

Natural Family Planning



Diocesan Activity Report

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Teaching NFP is a True Mission

John Paul II to Participants in NFP Teacher Education Program, 16 December 1994

The Holy Father received in audience participants of a teacher education course on NFP organized in Rome by the Centre for Studies and Research on NFP of the Catholic University of the Sacred Heart. The following are excerpts:

Your work of studying and spreading the knowledge of the natural methods for responsible parenthood is part of your service to the family so that it may fulfill its role in God's plan. It is a question of fostering the true dimension of conjugal love within the family, so that the sexual act and openness to procreation may take place in a way that respects the constitutive elements of the spousal gift.

In fact, an authentic "culture of love" demands that the sexual act between man and woman be regarded not as an occasion of utilitarian enjoyment but as an expression of the gift of the persons, in the totality of their bodily and spiritual dimensions, and in generous and responsible openness to life.

You are well aware that the affirmation of these personalist values of sexuality demand the courage to swim "against the tide." Your action, there-



fore, is not limited to spreading the scientific knowledge which makes it possible to ascertain the cycle of female fertility with increasing reliability and ease. Rather, it leads to seriously promoting a human and Christian formation which honours those values of gift, love, and life without which the very practice of the natural methods of family planning are simply impossible. Indeed, they are not a mere technique but a way of personal growth to be followed. They do not belong to a civilization of having but of being.

Therefore, persevere in this task with renewed commitment; it may be considered a true mission. I extend this encouragement to all those who, like you, in many similar, generous initiatives are collaborating in the family apostolate. . . . In the name of the Church I express my gratitude to all! ■

In This Issue

we have focused our attention on NFP program development. From a report on the Holy Father's address to NFP teacher candidates (p. 1) to innovations in NFP outreach (p. 13) this issue should give you much to consider in the long Winter months. Along with our annual diocesan NFP profile report (p. 2) and a look at NFP pioneer, Dr. Mary Catherine Martin (p. 10), this issue should be read and reread!

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Diocesan NFP Profile Report—1994

Rev. Robert Cannon, M.A., J.C.L.

Summary of Findings

In the Fall of 1990, the Diocesan Development Program (DDP) initiated an annual national survey. Diocesan NFP coordinators or contact persons were asked to complete a "Profile Sheet" that would:

- 1) provide the DDP with a clearer understanding of diocesan NFP efforts, by focusing on the unique needs of individual dioceses, and
- 2) enable the DDP to provide the bishops and NFP coordinators with a national picture of diocesan NFP program activity.

The following information is based on responses to the 1994 Diocesan NFP program "Profile Sheet."

Overview of Findings

In November of 1994, 187* Profile Sheets were mailed to dioceses. At the time of this report, sixty-seven or 36% had completed and returned their sur-

vey forms. Some critical trends continue to hold constant when one compares the 1993 survey to that of 1994. These include:

- a) Where the diocesan bishop and clergy express public support for NFP programs, those programs are strong and effective.
- b) The most effective NFP programs receive financial support from their dioceses. A common financial arrangement is for an NFP program to share the resources of an umbrella department; e.g., the budget of Family Life; or the facilities of a Catholic hospital. The majority of dioceses provide up to \$5,000 per year toward NFP programs.
- c) The vast majority of dioceses have a person designated as the NFP coordinator. Typically this is a part-time position. Often, the responsibility for NFP activities is held by an individual who has

many other responsibilities. For example, the Family Life director is also responsible for NFP.

- d) Almost all diocesan marriage preparation programs include NFP information. The average time allotted for NFP in marriage preparation programs is between twenty to thirty minutes.
- e) The Ovulation Method and the Sympto-thermal Method are the two most preferred methods of NFP.
- f) The majority of the diocesan NFP teachers are volunteers. A few dioceses provide teacher stipends.

*Dioceses participating in the 1994 National Survey:

Allentown, Amarillo, Baker, Baltimore, Biloxi, Boston, Burlington, Camden, Cleveland, Colorado Springs, Corpus Christi, Crookston, Des Moines, El Paso, Erie, Evansville, Fargo, Galveston-Houston, Gaylord, Greenbay, Harrisburg, Hartford, Honolulu, Houma-Thibodaux, Indianapolis, Jackson, Joliet, Lafayette, LA, Little Rock, Los Angeles, Lubbock, Tyler, Madison, Manchester, Marquette, Memphis, Monterey, New Ulm, Newark, Norwich, Ogdensburg, Orange, Pensacola-Tallahassee, Peoria, Philadelphia, Portland, Providence, Raleigh, Rapid City, Salt Lake City, San Jose, San Antonio, San Francisco, Santa Fe, Sioux City, Spokane, Springfield, IL, St. Petersburg, St. Cloud, St. Augustine, Superior, Toledo, Washington, Wichita, Yakima, Youngstown. ■

Concerned about the strength of your diocesan NFP program?

If you are concerned about the strength of your diocesan NFP program please contact the DDP/NFP for consultation. Or, you may want to reevaluate your efforts by first consulting the following booklets which contain valuable information either to begin a diocesan NFP program or to evaluate existing programs:

Diocesan Plan for Natural Family Planning Program Development.

National Standards of the National Conference of Catholic Bishops' Diocesan Development Program for Natural Family Planning.

Workbook for the Implementation of the National Standards.

The *National Standards* is available from USCC Publishing (1-800-235-USCC); the other booklets are available from the DDP/NFP.

Rev. Robert R. Cannon is the Judicial Vicar for the Diocese of Venice, FL. In addition to graduate studies in counseling, spiritual direction, and Canon Law, Fr. Cannon has a degree in Anthropology. He oversees the data collection and reporting of the Diocesan NFP Program Profile.

