

Procedures and Materials for the Implementation of *You Matter* Safe Environment Training Program for Children and Youth

Teacher's Manual

**Archdiocese of Anchorage
February, 2008**

The materials in this folder will be updated as deemed necessary by the Archbishop of Anchorage.

The material was produced by the Office of the Vice Chancellor and the Office of Communications in consultation with the Office of Child and Youth Protection, Archdiocese of Atlanta, GA and is being used with the permission of the Archdiocese of Atlanta.

For additional copies of this manual, please contact the Coordinator for Safe Environment in the Archdiocese of Anchorage at 907-297-7736

Please know that the Archdiocese is committed to continuously improving procedures that ensure safe environments for the children and vulnerable individuals who have been entrusted to our care. Therefore, feedback is appreciated and welcome.

Please Direct your response to:

Archdiocese of Anchorage
225 Cordova St.
Anchorage, AK 99501
907-297-7736

Prayer

“Be near, O Lord, to those who wait, who watch and who weep tonight. Give your angels charge over those who sleep. Rest your weary ones. Heal your sick ones. Tend your dying ones. And pity your afflicted one. All in your love’s name. Amen.”

Based on a prayer by St. Augustine

Reporting Abuse Contact Information

Office of Children's Services Statewide:
1-800-478-4444

Alaska Adult Protective Services:
1-800478-9996

Alaska State Trooper
Anchorage Detachment:
907-269-5511

Palmer Detachment:
907-745-2131

Standing Together
Against Rape
(STAR)
24 hr Crisis Line:
907-276-7273
Statewide:
1-800-478-8999

Archdiocesan Victim's Assistance Coordinator:
907-276-3455
907-258-9785

Guide to the “You Matter” Safe Environment Training Video for Teens

Introduction

The “You Matter” Safe Environment Training Video for Teens is being used by the Archdiocese of Anchorage to help educate teenagers on matters of sexual abuse. Educating teenagers about sexual abuse in our archdiocese is an important part of our commitment to our sacred duty to protect the most vulnerable among us: our children and vulnerable individuals.

About the Video

The “You Matter” video for teens provides information on the following:

- The nature of sexual abuse
- Reporting procedures
- Information on creating safe environments
- Information on the nature of sexual abuse
- Possible signs of abuse
 - Possible indicators of abusers
 - Policies and procedures of the Archdiocese of Anchorage as they pertain to sexual abuse
 - Stories from victims/survivors
 - Information on the need for therapy for healing

After the Video

You will need to plan for some time after the video for questions and/or discussion. In order to facilitate this process you may wish to have a few reflection questions ready before class begins.

It is also important to remember that watching a video of this nature may lead some teens to want to disclose personal experiences of sexual or physical abuse. If this should occur, it is expected that the Archdiocese’s Pastor Code of Conduct regarding the reporting of abuse will be strictly followed. In addition, it is important to reinforce the message that it is ok to disclose abuse. You may want to do this by simply stating that;

“if you need to talk to someone, please talk to a trusted adult. If you have been abused or know of someone who has been abused, it is so important to talk to someone. Bringing the problem to light is the only way that the victim/survivor can get help with healing and the perpetrator can be dealt with accordingly”.

Please Remember

Please remember that while this training program is not meant in any way to substitute for sex education, the issues of sexual abuse and sexual exploitation may lead to questions regarding the Church's teaching on sex and sexuality. This resource manual includes a synopsis of the Church's teachings on these matters. **This is for your information and reference only, there is no expectation that this material will be covered during parish faith formation sessions, in particular during Safe Environment Training.**

If you have any further questions or concerns, please feel free to contact the Safe Environment Training Coordinator at; 907-297-7736

Church's Teaching on Human Sexuality

The Sacred Dignity of the Human Person

The sacred dignity of the human person is at the center of the Catholic Church's teaching on human sexuality. The Book of Genesis reminds us that "man is made in the image and likeness of God." Every person is therefore unique and irreplaceable, willed by God from all eternity. Every person is made up of body and soul. In the union of husband and wife, parents become "co-creators" with God; this union is so sacred, that it is an image of Jesus and His Church. "The

Church teaches that every spiritual soul is created immediately by God – it is not 'produced' by the parents – and also that it is immortal: it does not perish when it separates from the body at death, and it will be reunited with the body at the final Resurrection." (*Catechism of the Catholic Church*, no. 366)

