

DIOCESE OF LAFAYETTE

Catholic Education in Sexual Morality

“As a consequence, with the help of advances in psychology and the art and science of teaching, children and young people should be assisted in the harmonious development of their physical, moral, and intellectual endowments. Surmounting hardships with a gallant and steady heart, they should be helped to acquire gradually a more mature sense of responsibility toward ennobling their own lives through constant effort, and toward pursuing authentic freedom. As they advance in years, they should be given positive and prudent sexual education. (Gravissimum Educationis, n. 5)”

I. POLICY

The Diocese of Lafayette is committed to providing programs of education in human sexuality which are in accord with the Gospel and the teaching of the Catholic Church. These programs will respect the proper roles of parents, pastors and educators, in accord with the right of children and adults to appropriate education in human sexuality. The content, methods and implementation of all programs will be in complete conformity with the doctrine of the Catholic Church.

II. RATIONALE

“In the sphere of education, the Church has a specific role to play. In the light of Tradition and the teaching of the Council, it can be said that it is not only a matter of entrusting the Church with the person's religious and moral education, but of promoting the entire process of the person's education 'together with' the Church. The family is called to carry out its task of education in the Church, thus sharing in her life a mission. The Church wishes to carry out her educational mission above all through families who are made capable of undertaking this task by the Sacrament of Matrimony, through the 'grace of state' which follows from it and the specific 'charism' proper to the entire family community. (Letter to Families, Pope John Paul II)

“In the past, even when the family did not provide specific sexual education, the general culture was permeated by respect for fundamental values and hence served to protect and maintain them. In the greater part of society, both in developed and developing countries, the decline of traditional models has left children deprived of consistent and positive guidance, while parents find themselves unprepared to provide adequate answers. This new context is made worse by what we observe: an eclipse of the truth about man which, among other things, exerts pressure to reduce sex to something commonplace. In this area, society and the mass media most of the time provide depersonalized, recreational and often pessimistic information. Moreover, this information does not take into account the different stages of formation and development of children and young people, and it is influenced by a distorted individualistic concept of freedom, in an ambience lacking the basic values, of life, human love and the family.” (The Truth and Meaning of Sexuality, Pontifical Council on the Family, Nov., 1995)

“The disorder provoked by sin, present and operating in the individual as well as in the culture which characterizes society, exercises a strong pressure to conceive and live sexuality in a manner opposed to the law of Christ, according to that which St. Paul called the law of sin. (Rom. 7, 18-23) At times, economic structures, state laws, mass media and systems of life in the great metropoloi are factors which negatively impinge on people Christian education takes note of this and indicates guidelines for responsibly opposing such influences.” (Educational Guidance in Human Love, n. 44)

A. Introduction

1. An integral part of the teaching and preaching of the Gospel in the Diocese of Lafayette is to be the truth about God's gift of sexuality.

In the beginning, “God created man in his image; in the divine image he created him; male and female he created them” (Genesis 1:27) That part of man and woman which we call sexuality is an integral part of who we are as creatures of God. As such, our understanding of ourselves as male and female will guide and direct our identity as individuals, our relationships with one another, our choices about our lives and states of life, as well as the very relationship we have with our God.

“Sexuality is an important element of the human personality, an integral part of one's overall consciousness. It is both a central aspect of one's self understanding (i.e., as male or female) and a crucial factor in one's relationships with others. Education in sexuality, which is a life-long process, helps people understand and accept their sexuality beginning in infancy and continuing through adulthood. The best education in sexuality for children comes from the wholesome example of their parents and other adults.” (Sexuality Education in Schools? Yes..., Louisiana Catholic Conference, 1981)

Because we are social creatures by nature, this understanding will be formed not in isolation, but in the midst of community, not the least of which is the family and the Church. “The family is the primary but not the only and exclusive educating community. Man's community aspect itself – both civil and ecclesial - demands and leads to a broader and more articulated activity resulting from well-ordered collaboration between the various agents of education. All these agents are necessary, even though each can and should play its part in accordance with the special competence and contribution proper to itself.” (Familiaris Consortio, n. 40)

2. This formation in sexuality is to be a life-long process, with the Diocese providing resources and education for all age groups.