"Outgoing, Confident & Competent"

Diocesan NFP Coordinators and The Implementation of The National Standards

Editorial: Theresa Notare

A disgruntled NFP user recently published an article in *America* (Feb. 11, 1995). Entitled, "My Argument with NFP," the author told of her experience with NFP and how this experience convinced her that NFP is an ineffective method of family planning. As might be expected, the article was filled with many inaccuracies and gross misstatements. However, amidst the false claims were two pieces of information which immediately attracted my attention: 1) The author said she had wanted to learn NFP, but found it difficult to obtain information from either

her doctor or the Church; and 2) She lacked confidence in the competency of her NFP instructors.

Quite apart from this particular author's interpretations, access to NFP information and teacher competency are important issues. I will look at both issues primarily from the perspective of NFP services offered under the auspices of the Church, for it is my strong opinion that: 1) diocesan NFP coordinators can make a significant contribution to ensure that access to NFP information and services is attainable in a diocese; and, 2) that there is a desperate

need for a national system of quality control among NFP teachers. The bishops of the United States have supported this last point in their approval of the *National Standards* of the DDP.

Be Outgoing!

We in the NFP community know well that health care professionals are often woefully misinformed about the modern methods of NFP and NFP providers. But as important as it is for people in the medical community to be well-informed, it is even more critical for those who work for the Church. How discouraging it must be for a person who wants to follow the Church's teaching on responsible parenthood, to find only a poorly informed staff among Church personnel. Diocesan NFP staff—coordinators and teachers—need to be outgoing! They need to make sure

(Continued on page 4)

Pontifical Academy of Science Studies NFP

On November 16-19, 1994, the Pontifical Academy of Sciences sponsored a conference on NFP research. Entitled, "The Scientific Bases of the Natural Regulation of Fertility and Associated Problems," the conference involved some 30 experts from around the world.

Twenty-two presentations were given by men and women, Catholic and non-Catholic. Among the presenters was Dr. Thomas Hilgers of the Pope Paul VI Institute of Human Reproduction in Omaha. DDP director, Bishop James T. McHugh was among the organizers of the conference.

In their presentations the participants acknowledged the sound scientific basis of NFP methodology. Scientists can no longer question the fact that women have clear, identifiable signs of fertility. However, the presenters did acknowledge two problems

in regard to these methods: enabling a woman to understand her own body and the reproductive cycle, i.e., to recognize the fertile and infertile periods, and the need for more studies to validate the reliability of NFP methods.

In their discussions, the participants stressed the importance of "formation." By this term they referred to the competent teaching of NFP to clients. Current NFP research demonstrates a direct correlation between the level of teaching and the efficacy of NFP. It was acknowledged that the second problem, abstinence, was more difficult to address because it involved a change in human behavior. Some presenters underscored the significant cultural and behavioral hurdles to overcome, both in developed and underdeveloped countries, before patterns of responsible abstinence can be established. They also admitted that some difficulties may

be psychological.

Participants of the meeting were received by the Holy Father in an audience on Nov. 18. The Holy Father noted that, "Scientists have managed to demonstrate . . . that the natural methods of regulating fertility . . . are trustworthy and effective, even in cases of very irregular ovarian cycles." He continued and emphasized that "Knowledge of human sexuality and the reproductive system helps married couples to discover the spousal dimension of the body and its place in God's design." The Holy Father concluded by imparting his blessing on those gathered as well as blessing their work, "I entrust to the Lord your research which will allow important advances to be put before the international scientific community as a vital service to the integral development of individuals and couples." ■

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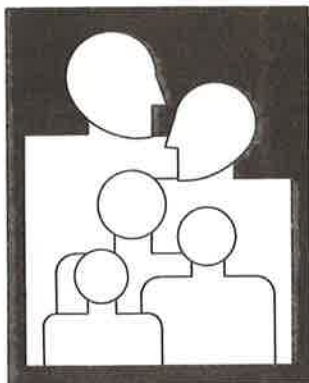
that they are known in their diocese. The main receptionist in a chancery should at a minimum, know who the NFP leaders are in the diocese. And eventually, a strong commitment must be made by diocesan NFP personnel to NFP outreach education. This outreach might involve the "papering" of NFP literature in parishes, hospitals, and offices of OB/GYNs. But it must also include personal contact. Projects must be constructed where well informed, articulate, and joyful NFP supporters can meet with various appropriate people (e.g., doctors, priests, and teachers) to ensure that NFP information is correct, that NFP literature will be disseminated, and that potential clients will be referred to NFP teachers. At this point it might be helpful to review "who's who" in diocesan NFP services.

The DDP has identified an NFP contact person in every diocese in the United States. Out of 188 dioceses, about half have an NFP program with an episcopally appointed NFP Coordinator. There is a big difference between an NFP Coordinator and an NFP contact person. A diocesan NFP contact person has minimal duties. For example, he or she receives all DDP's informational mailings, and is expected to disseminate that information to the bishop, appropriate diocesan personnel, and to the autonomous NFP teachers in the diocese. When requests come into the diocese for NFP instruction, the contact person refers clients to individual NFP teachers working within the area of the diocese.

The NFP Coordinator, on the other hand, has much more complex responsibilities (a complete list of those duties can be found in Section I of the *National Standards*, see p. 6). Those duties often include: creating an integrated NFP teaching team; scheduling NFP classes; providing

educational opportunities for appropriate groups in the diocese (e.g., priests, health care professionals, parish family life leaders, Catholic teachers, etc.); and disseminating NFP information.

