the Diocesan website: <a href="http://www.dioceseoflacrosse.com">www.dioceseoflacrosse.com</a></p>	<p>All schools will be using the Diocesan Virtue program by the end of the 2016-17 school year.</p>
<p>3. All administrators and teachers will view the "Teaching the Way of Love" series that includes three steps: Embrace Parenthood, Growing in the Way of Love and Bodies and Boundaries.</p>	<p>DVD's of "Embracing Parenthood," the first step in the "Teaching the Way of Love Series" will be purchased for all schools along with one workbook per school. Schools will be responsible for obtaining the second and third steps (Growing in the Way of Love and Bodies and Boundaries). Complete information about the Teaching the Way of Love program can be found at: <a href="http://www.twl4parents.com">www.twl4parents.com</a>. Advanced Certification hours will be determined according to the time and study put into the series.</p>	<p>Embrace Parenthood DVD's and workbooks will be distributed on Sept. 16, 2011. Administrators and teachers are expected to review this step as well as Growing in the Way of Love and Bodies and Boundaries before the end of the 2016-2017 school year.</p>

<p>4. All administrators and teachers will follow the Safe Environment Program of the diocese.</p>	<p>Administrators and teachers have been following the <a href="#">Safe Environment Program</a> since its inception. This program is not optional.</p>	<p>The <a href="#">Safe Environment Program</a> is mandated by the Diocese. All paid personnel and volunteers in the schools must renew and update all paperwork on an annual basis. This program began in 2002 and must meet the requirements of the Charter every year before the time of the audit.</p>
<p>5. All Catholic school administrators and teachers must collaborate with parents when dealing with curricular areas related to human biology and human sexuality. This is a specific requirement to all educators especially those who teach the curricular areas of religion, science, health and social studies.</p>	<p>In reference to the Bishop’s letter of May 4, 2011, the specific collaboration of teachers and parents is in the area of human sexuality. (<a href="#">See Appendix</a>)</p> <p>In cooperation with the parish, administrators should make “Teaching the Way of Love” series available to their parents. Administrators and teachers should encourage the parents to complete the “Teaching the Way of Love” series.</p> <p>Educators who deal with specific content in the curricular areas related to human biology and ethical areas relating to human sexuality should inform parents when these are to be taught before the content approaches so that the parents can exercise their parental responsibilities before the students are taught in the classroom.</p>	<p>The Theology of the Body resources that are mentioned in Bishop’s letter of May 4, 2011 refer to The “Theology of the Body for Teens” series published by Ascension Press.</p> <p>The Administrators, in conjunction with the parish pastor and parish DRE/CRE, will determine the manner by which the “Teaching the Way of Love” series, the will be offered to the parents in their parish. Ideal planning may include pairing various segments of the “Teaching the Way of Love” series with preparation for the reception of the Sacraments of Reconciliation, Eucharist and Confirmation.</p> <p>Full implementation will be required by the 2016 – 2017 school year.</p>

# Principles of Mental, Spiritual, and Physical Health

1. God has revealed to us that He is the Creator of all that exists.<sup>1</sup> Everything that God creates is good<sup>2</sup> and has a design which reveals a purpose.<sup>3</sup> We conclude from the patterns of the human person whom God designed that certain functions, and not others, are fitting to human behavior.
2. God creates human persons in His image and likeness with a body and a soul.<sup>4</sup> The human body is animated by a spiritual soul at the moment of the person's conception.<sup>5</sup> It is the whole person that is intended to become a temple of the Holy Spirit.<sup>6</sup> The unity of soul and body is profound. "Spirit and matter in man are not two natures united, but rather their union forms a single nature."<sup>7</sup> ([CCC 364-365](#)). That single nature, which is referred to as human nature, has a spiritual dimension and is common to all persons. ([CCC 1934](#))
3. God has a plan for the human person created in His image<sup>8</sup>: to be united with Him.<sup>9</sup> This reality – that human persons are called to participate by knowledge and love in God's own life – is the foundation for the dignity of the human person. ([CCC 356-357](#))

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<sup>1</sup> [Romans 1:19-20](#)

<sup>2</sup> [Genesis 1:31](#)

<sup>3</sup> [Acts 17:24-28](#)

<sup>4</sup> [Genesis 1:26-27, Genesis 2:7](#)

<sup>5</sup> [Psalm 139:13-16](#)

<sup>6</sup> [1 Corinthians 6:19-20](#)

<sup>7</sup> [1 Corinthians 6:19-20](#)

<sup>8</sup> [Jeremiah 29:11-14](#)

<sup>9</sup> [John 12:32](#)

4. The soul, with its spiritual powers of intellect and will, allows a human person to understand the natural order of things established by the Creator. ([CCC 1704-1705](#)) The intellect requires formation in order to arrive at the truth about the world and about itself.<sup>10</sup> Human free will is a force for growth and maturity in truth and goodness. Thus the human person is able to know the good and choose it. Misuse of freedom guarantees the loss of freedom and leads to misery.<sup>11</sup> ([CCC 1730-31](#))
5. A human person is created to be in relationship with God.<sup>12</sup> A human person is the only creature on earth whom God willed for Himself. ([CCC 1703](#)) All other creatures were created for man.<sup>13</sup> Only humans have rights, which are derived from their dignity as persons made in God's image. Only humans have responsibilities, because their intellect can comprehend the good and their will can choose it freely.<sup>14</sup>
6. God created the human person as either male or female. "'Being man' or 'being woman'" is a reality which is good and willed by God."<sup>15</sup> ([CCC 369](#)) Man and woman share the same human nature and an equally exalted dignity. There exists a complementarity between uniquely male and uniquely female gifts which serves the transmission of life.<sup>16</sup> ([CCC 372](#))

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<sup>10</sup> [John 8:31-32](#)

<sup>11</sup> [Deuteronomy 30:15-20](#)

<sup>12</sup> [John 17:20-24](#)

<sup>13</sup> [Genesis 1:28-30](#)

<sup>14</sup> [Romans 6:15-23](#)

<sup>15</sup> [Genesis 1:27](#)

<sup>16</sup> [Genesis 2:20-25](#)

7. The human person is created to be in relationship with other persons.<sup>17</sup> “Man cannot fully find himself except through a sincere gift of self.”<sup>18</sup> ([Gaudium et Spes, n. 24](#);) Sexuality, which affects all aspects of the human person, is a way of relating and being open to others. It has love as its intrinsic end, more precisely, love as donation and acceptance, love as giving and receiving. Sexuality oriented, elevated, and integrated by love acquires a truly human quality.<sup>19</sup> ([CCC 2332, Truth & Meaning of Human Sexuality](#), n. 11)
8. In God’s plan, man and woman are created for each other.<sup>20</sup> “Physical, moral, and spiritual difference and complementarity are oriented towards the goods of marriage and the flourishing of family life.” ([CCC 2333](#)) In marriage God unites a man and a woman in such a way that by forming ‘one flesh’ they can transmit human life. ([CCC 372](#)) God is the architect of marriage and family life.<sup>21</sup> ([CCC 1603](#)) History confirms that, “The future of humanity passes by way of the family.” ([On the Family](#), John Paul II, 86)
9. The relationship between God and the human person was severed through the Original Sin of Adam and Eve.<sup>22</sup> Likewise, the relationship between man and woman was also harmed through the fall.<sup>23</sup> Since the fall and the breaking of these relationships, man and woman require the gift of grace to regain union with

- God and to live in a properly ordered relationship with one another and with the rest of creation.<sup>24</sup>
10. “Human nature, though wounded and weakened by the effects of original sin<sup>25</sup>, continues to participate in the goodness of God’s creative work.”<sup>26</sup> ([Catechism, Glossary](#), p. 890) Though personal sins further weaken our capacity to choose the good and to act virtuously, graces, especially those that flow through the Sacraments, restore our relationship with God and strengthen our capacity for recognizing and performing ordered actions in the light of a natural law that is “written on the human heart.”<sup>27</sup> ([Address of John Paul II to the United Nations, October 1995](#))
11. We best participate in God’s goodness when we live in a way consistent with our God-given nature. This is the meaning of good health: body, mind, and will working in unison with God’s created order. We gain integrity and can be truly happy and healthy when we live in a way consistent with our nature.<sup>28</sup> ([Gaudium et Spes, n. 22](#)) Following God’s plan brings joy and peace.<sup>29</sup>
12. We know from Divine Revelation that human life is a gift from God and is sacred.<sup>30</sup> As stewards of creation, we must safeguard the dignity of every person from conception to natural death by fostering healthy lifestyles consistent with God’s design.<sup>31</sup>

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<sup>17</sup> [Genesis 2-18](#)

<sup>18</sup> [John 15:13](#)

<sup>19</sup> [Ephesians 5:1, 21-32](#)

<sup>20</sup> [Genesis 2:22-23](#)

<sup>21</sup> [Mark 10:6-9](#), [Matthew 19:3-8](#)

<sup>22</sup> [Genesis 3:8-10](#)

<sup>23</sup> [Genesis 3:6-7, 16](#)

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<sup>24</sup> [Romans 5:12-21](#)

<sup>25</sup> [Psalm 51:7](#)

<sup>26</sup> [Genesis 3:23-4:1](#)

<sup>27</sup> [Ephesians 2:1-10](#)

<sup>28</sup> [Romans 8:1-13](#)

<sup>29</sup> [Psalm 5:12-13](#)

<sup>30</sup> [Jeremiah 1:4-5](#)

<sup>31</sup> [1 Peter 4:10](#)

Grades 7-8	Subject: Health/Religion
<b>Wisconsin Standard 1:</b> Students will comprehend concepts related to health promotion and disease prevention to enhance health.	
<b>Diocesan Priority:</b> Comprehend and apply Catholic moral and spiritual principles to enhance health and well-being.	

CATHOLIC FAITH STANDARDS	UNIT	KEY CONCEPTS (CODE)
By the end of 8 <sup>th</sup> Grade, students will:		Students will recognize or define:
<ul style="list-style-type: none"> <li>Describe the positive consequences of engaging in healthy behaviors for oneself and for others.</li> </ul>	2	Health is a state of well-being; body, mind and spirit (HD) Social justice (RI)
<ul style="list-style-type: none"> <li>Describe how the state of the family impacts health.</li> </ul>	2	Family as a community of persons that serves life, participates in the development of society and shares in life/mission of the Church (RD)
<ul style="list-style-type: none"> <li>Describe how respect for human dignity and stewardship impact health.</li> </ul>	2,4	Human Dignity (HA) Communion of Persons (RI) Stewardship (RD)
<ul style="list-style-type: none"> <li>Analyze the relationship between virtuous living and health.</li> </ul>	1,2	Cardinal virtues (HA, RP)
<ul style="list-style-type: none"> <li>Predict (confirm, relate) how healthy behaviors increase human goodness (happiness, joy) and decrease human suffering.</li> </ul>	2,3	Morality (HA, RD)

RESOURCES	ASSESSED SKILLS	WISCONSIN HEALTH STANDARDS
<b>Teacher Resources:</b> Bible <a href="#">CCC 1928-33: Respect</a> <a href="#">1805-09: Cardinal Virtues Defined</a> <a href="#">CCC 2546: Stewardship</a> <a href="#">2402: 7<sup>th</sup> Commandment &amp; Stewardship</a> <a href="#">CCC 339-341 Human Goodness</a> <a href="#">USCCB</a> <a href="#">Vatican Website</a>	<b>Catholic Principles Assessed:</b> 8 Masculine and feminine complementarity is ordered to the goods of marriage and family. 10 Due to sin, God's grace is needed in order to live virtuously. 11 Living our God-given design leads to integrity and happiness. 12 Human dignity must be safeguarded by embracing and promoting God's design.  <b>Activities/Performance Assessment:</b> Group Discussions, Project Based Assessment, Role Play, Debates, Reflection Papers, News Article Review, Relate to Fiction	<i>A. Identify the components of health promotion and disease prevention.</i> 1:3:A1 Describe specific behaviors that can reduce or prevent injuries and communicable or chronic diseases. These may include but are not limited to: refraining from alcohol, tobacco, and other drug use; engaging in physical activity; demonstrating healthy eating; sexual behaviors; applying social behaviors to prevent or reduce violence; safety and related behaviors. 1:3:A2 Describe the negative consequences of engaging in unhealthy behaviors. 1:3:A3 Describe how family history can affect personal health. 1:3:A4 Describe how physical and social environments can affect personal health.  <i>B. Analyze the benefits of and barriers to practicing healthy behaviors.</i> 1:3:B1 Analyze the relationships between healthy behaviors and personal health. 1:3:B2 Examine healthy behaviors and consequences related to a health issue. 1:3:B3 Predict the outcomes of a variety of unhealthy behaviors.
<b>Student Resources:</b>	<b>Types of Traditional Assessment:</b> Definitions (R) Projects (H)	