As Catholics, we are challenged to become true disciples of Jesus, allowing the Gospel to inform every aspect of our lives. Likewise, the truth of God's revelation must be the foundation and touchstone of our total understanding of ourselves, including our understanding of our sexuality. Development and growth in this understanding is a life-long process, beginning in childhood, and continuing through the adult years. The Gospel is our guide at every step along the way.

As we grow and develop, we face many choices concerning how we will express and develop our sexuality, not the least of which is our choice of a state in life (i.e., priesthood, religious life, marriage or the single life). These choices are an integral part of living out the Gospel in our world. This freedom we have to make these choices is authentic freedom only when these choices are made in accord with the truth about God and ourselves, as proclaimed by the Church. When we choose in other ways which deny this truth (sin), we abuse our freedom and fail to live out our responsibility to God who is our creator. "Patterned on God's freedom, man's freedom is not negated by his obedience to the divine law; indeed, only through this obedience does it abide in the truth and conform to human dignity." (Veritatis Splendor, n. 42)

"Finally, the office of educating belongs by a unique title to the Church, not merely because she deserves recognition as a human society capable of educating, but most of all because she has the responsibility of announcing the way of salvation to all men, of communicating the life of Christ to those who believe, and of assisting them with ceaseless concern to that they may grow into the fullness of that same life. As a mother, the Church is bound to give these children of hers the kind of education through which their entire lives can be penetrated with the spirit of Christ." (Gravissimum Educationis, n.3)

- 3. This formation is to be training in chastity, to make possible a life lived in accord with the teachings of the Gospel and the doctrine of the Church, avoiding sin and growing in virtue.**

"Sexuality education is not reducible to a set of simple teaching material about human organ systems and their biological functions. Nor can it be taught in one isolated course or in the abstract realm of theory alone. The ultimate objective of education in human sexuality is the personal realization of total sexual identity and the affective maturation of the learner. This includes not only mastering data related to one's sexual organs, hormones, and bodily functions, but also acquiring a more mature perception concerning oneself, interpersonal relationships, and the human and Christian values at stake. Over time, the learner will develop a sense of self-control appropriate to his or her vocation in life and mature in understanding sexual morality in accord with the Church's teaching and tradition." (Human Sexuality: A Catholic Perspective for Lifelong Learning and Education, p. 75)

This training, if it is to be a Catholic education, must be training in chastity, in accord with the teaching of Christ and the Church. "Chastity is a personal quality by which a man or woman shows total respect for self and for others in matters of sex. The chaste person looks upon sex as sacred. Therefore life must be considered sacred as well. The chaste person, in humility and maturity, knows that she or he is responsible to God for life and actions, including sexual life and actions." (Sexuality Education in Schools? Yes..., Louisiana Catholic Conference, 1981)

"Chastity is the joyous affirmation of someone who knows how to live self-giving, free from any form of self-centered slavery. This presupposes that the person has learnt how to accept other people, to relate with them, while respecting their dignity in diversity. The chaste person is not self-centered, not involved in selfish relationships with other people. Chastity makes the personality harmonious. (The Truth and Meaning of Human Sexuality, Pontifical Council on the Family, n. 17)

4. **The presentation of the truth about sexuality will take into account the totality of the human person, in her/his moral, spiritual, psychological, emotional and physical aspects, with due regard for cultural differences.**

“In the Christian anthropological perspective, affective-sex education must consider the totality of the person, and insist therefore on the integration of the biological, psycho-affective social and spiritual elements. This integration has become more difficult because the believer also bears the consequences of sin from the beginning. A true 'formation' is not limited to the informing of the intellect, but must pay attention to the will, to feelings and emotions.” (Educational Guidance in Human Love, n. 35)