Often, the NFP Coordinator also wears the hat of an umbrella ministry, e.g., "Family Life Director." In this case there is typically another person who assists the Coordinator in the organization of NFP activities. In many dioceses an NFP Advisory Board also helps guide the development of the program. Diocesan Advisory Boards are



often comprised of: NFP teachers; health care professionals; and appropriate chancery staff (e.g., director of Pro-Life Activities, Education, Priestly Life, etc.) Diocesan NFP teachers, an all volunteer staff, are the heart of the NFP program. They may teach as couples or as individuals, depending upon their specific NFP training. Diocesan NFP teachers are hard working, loyal, and joyfully spiritual. They are out on the "front lines" teaching and witnessing to the truth of the Church's teachings on conjugal love and responsible parenthood.

It is the tasks of the NFP Coordinator to pay special attention to making personal contacts. NFP information needs to get into the hands of both the couples who need to practice it, and the priests who need to support it. To this end, the diocesan NFP Coordinator must make his/herself known in the diocese, in the most positive of ways. In other words, the NFP coordinator cannot afford to be shy!

Confident Competency

How can one be sure that NFP teachers are competent? Generally, the NFP community answers by pointing to

whether or not an NFP teacher has been certified by a known and respected teacher education program. The NFP community knows each other's histories and consequently trusts each other's competency. However, in order to convince others, especially those who are skeptical, more is needed. How often have we heard NFP teachers say that couples may choose to learn NFP because they are tired of artificial methods and want "another method that may be more healthful?", only later do they find that their emotional and spiritual lives have been enhanced? In meeting people where they "are," NFP has to first "prove" itself as a viable method of responsible family planning before many people can be converted to the Lord's vision of human sexuality. And the key to the viability of NFP is competent methodological teaching.

NFP has no national "College of NFP Teachers" which ensures the competency of both secular and Church-sponsored NFP teachers. Each NFP provider has had to evaluate their own teacher candidates. This autonomy can work fine, however NFP can also benefit from an accrediting body. Currently only two groups approximate such a national organization: the American Academy of NFP; and the DDP/NFP. The former examines and evaluates Creighton Model OM programs exclusively, while the DDP looks only at Catholic diocesan NFP programs. Let's look briefly at the diocesan national system of evaluation.

The *National Standards* is the instrument which the DDP/NFP uses to evaluate diocesan NFP programs. The *Standards* provide a national system of evaluation of both the NFP program and the NFP teacher. Stated another way; the *Standards* require accountability from the diocese to an outside agency (i.e., DDP) as well as accountability from those who work in the NFP program to the program itself and an outside agency.

When a diocese implements the

Standards it strongly contributes to the strengthening of NFP ministry in all of the dioceses. This is so because the *Standards* underscore the fact that NFP services are an integral part of the Church's ministry to the family. They are a visible sign that the Church's teachings on human sexuality, conjugal love, and responsible parenthood are viable and here to stay. And they allow the bishops to respond to the needs of Catholic couples by providing them with assuredly sound ecclesial and methodological education that will enable them to live out the Church's teachings in this area.

The type of certification of diocesan NFP teachers which the *Standards* provides helps to validate NFP ministry in the dioceses. It is not a "re-certification." That is, it is not a repetition of what schools of NFP confer on their graduates. It is a ministerial certification. It is tailored to the needs of the diocese. It not only looks at NFP methodology, but it also looks at: how Church teaching is integrated in the classroom; how the diocesan NFP teacher is socialized into a diocesan team; and how that teacher is supported by the diocese (e.g., continuing education, opportunities for shared prayer, etc.).

The bishops of the United States are the only episcopal body—worldwide—that has made a commitment to integrating NFP services into the heart of diocesan ministry. It is the only episcopal conference with *National Standards* that include an implementation process. In fact, the DDP is periodically contacted by other episcopal conferences for information about this project. Much work needs to be done with regard to NFP out-reach education, and some NFP teachers may not yet be teaching as well as they should. But, diocesan NFP Coordinators can make a difference. They can begin with their own programs and implement the *National Standards*. Confidence in NFP and competency among NFP teachers can become a norm within the Church. ■

FOCUS: Implications of DDP Endorsement for NFP teachers trained in education programs that have not secured formal Approval according to the *National Standards*

The *National Standards* require diocesan NFP teachers to be trained in Approved NFP teacher education programs. Diocesan NFP coordinators who wish to have their programs achieve Endorsement according to the *National Standards* may have questions regarding their future relationship to those teachers who graduate from NFP teacher education program that have not been evaluated according to the *Standards*. Typical questions the coordinator may ask include: "Can such teachers work within the diocese?"; "Are such teachers to be retrained by Approved teacher education programs?"; "Can we refer clients to such teachers?" These are some of the concerns which the following discussion tries to address.

There are currently two different situations of which diocesan NFP Coordinators must be aware with regard to the implementation of the *National Standards*:

1. **The interim period of certification.** Ending on Dec. 31, 1995, this process is tailored to meet the needs of the experienced NFP teacher.
2. **The permanent process of certification.** Beginning in January 1996, this process will treat all newly trained NFP teachers.

The Interim Period of Certification

Presently we are in an interim period of certification. This means that the Diocesan Development Program for NFP is currently "grandfathering" experienced NFP teachers into the system of the *National Standards*.

This process operates as follows: when a diocesan NFP program has achieved Endorsement according to the *National Standards*, that program must then evaluate its teachers. The experienced NFP teacher (one who has been teaching for at least a year) is evaluated by participating in either an observation or a self-study, or both. The evaluation is done by the diocesan NFP coordinator (or an appointed master NFP instructor). The DDP provides forms for both these processes and the diocesan coordinator is responsible for all of the documentation. Once complete, a simple application form is sent to the DDP requesting certification.