## UNIT CATEGORIES

<b>UNIT 1 <u>Human Person</u></b> Growth & Development Body Image Sexuality Personal Care & Body Systems	<b>UNIT 2 <u>Flourishing of Human Person</u></b> Safety & Nutrition Human Relationships Exercise & Fitness Responsible Decision-Making	<b>UNIT 3 <u>Human Agony</u></b> Alcohol, Tobacco, Drugs Diseases & Disorders Conflict Resolution/Problem-Solving Stress & Anxiety	<b>UNIT 4 <u>Human Stewardship</u></b> Media & Technology Environmental & Community Health Organ & Tissue Donation Health Care
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### CODES

<b><u>UNIT CODES</u></b>
U1 – Human Person U2 – Flourishing of the Human Person U3 – Human Agony U4 – Human Stewardship

<b><u>Instructional Level</u></b>
I – Introduce D – Develop P – Expect Proficiency A – Require Applications

<b><u>Department Codes</u></b>
R – Religion Class H – Health Class

### Local School Records

<b>School</b> _____	<b>Year</b> _____		
<b>Grades 7</b>	<b>8</b>	<b>9</b>	<b>10</b>
<b>Instructor</b> _____			

### Instructional Design

Grades 7-8	Subject: Health/Religion
<b>Wisconsin Standard 2:</b>	Students will analyze the influence of family, peers, culture, media, technology, etc. on health behaviors.
<b>Diocesan Priority:</b>	Compare/contrast Catholic norms with secular values as they pertain to health.

CATHOLIC FAITH STANDARDS	UNIT	KEY CONCEPTS (CODE)
By the end of 8 <sup>th</sup> Grade, students will:		
<ul style="list-style-type: none"> <li>Examine Catholic Church teachings on health care.</li> </ul>	2,4	Social Justice (RI) human dignity (RP)
<ul style="list-style-type: none"> <li>Examine how one's family and culture influence health behaviors.</li> </ul>	2	Four tasks of the family (RD, HD)
<ul style="list-style-type: none"> <li>Compare and contrast Catholic Church teachings with U.S. government recommendations on health care, especially in the area of respect for human life.</li> </ul>	1,4	Social Justice and human dignity (RI, HD, RD)
<ul style="list-style-type: none"> <li>Examine the influence of one's faith on personal health behaviors.</li> </ul>	2	Morality (RD)
<ul style="list-style-type: none"> <li>Discuss the difference between knowing what is right and actually doing what is right.</li> </ul>	1,2	Cardinal virtues and original sin (RP)

RESOURCES	ASSESSED SKILLS	WISCONSIN HEALTH STANDARDS
<b>Teacher Resources:</b> <a href="#">CCC 386-7: Original Sin</a> <a href="#">CCC 397-8: Origin of original sin</a> <a href="#">CCC 407-9: Spiritual Battle</a> <a href="#">CCC 1806: Prudence</a> <a href="#">CCC 1808: Fortitude</a>	<b>Catholic Principles Assessed:</b> 3 Participation in Divine life confers Human Dignity. 4 The Intellect can see the natural order and the will can choose the good within the natural order. 7 Humans are created to be in relationship with each other. 8 Masculine and feminine complementarity is ordered to the goods of marriage and family. 10 God's grace is needed in order to live virtuously. 11 Living our design leads to integrity and happiness. 12 Human dignity must be safeguarded by embracing and promoting God's design.  <b>Activities/Performance Assessment:</b> Group Discussions, Project Based Assessment, Role Play, Debates, Reflection Papers, News Article Review,	<i>A. Examine impact of influences.</i> 2:3:A1 Examine how external and internal factors can influence health behaviors. 2:3:A2 Provide examples of how factors can interact to influence health behaviors. 2:3:A3 Examine how one's family, culture, and peers influence one's own personal health behaviors. 2:3:A4 Examine how media and technology influence one's own personal health behaviors. 2:3:A5 Examine how one's values and beliefs influence one's own personal health behaviors.
<b>Student Resources:</b>	<b>Types of Traditional Assessment:</b> T/F, Multiple Choice, Essay, Research Paper, Short Answer Test,	



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<b><u>Department Codes</u></b>
R – Religion Class H – Health Class

### Local School Records

<b>School</b> _____	<b>Year</b> _____
<b>Grades</b> 7      8      9      10	
<b>Instructor</b> _____	

### Instructional Design

Grades 7-8	Subject: Health/Religion
<b>Wisconsin Standard 3:</b>	Students will demonstrate the ability to access valid information and products and services to advance health.
<b>Diocesan Priority:</b>	Distinguish between available health care and available health care that is moral as well as effective.

CATHOLIC FAITH STANDARDS	UNIT	KEY CONCEPTS (CODE)
By the end of 8 <sup>th</sup> Grade, students will:		
• Describe situations that require accurate and moral health information.	2,3	Human dignity (RD, HI); Morality (RI, HI), Social justice (HI)
• Locate sources of moral health information that can be accessed in your area.	4	Human dignity (HA); Morality (RD, HI); Social justice (RI)
• Describe criteria for evaluating the morality of health resources.	1,4	Human dignity (HA); Morality (RD, HI), Social justice (RI); Natural law (HI)
• Analyze the validity and morality of information about health issues, products and services.	1,4	Human dignity (HA); Morality (RD); Social justice (RI); Validity (RI, HA)

RESOURCES	ASSESSED SKILLS	WISCONSIN HEALTH STANDARDS
<b>Teacher Resources:</b> <a href="#">CCC 2465 Validity: God is the source of truth.</a> <a href="#">Faith &amp; Reason: Vatican Website</a> <a href="#">CCC 1954-60: Natural Law</a>	<b>Catholic Principles Assessed:</b> 1 Human Design reveals God created everything for a purpose. 2 Human health involves mind, body, and soul. 3 Participation in Divine life confers Human Dignity. 4 The Intellect can see the natural order and the will can choose what is good within the natural order.  <b>Activities/Performance Assessment:</b> Group Discussions, Project Based Assessment, Role Play, Debates, Reflection Papers, News Article Review, Interviews, Scenarios	<i>A. Identify criteria for choosing accurate sources of information.</i> 3:3:A1 Describe situations that require accurate health information. 3:3:A2 Locate sources of valid health information from home, school, and community. 3:3:A3 Describe criteria for evaluating resources.  <i>B. Apply models to analyze sources of information for validity and reliability.</i> 3:3:B1 Analyze the validity of information about health issues, products, and services.
<b>Student Resources:</b>	<b>Types of Traditional Assessment:</b> T/F, Multiple Choice, Essay, Research Paper, Short Answer Test, List, Bulleting, Provide Resources, Scenarios	

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<b>Grades</b> 7      8      9      10	
<b>Instructor</b> _____	

### Instructional Design

Grades 7-8	Subject: Health/Religion
<b>Wisconsin Standard 4:</b>	Students will use interpersonal communication to enhance health and avoid or reduce health risks.
<b>Diocesan Priority:</b>	Recognize and demonstrate discernment (reason informed by faith) as critical in moral interpersonal communication about health.

CATHOLIC FAITH STANDARDS	UNIT	KEY CONCEPTS (CODE)
By the end of 8 <sup>th</sup> Grade, students will:		
• Examine the process of discernment.	2	Process of Discernment (RD); Morality (RD)
• Examine the role of discernment in moral interpersonal communication.	3	Morality (RD, HA)
• Demonstrate Catholic social justice teachings during interpersonal communication.	2,4	Social Justice (RA); Human Dignity (HA)
• Demonstrate temperance (self-control) during conflict resolution.	2,3	Social Justice(RA); Human Dignity (HA); Temperance (RP, HA)

RESOURCES	ASSESSED SKILLS	WISCONSIN HEALTH STANDARDS
<b>Teacher Resources:</b> <a href="#">CCC 1799: Conscience</a> <a href="#">CCC 1809: Temperance</a> <a href="#">CCC 2330: Beatitudes</a>	<b>Catholic Principles Assessed:</b> 3 Participation in Divine life confers Human Dignity. 4 Intellect can see and will can choose the good. 6 Masculinity & Femininity are complementary and are essential to individual personal identity. 7 Humans are created to be in relationship with each other. 11 Living our God-given design leads to integrity and happiness.  <b>Activities/Performance Assessment:</b> Group Discussions, Project Based Assessment, Role Play with questions, Debates, Reflection Papers, News Article Review, Interviews	<i>A. Examine communication strategies in various health-related settings.</i> 4:3:A1 Examine appropriate communication strategies. 4:3:A2 Examine the outcomes of using effective and ineffective strategies of communication. <i>B. Apply appropriate communication skills in various health-related settings.</i> 4:3:B1 Demonstrate refusal and limit setting skills that avoid health risks. 4:3:B2 Demonstrate effective conflict resolution skills. 4:3:B3 Demonstrate ways, such as restorative justice practices, to manage or resolve interpersonal conflicts without harming self or others.
<b>Student Resources:</b>	<b>Types of Traditional Assessment:</b> T/F, Multiple Choice, Essay, Research Paper, Short Answer Test,	

## UNIT CATEGORIES

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<b>Grades</b> 7      8      9      10	
<b>Instructor</b> _____	

### Instructional Design

Grades 7-8	Subject: Health/Religion
<b>Wisconsin Standard 5:</b>	Students will demonstrate the ability to use decision-making skills to enhance health.
<b>Diocesan Priority:</b>	Describe the importance of the order of priorities associated with the dignity of the human person when making decisions about health.

CATHOLIC FAITH STANDARDS	UNIT	KEY CONCEPTS (CODE)
By the end of 8 <sup>th</sup> Grade, students will:		
<ul style="list-style-type: none"> <li>Demonstrate principled decision-making in health related situations.</li> </ul>	2,3,4	Social Justice (RI, HA); Discernment (RD, HA); Prudence (RD, HA)
<ul style="list-style-type: none"> <li>Compare and contrast personal decision-making with decisions that consider others (especially one's family).</li> </ul>	2,3	Social Justice (RI); Discernment (RD, HA); Human Dignity (RP)
<ul style="list-style-type: none"> <li>Describe how following Catholic teachings on human dignity can change the outcome of a decision about health.</li> </ul>	2,3	Social Justice (RD, HD); Discernment (RD)

RESOURCES	ASSESSED SKILLS	WISCONSIN HEALTH STANDARDS
<p><b>Teacher Resources:</b>  <a href="#">CCC 1788: Interpreting Data in the light of Sound Advice &amp; the Holy Spirit</a>  <a href="#">CCC 1806: Prudence</a>  <a href="#">CCC 1906-1912: Common Good</a></p>	<p><b>Catholic Principles Assessed:</b>  3 Participation in Divine life confers Human Dignity.  4 The intellect can see the natural order and the will can choose what is good within the natural order.  7 Humans are created to be in relationship with each other.  11 Living our God-given design leads to integrity and happiness.  12 Human dignity must be safeguarded by embracing and promoting God's design.</p> <p><b>Activities/Performance Assessment:</b>  Group Discussions, Project Based Assessment, Role Play, Debates, Reflection Papers, News Article Review, Prioritizing, Comparing Outcomes, Gathering Research Articles.</p>	<p><i>A. Identify situations where effective decision-making skills are implemented.</i>  5:3:A1 Determine when individual or collaborative decision making is appropriate.</p> <p><i>B. Assess the impact of a decision-making process on health-related situations.</i>  5:3:B1 Demonstrate decision making in a health-related situation.  5:3:B2 Predict the impact of each decision on self and others.  5:3:B3 Analyze the outcome of a health-related decision.</p>
<p><b>Student Resources:</b></p>	<p><b>Types of Traditional Assessment:</b>  T/F, Multiple Choice, Essay, Research Paper, Short Answer Test,</p>	

## UNIT CATEGORIES

<b>UNIT 1 <u>Human Person</u></b> Growth & Development Body Image Sexuality Personal Care & Body Systems	<b>UNIT 2 <u>Flourishing of Human Person</u></b> Safety & Nutrition Human Relationships Exercise & Fitness Responsible Decision-Making	<b>UNIT 3 <u>Human Agony</u></b> Alcohol, Tobacco, Drugs Diseases & Disorders Conflict Resolution/Problem-Solving Stress & Anxiety	<b>UNIT 4 <u>Human Stewardship</u></b> Media & Technology Environmental & Community Health Organ & Tissue Donation Health Care
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<b><u>UNIT CODES</u></b>
U1 – Human Person U2 – Flourishing of the Human Person U3 – Human Agony U4 – Human Stewardship

<b><u>Instructional Level</u></b>
I – Introduce D – Develop P – Expect Proficiency A – Require Applications

<b><u>Department Codes</u></b>
R – Religion Class H – Health Class

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<b>Instructor</b> _____	

### Instructional Design

Grades 7-8	Subject: Health/Religion
<b>Wisconsin Standard 6:</b>	Students will demonstrate the ability to use goal-setting skills to enhance health.
<b>Diocesan Priority:</b>	Characterize habits that improve or harm health within the framework of virtues and vices respectively.