“In light of American pluralism and regional realities, leaders need to assess the people with whom the work. Values and culture are intertwined, so both must be reflected in developing programs and policies. A person's culture must be respected as well as examined in the light of human values and church teaching. Within a culture, there are various ethnic groups. While there may be a common language and faith, persons may come from different countries with varying dialects, attitudes, values, traditions, and histories. Diocesan leaders need to take into consideration the unique heritage of participants ...Persons may have a mental handicap or be physically disabled, but their sexual development is similar to others in their life stage. These principles and guidelines apply to persons who are disabled. Some persons may need special pastoral care or education. ...Families take many forms and configurations today: nuclear, extended, single or multiple generations, two-parent, single-parent, single-earner, dual-earner, dual-career, childless, blended, divorced and separated families. It is important for diocesan leaders to address various family models in services rendered.” (Educational Guidance in Human Love, pp. 87-88)

B. Sexuality Education in Context

1. **Education in sexuality for children is to be seen in the context of the Church's long tradition of being involved in the formation and education of her children.**

The Church has a long history of cooperating with parents in the task of educating children. There is no quality or aspect of the human person that is more intimate and personal than that of the person's relationship with God. Through the ages, the Church has respected this privacy, while fulfilling her mission to teach about God, about the Gospel of Jesus Christ, and about the responsibilities of all believers to live in accord with morality and right action. In doing this, the Church has affirmed both the individual dignity of the human person, as well as the nature of men and women as social beings, living out their lives dependent upon and in the midst of the broader community.

“The family is the primary but not the only and exclusive educating community. Man's community aspect itself - both civil and ecclesial - demands and leads to a broader and more articulated activity resulting from well-ordered collaboration between the various agents of education. All these agents are necessary, even though each can and should play its part in

accordance with the special competence and contribution proper to itself.” (Familiaris Consortio, n. 40)

2. Respecting the dignity of the human person, the Church upholds the right of each individual, including children, to a positive and prudent education in sexuality.

It is this same experience and mission which the Church brings to the task of education in human sexuality. The truth about our sexuality is certainly no more important or private than those about prayer, faith, forgiveness of sin, etc. While respecting those aspects of the person's life that are intimate and private, it remains the Church's aim to fulfill her mission to proclaim the Gospel truth about sex and sexuality, about love and relationships, about children and marriage. This will necessarily include the education of children in these matters, which is their right.

“The right of parents to choose an education in conformity with their religious faith must be absolutely guaranteed... But corresponding to their right, parents have a serious duty to commit themselves totally to a cordial and active relationship with the teachers and school authorities. (Familiaris Consortio, n. 40)

3. This respect for individual dignity demands that education be offered in accord with the individual's level of maturity and state in life, with respect for the privacy of individuals and families.

“Each child is a unique and unrepeatable person and must receive individualized formation. Since parents know, understand, and love each of their children in their uniqueness, they are in the best position to decide what the appropriate time is for providing a variety of information, according to their children's physical and spiritual growth. No one can take this capacity for discernment away from conscientious parents. (The Truth and Meaning of Human Sexuality, n. 65)

“The moral dimension must always be part of their explanations. Parents should stress that Christians are called to live the gift of sexuality according to the plan of God who is love, i.e., in the context of marriage or of consecrated virginity and also celibacy. They must insist on the positive value of chastity and its capacity to generate true love for other persons. This is the most radical and important moral aspect of chastity. Only a person who knows how to be chaste will know how to love in marriage or in virginity.” (The Truth and Meaning of Human Sexuality, n. 68)

“Formation in chastity and timely information regarding sexuality must be provided in the broadest context of education for love. It is not sufficient, therefore, to provide information about sex together with objective moral principles. Constant help is also required for the growth of children's spiritual life, so that the biological development and impulses they begin to experience will always be accompanied by a growing love of God.” (The Truth and Meaning of Human Sexuality, n. 70)

Parents should provide this information with great delicacy, but clearly and at the appropriate time. Parents are well aware that their children must be treated in a personalized way, according

to the personal conditions of their physiological and psychological development, and taking into due consideration the cultural environment of life and the adolescent's daily experience.