Certification Beginning in January 1996

The permanent process for certifying newly trained NFP teachers will go into effect as of Jan. 1, 1996. A major difference between the former process and the permanent process will be the requirement that a diocesan NFP teacher study with a DDP Approved teacher education program. This is a standard which will be upheld once the interim period is over.

It is important to remember that the *Standards* were developed for the dual purpose of *evaluation* and program *development*. Both the diocesan program and its teachers need to be evaluated in terms of NFP ministry (e.g., methodology and Church teaching). And, if the Church is to succeed in helping Catholic couples embrace its teachings on human sexuality, conjugal love, and responsible parenthood, both the program

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and the teacher must continue to grow—hence the need for development. DDP certification of the diocesan NFP teacher ensures ongoing and local evaluation and growth of those teachers who labor under the auspices of the Church.

It bears mentioning that the work of evaluating the NFP teacher education program falls on the DDP not the diocese. This was decided in the design of the implementation process of the *Standards* so that burdensome work would be spared the diocesan NFP coordinator (who often has limited resources).

When a diocesan NFP coordinator asks, “what should be my response as coordinator of an Endorsed diocesan program when a teacher trained in a non-Approved teacher education program wishes to teach NFP on behalf of the diocese?” There are two answers to this question:

a) **Retraining.** The Endorsed diocese can ask the teacher to be “re-trained” by an Approved teacher education pro-

gram. This may be easily accomplished or it can be somewhat complicated, depending on the teacher’s needs.

NOTE: To facilitate this process the DDP will assist Approved teacher education programs to handle such cases to ensure that re-training only addresses what is missing in the teacher’s education.

b) **Collaboration.** If an NFP teacher does not want to be re-trained the diocese can offer a relationship of “collaboration.” This means that the teacher receives educational, social, and spiritual support, but does not become an “official” member of the diocesan team.

In such cases, the diocese would list in all published materials which teachers are certified according to the *National Standards* and authorized by the diocesan bishop to teach in the diocesan NFP program; non-diocesan NFP teachers would be listed under the name of their individual NFP provider (or however they designate).

Diocesan NFP coordinators need to communicate to their NFP teachers that NFP teachers *who labor under the auspices of the Church* are ultimately under the authority of the diocesan bishop. The *National Standards* provides the bishop with the means to evaluate the diocesan NFP program and teachers. A diocesan NFP teacher has the obligation to also reflect the vision of NFP ministry which the bishop has established. To this end, diocesan NFP programs usually have their own mission statement, goals and objectives, procedure for setting class schedules, fees, etc. the *National Standards* is the bishops’ instrument to ensure the total integration of all types of NFP teachers as well as provide for the ongoing life of NFP ministry in the dioceses.

Diocesan NFP coordinators who wish to move forward and implement the *National Standards* should contact the DDP/NFP for further consultation. ■

THE NATIONAL STANDARDS

SECTION I. *Standards for Diocesan NFP Programs*

The primary focus of the local Diocesan Natural Family Planning Program will be to provide education and quality NFP services to married and engaged couples. Competent teachers will provide instruction and follow-up in a manner that conveys respect for each couple/client, promotes autonomy and encourages development in Christian spirituality by integrating Catholic Church teachings on marriage and family life. Accordingly, to achieve Endorsement a diocesan NFP program will:

- A. Establish and maintain a statement of program philosophy, goals, and objectives which include acceptance and promotion of the principles contained in *Gaudium et Spes*, *Humanae Vitae*, *Familiaris Consortio*, *Donum Vitae*, and related Church teachings.¹
- B. Provide opportunities for appropriate education in the following basic concepts of Church teaching to NFP teachers as well as to couples/clients:
 1. In God’s plan, marriage is a permanent, faithful, exclusive relationship between husband and wife, directed toward mutual sanctification, unity, parenthood, and harmony of life;
 2. Marriage is a sacrament, a sign of God’s presence in the world and a source of grace for the couple;
 3. The unifying factor between the spouses is conjugal love, that is, an interpersonal love between husband and wife that is mutually enriching, permanent, exclusive, faithful, total, and fruitful. Conjugal love is expressed in many ways, and it includes the sexual, genital dimension;
 4. Decisions regarding parenthood are primarily the responsibility of the couple, based on a recognition that human life is a sacred gift from God and that the transmission of human life and the socialization and education of children are both the privilege and prerogative of the married couple. Decisions about parenthood should be made by the couple in a spirit of love and generosity, in light of their responsibilities to God, to themselves, to the children already born, and to society in accordance with a properly formed conscience;