CATHOLIC FAITH STANDARDS	UNIT	KEY CONCEPTS (CODE)
By the end of 8 <sup>th</sup> Grade, students will:		
<ul style="list-style-type: none"> <li>Establish a baseline for health behaviors and status based on an understanding of human dignity.</li> </ul>	1	Justice (RD, HI)
<ul style="list-style-type: none"> <li>Identify moral strategies that will meet or exceed the established health baseline.</li> </ul>	2	Discernment(HD); Morality (RD, HD)
<ul style="list-style-type: none"> <li>Develop moral goals (virtues, good habits) to maintain or improve personal health status.</li> </ul>	2	Discernment (RD); Morality (HA); Cardinal Virtues (RP)
<ul style="list-style-type: none"> <li>Assess the effectiveness of strategies and goals that have been set.</li> </ul>	2,4	Morality (RD, HA)

RESOURCES	ASSESSED SKILLS	WISCONSIN HEALTH STANDARDS
<b>Teacher Resources:</b> <a href="#">CCC 1807 Justice defined</a> <a href="#">CCC 2521-2533 Modesty, Purity</a>	<b>Catholic Principles Assessed:</b> 1 Human Design reveals that God created everything for a purpose. 2 Human health involves mind, body, and soul. 3 Participation in Divine life confers Human Dignity. 4 The Intellect can see the natural order and the will can choose the good within the natural order. 9 The relationship with God that was destroyed through original sin is restored through grace and empowers the bond with others. 10 Due to sin, God's grace is needed in order to live virtuously.	<i>A. Identify additional steps to setting and achieving realistic health goals.</i> 6:3:A1 Establish a baseline of personal health behaviors and health status. 6:3:A2 Identify strategies and behaviors needed to maintain or improve health status. 6:3:A3 Identify strategies that might be utilized to overcome barriers or setbacks.  <i>B. Apply goal-setting skills to various health-related situations.</i> 6:3:B1 Examine how personal health goals can be impacted by various abilities, priorities, and responsibilities that may change throughout the lifespan.
<b>Student Resources:</b>	<b>Activities/Performance Assessment:</b> Group Discussions, Project Based Assessment, Role Play, Debates, Reflection Papers, News Article Review, Comparing Outcomes, Goal-Setting  <b>Types of Traditional Assessment:</b> T/F, Multiple Choice, Essay, Research Paper, Short Answer Test,	



## UNIT CATEGORIES

<b>UNIT 1 <u>Human Person</u></b> Growth & Development Body Image Sexuality Personal Care & Body Systems	<b>UNIT 2 <u>Flourishing of Human Person</u></b> Safety & Nutrition Human Relationships Exercise & Fitness Responsible Decision-Making	<b>UNIT 3 <u>Human Agony</u></b> Alcohol, Tobacco, Drugs Diseases & Disorders Conflict Resolution/Problem-Solving Stress & Anxiety	<b>UNIT 4 <u>Human Stewardship</u></b> Media & Technology Environmental & Community Health Organ & Tissue Donation Health Care
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<b><u>Department Codes</u></b>
R – Religion Class H – Health Class

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<b>Instructor</b> _____	

### Instructional Design

Grades 7-8	Subject: Health/Religion
<b>Wisconsin Standard 7:</b>	Students will demonstrate the ability to use health-enhancing behaviors and avoid or reduce health risks.
<b>Diocesan Priority:</b>	Apply health behaviors that respect human dignity and enhance social justice.

CATHOLIC FAITH STANDARDS	UNIT	KEY CONCEPTS (CODE)
By the end of 8 <sup>th</sup> Grade, students will:		
<ul style="list-style-type: none"> <li>Evaluate health behaviors in light of Catholic Church teachings on human dignity and social justice.</li> </ul>	1,4	Cardinal Virtues (RP, HA)
<ul style="list-style-type: none"> <li>Demonstrate health practices and behaviors that respect human dignity and enhance social justice.</li> </ul>	1,2	Cardinal Virtues (RP, HI)
<ul style="list-style-type: none"> <li>Identify health practices and risk behaviors that disregard human dignity and social justice.</li> </ul>	3	Social Justice (RI, HD)
<ul style="list-style-type: none"> <li>Explain the negative health impact on one's family and society when human dignity is disregarded (degraded).</li> </ul>	3	Community of Persons (HD); Social Justice (RD)

RESOURCES	ASSESSED SKILLS	WISCONSIN HEALTH STANDARDS
<b>Teacher Resources:</b> <a href="#">CCC 1806: Prudence</a> <a href="#">CCC 1809, 1341 Temperance</a> <a href="#">CCC 2427: Dignity of Labor</a> <a href="#">CCC 2521-2533 Purity, Modesty</a>	<b>Catholic Principles Assessed:</b> 2 Human health involves mind, body, and soul. 6 Masculinity & Femininity are complementary & are essential to individual personal identity. 8 Masculine and feminine complementarity is ordered to the goods of marriage & family. 9 The relationship with God that was destroyed through original sin is restored through grace and empowers the bond with others. 10 Due to sin, God's grace is needed in order to live virtuously.	<i>A. Explain the importance of self-responsibility for personal health behaviors.</i> 7:3:A1 Evaluate behaviors that maintain or improve the health of self and others. These may include but are not limited to: refraining from risky sexual behaviors; refraining from alcohol, tobacco, and other drug use; engaging in regular and varied physical activity; meal planning that leads to healthy eating; applying social behaviors to prevent or reduce violence; practicing safety-related behaviors in various complex settings; and appropriate use of the health care system. <i>B. Demonstrate the role of self-responsibility in enhancing health.</i> 7:3:B1 Demonstrate health-enhancing practices and behaviors that help maintain or improve the health of self and others. 7:3:B2 Demonstrate behaviors that avoid or reduce health risks to self and others.
<b>Student Resources:</b>	<b>Types of Traditional Assessment:</b> T/F, Multiple Choice, Essay, Research Paper, Short Answer Test, Biographies of Saints and Current Role Models.	

## UNIT CATEGORIES

<b>UNIT 1 <u>Human Person</u></b> Growth & Development Body Image Sexuality Personal Care & Body Systems	<b>UNIT 2 <u>Flourishing of Human Person</u></b> Safety & Nutrition Human Relationships Exercise & Fitness Responsible Decision-Making	<b>UNIT 3 <u>Human Agony</u></b> Alcohol, Tobacco, Drugs Diseases & Disorders Conflict Resolution/Problem-Solving Stress & Anxiety	<b>UNIT 4 <u>Human Stewardship</u></b> Media & Technology Environmental & Community Health Organ & Tissue Donation Health Care
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R – Religion Class H – Health Class

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<b>Instructor</b> _____			

### Instructional Design

Grades 7-8	Subject: Health/Religion
<b>Wisconsin Standard 8:</b>	Students will demonstrate the ability to advocate for personal, family, and community health.
<b>Diocesan Priority:</b>	Defend the Catholic Church's teaching on the dignity of each person, the family, human love, and social justice.

CATHOLIC FAITH STANDARDS	UNIT	KEY CONCEPTS (CODE)
By the end of 8 <sup>th</sup> Grade, students will:		
• Plan ways to teach others about health practices that respect human dignity.	4	Social Justice (RA, HA); Catechesis (RA)
• Develop a health campaign that respects human dignity.	2,4	Social Justice(HA); Evangelization (RI)
• Identify barriers to health promotion that degrade human dignity.	3	Social Justice (HD)
• Describe ways to promote human dignity through health practices despite barriers from society or peers.	4	Social Justice (HA)

RESOURCES	ASSESSED SKILLS	WISCONSIN HEALTH STANDARDS
<b>Teacher Resources:</b> <a href="#">CCC 5-7: Catechesis</a> <a href="#">CCC 426-9: Christ as center of Catechesis</a> <a href="#">CCC 849-52: Church's Mission</a> <a href="#">CCC 904-907: Participation in Mission</a> <a href="#">USCCB: "What is Evangelization?"</a> <a href="#">"Primer on the Theology of Evangelization"</a>	<b>Catholic Principles Assessed:</b> 2 Human health involves mind, body, and soul. 6 Masculinity & Femininity are complementary & are essential to individual personal identity. 7 Humans are created to be in relationship with each other. 8 Masculine and feminine complementarity is ordered to the goods of marriage and family. 9 The relationship with God that was destroyed through original sin is restored through grace and empowers the bond with others. 10 Due to sin, God's grace is needed in order to live virtuously. 12 Human dignity must be safeguarded by embracing and promoting God's design. <b>Activities/Performance Assessment:</b> Group Discussions, Project Based Assessment, Role Play, Debates, Reflection Papers, News Article Review, Plan & Implement a Health Campaign	<i>A. Develop an advocacy plan to promote health.</i> 8:3:A1 Develop an age-appropriate definition of advocacy. 8:3:A2 Plan ways to advocate for healthy individuals, families, and schools. 8:3:A3 Incorporate accurate information as it relates to a health-enhancing position to advocate for self and others. 8:3:A4 Discuss the barriers that could be involved in an advocacy effort. <i>B. Implement an advocacy plan pertaining to a health issue.</i> 8:3:B1 Predict how an advocacy plan will influence and support the health status of others. 8:3:B2 Apply a plan to advocate for a health issue for people that experience health disparities. 8:3:B3 Defend a position relating to a health issue. 8:3:B4 Describe ways to adapt health messages for different audiences.
<b>Student Resources:</b>	<b>Types of Traditional Assessment:</b> T/F, Multiple Choice, Essay, Research Paper, Short Answer Test, Teach Younger Group	

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<b>UNIT 1 <u>Human Person</u></b> Growth & Development Body Image Sexuality Personal Care & Body Systems	<b>UNIT 2 <u>Flourishing of Human Person</u></b> Safety & Nutrition Human Relationships Exercise & Fitness Responsible Decision-Making	<b>UNIT 3 <u>Human Agony</u></b> Alcohol, Tobacco, Drugs Diseases & Disorders Conflict Resolution/Problem-Solving Stress & Anxiety	<b>UNIT 4 <u>Human Stewardship</u></b> Media & Technology Environmental & Community Health Organ & Tissue Donation Health Care
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<b>Instructor</b> _____	

### Instructional Design

Grades 9-10	Subject: Health/Religion
<b>Wisconsin Standard 1:</b>	Students will comprehend concepts related to health promotion and disease prevention to enhance health.
<b>Diocesan Priority:</b>	Evaluate concepts of health promotion and disease prevention in light of Catholic Church Teaching