It is appropriate that formation in human sexuality find its primary location within the family context. Each of us begins the long process of moving toward maturity from our first moments of life. Informal education in human sexuality begins right from birth. Particularly with regard to the sexuality education of young children, the family setting is the 'preferential place,' for parents seem best suited to offer 'clear and delicate sex education' appropriately adapted to the age, maturity, and 'sense of decency' of each child. The Congregation for Catholic Education suggests that with regard to the more intimate aspects of sexuality, whether biological or affective, an individual education is desirable, preferably within the sphere of the family.

(Educational Guidance in Human Love, p.71)

- 4. The fact that much of our culture and society embraces and promotes a message about sexuality that is radically different from Church teaching will be taken into account.**

It must be recognized that the Church teaches about sex and sexuality in opposition to much of what is present in our culture. There is an abundance of information about sex in our society, offered through television and other media stereotypes, through enduring school-yard myths, and even through advertising. Much of it is misinformation, because it is either simply wrong, or incomplete. This is particularly obvious when information about sex and sexuality is offered apart from the human and moral values which are essential to the living of the Gospel. "For this reason the church is firmly opposed to an often widespread form of imparting sex information dissociated from moral principles. That would merely be an introduction to the experience of pleasure and a stimulus leading to the loss of serenity - while still in the years of innocence - by opening the way to vice." (Familiaris Consortio, n. 37)

C. The Roles of Various Groups

- 1. The Church community strives to ensure that there is cooperation among the various groups and entities involved, so that the task of education of human sexuality is developed and promoted within the Christian community.**

Life as Church is life in community. Growth in the living out of Gospel values requires the ongoing cooperation of various groups within the Church, according to their proper role. This is true with regard to education in general, and concerns education in human sexuality in particular. Cooperation between the various groups within the Church will most effectively further the mission of Christ, the mission of the family and the Church, as well as the well-being of individuals who make up this Body of Christ.

- 2. Each child is to receive education and formation which is aimed at enabling that child to discover and live out his or her life-long vocation to holiness in the sight of God and in the midst of the Church community.**

The individual must be respected in the task of education. First, the topic must always be approached with reverence and respect, being especially sensitive to language used. Also, the age and maturity of the person must be respected. Education in human sexuality must be offered in a gradual manner, in keeping with the formation of the total person. Through this gradual formation, one hopes to make possible the living out of the Christian message in such a way that the love of husband and wife and other types of love and friendship might draw that person into the experience of God's love. This goal is pursued whether the individual feels called to the married state, the single life, the priesthood, or the religious life.

- 3. Parents are to be recognized as the first and most important teachers of their children, by supporting them in their responsibilities and respecting their rights. This will include honoring their right to remove their children from sexuality education programs.**

As with all education, education in human sexuality remains the responsibility and the right of the parents. In the Rite of Baptism itself, parents are reminded that they are the first teachers of their children. "Sex education, which is a basic right and duty of parents, must always be carried out under their attentive guidance whether at home or in educational centers chosen and controlled by them. In this regard, the church reaffirms the law of subsidiarity, which the school is bound to observe when it cooperates in sex education, by entering into the same spirit that animates the parents. (Familiaris Consortio, n. 37)

At the same time, it is to be noted that parents may not exercise this right indiscriminately. Rather, they are to carry out this duty in light of the teaching of the Catholic Church. For example, no parent has a right to prevent a child from receiving any sexuality education whatsoever. To do so would deny that child his or her right to said education, a right which the Church affirms. Likewise, the content of teaching provided by parents must mirror the teachings of the Gospel and the Church's magisterium.

