



Christian Education 10

School District/Independent School Authority Name: Catholic Independent Schools Vancouver Archdiocese (CISVA)	School District/Independent School Authority Number (e.g. SD43, Authority #432):
Developed by: CISVA CE 10 teachers	Date Developed: 23 April 2018
School Name:	Principal's Name:
Superintendent Approval Date (for School Districts only):	Superintendent Signature (for School Districts only):
Board/Authority Approval Date:	Board/Authority Chair Signature:
Course Name: Christian Education 10	Grade Level of Course: 10
Number of Course Credits: 4	Number of Hours of Instruction: 120

Board/Authority Prerequisite(s):

None

Special Training, Facilities or Equipment Required:

None

Course Synopsis:

The primary goal of Christian Education 10 is to develop a relationship with Jesus Christ and as a response to that relationship, be a disciple. Christian Education 10 (CE 10) empowers students, through reason and faith in Christ, to live deeply fulfilling lives. Through relationship with Christ, students are invited to grow in the practice of virtue, and to be able to examine critically whether the way they are currently living leads to authentic human flourishing – that is, the deepest experience of happiness.

CE10 is founded on the understanding that we are created in the image and likeness of God, and thus, every human life has inherent dignity and value. This means that he/she is foremost a son/daughter of God, made in His image, and finds their identity in a loving relationship with Him. This is evidenced by the human intellectual capacity and that he/she is a free creature. This is a foundational concept, especially in the face of the many moral dilemmas that threaten and harm human life.

CE10 is designed to help students develop an understanding of the intrinsic value and dignity of each human person, to transform students' actions. Like God, we have the remarkable faculty of reason, and therefore we must discern what is true, good, and beautiful. Consequently, moral living is more than merely a list of laws and rules; rather, it is a fundamental guideline to an authentic expression of freedom.

Love is the basis of moral living. Therefore, to live well, we need to discover what is true, so we know how to act in a way that would be most loving, and make us the happiest. Our motivation for moral living is our free response to God's love for us. In fact, it is our Creator and the love demonstrated by the Trinity that provides the model and inspiration for living the truth.

All people in all cultures throughout history desire deep fulfillment in life. We were made for happiness, which comes from a free response to God's grace. The course examines counterfeit means to happiness and helps students develop informed consciences for them to make good, moral choices.

CE10 develops the understanding of how to live morally through examining the often-misunderstood concept of freedom, to determine what true freedom is and what it requires of us. Freedom, rightly understood, entails choosing what is not enslaving, and embracing the responsibility that comes with each choice. Freedom becomes complete with a relationship to Christ. Jesus is the Way, the Truth, and the Life. Because of our loving relationship with Him, we are called to live out this love by becoming witnesses to the truth.

CE10 leads students to recognize how moral living leads to happiness and fulfillment. Being realistic, we know that God calls us to a high standard and that we fall short on our own. This understanding is the starting place of a deeply fulfilling life, so that we can receive the grace we need to achieve the happiness for which we were created.

Goals and Rationale:

Rationale

The history of the Church's educational apostolate is marked by its mission of bringing the light of Christ to our world. Christian Education provides opportunities for students to understand better why God created us. The Catholic Intellectual Tradition invites us to ask questions and guide students in their pursuit of truth, beauty and goodness. Linking this Tradition with contemporary views enables us to make meaningful connections to our everyday lives.

“Christian [Catholic] Education goes beyond the technical and practical aspects of schooling to help students integrate every area of knowledge within a Christian vision of the human person. It [The school] recognizes that the physical, emotional, moral and spiritual dimensions of human development must tend to a personal synthesis of faith and life in each student. Growth in these areas prepares students for a life of service, building the Kingdom of God in society” (Catholic Bishops of British Columbia, Pastoral Letter on Catholic Schools 2016, n. II).

The Christian Education curriculum is founded on Christ as revealed to us in Scripture, and whose teaching has been faithfully transmitted to us by the Catholic Church. Its content and competencies are based on the Catechism of the Catholic Church and the General Directory for Catechesis. This curriculum “provides religious and moral reference points to help students critically evaluate culture in the light of the Gospel and help build a social order enlightened by the truth of Christ’s teaching” (Pastoral Letter on Catholic Schools, n. I).

The intent of the curriculum is, therefore, to facilitate the formation of the whole person, so that students may experience the transforming power of the Gospel in an integral way.