CATHOLIC FAITH STANDARDS	UNIT	KEY CONCEPTS (CODE)
By the end of 10 <sup>th</sup> Grade, students will:		
<ul style="list-style-type: none"> <li>Analyze how the physiological uniqueness of each person (created by God) impacts one's health.</li> </ul>	1	Human dignity (RD) Bioethics (RD, HI)
<ul style="list-style-type: none"> <li>Analyze and examine the interrelationships of various dimensions of health.</li> </ul>	2	Social Justice (HP)
<ul style="list-style-type: none"> <li>Examine how virtuous living increases overall health and decreases susceptibility to and severity of injury and illness.</li> </ul>	2,4	Cardinal Virtues (RP, HP)
<ul style="list-style-type: none"> <li>Investigate the relationship between living a moral life and one's health status.</li> </ul>	2,3	Morality (RP, HA)

RESOURCES	ASSESSED SKILLS	WISCONSIN HEALTH STANDARDS
<b>Teacher Resources:</b> <a href="#">CCC 1805-1809: Virtues</a> <a href="#">CCC 1970-1972: "New Laws" of freedom and grace.</a> <a href="#">CCC 2517: Pure Heart</a>	<b>Catholic Principles Assessed:</b> 1 Human Design reveals God created everything for a purpose. 3 Participation in Divine life confers Human Dignity. 11 Living our God-given design leads to integrity and happiness.	<i>A. Analyze the impact of determinants of health.</i> 1:4:A1 Analyze how genetics and family history can affect personal health. 1:4:A2 Examine the interrelationships of various dimensions of health (e.g., emotional, mental, physical, social, environmental, and occupational). 1:4:A3 Analyze the impact of unhealthy behavior on various dimensions of health (e.g., emotional, mental, physical, social, environmental, and occupational). 1:4:A4 Predict how personal behaviors and access to appropriate health care can affect health. 1:4:A5 Analyze how environment and personal health are interrelated. <i>B. Explore factors that impact health status.</i> 1:4:B1 Investigate the relationship between access to health care and health status. 1:4:B2 Compare the benefits of and barriers to practicing a variety of health behaviors. These may include but are not limited to: refraining from alcohol, tobacco, and other drug use; physical activity; healthy eating; social behaviors to prevent or reduce violence; safety and related behaviors. 1:4:B3 Examine susceptibility to and severity of injury and illness if engaging in unhealthy behaviors.
<b>Student Resources:</b>	<b>Types of Traditional Assessment:</b> T/F, Multiple Choice, Essay, Research Paper, Short Answer Test,	

## UNIT CATEGORIES

<p><u>UNIT 1 Human Person</u>                  Growth &amp; Development                  Body Image                  Sexuality                  Personal Care &amp; Body Systems</p>	<p><u>UNIT 2 Flourishing of Human Person</u>                  Safety &amp; Nutrition                  Human Relationships                  Exercise &amp; Fitness                  Responsible Decision-Making</p>	<p><u>UNIT 3 Human Agony</u>                  Alcohol, Tobacco, Drugs                  Diseases &amp; Disorders                  Conflict Resolution/Problem-Solving                  Stress &amp; Anxiety</p>	<p><u>UNIT 4 Human Stewardship</u>                  Media &amp; Technology                  Environmental &amp; Community Health                  Organ &amp; Tissue Donation                  Health Care</p>
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### Instructional Design

Grades 9-10	Subject: Health/Religion
<b>Wisconsin Standard 2:</b>	Students will analyze the influence of family, peers, culture, media, technology etc. on health behaviors.
<b>Diocesan Priority:</b>	Analyze how one's commitment to Catholic faith & practice effect practices or behaviors that lead to good health.

CATHOLIC FAITH STANDARDS	UNIT	KEY CONCEPTS (CODE)
By the end of 10 <sup>th</sup> Grade, students will:		
<ul style="list-style-type: none"> <li>Analyze how external influences from one's government and one's faith positively or negatively influence health behaviors.</li> </ul>	3,4	Discernment (RP) Morality (HA) Social Justice (RD)
<ul style="list-style-type: none"> <li>Examine how the social justice principles of the Catholic Church influence health behaviors and choices.</li> </ul>	2,3	Social Justice (RP, HA)
<ul style="list-style-type: none"> <li>Compare and contrast US health policies to the social justice principles of the Catholic Church.</li> </ul>	4	Social Justice (RD, HD)

RESOURCES	ASSESSED SKILLS	WISCONSIN HEALTH STANDARDS
<b>Teacher Resources:</b>	<p><b>Catholic Principles Assessed:</b>            2 Human health involves mind, body, and soul.            3 Participation in Divine life confers Human Dignity.            7 Humans are created to be in relationship with each other.            8 Masculine and feminine complementarity is ordered to the goods of marriage and family.            12 Human dignity must be safeguarded by embracing and promoting God's design.</p> <p><b>Activities/Performance Assessment:</b>            Group Discussions, Project Based Assessment, Role Play, Debates, Reflection Papers, Apply Moral Principles to Public Figure</p>	<p><i>A. Analyze the impact of external and internal influences on the health behavior of individuals and populations.</i>            2:4:A1 Analyze how external influences, individually and in combination with others, can influence individuals' health behaviors and that of certain populations.            2:4:A2 Analyze how internal influences, including perception of social norms among peers, can influence individuals' health behaviors and that of certain populations.            2:4:A3 Examine how social policies can influence health behaviors.            2:4:A4 Estimate the impact of internal and external influences on one's own personal health behavior.            2:4:A5 Predict how various external and internal influences will interact and impact the health behavior of populations</p>
<b>Student Resources:</b>	<p><b>Types of Traditional Assessment:</b>            T/F, Multiple Choice, Essay, Research Paper, Short Answer Test, Case Studies</p>	



## UNIT CATEGORIES

<p><u>UNIT 1 Human Person</u>                  Growth &amp; Development                  Body Image                  Sexuality                  Personal Care &amp; Body Systems</p>	<p><u>UNIT 2 Flourishing of Human Person</u>                  Safety &amp; Nutrition                  Human Relationships                  Exercise &amp; Fitness                  Responsible Decision-Making</p>	<p><u>UNIT 3 Human Agony</u>                  Alcohol, Tobacco, Drugs                  Diseases &amp; Disorders                  Conflict Resolution/Problem-Solving                  Stress &amp; Anxiety</p>	<p><u>UNIT 4 Human Stewardship</u>                  Media &amp; Technology                  Environmental &amp; Community Health                  Organ &amp; Tissue Donation                  Health Care</p>
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### Instructional Design

Grades 9-10	Subject: Health/Religion
<b>Wisconsin Standard 3:</b>	Students will demonstrate the ability to access valid information and products and services to enhance health.
<b>Diocesan Priority:</b>	Apply Catholic moral teaching when choosing health information, products and services.

CATHOLIC FAITH STANDARDS	UNIT	KEY CONCEPTS (CODE)
By the end of 10 <sup>th</sup> Grade, students will:		
<ul style="list-style-type: none"> <li>Assess the moral implications of health information, products and services available in one area.</li> </ul>	4	Morality (HA)
<ul style="list-style-type: none"> <li>Assess the alignment of health information, products, and services with natural law.</li> </ul>	2,3	Discernment (RA, HA) Social Justice (RD) natural law (RA, HI)
<ul style="list-style-type: none"> <li>Determine when professional moral services may be needed and how to access them.</li> </ul>	2	Discernment (RA) Human Dignity (RA)

RESOURCES	ASSESSED SKILLS	WISCONSIN HEALTH STANDARDS
<b>Teacher Resources:</b>	<p><b>Catholic Principles Assessed:</b></p> <p>1 Human Design reveals God created everything for a purpose.  2 Human health involves mind, body, and soul.  3 Participation in Divine life confers Human Dignity.  4 The Intellect can see the natural order and the will can choose what is good within the natural order.  9 The relationship with God that was destroyed through original sin is restored through grace and empowers the bond with others.  10 Due to sin, God's grace is needed in order to live virtuously.  11 Living our God-given design leads to integrity and happiness.</p> <p><b>Activities/Performance Assessment:</b></p> <p>Group Discussions, Project Based Assessment, Role Play, Debates, Reflection Papers, News Article Review, Make a Documentary</p>	<p><i>A. Continue to apply criteria for choosing accurate sources of information.</i></p> <p>3:4:A1 Determine the availability of information, products, and services that enhance health.  3:4:A2 Access health information, products, and services that improve health outcomes.  3:4:A3 Determine when professional health services may be needed and how to access them.</p> <p><i>B. Analyze sources of information for validity and reliability.</i></p> <p>3:4:B1 Evaluate the validity of sources of health information using key criteria.</p>
<b>Student Resources:</b>	<p><b>Types of Traditional Assessment:</b></p> <p>T/F, Multiple Choice, Essay, Research Project, Short Answer Test,</p>	

## UNIT CATEGORIES

<b>UNIT 1 <u>Human Person</u></b> Growth & Development Body Image Sexuality Personal Care & Body Systems	<b>UNIT 2 <u>Flourishing of Human Person</u></b> Safety & Nutrition Human Relationships Exercise & Fitness Responsible Decision-Making	<b>UNIT 3 <u>Human Agony</u></b> Alcohol, Tobacco, Drugs Diseases & Disorders Conflict Resolution/Problem-Solving Stress & Anxiety	<b>UNIT 4 <u>Human Stewardship</u></b> Media & Technology Environmental & Community Health Organ & Tissue Donation Health Care
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### Instructional Design

Grades 9-10	Subject: Health/Religion
<b>Wisconsin Standard 4:</b>	Students will demonstrate interpersonal communication skills to enhance health and avoid or reduce health risks.
<b>Diocesan Priority:</b>	Demonstrate cardinal virtues of prudence, justice, fortitude, temperance and chastity that build relationships and improve well-being.

CATHOLIC FAITH STANDARDS	UNIT	KEY CONCEPTS (CODE)
By the end of 10 <sup>th</sup> Grade, students will:		
<ul style="list-style-type: none"> <li>Analyze how the demonstration of the cardinal virtues enhances relationships.</li> </ul>	2	Cardinal Virtues (RA)
<ul style="list-style-type: none"> <li>Demonstrate cardinal virtues in interpersonal communication.</li> </ul>	2	Cardinal Virtues (RA)
<ul style="list-style-type: none"> <li>Demonstrate moral strategies that enhance health, avoid risky behaviors and prevent interpersonal conflicts.</li> </ul>	2,3	Morality (HA) Discernment (HA)
<ul style="list-style-type: none"> <li>Demonstrate respectful and prudent ways to manage and resolve conflicts.</li> </ul>	3	Morality (RA); Social Justice( RA); Discernment (RA)

RESOURCES	ASSESSED SKILLS	WISCONSIN HEALTH STANDARDS
<b>Teacher Resources:</b> <a href="#">CCC 1809 Temperance</a> <a href="#">CCC 1970 Law of Gospel</a> <a href="#">CCC 2290 Human Dignity</a> <a href="#">CCC 2341 Chastity</a> <a href="#">CCC 2530 Battle for Purity</a>	<b>Catholic Principles Assessed:</b> 3 Participation in Divine life confers Human Dignity. 4 The Intellect can see the natural order and the will can choose the good within the natural order. 7 Humans are created to be in relationship with each other. 11 Living our God-given design leads to integrity and happiness.  <b>Activities/Performance Assessment:</b> Group Discussions, Project Based Assessment, Role Play, Debates, Reflection Papers, News Article Review, Role-play Video Project	<i>A. Continue to analyze communication skills in various health-related settings.</i> 4:4:A1 Analyze communication strategies for effective interaction among family, peers, and others to enhance health. 4:4:A2 Reflect on the impact of communication on enhancing health. 4:4:A3 Demonstrate how to ask for and offer assistance to enhance the health of self and others. <i>B. Demonstrate communication skills in health-related situations.</i> 4:4:B1 Demonstrate refusal, negotiation, and collaboration skills to enhance health and avoid or reduce health risks. 4:4:B2 Demonstrate strategies to prevent interpersonal conflicts. 4:4:B3 Demonstrate ways, such as restorative justice practices, to manage or resolve interpersonal conflicts without harming self or others.
<b>Student Resources:</b>	<b>Types of Traditional Assessment:</b> T/F, Multiple Choice, Essay, Research Paper, Short Answer Test, Biography of Modern Saint	

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<b>Grades</b> 7      8      9      10	
<b>Instructor</b> _____	

### Instructional Design

Grades 9-10	Subject: Health/Religion
<b>Wisconsin Standard 5:</b>	Students will demonstrate the ability to use decision-making skills to enhance health.
<b>Diocesan Priority:</b>	Apply the process of discernment when making health-related decisions.