St. Augustine wrote: "Our hearts are restless until they rest in Thee, O Lord." Having been created by God, there is a desire in every human heart to know God. "God put us in the world to know, to love, and to serve him, and so to come to paradise. Beatitude [or holiness] makes us 'partakers of the divine nature' and of eternal life. With beatitude, man enters into the glory of Christ and into the joy of the Trinitarian life" (*Catechism*, no. 1721). However, human nature is wounded by sin – the original sin of Adam and Eve in the Garden of Eden, and its effects as seen in our own woundedness. It was to redeem this wounded nature that God sent His only Son. "Called to beatitude but wounded by sin, man stands in need of salvation from God. Divine help comes to him in Christ (who is the way, the truth and the life) through the law that guides him and the grace that

sustains him: “Work out your salvation with fear and trembling; for God is at work in you.” (*Catechism*, nos. 1698 & 1949 citing Jn. 14:6 & Phil. 2:12-13).

We are not left alone in the task of determining what is good and what is evil. The law of God is written on every human heart. Conscience is an awareness of the most basic moral truths – of what good is to be done and what evil is to be avoided. Conscience knows the laws of God and the teachings of the Church. The Fathers of the Second Vatican Council wrote: “Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, tells him inwardly at the right moment: do this, shun that. For man has in his heart a law inscribed by God. His dignity lies in observing this law, and by it he will be judged. His conscience is man’s most secret core, and his sanctuary. There he is alone with God whose voice echoes in his depths” (*Gaudium et Spes*, 16).

In recent years, there has been much discussion on conflicts between personal conscience and the teaching of the Church. In adhering to the teachings of the Church, one acquires a happy and personal certainty that the Lord is teaching and guiding us. The Church’s teaching is not there as an afterthought; rather it is there from the beginning in the formation of conscience. There is no way to maintain the authenticity of personal conscience without faithfully holding to the insistent moral teaching of the Church. While moral freedom is integral to human dignity, it must be exercised responsibly.

The Catholic Church’s teaching with respect to our moral freedom and responsibility, in the face of “currents of modern thought [that] have gone so far as to exalt freedom to such an extent that it becomes an absolute, which would then be the source of values” (no. 32), is clearly laid out in John Paul II, Encyclical, *The Splendor of Truth (Veritatis Splendor)* (1993) (emphasis in original).

Human Sexuality

“Sexuality affects all aspects of the human person in the unity of his body and soul. It especially concerns affectivity, the capacity to love and to procreate, and in a more general way the aptitude for forming bonds of communion with others. Everyone, man and woman, should acknowledge and accept his sexual identity. Physical, moral, and spiritual difference and complementarity are oriented toward the goods of marriage and the flourishing of family life. The harmony of the couple and of society depends in part on the way in which the complementarity, needs, and mutual support between the sexes are lived out” (*Catechism*, nos. 2332 – 2333) (emphasis in original).

Chastity

God calls men and women to chastity, consistent with their state in life: single, married, ordained, and/or consecrated (*Catechism*, nos. 1579, 2348 – 2350). “Chastity means the successful



integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being. Sexuality, in which man's belonging to the bodily and biological world is expressed, becomes personal and truly human when it is integrated into the relationship of one person to another, in the complete and lifelong mutual gift of a man and a woman. The virtue of chastity therefore involves the integrity of the person and the integrality of the gift" (*Catechism*, no. 2337; see, "*Catechism*, nos. 2338 – 2345 & 2346 – 2347, respectively, on "integrity of the person" and "integrality of the gift of self").

Nowhere are the concepts of chastity, integrity of the person, and integrality of the gift of self better expressed than in John Paul II, *The Theology of the Body: Human Love in the Divine Plan* (Pauline Books, 1997). In an earlier work, written before he became pope, the Holy Father declared: "A person of the opposite sex cannot be for another person only the means to an end – in this case sexual pleasure or delight. The belief that a human being is a person leads to the acceptance of the postulate that enjoyment must be subordinated to love." Karol Wojtyla, *Love & Responsibility* 34 (MIO, 1960/Ignatius English Ed., 1993). A simple, condensed analysis of the Holy Father's theology of human sexuality can be found in Christopher West's *Good News About Sex & Marriage: Answers to Your Honest Questions About Catholic Teaching* (Charis/Servant, 2000).

Consecrated Chastity

A life of consecrated chastity is one in which a person completely forgoes marital and familial life for the sake of witness to the Kingdom of Heaven. It might seem that such a life rejects the values of sexuality for the sake of higher values. These appearances are misleading, for the two vocations are in fact complementary. Pope John Paul II wrote: "Virginity or celibacy for the sake of the Kingdom of God not only does not contradict the dignity of marriage but presupposes it and confirms it. Marriage and virginity or celibacy are two ways of expressing and living the one mystery of the covenant of God with His people.