The role of the Church and school remains essential to the overall endeavor, not as a replacement or competitor, but as cooperator in this important task. Therefore, parents who find themselves anxious about education in human sexuality "should not let their feelings express themselves in indiscriminate opposition to all classroom instruction in sexuality, for that would be consistent with the position of the Second Vatican Council and the bishops of the United States." (National Catechetical Directory, n. 191, Gravissimum Educationis, n.5)

At the same time, the primacy of the parental right in education must always be respected, not only through active involvement in the development of programs, but also through involvement in the implementation and evaluation of the programs themselves. "The task of giving education is rooted in the primary vocation of married couples to participate in God's creative activity: By begetting in love and for love a new person who has within himself or herself the vocation for growth and development, parents by that very fact take the task of helping that person effectively to live a fully human life. As the Second Vatican Council recalled, 'Since parents have conferred life on their children, they have a most solemn obligation to educate their offspring. Hence, parents must be acknowledged as the first and foremost educators of their children,'" (Familiaris Consortio, n. 36)

“Parents have a right and duty to protest programs which violate their moral and religious convictions. If protests based on well-founded convictions and accurate information are unsuccessful, they have a right to remove their children from the classes, taking care to cause as little embarrassment to the children as possible.” (National Catechetical Directory, n. 191) **Parents in these situations are to seek out other ways of fulfilling their responsibility to provide their children with adequate education in human sexuality, which is their duty to their children.**

- 4. Pastors of parishes and chancellors of schools will remain final arbiters of programs presented in the institutions under their care, under the direction of the Diocesan Bishop and in accord with principles laid down by the Diocese.**

“The Church, mother of the faithful born of her to the faith in Baptism, has an educative mission entrusted by Christ, which is realized especially through proclamation, full communion with God and one's fellows, conscientious and active participation in the Eucharistic liturgy and through apostolic activity...The difficulties which sex education often encounters within the bosom of the family solicit a major commitment on the part of the Christian community, and in particular, of priests to collaborate in the education of the baptized. In this field, the Catholic school, the parish and other ecclesial institutions are called to collaborate with the family.”
(Educational Guidance in Human Love, n. 53-55)

“Each child is a mysterious gift from God, entrusted not only to one's parents, but to the whole community as well. One's wider family, the church community, and the society at large, all have an interest in protecting new members, in safeguarding their rights and fostering their growth and development. Also, what parents say and practice at home needs to be reaffirmed and reinforced by the wider community.” (Human Sexuality: A Catholic Perspective, p. 73)

- 5. Teachers of education in sexuality will be assisted in their preparation by the Diocese and approved for this ministry by the Pastor/Chancellor.**

Essential to this task of education in sexuality is the competence of the educator. He or she must be familiar with the teaching of Christ and the Church and must have made those values a part of his or her life. In addition, the data of the human sciences (biology, psychology, etc.) must also be a part of the teacher's training.

The choice of individuals to speak in the name of the church never depends on competence alone. As in all religious education, the life and the example of the teacher is an integral part of the task of education. This is rooted in the fact that the Gospel is not only information about faith and salvation, but fundamentally a way of life rooted in faith, and directed toward salvation.

The individual teacher will be committed to a progressive development in his/her grasp of the truths which are to be conveyed. This ongoing education, which is tempered by progressive experience, serves to allow the teacher to improve in their task with the passage of time.

The educator must not only be in possession of the basic truths to be conveyed. The teacher must also have a firm grasp of methodology, so that information can be effectively grasped, understood and integrated into life by those who are taught.

D. Content and Curriculum

- 1. All materials regarding sexuality will come from sources that have been approved according to the norms of the Church.**

"If the baptized are called to chastity. The Christian has 'put on Christ', the model for all chastity. All Christ's faithful are called to lead a chaste life in keeping with their particular states of life." (Catechism of the Catholic Church, n. 2348) With this in mind, the following goals will be sought through the ongoing task of education and formation:

- To give each learner an understanding of the nature and importance of sexuality as a divine gift, a fundamental component of personality, and an enrichment of the whole person - body, emotions, soul - whose deepest meaning is to lead the person to the gift of self in love.
- To give each learner an appreciation of chastity as a virtue that develops a person's authentic maturity and makes him or her capable of guiding the sexual instinct in the service of love and integrating it into his or her psychological and spiritual development.
- To give each learner an appreciation of the human and Christian values that sexuality is intended to express and to lead each learner to a knowledge of, respect for, and sincere personal adherence to the moral norms regarding sexuality that are taught by the Church. (Human Sexuality: A Catholic Perspective, pp. 74-75)