CATHOLIC FAITH STANDARDS	UNIT	KEY CONCEPTS (CODE)
By the end of 10 <sup>th</sup> Grade, students will:		
<ul style="list-style-type: none"> <li>Compare and contrast the process of discernment with decision making models.</li> </ul>	2,3	Discernment (RD) Prudence (RP, HD)
<ul style="list-style-type: none"> <li>Demonstrate the process of discernment when making decisions in health related situations.</li> </ul>	2,3	Discernment (RD, HA)
<ul style="list-style-type: none"> <li>Generate health ideals based on Catholic Church teachings for health related situations.</li> </ul>	1,2	Discernment (RD, HD); social justice (RA, HA); human dignity (RD, HA); Morality (RD)

RESOURCES	ASSESSED SKILLS	WISCONSIN HEALTH STANDARDS
<b>Teacher Resources:</b> <a href="#">CCC 1788: Conscience</a> <a href="#">CCC 1806: Prudence</a> <a href="#">CCC 2288: Physical Health</a>	<b>Catholic Principles Assessed:</b> 3 Participation in Divine life confers Human Dignity. 5 Humans are created to be in relationship with God. 11 Living our God-given design leads to integrity and happiness.	health-related situations. 5:4:A1 Identify situations in which using a thoughtful decision-making process would be health-enhancing. 5:4:A2 Justify when individual or collaborative decision making is appropriate. B. Apply effective decision-making skills to enhance health. 5:4:B1 Demonstrate effective decision-making processes related to various complex and relevant health-related situations. These may include but are not limited to: decisions about personal behaviors, decisions related to social behaviors, and use of the health care system. 5:4:B2 Generate alternatives for health-related issues or problems. 5:4:B3 Examine barriers that can hinder healthy decision making. 5:4:B4 Predict the potential short-term and long-term impacts of each alternative on self and others. 5:4:B5 Defend the healthy choice when making decisions. 5:4:B6 Evaluate the effectiveness of a health-related decision.
	<b>Activities/Performance Assessment:</b> Group Discussions, Project Based Assessment, Role Play, Debates, Reflection Papers, News Article Review, Act out Scenarios	
<b>Student Resources:</b>	<b>Types of Traditional Assessment:</b> T/F, Multiple Choice, Essay, Journaling, Short Answer Test, Contrast Outcomes	

## UNIT CATEGORIES

<b>UNIT 1 <u>Human Person</u></b> Growth & Development Body Image Sexuality Personal Care & Body Systems	<b>UNIT 2 <u>Flourishing of Human Person</u></b> Safety & Nutrition Human Relationships Exercise & Fitness Responsible Decision-Making	<b>UNIT 3 <u>Human Agony</u></b> Alcohol, Tobacco, Drugs Diseases & Disorders Conflict Resolution/Problem-Solving Stress & Anxiety	<b>UNIT 4 <u>Human Stewardship</u></b> Media & Technology Environmental & Community Health Organ & Tissue Donation Health Care
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### CODES

<b><u>UNIT CODES</u></b>
U1 – Human Person U2 – Flourishing of the Human Person U3 – Human Agony U4 – Human Stewardship

<b><u>Instructional Level</u></b>
I – Introduce D – Develop P – Expect Proficiency A – Require Applications

<b><u>Department Codes</u></b>
R – Religion Class H – Health Class

### Local School Records

<b>School</b> _____	<b>Year</b> _____
<b>Grades</b> 7      8      9      10	
<b>Instructor</b> _____	

### Instructional Design

Grades 9-10	Subject: Health/Religion
<b>Wisconsin Standard 6:</b>	Students will demonstrate the ability to use goal-setting skills to enhance health.
<b>Diocesan Priority:</b>	Formulate and implement a moral plan for achieving a comprehensive health goal.

CATHOLIC FAITH STANDARDS	UNIT	KEY CONCEPTS (CODE)
By the end of 10 <sup>th</sup> Grade, students will:		
<ul style="list-style-type: none"> <li>Analyze how personal health practices impact overall health status of self and others.</li> </ul>	2,3	Discernment (RD, HD); Morality (RP, HP); Social justice (RA, HP) Natural law (RP)
<ul style="list-style-type: none"> <li>Formulate moral long-term health goals in each dimension of health.</li> </ul>	2	Discernment (HD); Morality (HD) social justice (HD)
<ul style="list-style-type: none"> <li>Identify moral strategies to overcome barriers and setbacks.</li> </ul>	3	Discernment (RA, HA); Morality (RA, HA) Social justice (RA, HA)
<ul style="list-style-type: none"> <li>Develop a comprehensive plan to achieve one long term health goal.</li> </ul>	2	Discernment (HA); Morality (HA) Social justice (HA)

RESOURCES	ASSESSED SKILLS	WISCONSIN HEALTH STANDARDS
<b>Teacher Resources:</b> <a href="#">CCC 1954-60 Natural Law</a>	<b>Catholic Principles Assessed:</b> 1 Human Design reveals God created everything for a purpose. 2 Human health involves mind, body, and soul. 3 Participation in Divine life confers Human Dignity. 4 The Intellect can see the natural order and the will can choose the good within the natural order. 9 The relationship with God that was destroyed through original sin is restored through grace and empowers the bond with others. 10 Due to sin, God's grace is needed in order to live virtuously.	<i>A. Analyze issues that impact setting a goal.</i> 6:4:A1 Assess personal health practices and their impact on overall health status. 6:4:A2 Evaluate potential barriers or setbacks that may impede one's ability to reach his/her health goal. 6:4:A3 Identify strategies that might be utilized to overcome barriers or setbacks.  <i>B. Apply goal-setting skills to various health-related situations.</i> 6:4:B1 Formulate an effective long-term personal health goal. 6:4:B2 Develop a plan to reach a personal health goal that addresses strengths, needs, and risks. 6:4:B3 Implement a plan and monitor progress in achieving a personal health goal.
<b>Student Resources:</b>	<b>Activities/Performance Assessment:</b> Group Discussions, Project Based Assessment, Role Play, Debates, Reflection Papers, News Article Review, Develop Comprehensive Health Plan  <b>Types of Traditional Assessment:</b> T/F, Multiple Choice, Essay, Research Paper, Short Answer Test,	



## UNIT CATEGORIES

<b>UNIT 1 <u>Human Person</u></b> Growth & Development Body Image Sexuality Personal Care & Body Systems	<b>UNIT 2 <u>Flourishing of Human Person</u></b> Safety & Nutrition Human Relationships Exercise & Fitness Responsible Decision-Making	<b>UNIT 3 <u>Human Agony</u></b> Alcohol, Tobacco, Drugs Diseases & Disorders Conflict Resolution/Problem-Solving Stress & Anxiety	<b>UNIT 4 <u>Human Stewardship</u></b> Media & Technology Environmental & Community Health Organ & Tissue Donation Health Care
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U1 – Human Person U2 – Flourishing of the Human Person U3 – Human Agony U4 – Human Stewardship

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<b><u>Department Codes</u></b>
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### Local School Records

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### Instructional Design

Grades 9-10	Subject: Health/Religion
<b>Wisconsin Standard 7:</b>	Students will demonstrate the ability to use health-enhancing behaviors and avoid or reduce health risks.
<b>Diocesan Priority:</b>	Analyze, describe, and demonstrate moral behaviors that maintain or improve the health of self and others.

CATHOLIC FAITH STANDARDS	UNIT	KEY CONCEPTS (CODE)
By the end of 10 <sup>th</sup> Grade, students will:		
<ul style="list-style-type: none"> <li>Determine moral behaviors that will protect and promote health in risk situations.</li> </ul>	3	Morality (RA) social justice (RA, HA) human dignity (RA, HD)
<ul style="list-style-type: none"> <li>Demonstrate moral health practices and behaviors that maintain/improve health of self and others.</li> </ul>	2	Cardinal virtues (RA, HA)
<ul style="list-style-type: none"> <li>Demonstrate moral health behaviors that avoid/reduce health risks to self and others.</li> </ul>	3	Cardinal virtues (RA, HA)

RESOURCES	ASSESSED SKILLS	WISCONSIN HEALTH STANDARDS
<b>Teacher Resources:</b> <a href="#">CCC 1789: Conscious Choices</a> <a href="#">CCC 1806: Prudence</a> <a href="#">CCC 2290: Temperance</a> <a href="#">CCC 2521-2533: Purity, Modesty, etc.</a>	<b>Catholic Principles Assessed:</b> 2 Human health involves mind, body, and soul. 6 Masculinity & Femininity are complementary & are essential to individual personal identity. 7 Humans are created to be in relationship with each other. 8 Masculine and feminine complementarity is ordered to the goods of marriage & family. 9 The relationship with God that was destroyed through original sin is restored through grace and empowers the bond with others. 10 Due to sin, God's grace is needed in order to live virtuously.	<i>A. Examine health-enhancing behaviors.</i> 7:4:A1 Determine behaviors that will protect and promote health in high risk situations. These may include but are not limited to: refraining from risky sexual behaviors; refraining from alcohol, tobacco, and other drug use; engaging in various forms of physical activity appropriate to current and future life stages ;making complex food choices in various food environments to support healthy eating; applying social behaviors to prevent or reduce violence in settings relevant to one's culture; practicing safety-related behaviors in high risk situations; and appropriately accessing health care services for routine preventive care and for illnesses and injuries. 7:4:A2 Analyze the roles of individual responsibility and the health care system in enhancing health. <i>B. Demonstrate a variety of health-enhancing behaviors.</i> 7:4:B1 Demonstrate a variety of health practices and behaviors that will maintain or improve the health of self and others. These include, but are not limited to: personal behaviors such as regular and health-enhancing physical activity, healthy eating, and accessing appropriate preventive health care services. 7:4:B2 Demonstrate a variety of behaviors that avoid or reduce health risks to self and others. These include, but are not limited to: various complex safety-related behaviors, appropriately accessing mental and physical health care services, and carefully following medical advice and instructions.
<b>Student Resources:</b>	<b>Types of Traditional Assessment:</b> T/F, Multiple Choice, Essay, Biography, Short Answer Test,	

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### Instructional Design

Grades 9-10	Subject: Health/Religion
<b>Wisconsin Standard 8:</b>	Students will demonstrate the ability to advocate for personal, family, and community health.
<b>Diocesan Priority:</b>	Apply sound doctrines of Catholic evangelization and catechesis to health topics.

CATHOLIC FAITH STANDARDS	UNIT	KEY CONCEPTS (CODE)
By the end of 10 <sup>th</sup> Grade, students will:		
<ul style="list-style-type: none"> <li>Apply Catholic Church norms to formulate a health-enhancing message.</li> </ul>	2	Social Justice (HA)
<ul style="list-style-type: none"> <li>Present health-enhancing message to a variety of audiences.</li> </ul>	4	Cardinal Virtues (HA)
<ul style="list-style-type: none"> <li>Apply moral and accurate information to support health-enhancing message.</li> </ul>	2	Cardinal Virtues (HA)
<ul style="list-style-type: none"> <li>Develop and implement a plan to support a health issue related to Catholic Church teaching.</li> </ul>	2,4	Cardinal Virtues (HD)
<ul style="list-style-type: none"> <li>Demonstrate personal commitment in encouraging others to make moral health decisions.</li> </ul>	2,4	Cardinal Virtues (HA)

RESOURCES	ASSESSED SKILLS	WISCONSIN HEALTH STANDARDS
<b>Teacher Resources:</b> <a href="#">CCC 2258-2330: Fifth Commandment</a>	<b>Catholic Principles Assessed:</b> 2 Human health involves mind, body, and soul. 6 Masculinity and Femininity are complementary and are essential to individual personal identity. 7 Humans are created to be in relationship with each other. 8 Masculine and feminine complementarity is ordered to the goods of marriage and family. 9 The relationship with God that was destroyed through original sin is restored through grace and empowers the bond with others. 10 Due to sin, God's grace is needed in order to live virtuously. 12 Human dignity must be safeguarded by embracing and promoting God's design.	<i>A. Develop strategies to advocate for a health issue.</i> 8:4:A1 Apply societal norms to formulate a health-enhancing message. 8:4:A2 Adapt health-enhancing messages and persuasive communication techniques to a specific target audience. 8:4:A3 Apply accurate information to support a health-enhancing message. 8:4:A4 Develop strategies to overcome barriers or resistance to desired health action or behavior. <i>B. Implement an advocacy plan pertaining to a health issue.</i> 8:4:B1 Develop a plan to advocate for a personal, family, or community health issue. 8:4:B2 Implement an advocacy plan for a health issue. 8:4:B3 Demonstrate conviction in encouraging others to make positive health choices.
	<b>Activities/Performance Assessment:</b> Group Discussions, Project Based Assessment, Role Play, Debates, Reflection Papers, News Article Review, Keystone Project	
<b>Student Resources:</b>	<b>Types of Traditional Assessment:</b> T/F, Multiple Choice, Essay, Research Paper, Short Answer Test,	

## UNIT CATEGORIES

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### Instructional Design

## Terms for Health Curriculum

The following explanations are provided so that all who work with the Health Curriculum have an understanding of key terms used by Catholic catechists.