5. The act of sexual intercourse is part of God's plan to enable couples to intensify their mutual intimacy and to bring new life into the world. By God's design there is an inseparable connection between the two meanings of the act of intercourse, the love giving (unitive) and the life giving (procreative).
- C. Maintain standards that meet or exceed the National Standards of the DDP.
- D. Provide accessible and affordable NFP services appropriate to the culture and language of the diocesan population.
- E. Employ a Diocesan NFP Coordinator who strives to maintain a life style consistent with basic Christian values and Catholic moral teaching, and who:
 1. Accepts the principles of *Gaudium et Spes*, *Humanae Vitae*, *Familiaris Consortio*, *Donum Vitae*, and related Church teachings;
 2. Uses and/or philosophically accepts Natural Family Planning and does not use any form of contraception.
- F. Support a diocesan NFP Coordinator whose duties and responsibilities include:
 1. Promoting the diocesan NFP program philosophy, goals, and objectives;
 2. Implementing the DDP Standards;
 3. Recruiting and selecting potential NFP teachers;
 4. Consulting with the diocesan program Advisory Committee (See G below.);
 5. Maintaining current knowledge of all NFP methods;
 6. Maintaining familiarity with local, regional, and national NFP provider organizations;
7. Annually attending the DDP conference or one regional, national or international conference related to NFP;
8. Attending at least one (thereafter as needed) informational or instructional session offered by a representative teacher of each NFP methodology operating within the diocese;
9. Developing cooperative and effective working relationships with appropriate church and community agencies;
10. Coordinating the DDP teacher certification process.
- G. Establish an Advisory Committee which will include representatives of diocesan NFP teachers, NFP couples, and appropriate resource persons from throughout the diocese.
- H. Approve teaching formats, curriculum, and materials that conform to DDP's standards for couple/client education.
- I. Provide a job description or list of specific duties for those who offer NFP services under diocesan auspices.
- J. Publish a list of NFP teachers who meet the standards of the local diocesan NFP program.
- K. Promote NFP, chastity, and fertility appreciation throughout the diocese, especially in programs of marriage preparation, clergy education, and adolescent sexuality education.
- L. Make medical, psychological, moral, spiritual, and educational resources available to teachers and couples/clients.
- M. Refer potential couples/clients to diocesan NFP teachers.
- N. Provide on-going support for NFP couples/clients.
- O. Collect and maintain information to provide non-identifying statistical data to the DDP.
- P. Provide on-going assessment of diocesan NFP services.
- Q. Provide for periodic assessment of diocesan NFP teachers.
- R. Provide an annual meeting for all diocesan NFP teachers.
- S. Provide continuing education for diocesan NFP teachers and couples/clients which includes the presentation of resources and opportunities for development. NFP enrichment may include information on and discussion of:
 1. Church Teaching: the theology of human sexuality, marriage, and family life, conjugal love, generous and responsible parenthood, and the role of the family as domestic Church;
 2. Human Sexuality: the biological, psychological, and spiritual dimensions, especially as it applies to NFP;
 3. NFP: current NFP methodology, teaching, and program research, the dynamics of periodic abstinence, special circumstances, and related topics dealing with human fertility;
 4. Marriage and Family Life: spousal interaction, family dynamics, the sociocultural role of marriage as an institution, and the impact of society and culture on the family;
 5. Spiritual Development: the integration of Church teachings on human sexuality, marriage and family life in light of the couple's fundamental call to holiness as individuals, as spouses, and as a familial communion of persons;
 6. Population Science: the demographic, sociologic, economic, and service evaluation dimensions, especially as they apply to NFP. ■

¹ These documents contain a contemporary summary of the Church's teaching on human sexuality, marriage and family life, conjugal love and responsible parenthood.

Demographic Aspects of NFP

Robert T. Kambic, M.S.H.

Recently, Theresa Notare and I published an article in a scientific journal estimating the number of people who are taught NFP in the US in a given year(1). We could do this by gathering simple data and following statistical procedures. Similarly, other data collection and analysis allows scientists to estimate the numbers of people using NFP both in this country and in other countries, and to estimate the effectiveness with which they use the methods. The purpose of this short article is to describe some scientific methods used to estimate numbers of users and to tell NFP advocates what to look for when reading such information both in scientific journals and in the newspaper.

There are two kinds of projects used to collect data on NFP, surveys and studies. A study is a program of data collection that focuses on a specific question or subgroup of a population; reports of NFP effectiveness are most often studies. A study might ask, "Of the couples who are taught NFP next year in our clinic, how many become pregnant within twelve months?" The information published by Ms. Notare and I was a study. This article is going to focus on surveys.

A survey is a one time interview of a representative sample of a large population of people, usually with a grand objective; the U.S. census is a survey. Questions about NFP may be one element of a survey. As an example, a survey might ask, "What is the percent-

age of our population using contraception, and what kinds of methods do they use?" A commonly used term for the percentage of the population using contraception is "contraceptive prevalence." Prevalence means the percentage of people in, say 1994, who have a condition, or who are doing something, here, using contraception. We say, "the contraceptive prevalence in the U.S. in 1994 is 70 percent." The prevalence of NFP use in the U.S. in 1994 is about 4 percent.

We find information about contraceptive prevalence in the U.S., in the National Survey of Family Growth (NSFG). It is a survey taken in 1977, 1983, and 1987 that, among other things, has asked about family planning use. Internationally, there have been two kinds of recent surveys that have pro-

vided information on NFP and contraceptive prevalence. The first is the Contraceptive Prevalence Surveys (CPS) and the second are the Demographic and Health Surveys (DHS).

Although surveys are one time questionnaires, the questionnaires may be long and involved as they seek to gather data on the age, sex, religion, family planning intention, economic status, and more obscure social and psychological attributes of respondents. It is in the design of questionnaires that the first problems for NFP arise. Researchers of early surveys on family planning and contraception chose to ask only about what they termed "modern methods" of contraception. By this they generally meant the pill, IUD, and sterilization. They would then combine barrier methods together and finally classify all other methods together as "traditional" or "other" methods. At times you might see "rhythm and traditional methods." Traditional methods sometimes could mean folk and superstition. I think this was done to discredit and disparage NFP and rhythm. Historical studies that lump NFP with "traditional" methods are useless for NFP analysis.