When marriage is not esteemed, neither can consecrated virginity or celibacy exist; when human sexuality is not regarded as a great value given by the Creator, the renunciation of it for the sake of the Kingdom of Heaven loses its meaning" (*Familiaris Consortio*, no. 16).

Sexual Intimacy and Married Love

Sexual intimacy is reserved for marriage where it becomes a sign and pledge of spiritual communion. The union of husband and wife achieves a two-fold end: the good of the spouses themselves and the transmission of life. These two meanings of marriage cannot be separated without altering a couple's spiritual life and compromising the good of marriage and the future of the family. "Authentic married love is caught up into divine love and is governed and enriched by Christ's redeeming power and the saving activity of the Church, so that this love may lead the spouses to God with powerful effect and may aid and strengthen them in the sublime office of being a father or a mother" (*Gaudium et Spes*, no. 48).

The Code of Canon Law defines marriage as: “a covenant, by which a man and a woman establish between themselves a partnership of the whole of life : and which is by its nature ordered toward the good of the spouses and the procreation and education of "offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament” (C. 1055 §1).

God created the human person with intrinsic value and dignity. Thus we are never to be used by others as a means to an end, that is, as objects. The only way to respect another is to fully love him/her and work for what is best for that individual. No one should ever be used as an object for another’s selfish desires.

God created sexuality and established the true meaning of sexual intercourse. He established a connection between the unitive and procreative powers of intercourse, that is, between the power of sexual intercourse to strengthen the , bond of love between the husband and the wife and the power to create new life. God intends intercourse to be the most profound way men and women communicate love by seeking complete union (total self-giving) with one's spouse.

Sexual Activity Outside of Marriage

Marriage is the only relationship in which sexual activity can possibly achieve the full meaning it is given by God: the faithful, exclusive and total gift of self to another in a way which is open to love and open to the creation of new life. The gift of sexual intercourse is diminished if it occurs outside of marriage, as the life-long commitment necessary to realize its true, God-given meaning is lacking and the use of a person as an object is clear. Marriage, then, is the only relationship in which the potential for this totally selfless, committed love exists.

Natural Family Planning

Though individual marriages are in most instances properly ordered to the raising of a family, there may be occasions when responsible parenting requires that spouses avoid pregnancy at this particular time. Natural Family Planning (NFP) is considered a moral means of following the teaching of the Church regarding birth regulation within marriage. It offers a lifestyle in which sexuality is respected and promoted in its true and fully human dimension (unitive and procreative), and in which a person is never used as an object. With NFP, the couple lives out God's plan for marriage and sexuality through a total self-giving, framed by dialogue, shared responsibility and self-control.

NFP is a very effective means for planning one’s family, for helping spouses achieve a pregnancy when they want or for helping them avoid a pregnancy when it would not be responsible to have a child at this time. NFP cooperates with our created nature, with God's design of our procreative potential.

Contraception

The gift of sex is also diminished by the use of contraceptives. God intends sexual intercourse to say, “I surrender myself to you totally and receive you totally.” Contraception says, however, “There is some of me I don't want to give you or receive from you.” This is so because one's fertility (ability to procreate) is withheld, robbing sexual intercourse of its most unifying power. Contraception, therefore, suppresses the power of procreation, preventing complete and total self-giving between the husband and the wife.

Abortion

Human life must be respected and protected from the moment of conception. From the first moment of existence, a human being must be recognized as having the rights of a person, among which is the inviolable right to life. Abortion is the intentional killing of the unborn child, which violates that inalienable and most basic right to life, the foundation and condition for all other human rights. Abortion can never be used as a means of birth control. Some forms of contraception are in fact abortifacient.

Sterilization

Like the use of contraceptives, sterilization displays in an even more permanent fashion the deliberate intention to destroy the spouse's God-given gift of procreation. The Church has consistently and clearly taught that sterilization directly attacks a basic human good and degrades human sexuality by altering its values of being life giving and love giving or the gift of sexuality.

However, there may be medical procedures, which result in infertility (permanent or otherwise) for the person. These circumstances (e.g., hysterectomies) are not in violation of human dignity since the deliberate intention is not to destroy one's fertility, but to secure human health. The infertility is understood as an unfortunate side effect, not the specific goal of one's intention. In such circumstances, the Church teaches that the person is not acting against human dignity.