**Bioethics** - The study of ethical questions arising from the development of the biological sciences. This study may be of two kinds, either resolving problems created by the rapid growth of life sciences, such as embryonic stem cell research, artificial insemination, in vitro fertilization, and cloning. The second kind is analyzing the new developments in ethical practice consistent with the Christian principles of morality such as organ transplantation, adult stem cell research, and natural family planning. In addition, the Church recognizes the threats to human dignity posed by the artificial disjunction of procreation from conjugal relations. Most of these issues have been addressed in the following documents:

[Humanae Vitae \(On Human Life\). Encyclical Letter of Pope Paul VI](#)

[Donum Vitae \(Respect for Human Life\). Instruction by the Congregation for the Doctrine of the Faith](#)

[Evangelium Vitae \(Gospel of Life\). Encyclical Letter of Pope John Paul II](#)

The application of natural law to bioethical issues involves the following:

- Every innocent human being has the right to life at every moment of his existence.
- The fullness of the spousal union in the procreative act and the preservation of openness to life in the conjugal act are fundamental to our understanding of God's design of human nature.
- Manipulation of the developing embryo reduces human dignity for all persons by creating a category of humanity that can be treated as an object rather than as a subject. For embryos as for other humans, a medical procedure applied to persons must be intended for the good of the person.

**Catechesis** - The specific character of catechesis, as distinct from bringing the proclamation of the Gospel through evangelization resulting in the initial conversion, has the twofold objective of maturing the initial faith and of educating the true disciple of Christ by means of a deeper and more systematic knowledge of the Person and the message of our Lord Jesus Christ. (See [On Catechesis in Our Time, n. 19](#))

**Concupiscence** - Concupiscence refers to a disordered human desire due to the effects of original sin. It is the movement of the sensitive appetite contrary to the operation of human reason. ([Catechism of the Catholic Church or CCC #2515](#))

Concupiscence stems from the disobedience of the first sin when Adam and Eve were enticed by the Evil One and succumbed to temptation and did what was evil. Concupiscence includes the inclination toward lust, the disordered sexual desire to focus exclusively on a body to satisfy a physical urge rather than on the human person with inherent dignity.

Before original sin, man did not experience lust because his perception of the world was in perfect harmony with God's design. There was a total unity or integrity between the spiritual and the physical: The desires of man's intellect and will were in complete conformity with his sexual desires.

After original sin, concupiscence became part of human reality. The ability to perfectly reflect God's love was harmed – but not irreparably. Jesus came as our Savior and through His death and resurrection, our sins can be forgiven and we can receive God's Divine Life through the reception of the Sacraments. In the Sacrament of Baptism, we are cleansed of original sin. However, the temporal consequences of original sin remain, concupiscence being one of them. Human persons now struggle with the temptation to see another as an object for sexual gratification. Rather than the perfect alignment with the will of God, we experience an inner struggle between concupiscence of the flesh (focusing solely on the body) and true love (focusing on the person).

To moderate and overcome concupiscence, we need to develop and practice the virtues of chastity, purity, modesty, and cooperate with sanctifying grace that is received in the Sacraments. Sanctifying grace within the soul is a participation in God's Divine Life. We are strengthened to be faithful, above all in receiving Jesus in the Holy Eucharist, in the forgiveness of sins in the Sacrament of Confession, and by living a virtuous life. CCC [405](#), [2514](#), [2520](#), Love and Responsibility (LR) p. 147-173.

**Process of Discernment** - Decision-making that is open to the movement of God in one's life. Discernment is the ability, usually with the help of a spiritual director, to distinguish whether a given idea or impulse in the soul comes from the good spirit which originates with God or from the evil spirit which comes from Satan.

The process of discernment may be an act of the virtue of prudence, or a special gift of supernatural grace, or both. In persons who are seriously intent on doing God's will, the good spirit is recognized by the peace of mind and readiness for sacrifice that a given thought or desire produces in the soul. The evil spirit produces disturbance of mind and a tendency to self-indulgence. An opposite effect is produced by both spirits toward those desiring to move away from God and toward serious sin. The process of discernment involves three stages:

- 1) Becoming aware – getting in touch with or noticing spiritual movements by living with our spiritual eyes more open.
- 2) Understanding – making sense of a spiritual experience.
- 3) Taking Action – if the spiritual movement is of God, we accept it; if it is not of God, we reject it and set it aside. (CCC [2847](#))

**Evangelization** - Evangelization is the initial proclamation of the Gospel, or the "Good News" in order to lead a person to conversion - to open their heart and to make a commitment of total adherence to Jesus Christ. The "Good News" is that God created us to be united with Him in a relationship of love. We separated ourselves from God through the Original Sin of Adam and Eve. Jesus died on the cross and rose from the dead so that our sins could be forgiven and we could be reunited with Him in a

relationship of love. This union with God, which we call sanctifying grace, is received in the Sacraments through the Church.

**Family** – A communion of persons who are related through the Sacrament of Matrimony by means of which one man and one woman are united in love and cooperate with God in the procreation of children. The family is the community in which its members learn moral values, begin to give honor and thanks to God, and make good use of freedom. The family is the foundation of society that provides for children an initiation into life within society. The Christian family constitutes a specific revelation and realization of ecclesial communion, and for this reason it can and should be called a *domestic church*. CCC [1655](#), [2202-2207](#), [Familiaris Consortio \(FC\) 17](#).

**Four Tasks of the Family** - Form a Community of Persons, Serve Life, Participate in the development of Society, Share in the life and mission of the Church.

**Community of Persons** - The **family** is a community of persons: of husband and wife, of parents and children, of relatives, with the primary goal of love. *...without love the family is not a community of persons and, in the same way, without love the family cannot live, grow and perfect itself as a community of persons.* CCC 2205, FC 18 - 27

**Serve Life** – The second task of the **family** is to serve life, to actualize in history the original blessing of the Creator-that of transmitting by procreation the divine image from person to person. He calls married couples to a special sharing in His love and in His power as Creator and Father, through their free and responsible cooperation in transmitting the gift of human life: "God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it.'" ([Genesis 1:28](#))

Fecundity (fertility) is the fruit and the sign of conjugal love, the living testimony of the full reciprocal self-giving of the spouses: "While not making the other purposes of matrimony of less account, the true practice of conjugal love, and the



whole meaning of the family life which results from it, have this aim: that the couple be ready with stout hearts to cooperate with the love of the Creator and the Savior, who through them will enlarge and enrich His own family day by day."

However, the fruitfulness of conjugal love is not restricted solely to the procreation of children, even understood in its specifically human dimension: it is enlarged and enriched by all those fruits of moral, spiritual and supernatural life which the father and mother are called to hand on to their children, and through the children to the Church and to the world.

CCC [2221 – 2231](#), [2366-2372](#), [FC 28 – 41](#)

**Participate in the Development of Society** - The **family** has vital and organic links with society, since it is its foundation, and nourishes society continually through its role of service to life: it is from the family that citizens come to birth and it is within the family that they find the first school of the social virtues that are the animating principle of the existence and development of society itself. Thus, far from being closed in on itself, the family is by nature and vocation open to other families and to society, and undertakes its social role.

CCC [2207-2213](#) [FC 42-48](#)

**Share in the life and mission of the Church** - The Christian **family** is called upon to take part actively and responsibly in the mission of the Church in a way that is original and specific, by placing itself, in what it is and what it does as an "intimate community of life and love," at the service of the Church and of society.

Since the Christian family is a community in which the relationships are renewed by Christ through faith and the sacraments, the family's sharing in the Church's mission should follow a community pattern: the spouses together as a couple, the parents and children as a family, must live their service to the Church and to the world. They must be "of one heart and soul" in faith, through the shared apostolic zeal that animates them, and through their shared commitment to works of service to the ecclesial and civil communities.

The Christian **family** also builds up the Kingdom of God in history through the everyday realities that concern and distinguish its state of life. It is thus in the love between husband and wife and between the members of the family - a love lived out in all its extraordinary richness of values and demands: totality, oneness, fidelity and fruitfulness that the Christian family's participation in the prophetic, priestly and kingly mission of Jesus Christ and of His Church finds expression and realization. Therefore, love and life constitute the nucleus of the saving mission of the Christian family in the Church and for the Church.

CCC [1655-1658](#), [2225-2227](#) [FC 49-64](#)

**Health** – a state of well-being; body, mind and spirit working as God created them to work. CCC [1509](#), [1512](#), [1877-1917](#), [2288-2291](#)

**Human Dignity** - The dignity of the human person is rooted in his creation in the image and likeness of God ([CCC 1700](#)). Of all visible creatures only man is 'able to know and love his Creator.' He is 'the only creature on earth that God has willed for its own sake,' and he alone is called to share by knowledge and love, in God's own life. It was for this end that he was created, and this is the fundamental reason for his dignity ([CCC 356](#)).

Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator, to offer Him a response of faith and love that no other creature can give in his stead ([CCC 357](#)).

**Human Love** - Love is the fundamental and innate vocation of every human person. Love for God and love for another human person has four characteristics; (1) it is a free choice based on knowledge rather than on just feelings; (2) it is a gift of self; (3) it is permanent; (4) it is life-giving. Authentic love - that which God desires us to know - includes all four components.



Love is the most basic human passion ([CCC 1765](#)). It causes us to desire goodness and move towards that goodness. When love moves us towards that which is truly good, it reflects divine love. And, when love moves us towards what is not good, it leads us away from God.

Eros is the most basic and physical kind of love. It is also the form of love most closely tied to our emotions. When we feel love toward somebody or something, our feeling always has an element of eros. If eros is the only form of love we have for somebody, we risk treating him or her as a thing to be used rather than as a person to be loved for his or her own sake. Healthy human relationships require more than just eros.

Eros simply means to desire something that is good. Eros is not exclusively sexual desire. It also includes the identification of any good a person offers us, including personality traits or shared interests, intimacy and trust, and desiring to make these things part of our lives.

Storge is a universal love for other people. It is basic respect for the dignity of human beings. Storge is most commonly expressed through the use of manners, etiquette, modesty, politeness and other expressions of general respect. Storge is very important in all human relationships because it puts a check on eros and reminds us to treat others as persons rather than as things.

Philia is brotherly love. The heart of philia is to will, or choose, what is good for the other person. The love found in friendship means selfless love of another for that person's own sake, for his or her good, to please him or her; it is the love of benevolence. There are two important points here. First, philia is a choice rather than an emotion. Second, philia puts the good of the other before our own good – it is selfless love.

Agapè is the highest form of love. The Latin word for this kind of love is caritas, from which we get the English word charity. Agapè is to will the good of the other so perfectly that we are willing to sacrifice for the good of the person. It is the kind of love that Jesus revealed to us through his suffering and death on the cross. Jesus commanded us to love others the way that He loves us.