With pressure from NFP advocates and scientific work at centers like Johns Hopkins proving the credibility of NFP, survey designers had to take better account of NFP. More recent surveys such as the CPS and DHS asked about NFP in terms of "periodic abstinence" or "rhythm." The problem here of course is that no distinction was made between modern NFP, true calendar rhythm, and a "folk" calendar rhythm such as 10-10-10. However, data from such surveys at least provides some indication of the numbers and percentages of those interested in NFP. Some recent surveys have tried to discriminate between those taught NFP in clinics and those using rhythm on their own. One such survey was the Mauritius CPS. Such a survey gives a real look at the

1995 National Diocesan NFP Coordinators' Conference

August 4 & 5
Orlando, Florida

For the first time this conference will be held at the same time and place of the diocesan Pro-Life Coordinators. Joint and separate sessions will be part of the conference's format. Watch for specific information in the mail.

impact of the NFP program in Mauritius on the use of family planning in Mauritius because we can identify the percent of family planning users who have been taught by a funded program.

When comparing the reports of different surveys, a critical element is to be sure that the base populations are similar. For example, one country will say that 10% of women are using NFP, and another might say that, of those women using family planning, 10% are using NFP. Both percentages are equal to ten, but 10 percent of what number? Ten percent of what base population?

Most surveys of family planning will be of women. The total number of women in the population is the best place to begin an analysis. We first reduce the total number of women to the number of women in the fertile age group, those women able to become pregnant. The fertile age group varies from survey to survey from a lower range of 15 to 20 years old, to a higher range of 40 to 45. We can find surveys reporting on the number of women 15 to 40, and others, 20 to 45. Surveys look at women in five year age groups of 15 to 19, 20 to 24, etc. Therefore surveys report on five age groups.

Next, for women of reproductive age, we carefully define the mutually exclusive groups of family planning users. The first group might be those not in a sexual relationship - they don't need family planning. Older studies handled this by defining the study group as "married women" to exclude women not in a sexual relationship. In the 1980s and 90s, this was changed to "women in union." Once we identify women in a sexual relationship, we exclude those pregnant, trying to become pregnant, breastfeeding, and non contraceptively sterile. We finally have our population of women who are in a sexual relationship and do not want to become pregnant. These are the women we question about the family planning methods they

are using. Of course, the other women are noted and counted according to the rules of the survey.

Finally, besides age those surveyed may be further subdivided into categories such as race, religion, parity, etc. Within each subcategory of, for example, white Catholic women aged 25 to 29, we will want to know how many are sterilized, using the pill, using barriers, using NFP, and not using any method. If women are subcategorized into five age groups and two racial groups, we have ten categories of women for whom we want information on five classes of method use. The result is 50 subgroups of women. As more questions are added to the survey more women are required to complete the survey to insure that adequate numbers of women are in each cell.

Survey results often report a margin of error. The error term means that if the survey was repeated with different samples of respondents, the results would be within the margin of the error. If a survey says that NFP use is 4 percent in the U.S. and the margin of error is 1 percent we expect another similar survey to say that NFP use in the U.S. is three, four, or 5 percent but not two or six or another percent. Reported differences outside the margin of error are what scientists call statistically significant differences. Significant results require explanation to account for the differences.

When reading about survey results for NFP we should understand at least the following: the population represented by the survey, the denominator used to calculate percentages, and the error terms reported in the survey.

The table below shows some of the most recent reports of NFP prevalence in 7 countries (2). The report is for currently married women, or women in union. Shown for comparison is the number of women using no method and the number using the pill. These data

are representative of NFP use around the world. It is clear that very few couples in any country use NFP; Sri Lanka has one of the highest rates of use with 15 percent of women using it. I conclude two things from these data: the first is that NFP has suffered the disdain of population and family planning programs. They are not interested in it, discourage its use, and provide no money for it. In my opinion, more couples would use it if they were given the choice. My second conclusion is that there is much to be done in every country to promote the use of NFP. This promotion effort must be led by those most interested in NFP, most notably Catholics. ■

Country	NONE	PILL	NFP
Brazil	34	25	4
Colombia	35	16	6
Indonesia	52	16	1
Sri Lanka	38	4	15
Ghana	87	2	6
Liberia	94	3	1
Senegal	89	1	1

1. R. T. Kambic & T. Notare, "Roman Catholic Church-sponsored natural family planning services in the United States." *Advances in Contraception* 1994;10:85-92.
2. Iqbal Shah, "Comparative Analysis of Contraceptive Method Choice," in *Demographic and Health Surveys World Conference, Proceedings*, Volume I, IRD/Macro International, Columbia, Maryland 1991.

Robert T. Kambic, M.S.H., is a research associate in the Department of Population Dynamics at Johns Hopkins University, MD. Mr. Kambic has published extensively on NFP in scientific journals.

NFP PIONEERS: NFP Teacher Training and Service Development Efforts—1974-1985

Mary Catherine Martin, R.N., Ph.D.

In late Fall '94, I was asked by Theresa Notare of the DDP/NFP, to write a summary of my professional activities in the United States related to NFP. In giving this some thought perhaps the easiest way to capture my involvement is to point to the diocesan NFP programs themselves. Today, the grass-roots practice of NFP has become part of many systems of service delivery, not the least is the diocesan NFP program. The lesson which I have learned over the past 20 years is: the core of NFP is love and the Alpha and Omega of Love is God. So, without further delay, here is my story.



In the summer of 1974 Mary Kay Williams, Associate Director of the Human Life and NFP Foundation in Washington, D.C. asked me if I would develop an NFP training program for a U.S. government contract. Subsequently, I met with Larry Kane, the Director of the Foundation, and some of the board members (see *NFP—Diocesan Activity Report*, Fall 1994, vol. 5, no. 4, for a history of the Foundation.) Dr. John Brennan of Milwaukee had agreed to be the physician for this government contract. He wanted me to attend a meeting at St. John's College in Collegeville, Minnesota. There I listened to many couples describe their growth as loving persons both in using NFP and also in teaching NFP to others.