- 2. Materials are to be designed so as to provide age-specific information, according to the level of maturity and cognitive development of the person.**

"A true 'formation' is not limited to the informing of the intellect, but must pay particular attention to the will, to feelings and emotions. In fact, in order to move to maturation in affective-sexual life, self-control is necessary, which presupposes such virtues as modesty, temperance, respect for self and others, openness to one's neighbor." (Educational Guidance in Human Love, n. 35)

- 3. Content of courses will give due attention to the specifically moral aspects of living out one's sexuality, including the role of the Sacrament of Reconciliation in on-going formation.**

"Christian educators are persuaded that sex education is realized in full in the context of faith. Incorporated by Baptism into the Risen Christ, the Christian knows that his or her body, too, has been vivified and purified by the Spirit which Jesus communicates. Faith in the mystery of the Risen Christ, which through his Spirit actualizes and prolongs in the faithful the paschal mystery, uncovers in the believe the vocation to the resurrection of the flesh, already begun thanks to the Spirit who dwells in the just as pledge and seed of the total and definitive resurrection. (Educational Guidance in Human Love, n. 43)

4. **Specific materials for catechesis are to be chosen according to the general guidelines adapted by the Diocese.**

The Diocese shows concern for the appropriateness of materials used in all its education programs by providing these guidelines, according to which correct materials may be chosen.

E. Principles for Implementation

1. **The development and implementation of programs in sexuality education are to always be a cooperative effort among the various groups involved. This will include parents, pastors/chancellors, teachers, those especially competent in these areas, and the students themselves, where appropriate.**

It is essential that those using the programs have significant input into the design and development of said programs. The result will be a set of basic guidelines and packets which could then be adapted to the local situation. The local program would ultimately be approved by the pastor(s). See details in the Appendix, Art. 1, Initiation of a Parish/School Program.

2. **Procedures will be established for ongoing evaluation of programs regarding effectiveness and congruence with Church teaching.**

The strength and effectiveness of any program is built through a continuing effective evaluation process. After the completion of a program of instruction, each location should conduct an evaluation. A local procedure may be developed, or the forum in the Appendix may be utilized.

3. **A fair and accessible appeals/complaint process will be established to deal effectively with conflicts that may arise.**

Should a conflict arise that any person believes has not been properly handled or considered, that individual may make an appeal. The procedure for having such a grievance heard is set forth in the Appendix, Art. IV.

III. SUMMARY

A. Introduction

1. An integral part of the teaching and preaching of the Gospel in the Diocese of Lafayette is to be the truth about God's gift of sexuality.
2. This formation in sexuality is to be a life-long process, with the Diocese providing resources and education for all age groups.
3. This formation is to be training in chastity, to make possible a life lived in accord with the teachings of the Gospel and the doctrine of the Church, avoiding sin and growing in virtue.
4. The presentation of the truth about sexuality will take into account the totality of the human person, in her/his moral, spiritual, psychological, emotional and physical aspects, with due regard for cultural differences.

B. Sexuality Education in Context

1. Education in sexuality for children is to be seen in the context of the Church's long tradition of being involved in the formation and education of her children.
2. Respecting the dignity of the human person, the Church upholds the right of each individual, including children, to a positive and prudent education in sexuality.
3. This respect for individual dignity demands that education be offered in accord with the individual's level of maturity and state in life, with respect for the privacy of individuals and families.
4. The fact that much of our culture and society embraces and promotes a message about sexuality that is radically different from Church teaching will be taken into account.

C. The Roles of Various Groups

1. The Church community strives to ensure that there is cooperation among the various groups and entities involved, so that the task of education of human sexuality is developed and promoted within the Christian community.
2. Each child is to receive education and formation which is aimed at enabling that child to discover and live out his or her life-long vocation to holiness in the sight of God and in the midst of the Church community.
3. Parents are to be recognized as the first and most important teachers of their children, by supporting them in their responsibilities and respecting their rights. This will include honoring their right to remove their children from sexuality education programs, provided they take the responsibility of giving their children education in human sexuality.
4. Pastors of parishes and chancellors of schools will remain final arbiters of programs presented in the institutions under their care, under the direction of the Diocesan Bishop and in accord with principles laid down by the Diocese.
5. Teachers of education in sexuality will be assisted in their preparation by the Diocese and approved for this ministry by the Pastor/Chancellor.