Goals

The CISVA Christian Education curriculum contributes to students' development and formation through the achievement of the following goals.

Students, as a child of God, are expected to:

1. Profess the Faith,
2. Celebrate the Christian Mystery,
3. Live a Moral Life,
4. Pray in the Life of Faith,
5. Live in Christian Community, and,
6. Be a Missionary Disciple

Principles of Catholic Education:

These are some of the specific examples of the Principles of Catholic Education embedded into the Catholic Education curriculum for Grade 10:

- (C) CHRIST-CENTERED – Catholic Education fosters a personal relationship with Jesus Christ in the family of the Church; our faith in Christ is evident and permeates all facets of the educational environment.
- Without a personal relationship with Christ, discipleship and morality lose their primary meaning. By His life, Jesus shows us what it is to be a son and daughter and therefore gives us the grace to live this primary calling.
- (A) APOSTOLIC – Catholic Education is founded on and guided by the truth of the Gospel, beginning with the apostles and handed on by the Pope and bishops.
- The Church’s response to the particular issues and topics discussed in CE10 are an expression of its official teaching office, the Magisterium, which has been passed down through the ages from Christ and the Apostles.
- (T) TRADITION – Catholic Education guides us in the selection of excellent content, pedagogy and resources in the pursuit of Truth through faith and reason.
- We pursue Truth through faith & reason, and select excellent content within the tradition of the Catholic Church.
- (H) HOLY – Catholic Education draws upon scripture, the sacraments and prayer to help us to respond to the universal call to holiness.
- We are all called to a life of holiness and happiness through our relationship with God (through prayer, Scripture, Sacraments, and moral living).
- (O) ONE – Catholic Education responds to Christ’s desire “that they may all be one” (John 17.21) by integrating the various parts of what we learn into the coherent whole.
- The practical application of moral ethics is an expression of the deepest truths of our faith.
- (L) LOVE – Catholic Education calls us to witness that God is love; and therefore, recognizes the inherent dignity of every human person, especially the marginalized and most vulnerable.
- Morality is ultimately a response to God’s invitation to a loving relationship with Him. Love therefore is the highest reason for any moral living. This shows the inherent dignity of every human person who as a free person is called to love.
 - Living the selfless nature of the Beatitudes is the authentic Christian response to the pursuit of happiness.
 - Because each human being is created in the image of God, we therefore have infinite dignity and value. This truth ennobles human sexuality, as expressed in the Theology of the Body, and is the reason we view all human life as sacred.
- (I) INALIENABLE – Catholic Education promotes that “the right and the duty of parents to educate their children are primordial and inalienable” and “parents have the first responsibility for the education of their children” (CCC 2221, 2223).
- CE10 builds on the foundation of children’s Catholic education, discussing truths that are ideally modeled at home in a context of rational analysis and theological reflection.
- (C) COMMUNION/COMMUNITY – Catholic Education is inclusive and welcoming where every student is nurtured in developing a right relationship with God and others by balancing the rights of the individual with the Common Good.

- Our Trinitarian God reflects the inclusive and relational community that we are made in and for. Moral living affects not just the individual but the whole community of believers (and beyond) in Christ.
- To develop fruitful discussion, Catholic education facilitates a welcoming and inclusive environment.
- Living in communion with one another is possible by a free response to grace.
- Moral living in communion with Christ and His Church promotes freedom for the pursuit of excellence rather than the freedom from all constraints, that is, license.

Aboriginal Worldviews and Perspectives:

Connections can be drawn between the Christian Education curriculum and the First Peoples' Principles of Learning; for example:

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

- Since this course is ultimately about morality being the journey to happiness, it includes the pursuit of holiness and the notions of well-being in all areas as stated in the FPPL.

Learning is holistic, reflexive, reflective, experiential, and relational focused on connectedness, on reciprocal relationships, and a sense of place.

- This course makes material relevant in students' lives. We must reflect on and examine our own actions in order to continue to grow as persons and as disciples.
- God the Trinity is a communion of persons. We also live in relationship with others and this affects our relationship with God.

Learning involves recognizing the consequences of one's actions

- Recognizing the consequences of one's actions is a necessary element in moral living. Developing an informed conscience enables us to make choices to remain in freedom and avoid the damage of sin with the help of God's grace.

Learning requires exploration of one's identity

- We have to know who we are, sons and daughters made in God's image, to understand our role in this world and how best to live a moral life.