In designing education and training systems I look for the motivators. At the Collegeville meeting, motivators were most prominent and took my heart by surprise! Couples were talking about a "way of life" learned through self knowledge about their combined fertility and a mutual decision to either abstain or engage in intercourse during

the fertile phase of the cycle. These methods were effective in helping couples plan their family size. In addition, as couples learned to use the methods successfully, they became more loving and other-centered, expressing their love and affection for each other in a myriad of ways other than sexual intercourse.

My professional commitment to NFP occurred at this meeting where many couples discussed the loving dynamics of NFP. After hearing a talk by John and Nancy Ball, NFP of Connecticut, I turned to John Brennan and said, "this is dynamite, I would love to be involved!" And so started a dynamic 20 year development in which government and Church leaders became increasingly more interested in the natural methods . . . and the trend does continue.

In the first government contract we defined the educational design for training teachers of NFP. Site visits to several programs in the United States and Canada provided the basic information to begin the definition process. The most feasible design was a task-

based curriculum which dealt with the major tasks expected for teachers of NFP. It implied both a trainer system to train instructors and supervised NFP services to teach couples learning the methods until they reach autonomy.

In 1974, it seemed reasonable to expect that the NFP teacher in the year 2000 would be someone who: used a natural method; was able to achieve mastery on simple objective tests related to the content of NFP; was able to provide instruction and follow-up to 6-10 client couples (which implies ability to teach); and demonstrate attitudes supportive of NFP. In 1995, it has happened!

Objectives, test items and rating scales were developed for four modules of instruction. Module 1, Fertility Awareness, related to basic physiology of the fertile days of the woman's cycle; Module 2, The Basal Body Temperature Method, used calendar rhythm and temperature as the means to identify the beginning and end of the fertile days (something which was often practiced at the time); Module 3, The Ovulatory Method, used the awareness of a cervical mucus symptom to define the beginning of the fertile days and the fourth day after peak mucus to define the end of the fertile days; and Module 4, The Sympto-thermal Method, used both calculation and cervical mucus to identify the beginning of the fertile days, as well as the third temperature rise and the fourth day after peak mucus to define the end of the fertile days.

A national validation meeting was held in Washington, D.C. during the Fall of 1974 to review and revise objectives and the related content for the instructor training program. At this time, NFP expertise predominantly from the United States along with observers from national agencies and other countries attended.

In December 1975 the World Health Organization (WHO) held a steering committee meeting which included Drs.

A. Kessler, G. Benagiano, M.A.C. Dowling, G. Bialy, Leo Min, Claude Lanctot, Fannie Perry, Jeff Spieler, and myself. At this meeting, the WHO developed a plan and approach for surveying specific countries to identify the number and type of NFP programs worldwide.

In addition, the WHO wanted to collect samples of instructional materials available. In January, 1976 a program survey questionnaire was developed by Dr. Min and myself which included both questions regarding the program information, instructional materials, and the objectives for the training program already developed by the Human Life and NFP Foundation.

In 1976, The Human Life and Natural Family Planning Foundation was awarded a second contract to validate the objective tests, a training check list and attitude scales. In addition, client teaching materials were also developed. During this study, a micro approach to item verification was used to obtain educational, medical, NFP, empirical, technical and WHO revisions of both objectives and test items was accomplished. There was a total of 355 persons in 13 sites throughout the United States who participated in the revision process. The result included a set of instructional objectives and two equivalent forms of multiple-choice tests for each module of instruction. The items were sequentially arranged and each test form had reliability coefficients between 0.93 and 0.95. In addition, client teaching booklets, flip charts and slides were also developed related to Fertility Awareness, The Ovulation Method, and the Sympto-Thermal Method.

In June 1977, the teacher training objectives were shared at the first world congress of the International Federation for Family Life Promotion (IFFLP) held in Cali, Colombia. BLAT, a British educational firm working with the WHO in Geneva had initiated a contract with the WHO to develop a teaching-learning kit

for training users in Third World countries. This kit was later field tested in 8-9 countries, thereby sensitizing the international community to NFP providers as well as governing agencies within those countries. In 1983, the kit was

completed and distributed in English, French, and Spanish to many programs throughout the world.

In 1978, the Foundation implemented a free-standing NFP service program at St. Joseph's Hospital in Lancaster, PA. It was the first formal study involving Title X funding in a private sector medical service. This

study revealed a successful effort of serving approximately 200 clients in approximately 7-8 sites throughout the area. Service standards were specified and published and served as a useful development tool for both the private and public sectors.

In 1977-1978, the Foundation, as well as many other NFP organizations and experts, participated in a series of two bi-regional meetings designed to surface and discuss the issues for development in NFP both in the public and private sectors. It is estimated that these meetings funded by Title X, provided discussion for approximately 3,000 participants over a two year period.

In 1979, through IFFLP, Misereor funded the development of a program evaluation guide. I authored this guide and used as a primary reference the service standards developed in the Lancaster project. In addition, consultation was provided to other national program leaders primarily through the Zonal Meetings of IFFLP.

In 1980, I began work in consultation with the NCCB's Secretariat for Pro-Life Activities. At that time a team of NFP providers and experts developed the *Diocesan Development Plan for NFP*. This document is frequently referred to as the "Pastoral Plan for NFP." It serves as a basic text which guides a diocese in constructing an NFP program. In 1981 then Msgr. James T. McHugh, was

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named director of the DDP/NFP and I became a member of the staff. The DDP oversaw the implementation of the *Plan* and witnessed the appointment of an NFP coordinator or contact person in every diocese. The wide majority of these coordinators were in Family Life offices (as is still true today), in some Health Care offices, and in variety of diocesan offices.