Masturbation

The Church teaches that, objectively, masturbation is an intrinsically and seriously disordered act because the sexual activity is meant to be shared with one's spouse in the committed relationship of marriage, not as a solitary act. It frustrates the essential purpose of the sexual activity, namely, the strengthening of the marriage relationship and the procreation of children.

It may happen that for some persons masturbation becomes habitual behavior which interferes with one's personal, moral and spiritual growth, and, therefore, with one's interpersonal relationships as well. The Church teaches that such addictive behavior can lessen the person's freedom to choose his/her actions, and, therefore can lesson personal responsibility for individual action.

All persons do have the responsibility to attempt to control their sexual expression and come to psychosexual maturity. Thus a person must use those practical and spiritual aids (prayer, the Sacraments and spiritual direction) at his/her disposal.

Homosexuality

What the Church teaches about homosexual conduct is brief and clear: The purpose of the sexual faculty is the expression of married love and the generation of new life in the context of the family. God calls us to use our faculties for the purposes for which they have been given to us. To use the sexual faculty in a way which causes the generation of new life to be impossible is to misuse it and is wrong. Genital sexual behavior between two persons of the same sex is such a misuse and is therefore wrong.

Condition vs. Act

A true homosexual condition involves an exclusive or predominant attraction to persons of the same sex. Is such a condition sinful? To the extent that such a condition is not deliberately willed, it is not a sin. Still, the homosexual condition is considered a disorder since it is a strong tendency toward homosexual acts.

Homosexual acts involve genital activity with persons of the same sex. Deliberate homosexual activity is wrong because it misuses sexual faculty; it is a sin when it is done knowingly and freely.

In view of every person's basic worth, the Church clearly teaches that those who experience homosexual inclinations should be treated with respect, compassion, and sensitivity. Violence, hatred and rejection directed toward persons are wrong and sinful.

The Church's ministry is to be an expression of God's love, which excludes no one. This means that the Church calls such persons to chastity, just as she calls all of her members to practice chastity. By practicing this virtue, in conjunction with chaste friendships, prayer, and the frequent reception of the Sacraments of Penance and the Eucharist, those who struggle with homosexual inclinations can attain Christian perfection.

Offenses against Chastity

The offenses against chastity are identified and defined in the *Catechism*, nos. 2351 – 2359, as: lust, masturbation, fornication, pornography, prostitution, rape and homosexuality. The offenses against the dignity of marriage are catalogued and defined in the *Catechism*, nos. 2380 – 2391, as: adultery, divorce, polygamy, incest, sexual abuse of children and adolescents, and cohabitation. In his May 17, 2003 Commencement Address at Georgetown University, Francis Cardinal Arinze summarized effectively the problems of modern society: “In many parts of the

world, the family is under siege. It is opposed by an anti-life mentality as seen in contraception, abortion, infanticide, and euthanasia. It is scorned and banalized by pornography, desecrated by fornication and adultery, mocked by homosexuality, sabotaged by irregular unions, and cut in two by divorce.”

A Call to Fidelity

The Christian life is a call to be faithful to Christ, to live according to His law of love. “Church Personnel,” particularly priests, deacons, and Religious, need to conform their lives with respect to human sexuality to the teachings of the Catholic Church, as reflected in the *Catechism of the Catholic Church* and other documents identified below, as an “opportunity” to alter the “crisis of fidelity” one author contends the 2002 clerical sexual abuse scandal brought to a head. Cf. George Weigel, *The Courage To Be Catholic: Crisis, Reform, and the Future of the Church* (Basic Books, 2002).

Catholic Documents on Human Sexuality

Vatican II. Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, December 7, 1965.

Gaudium et Spes was one of the most important documents to come out of the Second Vatican Council. The Council Fathers affirmed that marriage is a covenant that reflects God’s love for mankind and the spousal love of Christ for the Church. It emphasized the purposes of marriage as being the good of the spouses and the procreation and education of children. In response to possible conflicts between the good of spouses and procreation, the Council Fathers wrote: “The Church wishes to emphasize that there can be no conflict between the divine laws governing the transmission of life and the fostering of authentic married love.”

<http://www.ewtn.com/library/COUNCILS/V2MODWOR.htm>

Pope Paul VI. On the Regulation of Birth, *Humanae Vitae*, July 25, 1968.