Learning is embedded in memory, history, and story

- Scripture, lives of the saints, and anecdotal stories are used to illustrate course concepts.

BIG IDEAS

Created in the image of God, human life has inherent dignity.	Moral living requires freedom.	Happiness comes from a free response to grace.	Love chooses to seek and live the truth.
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Learning Standards

Curricular Competencies	Content
<p><i>The student, as a child of God, is expected to:</i></p> <p>Profess the faith</p> <ul style="list-style-type: none"> Know the Scripture and the Tradition of the Catholic Church. Express the Creed of the Catholic Church. <p>Celebrate the Christian Mystery</p> <ul style="list-style-type: none"> Know the meaning of liturgy and sacraments. Find Christ’s presence in the sacraments, especially in the Eucharist. Celebrate full, conscious and active participation in liturgy and sacraments. <p>Live a moral life</p> <ul style="list-style-type: none"> Model their lives on the attitudes and actions of Jesus. Apply the truth and relevance of Scripture to one’s personal life. Conform their lives to the theological and cardinal virtues. Engage in the corporal and spiritual works of mercy as acts of love for Christ. Apply Catholic Social Teaching to life in society. <p>Pray in the life of faith</p> <ul style="list-style-type: none"> Talk with and listen to God through a variety of expressions and forms of prayer and with Scripture. Know the prayers of the Church. <p>Live in Christian community</p> <ul style="list-style-type: none"> Learn to live in community with others, in preparation of living with the community of saints and Jesus in the next life. Care for the least and the alienated. Identify elements of faith Catholics share with other Christian communities. <p>Being a missionary disciple</p> <ul style="list-style-type: none"> Proclaim Jesus as Saviour and Lord through word and action. 	<p><i>The student, as a child of God, is expected to know:</i></p> <p>Prayers & Traditions</p> <ul style="list-style-type: none"> Silent prayer <p>Liturgy and Sacraments</p> <ul style="list-style-type: none"> Grace Sacraments of Vocation Sacrament of Reconciliation <p>Doctrines of the Faith</p> <ul style="list-style-type: none"> Trinity Conscience Image and likeness of God Sin Catholic Social Teaching Morality <p>Scripture</p> <ul style="list-style-type: none"> The Great Commandment (Matt 22.36-40) (Gen 2-3) God’s mercy <p>Dignity of the Human Person</p> <ul style="list-style-type: none"> Theology of the body Reverence for life Chastity Freedom <p>Discipleship</p> <ul style="list-style-type: none"> Relationship with God Love as a response Moral development Universal call to holiness

- Be present as Christian disciples in society through their student, cultural, and social life.
- Recognize the connection and the distinction between the proclamation of Christ and inter-religious dialogue.

- Moral decision making

Big Ideas – Elaborations

Created in the image of God, human life has inherent dignity.

- What does it mean to be created in God's image with inherent dignity? / How are we made in God's image and why does it give us dignity?
- Where does our dignity come from?
- What makes humans unique (in God's creation)?
- How can I achieve happiness?
- How are we called to defend life?

Moral living requires freedom.

- How do you exercise free will?
- What is freedom? What is the purpose of freedom?
- How does pursuing the good make us free?
- What is a healthy conscience?
- Why be moral? What is moral living? / Why should I be moral? / Why live morally and what does it require?
- How can I be a Christian moral person in our world?

Happiness comes from a free response to grace.

- How is grace a path to a deeply fulfilling life?
- What brings about happiness and what's the role of grace?
- What is true happiness? Where does it come from?

Love chooses to seek and live the truth.

Note: need to address objective reality, i.e. "that which is"

- What is true love? What does true love look like?
- How is love an active response?
- How does knowing the truth help us to love?
- How is love for a God an expression of living the truth?
- Why is pursuing the truth intrinsic to human nature?

Curricular Competencies – Elaborations

Professing the faith

- What is the scriptural basis for the Catholic view of the dignity of the human person?
- How do the Beatitudes extend and fulfill the Ten Commandments?
- What examples of forgiveness can be found in the New Testament?
- What is Trinitarian love?
- What aspects of Scripture and the tradition of the Catholic Church impact your moral development?