**Human Nature** - The essence of what makes a person human. It is the human person as such, having a body and soul, capable of rational thought and voluntary decision. Human nature, though wounded and weakened by the effects of original sin, continues to participate in the goodness of God's creative work. ([CCC 405](#), [1898](#), [1934](#))

The first implication of the idea of a human nature is that the same essential design by which God made us male and female is inherited by all those made in His image. It is necessary to refer always "to man's proper and primordial nature, the 'nature of the human person', that is *the person himself in the unity of soul and body*, in the unity of his spiritual and biological inclinations and of all the other specific characteristics necessary for the pursuit of his end" ([Veritatis splendor](#) (The Splendor of Truth), n. 50; cf. also [Gaudium et spes](#) (The Joy and the Hope), n. 14. It is commonly observed that all creatures of the same species are nourished and strengthened by the same things, and conversely are weakened, damaged or destroyed by the same things.

**Modesty** - Modesty is the protection of the mystery of the person through decency in dress, action, thought and speech. It requires that a person to avoid hairstyles, clothing, and grooming techniques as well as words and behaviors that call undue attention and distract others to one's body.

Modesty is decency and is a fruit of the Holy Spirit, which becomes essential when one realizes that he or she is a person to be loved and not a thing to be used. The practice of modesty curbs behaviors that lower the perception of one's own dignity and the dignity of others. Sometimes called discretion, modesty allows one to reserve his or her complete self for total giving to God within his or her vocation. ([CCC 2521 – 2524](#))

**Lust** - Lust is contrary to authentic love as it is directed to satisfying *first and foremost* the one who is seeking sexual pleasure. A person who lusts seeks inordinate sexual satisfaction from his own body or another person's body. Within a lustful state, a full gift of self (body, mind, spirit) does not occur. A person with lustful thoughts and desires uses another person as an object of

pleasure rather than treating him/her as a person to be loved. Lust is considered a capital sin because it engenders other sins and other vices. (CCC [1866](#), [2351](#))

The sexual union of spouses is designed by God to be a most intimate and intense human experience. It is meant to be a source of unifying joy and pleasure as well as a biological means of preserving the species. It follows that sexual relations before marriage, even if the persons believe they love each other, are disordered for two reasons: first, because sexual union is the sign and expression of a lifelong, exclusive covenant sealed by marriage; and second, because the natural end of the procreative action (a child) requires a lifelong commitment by the parents to raise, instruct, and protect the child.

**Morality** - The relation between a human act and the final destiny of a human being. It is the norm of behavior that flows from each person's ultimate end, which is the perfect joy of being united with God in Heaven. The moral good of a being depends upon what is its final destiny. Since Catholic Christianity believes that this destiny is Heaven, a human act is either good or bad according as it leads to or detracts from a person's Heavenly goal. The moral norm of human acts, therefore, consists in their aptitude for leading one to that end. Such an aptitude cannot be created by the human will. It flows necessarily from the nature of God, from human nature elevated by grace, and from the nature of the acts themselves. Hence the norms of morality contain precepts that transcend the legitimate power of governments to restrict or revise. Human freedom makes a person a "moral subject" or agent, able to judge the morality (goodness or evil) of the acts which are chosen. The morality of human acts depends on the object (or nature) of the action, the intention or end foreseen, and the circumstances of the action. (CCC [1749](#)) (See also CCC 407)

**Validity in Moral Reasoning** - In moral reasoning, both reason and faith are used to determine if an action is morally valid. We are to be guided by reason and the constant living and unchanging Tradition of the Church, which is based upon Sacred Scripture. Reason will never be in contradiction to faith because both are

given to us by God. While peculiar traditions or customs around the globe can come to seem commonplace, neither Revelation nor reason can be commandeered to confirm the validity of a custom merely because many people practice it. If this were so, one would be required to regard adultery as morally acceptable because it happens in many cultures and can be observed in Bible narratives.

**Natural Law** - The natural law expresses the original moral sense which enables man to discern by reason the good and the evil, the truth and the lie. The natural law is written and engraved in the soul of each and every man, because it is human reason ordaining him to do good and forbidding him to sin. It hinges upon the desire for God and submission to Him, who is the source and judge of all that is good, as well as upon the sense that the other is one's equal. Its principal precepts are expressed in the Ten Commandments. This law is called natural because reason which decrees it properly belongs to human nature. The natural law is nothing other than the light of understanding placed in us by God; through it we know what we must do and what we must avoid. God has given this light or law at the creation. The natural law, present in the heart of each person and established by reason, is universal in its precepts and its authority extends to all men. The natural law is unchangeable and permanent throughout the variations of history...Even when it is rejected in its very principles, it cannot be destroyed or removed from the heart of man. (CCC [1954](#), [1955](#), [1956](#), [1958](#))

**Original Sin** - In order to live a deep, personal friendship with God, Adam and Eve, as creatures dependent upon their Creator, were to trust His infinite love and freely submit to His perfect will. God asked them not to eat from "the tree of knowledge of good and evil...", for in the day that you eat of it, you shall die." ([Genesis 2:17](#))

Satan, "a liar and the father of lies," ([1 John 3:8](#); [John 8:44](#); [CCC 392](#)) tempted Adam and Eve. Satan actually called God a liar by countering His words, "You will not die! No. God knows well that the moment you eat of it your eyes will be opened and you will be like gods who know what is good and what is bad."

([Genesis 3:4-5](#)) Adam and Eve wanted to be like God, but “without God, before God, and not in accordance with God” ([CCC 398](#)). In other words, Adam deemed equality with God something to be grasped. In grasping for divinity by wanting to determine for themselves what was good and evil, Adam and Eve disobeyed God’s command and sinned. Neither Adam and Eve nor any person can determine what is good or evil as God has already determined this. As creatures dependent upon our Creator, we are to “freely recognize and respect with trust...the laws of creation and the moral norms that govern the use of freedom.” ([CCC 396](#)) God creates each person with the gift of free will. With free will, a person can be tempted to decide that something is good which is really bad and harmful. Such a decision would be an abuse of freedom by choosing against right reason – not trusting in God’s tender care and perfect love for us.

Through the Original Sin, Adam and Eve became afraid of God and hid themselves from Him, no longer trusting in His faithful love and goodness. ([CCC 396-400](#)) Further, Adam and Eve, and in turn all their descendants, were no longer united with God in a relationship of love. This is what we call the loss of sanctifying grace. We severed the relationship with God. It is important to note that God is always faithful, always loving, always merciful, and always desiring to be united with us. It was our breaking of the Covenant with God that created the problem. There was nothing that Adam or Eve, or any human being since then could do to resolve the problem of sin, which caused separation from God. God sent His Son to reunite us with Himself in the Sacraments through the Church that Jesus established.

We still suffer from this original temptation and the effects of original sin. Even though we are creatures, we still grasp at being God through determining what is good and what is evil apart from God. ([CCC 390-400](#))

**Sex/Gender** - The most authentic understanding of the term “sex” is the understanding that our “sex” is either male or female. The contemporary term for this understanding of “sex” is “gender.” “It is, in fact, from sex that the human person receives the

characteristics which, on the biological, psychological and spiritual levels, make that person a man or a woman, and thereby largely condition his or her progress towards maturity and insertion into society.” ([Educational Guidance in Human Love #3](#))

It is not an accident that God created human persons in two genders: male and female. God intentionally created human persons to be sexual so that they would have the potential to form bonds of communion with each other. Sexuality, which has love as its intrinsic end, permeates the entire being of each person: physical, moral and spiritual. The sexual differences designed by God also permeate the entire person and make it possible for a man and a woman to develop a unique friendship and to become “one flesh” within the Sacrament of Marriage whereby children are procreated and nurtured. The complementarity that exists between male and female persons also assists them in knowing, loving and serving God and thereby meriting Heaven.

**Sexuality** - Sexuality is more than just a biological reality. It is a person’s capacity to give and receive love as either a man or a woman. Sexuality affects all aspects of the human person (physical, psychological and spiritual) in the unity of his body and soul. Each person is more than a body that contains a soul or a soul with a body attached. Rather, we are integrated persons. This means that a man’s body and soul are inherently male and that a woman’s body and soul are inherently female.

Human sexuality is a powerful tendency that draws us towards love and affection with other persons – especially those of the opposite gender. Sexual tendencies are themselves good for they are part of our God-given human nature. Sexual desires and the emotional feelings they evoke are the raw materials of authentic human love. They help us realize our own personal significance as well as the dignity of others. These desires are to be properly expressed within our personal vocation. When shaped intelligently and rightly connected with our will, these natural tendencies play a vital role in our call to holiness.

**Sexual Desire** - Clearly man and woman have a unique capacity to be joined in love, a love that is deeply unifying and that can bear

fruit in children. This explains the reality of sexual attraction, a powerful force in human life that finds its proper expression only within marriage. Direct sexual pleasure, which is considered noble and honorable, is the privilege of a husband and wife within marriage. It is considered disordered when outside the conjugal state because such conduct would be contrary to the virtue of chastity.

Sexual desires, though good, present a challenge because they are extremely powerful and are typically experienced before they are understood. That is why the virtues of temperance and chastity need to be developed. Sexual desires can blind us and cause us to lose sight of God's plan for a joy-filled Christian life. Immature sexual feelings can lead towards manipulative behaviors and disrespect. The inability to intelligently control sexual tendencies threatens the ability to love totally, freely and faithfully. Immature and unrestricted sexual urges have a tendency to lead us to use persons as objects for sexual pleasure. Rather than focusing on what is right and good for the other, the sexual urge can become self-centered and disordered.

**Social Justice** - Social justice applies to the responsibility owed by an individual to his community and the converse responsibility that a community or state owes to the individual. The following principles apply:

- Respect for the human person presupposes respect for the fundamental rights that flow from the intrinsic dignity of the person. ([CCC 1944](#))
- The differences among persons belong to God's plan, who wills that we should need one another. These differences should encourage charity. ([CCC 1946](#))
- Society ensures social justice by providing the conditions that allow associations and individuals to obtain their due. ([CCC 1943](#))
- Solidarity is an eminently Christian virtue. ([CCC 1948](#))

The modern development of the Church's teachings on social justice begins with [Rerum Novarum](#) (Condition of Labor),

Encyclical Letter by Pope Leo XIII, is further developed in [Quadregesimo Anno](#) (On the Reconstruction of the Social Order), Encyclical by Pope Pius XI, and is given a comprehensive structure in [Tertio Millennio Anno](#) (On Preparation for the Jubilee of the Year 2000), Apostolic Letter of Pope John Paul II.

**Stewardship** - In Biblical usage, stewardship is the management of whatever a person is entrusted with, not only to preserve but profitably to administer a good ultimately for God. Christ proposed the faithful steward as a model for the responsible Christian ([Luke 12:42](#)). A human being is not owner but only custodian of God's gifts in this world, to use them and produce with them the fruits of eternal life. In Genesis, we learn that human beings are to exercise stewardship over themselves and the created world. They do so by "gaining scientific understanding of the universe, by caring responsibly for the natural world (including animals and the environment), and by guarding their own biological integrity." (*Communion and Stewardship*, International Theological Commission) Being in the image of God, Who is a communion of Persons, the human individual... is capable of freely giving himself and entering into communion with other persons. ([CCC 357](#)) Human persons "are called to enjoy communion and to exercise stewardship in a physical universe." Because of our human dignity, we are governed by a moral law that requires a respect for our nature that precludes the exploitation of others as well as of our own physical being.