Resisting contrary pressures of the time, Pope Paul VI restated the constant teaching of the Church against contraception, sterilization and abortion, in the context of an encyclical on married life and the transmission of human life. He emphasized that married love is human, total, faithful, exclusive and fruitful.

<http://www.ewtn.com/library/ENCYC/P6HUMANA.HTM>

Congregation for the Doctrine of the Faith, *Declaration on Certain Questions Concerning Sexual Ethics*, December 29, 1975.

The Declaration notes the many challenges and erroneous teachings that emerged in the wake of the sexual revolution of the 1960s and 1970s. Catholic sexual morality is reaffirmed in response to ongoing threats and challenges undermining the dignity of the human person and the sanctity of conjugal life.

<http://www.ewtn.com/library/CURIA/CDFCERTN.HTM>

Pope John Paul II, Apostolic Exhortation on the Christian Family in the Modern World, *Familiaris Consortio*, November 22, 1981.

Familiaris Consortio is a thorough discussion of the family in the modern world. The

Holy Father emphasizes that the family is “the first and vital cell of society.” He goes on to discuss the challenges and pressures that modern life places on marriage and family, and how these may be overcome through prayer and sacrifice. He also notes that the “contraceptive” mentality has devastating effects on marriage and family life.

<http://www.ewtn.com/library/PAPALDOC/JP2FAMIL.HTM>

Emphasizes the Catholic Church’s position that homosexual practices are sinful. From a pastoral perspective, the letter provides guidelines for forms of ministry to homosexual persons, which do not compromise moral truth.

<http://www.ewtn.com/library/CURIA/CDFHOMOP.HTM>

Pope John Paul II, Apostolic Exhortation, *Pastores Dabo Vobis* “I Will Give You Shepherds,” March 25, 1992.

This Apostolic Exhortation focuses on the components of Priestly Formation – human, spiritual, intellectual and pastoral. It contains an excellent summary on the virtue of celibate chastity and its importance in the priestly life.

<http://www.ewtn.com/library/PAPALDOC/JP2SHEP.HTM>

Congregation for the Clergy, *Directory on the Ministry and Life of Priests*, March 31, 1994.

The directory issued by the Congregation for the Clergy outlines the program of formation for priestly ministry, as well as emphasizing the evangelical counsels of poverty, chastity and obedience.

<http://www.ewtn.com/library/CURIA/CCLDIR.HTM#00>**Congregation for the Doctrine**

of the Faith, *Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons*, October 1, 1986. Congregation for the Doctrine of the Faith, *Respect for Human Life, Donum Vitae*, February 22, 1987.

Donum Vitae is an instruction on respect for human life in its origin and on the dignity of procreation. The instruction discusses procreation and the specific moral issues raised by biomedical research. The two basic criteria for moral judgment are given – (1) the inviolability of human life from the moment of conception until natural death; and (2) the special character of the transmission of human life which has been “entrusted by nature to a personal act.” Human procreation must be realized in marriage through the acts proper and exclusive to spouses.

<http://www.ewtn.com/library/CURIA/CDFHUMAN.HTM>

Pope John Paul II, Encyclical Letter on The Gospel of Life, *Evangelium Vitae*, March 25, 1995.

At the heart of Pope John Paul II’s encyclical are the reasons why human life is of incomparable dignity and sanctity. In addition, it discusses present-day threats to human life in the context of what Pope John Paul II calls a “culture of death.” The encyclical provides an excellent summary of the Catholic Church’s teachings on abortion, euthanasia, assisted suicide, as well as other ethical issues. The Holy Father appeals to all people of good will to recognize the dignity and sanctity of human life, and to defend it from vicious and, at times, subtle attacks.

<http://www.ewtn.com/library/ENCYC/JP2EVANG.HTM>

USCCB, *Catechism of the Catholic Church* (Second Edition), 2000.

A compendium of the Catholic Faith. Divided into four parts, which Pope John Paul II calls the “pillars” of the Christian life: 1) Profession of Faith; (2) Sacraments; (3) Morality; and (4) Prayer.

<http://www.usccb.org/catechism/text>

USCCB, *Charter for the Protection of Children and Young People*, November 2002.

The charter was issued by the United States Conference of Catholic Bishops in 2002 as a response to the sexual abuse crisis in the United States. It addresses the Church’s commitment to deal appropriately and effectively with cases of sexual abuse of minors by priests, deacons and other church personnel. It also deals with the Church’s commitment to the pastoral, spiritual and emotional well-being of those who have been sexually abused and of their families.

<http://www.usccb.org/ocyp/charter.htm>