Celebrating the Christian Mystery

- How does the sacrament of Reconciliation further moral development?
- How does a true understanding of Catholic marriage act as a moral compass with regard to sexual ethics?
- Why does the Church teach that sacramental marriage is the ideal way to express sexual intimacy?
- How is the sacrament of the Eucharist related to marital love?
- How does the Catholic Church's understanding of the dignity of the human person apply to end-of-life issues?
- How do the sacraments play a part in a person's life?

Living a Moral Life

- What does it look like to model your life on the attitudes and actions of Jesus?
- Which passages of Scripture inspire you to become a better person? Which help guide your ethical discernment?
- How do you live the moral and theological virtues in your own life?
- How does your school community engage in the corporal and spiritual works of mercy? How do you personally participate to these acts of love?
- How does Catholic Social Teaching conflict with predominant societal views, and why?
- How should chastity be lived out by a teenager?
- How would you explain *reverence for life* to someone who is not familiar with the term?
- How should a Christian teenager develop morally?

Praying in the life of faith

- How have liturgies and prayer services enriched your experience of prayer?
- How do you pray?

- What role does silence play in your prayer life?
- What role does Scripture play in your prayer life?

Living in Christian Community

- Why does the Church insist that we care for the most vulnerable members of society?
- Who are the ones who are the least and the alienated and how do you identify with them?
- What does it look like to be merciful to the weak and marginalized and to what extent are you responsible?
- How would you describe living the Christian life in relationship with others?
- How do you keep in mind the goal of heaven in daily living?

Being a Missionary Disciple

- What does it look like to be a Catholic Christian in your life?
- What has God done for you?
 - Have you told anyone? Explain.
 - How do you live differently because of it?
- How do you express your Christian beliefs when they are challenged?
- How do you live your Catholic faith in public and why?
- How do you respond to questions about your Catholic faith and how do you respond to others telling you about their beliefs?

Content – Elaborations

Prayers & Traditions

Silent prayer

B3 explore/experience silence and listening with use of Scripture (YC 469-470; 502-504) as a part of our relationship with God and as a whole and moral being

Liturgy and Sacraments

Grace

D1 examine the necessary role of Grace and its relevance to his/her life

- free gift given, sharing life of God
- sanctifying grace versus actual grace (YC 338-341 / CCC 2000)

Sacraments of Vocation

E1 describe sexuality as a part of a whole person of God and one's body as sacred

- significance of being made male and female (Gn 1.27; CCC 369-370; YC 64, 400-401)

E3 explain how our bodies manifest God's love as a mutual self-gift through the covenant of marriage and celibacy

- Theology of Body (full, free, faithful and fruitful)
- Parallel to Christ on the Cross (*Familiaris consortio* 13)

Sacrament of Reconciliation

D5 articulate the purpose of the sacrament of reconciliation

Doctrines of the Faith

Trinity

B5 explore examples of fruitful relationships that exemplify Trinitarian love (saints) (YC 35)

Conscience

C1 articulate the elements of a healthy conscience (CCC 1778)

- Faculty of Reason
- Doesn't determine right from wrong rather it discovers (ongoing)
- Primacy of conscience
- Duty to inform our conscience

Content – Elaborations

C2 identify factors which influence the formation (CCC 1783-1785) of a healthy and mature Christ-like conscience; for example:

- role models (family)
- environment
- Word of God
- reception of Sacraments (e.g. reconciliation, confirmation)
- Church Teaching

A5 apply a Catholic approach to decision-making to contemporary moral dilemmas

- Three parts of morality: object, intention, circumstance (CCC 1751 – 1756; YC 291)
- The importance of consistent prayer life in moral decision-making

Image and likeness of God

B1 explain how they are made in the image and likeness of God (supernatural vision of the human person)

- co-creator, rational, moral, relational, inherently worthy, embodied

B2 defend that “we are made for relationship with God” is fundamental to our nature (YC 1-3; CCC 27; *Gaudium et spes* 19, 24)

Sin

D2 define sin (CCC 1849, 1855/ YC 315) noting:

- The Fall (Genesis 3) from Grace
- Effects of ... separation from God / death / concupiscence / harm (of self, others, community)
- Gravity of ... venial, mortal
- Types of ... social, omission, commission

Catholic social teaching

F3 connect Catholic Social Teaching (CCC 2419-2449, 2458-2463; YC 438-439) to reverence for life; for example:

- exploitation as an affront to human dignity e.g. human trafficking, objectification of human life
- just war
- poverty
- discrimination
- St. Mother Teresa, Martin de Porres, etc...
- Scripture: Lk 16, Mk 12.41-44, Lk 16.13, Mt 19