D. Content and Curriculum

1. All materials regarding sexuality will come from sources that have been approved according to the norms of the Church.

2. Materials are to be designed so as to provide age-specific information, according to the level of maturity and cognitive development of the person.
3. Content of courses will give due attention to the specifically moral aspects of living out one's sexuality, including the role of the Sacrament of Reconciliation in on-going formation.
4. Specific materials for catechesis are to be chosen according to the general guidelines adopted by the Diocese.

E. Principles for Implementation

1. The development and implementation of programs in sexuality education are to always be a cooperative effort among the various groups involved. This will include parents, pastors/chancellors, teachers, those especially competent in these areas, and the students themselves, where appropriate.
2. Procedures will be established for ongoing evaluation of programs regarding effectiveness and congruence with Church teaching.
3. A fair and accessible appeals/complaint process will be established to deal effectively with conflicts that may arise.

The successful implementation of a program of education in human sexuality for children will ultimately depend on the spirit of cooperation that is forged between parents and the Church community: In its role as teacher, the Church is here to proclaim the Good News and share God's abiding presence with humanity ...No one comes to faith, or retains that faith in isolation from his or her brothers and sisters ...The community of believers is, first of all, the way to personal holiness for the believer. Teaching the message without an emphasis on the way of life which flows from it remains empty and fruitless. ...The care and effort which so many of our parents pour into the formation of their children speaks also for the strength of the community of believers that is the Diocese of Lafayette. ...Regarding the family and catechesis, progress must be continued in enabling parents to fulfill their responsibility as the first and primary teachers of their children. (A New Pentecost: Our Journey Together, (Synod Document of the Diocese of Lafayette: 7988), pp. 15-19.)

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Catholic Education in Sexual Morality

RESOURCES

What follows is a partial list of suggested resources (for more extensive bibliography, see Appendix):

Documents of Vatican II, Especially: "Gravissimum Educationis", and "Gaudium et Spes", (Corpus Books, 1966).

On the Regulation of Birth, (Humanae Vitae), Pope Paul VI, (United States Catholic Conference: July 25, 1968).

Human Life in Our Day: A collective pastoral letter of the American Hierarchy. (USCC: November 15, 1968).

To Teach as Jesus Did: A Pastoral Message on Catholic Education, by the National Conference of Catholic Bishops. (USCC: November, 1972).

Declaration on Certain Questions Concerning Sexual Ethics. Sacred Congregation for the Doctrine of the Faith. (USCC: 1976).

To Live in Christ Jesus: A Pastoral Reflection on the Moral Life: (USCC: 1976).

National Catechetical Director for Catholics of the United States. Approved by NCCB, November 1977, and by Sacred Congregation for the Clergy, October 1978. (USCC: 1979).

Education Guidance in Human Love: Outlines for Sex Education: Sacred Congregation for Catholic Education (Rome: 1983).

Sexuality Education in Schools? Louisiana Catholic Conference. (March 1981).

Human Sexuality: A Catholic Perspective for Education and Lifelong Learning (United States Catholic Conference: 1990) Replaces: Education in Human Sexuality for Christians: National Committee for Human Sexuality Education (USCC: 1981).

Education for Human Sexuality: statement by Bishop Lawrence Welsh, Spokane, Washington, March 18, 1983. (Cf. Origins, Vol. 13, no. 5).

On the Family (Familiaris Consortio), Pope John Paul II, (United States Catholic Conference, December 15, 1981).

Splendor of the Truth (Veritatis Splendor), Pope John Paul II, (United States Catholic Conference, August 6, 1993).

Catechism of the Catholic Church (United States Catholic Conference: Liguori Publications, 1994).

The Truth and Meaning of Human Sexuality (Pontifical Council on the Family, November, 1995).