## VIRTUES

*A fuller explanation of the following terms, along with the reasons why we need to practice the virtues, can be found in the Diocesan Virtue Program, which can be referenced and/or downloaded from the Diocesan website:*

[http://www.dioceseoflacrosse.com/ministry\\_resources/catechesis/](http://www.dioceseoflacrosse.com/ministry_resources/catechesis/)

A **Virtue** is a habitual and firm disposition to do the good. We develop virtues or good habits through education, good acts

frequently done, and perseverance in struggle. There are four virtues that are considered pivotal to human persons: prudence, justice, fortitude and temperance. These virtues are stable dispositions of the intellect and will that govern human actions, order human passions and guide human conduct in accordance with reason and faith. (CCC pg. 869)

**Prudence** is the acquired habit of right judgment. Natural prudence is about making right decisions from a purely natural perspective. It is basically common sense or sound judgment regarding practical matters. It assists people in arranging their lives and activities in order to achieve the goal of a joy-filled life. It is naturally prudent to look both ways before crossing the street. The supernatural virtue of prudence is about making good decisions in accordance with God's will and the help of Divine grace, about determining what is the very best for me, what will benefit me now *and* eternally. Acting according to this virtue makes us order our activities, desires, resources, and behavior in accordance with the Gospel so that we may come to eternal life. The Church reminds us that we must use supernatural prudence and courage when we are faced with evil. We can do many things that are imprudent from a worldly perspective but which are prudent for eternal life. The martyrs are celebrated for their living witness of supernatural prudence—they gave up their natural life for Jesus' sake. It was prudent for modern saints like Maximilian Kolbe to give up their lives for others, given the implications of the Gospel.

**Justice** is the acquired habit of being fair and righteous in all circumstances. The *natural* virtue of justice calls us to be fair and honest in our relationships with God and others. The natural virtue of religion is part of the virtue of justice and directs us to honor and worship God. The virtue of religion requires us to show reverence, love, obedience, and gratitude to our Maker. The *supernatural* virtue of justice, through cooperating with the grace of God, makes us responsible for following the teachings of Christ and His Church in all aspects of life. Christian justice causes us to give to God what is due Him and, within that understanding, to

give others what is due them as children of God. The foundation of the Ten Commandments is living justice toward God and neighbor. The virtue of justice does not stand alone; "it is intertwined with the virtues of sincerity, gratitude, obedience, piety, friendship, simplicity, honesty, and religion."

**Fortitude** is the acquired habit of showing strength or courage. Fortitude can be described by words such as *persistence, staying power, determination, hanging in there over the long haul, and a firmness of mind or spirit in the daily challenges of life.* The *natural* virtue of fortitude makes people willing to be persistent over a period of time in facing setbacks, failures, and misunderstandings, in order to accomplish a goal that they have set for themselves. The ultimate goal of a natural virtue is a good, decent life in this world. The *supernatural* virtue of fortitude enables someone, through the grace of the Holy Spirit, to face extreme danger and endure life-threatening difficulty to achieve the ultimate goal of salvation or help others achieve the same. This courage is founded upon Christ's promise of eternal life with Him. The virtue of fortitude has two components – endurance and enterprise. Endurance helps us to keep going when we are fatigued, suffering, weak, exhausted, or facing discouragement. Enterprise helps us to undertake great deeds while withstanding hardship. Enterprise requires initiative to see a need and take on the responsibility to carry out a plan for the good of others.

**Temperance** is the virtue or acquired habit which regulates, according to reason and faith, the attraction of pleasure toward the senses, particularly the attraction toward food and sexual pleasure. The senses of taste, touch, sight, hearing, and smell are in accord with God's good order of creation and involve pleasure. However, we frequently desire sense-pleasure in excess. Therefore, there is need of this virtue to moderate or order our desires involving the senses. The *natural* virtue of temperance is the practice of moderation, restraint, self-discipline, self-control and self-mastery in all things. The ultimate goal of temperance is a good, joy-filled, decent life in this world. The *supernatural* virtue of temperance



enables us, through the grace of the Holy Spirit and our cooperation through the power of our will to use all things in moderation and to direct even the pleasurable things in life toward our salvation and the salvation of others. This virtue sometimes leads us to forego even permissible pleasures (mortification) in order to gain godly, joy-filled pleasure in every area of our life. There is a higher purpose to life than simply pleasure for pleasure's sake. We are to use pleasure in moderation; otherwise it can control us and become an "idol" or "god". Overindulgence in any area leads to loss of freedom, loss of joy, and loss of ultimate satisfaction. Our ultimate satisfaction is knowing and loving God, Who is the fulfillment of all our desires.

**Chastity** - The virtue of chastity is a habitual and firm disposition to do what is right and good in the area of sexuality. Chastity is the spiritual power, which frees love from selfishness and aggression.<sup>i</sup> It is the successful integration of sexuality within the person which results in the unity of one's body and soul. Chastity means successful control over the passions/desires by of the mind and will. If a person has a sexual attraction, then it is up to the mind and will to say "no". If put in the wrong situation, such as alone in the back seat of a car, a point will be reached in which the mind and will have no control over the body. To remain a chaste person, these types of situations must be avoided.

Chastity is necessary to ensure that sexual desires result in generous self-giving love and friendship. It can best be described as a virtue that disciplines the feelings, passions and emotions related to sexual desires. Through chastity, we become capable of self-possession, which is the ability to control rather than be controlled by sexual desires. When we master our sexual urges, we become free to give them perfectly and completely within our chosen vocation.

Chastity is developed over time. It is developed and flows from temperance, which is the cardinal virtue that moderates the attraction to pleasure and provides balance in the use of created goods. It ensures the mastery of the will over the instinct, and keeps natural desires within proper limits. ([CCC 1809](#))

Chastity is not about denial or repression of the sexual desires. This negative approach to chastity denies the enormous value of human sexuality which is one's capacity to give and receive love. To reject one's sexuality and sexual desires as something wrong or perverse is to deny God's creative plan for human existence. Humankind will only continue and flourish if men and women respond to the call of sexual desires. Through formation in chastity, we understand the importance and sacredness of marital sexual relations and respect for its link to human life. Thus, chastity is about the intelligent shaping of our passions and affections according to God's wonderful plan of salvation.

Chastity in all states of life elevates sexual desires from the level of instinct to "choices of conscience" or "conscious choice." It moves us past impulsive responses of the sexual desire that result in the "use" of another to the freedom to love with kindness and tenderness. Chastity allows us to see others as gifts from God and to recognize the two goods of marriage; the unity of the spouses and the procreation and education of children. Outside of marriage, chastity requires self-possession and honor of one's sexual powers. The unmarried person will deny impulsive behaviors, refuse to depersonalize the human body for emotional gratification, and work towards authentic friendships and tenderness. Within marriage, the practice of chastity leads the spouses to honor and partake of the goods of the conjugal (genital) act and to be open to life. Chastity allows both the married and unmarried to faithfully revere life and love, which are the chosen goods of sexual desires.

**Modesty** - Modesty is the protection of the mystery of the person through decency in dress, action, thought and speech. It requires that a person avoid hairstyles, clothing, and grooming techniques as well as words and behaviors that call undue attention and distract others to one's body.

Modesty is decency and is a fruit of the Holy Spirit, which becomes essential when one realizes that he or she is a person to be loved and not a thing to be used. The practice of modesty curbs behaviors that lower the perception of one's own dignity and the

dignity of others. Sometimes called discretion, modesty allows one to reserve his or her complete self for total giving to God within his or her vocation. ([CCC 2521 – 2524](#))

**Purity** - Purity is attuning our intellect and will to the demands of God's holiness in three chief areas; charity, chastity and love of Truth. The Truth is found in the authentic teachings of the Catholic Church given to the Apostles by Jesus Christ.

To be pure in heart involves a continual process of enlightenment by the Holy Spirit that allows us to see according to God's will. Those who are pure in heart accept others as

“neighbors,” perceive the human body as a temple of the Holy Spirit, and love the teachings of the Church. To be pure of heart requires prayer, discipline of our senses, feelings, and imagination, the practice of chastity, seeking the truth and the refusal to turn away from the path of God's commandments.

In regard to sexuality, purity in thought, word and deed is a pre-condition to chastity. “Purity requires modesty”. (CCC [2518](#), [2519](#), [2521](#))

# Appendix





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## DIOCESE *of* LACROSSE

May 4, 2011

Dear Brothers in Christ,

May the Lord give you peace.

I am writing to address a very important topic; educating ourselves and our children in the truth and meaning of human sexuality. Over the past few years, there have been grave misunderstandings regarding instruction in human sexuality and authentic love. Who is responsible for teaching human sexuality to children and youth? What information should be shared with children and at what time? How should instruction be shared between parents and educators? These are all very good questions that I intend to address and clarify so that all our children are given adequate preparation for adult life.

### **Role of Parents**

The Catholic Church has consistently taught that parents are the first and foremost educators of their children. Their right and duty to educate is *essential* since it is connected with the transmission of life; it is *original* and *primary* because of the unique and loving bond that exists between the parent and the child; it is *decisive* and *irreplaceable* and therefore can scarcely be given to or taken away by other powers or institutions. Regarding matters of human sexuality, the primary role of parents is to give a concrete and more specific education.

Unfortunately, we have come to a time in society when many parents are willing to abdicate their role to be the primary educator. As a diocese, we must help prepare parents to be the first educators for their children. I am

asking parishes to focus efforts in adult formation toward Catholic Church teaching of faith and morality specifically as it relates to the truth and meaning of human sexuality. I recommend that parents review the following resources: Catechism of the Catholic Church, On the Family, The Truth and Meaning of Human Sexuality, and On Human Life found at <http://www.newadvent.org/library/index.html>. In addition, I strongly recommend that parents use Theology of the Body Resources, receive the Diocesan Virtue Program, and attend the Teaching the Way of Love series offered through our diocese.

### **Role of Educators**

While parents are the *primary* educators for their children in matters of love and life, they are not the *exclusive* educators. Classroom teachers, in cooperation with parents, have the responsibility of integrating Catholic Church teachings with curricular content in the areas of human sexuality.

All education--both within and outside the home--is to be prayerfully guided by the Holy Spirit. Specifically, the emphasis of all lessons within educational settings should be threefold; increasing the understanding of the nature and importance of sexuality as a divine gift that leads the whole person to selfless love; deepening the knowledge and appreciation of chastity as a virtue that allows one to do what is right, good and loving in the area of sexuality; guiding the learner to the

adherence of the moral norms regarding sexuality as taught by the Catholic Church.

In order to meet these requirements, I ask the following from all individuals who provide information on human sexuality outside of the home. First, collaborate with the parents. This involves open communication between the home, school and parish with a sincere effort by the educator to honor the role of parents as the primary educator. Secondly, educate yourselves rightly for this instruction. I request that all educators study the same Church documents as the parents, receive the Diocesan Virtue Program and attend the Teaching the Way of Love series. Finally, follow the Safe Environment Program of the diocese.

### **Guiding Principles for Education on Human Sexuality**

There are basic principles for education on human sexuality that apply both within as well as outside the home. I direct all parents and educators to follow these standards as they share the beauty of God's plan for life and love.

1. A child's right to hear the basic and intimate details of human anatomy and physiology first from their parents should be honored. This first education should come in the form of a personalized dialogue with parents - in particular with the parent of the same sex as the child. If a parent believes he or she is incapable of this dialogue, the parent may take advantage of expert, well-formed educators that they select. Educators that fulfill this duty for parents must follow all safe environment guidelines for the diocese.
2. In all education regarding human sexuality, emphasis must be on the call of all Christians to live the gift of sexuality according to the plan of God. This means that Catholic morality must frame all instruction.

3. Formation in chastity and timely information regarding sexuality must be provided in the broadest context of education for love. In other words, the goal of all education is one's growth in self-giving love and the understanding that chastity is possible and brings joy.

4. All children have a right to learn the truth about human sexuality in a manner that is delicate and timely. Education in human sexuality should unfold as the child matures through these four stages of development: the years of innocence, puberty, adolescence and emerging adulthood. In general, the education in human sexuality during the years of innocence and the time approaching puberty comes from the parents. During puberty, adolescence and emerging adulthood, education expands to include the collaboration of educators.

This means that instruction on human biology is permissible when educators have met the basic requirements of proper formation as written above and parents have given their proper consent. Parents must reclaim their role of primary educator and faith-filled teachers must forge favorable partnerships with the families they serve. The battle for purity begins with an understanding that the home, the school and the parish must closely collaborate in an effort to spread the truth and goodness of Catholic Church teachings on love and human sexuality. I pray that the efforts resulting from this letter will guide the growth in understanding of authentic human love, strengthen families, increase human love and lead God's people to live faithful, joyous and meaningful lives.

With personal good wishes and prayers, I am

Fraternally yours in Christ,  
Most Reverend William Patrick Callahan  
Bishop of La Crosse

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<sup>i</sup> Truth and Meaning of Human Sexuality, #16