Morality

Content – Elaborations

A1 Critique moralities in society that are incompatible with Christian morality (CCC 2032) and alternative moralities in society

- God-given versus man-made
- absolute versus relative

A5 apply a Catholic approach to decision-making to contemporary moral dilemmas

- Three parts of morality: object, intention, circumstance (CCC 1751 – 1756; YC 291)
- The importance of consistent prayer life in moral decision-making

Scripture

The Great Commandment

B4 compare Matthew 22.36-40 to the relationships in their lives

Gen. 2,3

B1 explain how they are made in the image and likeness of God

- Free will

God's mercy (God's unconditional love)

D4 illustrate God's unconditional and forgiving love using examples from Scripture

- Prodigal Son Lk. 15
- 1 Tim 2.1-6
- Death of Jesus Lk 23
- Woman Washing Jesus' Feet Lk 7.36-50
- Adulterous Woman Jn 8.1-11

Dignity of the Human Person

Theology of the Body

E1 describe sexuality as a part of a whole person of God and one's body as sacred

- significance of being made male and female (Gn 1.27; CCC 369-370; YC 64, 400-401)

E2 critique prevailing societal views of sexuality in light of Catholic principles of sexual morality

- e.g. pre-/extra-marital sex; masturbation; pornography; same-sex attraction (CCC 2351-2359; YC 403-415)
- Scripture: Mt 5.28; Rom 12.1

Content – Elaborations

Reverence for life

F3 connect Catholic Social Teaching (CCC 2419-2449, 2458-2463; YC 438-439) to reverence for life; for example:

- exploitation as an affront to human dignity e.g. human trafficking, objectification of human life
- just war
- poverty
- discrimination
- St. Mother Teresa, Martin de Porres, etc...
- Scripture: Lk 16, Mk 12.41-44, Lk 16.13, Mt 19

F1 define, with examples, reverence for life (CCC 2258) from conception to natural end

- Psalm 139, Jer 1.4-5

F2 argue that the Church has and always will defend life (YC 381-385)

- beginning and end of life issues: abortion, euthanasia, in vitro fertilization, surrogate motherhood, bioethics, capital punishment, stem cell research
- *Humanae Vitae*
- *Evangelium Vitae*
- *Donum Vitae*
- *Dignitatus Humanae*
- Prayer for Reverence for Life

Chastity

E3 explain how our bodies manifest God's love as a mutual self-gift through the covenant of marriage and celibacy (CCC 2360-2372, 1534-1535; YC 402-404, 416-417)

- Theology of Body (full, free, faithful and fruitful)
- Parallel to Christ on the Cross (*Familiaris consortio* 13)

E4 critique adultery, contraception, co-habitation, promiscuity, pornography and same-sex acts as obstacles to the bodily manifestation of God's love

- Scripture: Gn 2.24, Mt 19.6, Eph 5.31

E5 evaluate the benefits and challenges of living a chaste life (YC 404-406)

Freedom

D3 identify how addictions destroy relationships (God, self, others)

- Human freedom vs addiction (CCC 1865-1866; YC 287)

Content – Elaborations

- Moral living requires interior freedom (freedom from any restraint cf. freedom for the good)

Discipleship

Relationship with God

- B5 explore examples of fruitful relationships that exemplify Trinitarian love (saints) (YC 35)
- B2 defend that “we are made for relationship with God” (YC 1-3; CCC 27; *Gaudium et spes* 19, 24) is fundamental to our nature
- C3 Engage in an evangelization experience that strengthens his/her personal relationship with Jesus
- D1 examine the necessary role of Grace and its relevance to his/her life
 - free gift given, sharing life of God
 - sanctifying grace versus actual grace (YC 338-341 / CCC 2000)

Chastity

Love as a response

- A2 illustrate that living a Christian moral life is a response to God’s dynamic love for each of us
 - Natural law and civil law
 - Ten Commandments
 - The Beatitudes
 - Letter of the law to the spirit of the law
 - Role of the Holy Spirit

Moral development

- A3 articulate ways to grow in one’s moral development
 - Virtues: Theological, cardinal, human (CCC 1803-1845; YC 299-300)
 - Vice: (cf. D3) identify how addictions destroy relationships (God, self, others) (CCC 1865-6; YC 287)
 - Human freedom vs addiction (CCC 1865-1866; YC 287)
 - Moral living requires interior freedom (freedom from any restraint cf. freedom for the good)

Universal call to holiness

- A4 relate happiness (CCC 1720; YC 281, 285) to the universal call to holiness (YC 345)
 - Beatitudes Lk 6
 - Rich Young Man Mt 19

Content – Elaborations

- Be Perfect Mt 5; Rm 12; 1 Cor 11.1

Moral decision making

A5 apply a Catholic approach to decision-making to contemporary moral dilemmas

- Three parts of morality: object, intention, circumstance (CCC 1751 – 1756; YC 291)
- The importance of consistent prayer life in moral decision-making

Recommended Instructional Components:

“Religious education in schools fits into the evangelising mission of the Church. It is different from, and complementary to, parish catechesis and other activities such as family Christian education or initiatives of ongoing formation of the faithful. Apart from the different settings in which these are imparted, the aims that they pursue are also different: catechesis aims at fostering personal adherence to Christ and the development of Christian life in its different aspects (cf. Congregation for the Clergy, General Directory for Catechesis [DGC], 15 August 1997, nn. 80-87), whereas religious education in schools gives the pupils knowledge about Christianity’s identity and Christian life.

The specific nature of this education does not cause it to fall short of its proper nature as a school discipline. On the contrary, maintaining this status is a condition of its effectiveness: ‘It is necessary, therefore, that religious instruction in schools appear as a scholastic discipline with the same systematic demands and the same rigour as other disciplines. It must present the Christian message and the Christian event with the same seriousness and the same depth with which other disciplines present their knowledge. It should not be an accessory alongside of these disciplines, but rather it should engage in a necessary inter-disciplinary dialogue’ (DGC 73).

Religious education is different from, and complementary to, catechesis, as it is school education that does not require the assent of faith, but conveys knowledge on the identity of Christianity and Christian life. Moreover, it enriches the Church and humanity with areas for growth, of both culture and humanity.” (On Religious Education in School, 17-18)

Nemo dat quod non habet (One cannot give what they do not have)

The great apologist Frank Sheed proposed “two elements of intellectual competence which should be a minimum for the teaching of Religion... (i) The teacher of Religion should be absolutely soaked in the New Testament, so that she knows what every chapter in it is about... (ii) The teacher should be soaked also in the Church’s dogmas, soaked in them in this sense that she knows them in so far as the Church has expounded them; and further, that she is possessed by them... The mark of the teacher who is possessed by truth is an almost anguished desire to convey to others what is so rich a treasure to her.”

Sheed also proposes two indispensable elements in teaching religion:

“(1) that individual truths should be known in their inwardness, the children should be shown how to get under the skin of the doctrine to find what is there: the words of the Catechism should be broken up into their component sentences;

(2) that the truths should be seen as parts of an organic whole, like the features in a face, and that face should be known intimately and seen everywhere...

That the pupils should learn to see Religion so, the teacher must already be seeing it so, and must have given endless thought to the way of sharing her vision with her pupils.” (Frank J. Sheed, *Are we Really Teaching Religion?*)

Recommended Assessment Components: Ensure alignment with the [Principles of Quality Assessment](#)

[Achievement Indicators](#)

Learning Resources:

Primary:

- Bible (NRSV, NAB, other Catholic Edition)
- Catechism of the Catholic Church (CCC)
- YOUCAT (YC)
- DOCAT

Programs:

- Four Levels of Happiness (Fr. Robert Spitzer, SJ) <https://www.magiscenter.com/the-four-levels-of-happiness/>
<http://spitzercenter.org/what-we-do/educate/four-levels-of-happiness/>
- Reason Series <https://www.magiscenter.com/series/reason-series/>
- Principles and Choices <https://www.principlesandchoices.com/>
- You / Theology of the Body for Teens (high school) <https://ascensionpress.com/t/category/study-programs/teen-chastity/you>
- Discovery (CCO)

Online:

- Busted Halo
- Word on Fire
- Fr. Mike Schmitz
- Crisis Pregnancy Centre, Vancouver: Sexual Integrity (presentation)
- chastity.com
- chastityproject.com
- Gardens of Gethsemane
- Our Lady of Good Counsel Society, Domestic Abuse (workshop)
- Stand (presentations)

- Pascal's wager <http://www.peterkreeft.com/topics/pascals-wager.htm>