Consultation to the dioceses was at the request of a diocese after the appointment of a diocesan NFP coordinator. Key to this consultation was to assist the bishop in developing a program which situated NFP within the context of marriage and family life. Bishop McHugh and I probably covered most of the country in the early days of this activity. Depending on the needs and resources of each diocese, we were also able to help the dioceses develop the capability to train and certify their teachers and assure the quality of pastoral services to couples. It pleases me so much to know that in 1995, the diocesan NFP programs continue to BE! ■

Postscript

In 1985 Dr. Martin left the staff of the DDP/NFP and continued her work in NFP with the IFFLP. Dr. Martin's responsibilities took her around the globe several times. She helped strengthen and/or establish regional and national NFP programs in countries as diverse as Zambia and Mauritius. In 1988 Bishop McHugh asked Dr. Martin to help the American diocesan NFP programs once more by becoming a member of the Certification Committee (now NFP National Advisory Board). It was that committee which wrote the NCCB's National Standards. Dr. Martin resides in Missouri and is currently a Private Duty Nurse in the rapidly growing field of Home Health Care. She is employed by the Department of Alternate Services at St. John's Mercy Health Care Center in St. Louis. Besides being a loyal NFP advocate, Mary Catherine Martin has a wonderful sense of humor and an inspiring faith. She has contributed much to the NFP community.

Vith IFFLP CONGRESS Lublin, September 16-24, 1994

Claude A. Lanctot, M.D.

The Vith International Federation for Family Life Promotion (IFFLP) World Congress was held in Lublin, Poland last September 16 to 24, 1994. It coincided with the Twentieth Anniversary of the IFFLP, an international non-governmental membership association with over 120 organizational members from 80 countries (see *NFP Diocesan Activity Report*, Vol. 5, No. 1, Winter 1994, for a history of IFFLP). National members are involved for the most part in a variety of family life promoting activities, and the promotion of NFP in particular.

Over 300 participants from 76 countries attended, with nearly 200 from Europe and a large representation from Poland as well as from eight or nine central and eastern European countries attending an IFFLP Congress for the first time.

The nine days of sessions were coordinated by a dynamic Polish team under the able leadership of Professor Radislaw Sirkorski, chairman of the Gynecology Department of the Lublin Academy of Medicine. Hospitality was provided by the Catholic University of Lublin.

There were over 67 participants from the Americas Zone. The IFFLP voting members of the zone were well-represented. There were 26 members from 17 countries (out of a possible 32 members), with 4 proxies, for a total of 30. Three of the four IFFLP affiliated members of the USA participated: Couple to Couple League was represented by Mr. William Corey, and Family Life Mission of North America by Rev. Larry Sydow. The DDP/NFP was represented by



Dr. and Mrs. Anne Lanctot meeting with three of the four delegates from Russia.

proxy through Dr. Hanna Klaus. The American Academy of NFP did not send a representative. Twenty seven participants in all came from the United States, including former IFFLP Board member Dr. William Uricchio and his wife. Five represented voting members. Seven came from Georgetown University (Institute for Reproductive Health), and two from FHI. Dr. Ron Gray and Robert T. Kambic from the Johns Hopkins University attended as did Professor Joe Leigh Simpson of Baylor College of Medicine (TX) and some others.

Prior to the Congress, representatives of IFFLP's Board and several members participated in the Cairo International Conference on Population and Development (ICPD), where the Federation President, Dr. Alfredo Perez, read a position paper at the main governmental forum. IFFLP also had a small exhibit at the Conference in Cairo.

Dynamic language specific training workshop sessions between September 16 and 19 offered a wide variety of informal exchange and training on such topics as: NFP program development; program management; NFP service evaluation and monitoring; sex education; national development of NFP

programs; the training of NFP teachers; HIV and AIDS education and prevention; and NFP effectiveness. There were two special invitational working groups with IFFLP participating programs in the Breastfeeding, LAM and NFP interface, as well as in Management Information System (MIS). Sessions were also held in: the Post Abortion Syndrome; Characteristics of NFP Users; Zonal Development Strategies; the implantation and evaluation of the Modified Mucus Method in Africa; and on several other topics. Although the majority of these sessions were held in English, sessions were also held in Polish, Spanish, and in French.

The 19th of September, was reserved for zonal meetings, as IFFLP membership is divided into four zones comprising: Europe, Africa, Asia-Oceania, and the Americas, each coordinated by a Zonal Council presided by a Zonal Board member. In addition to the specific zonal business which was discussed during these meetings, three of the four zonal Board members were replaced, namely: **Dr. Ursula Sottong** of "Arbeitsgruppe NFP" of Cologne, Germany, who was elected by the European Zone to replace Dr. Michele Guy of France; **Dr. Patricio Mena**, of the NFP Working Group of the National University in Santiago, Chile, who was elected by the Americas Zone to replace Dr. Alfredo Perez; and lastly **Mrs. Margaret Frater** of the Australia NFP Council, who was elected by the Asia-Oceania Zone to replace Dr. Irene Ruiz from Hong Kong. **Dr. Felicien Adotevi** remained as the Board member from Africa. The zones also prepared a series of Zonal Resolutions which were read at the General Assembly.

On September 20th, a traditional cultural day offered four separate regional excursions to the surrounding countryside to visit areas such as: Lublin and Kozlowka; Kazimierz Dolny and Nazleczow; Lancut; and Czestochowa. This was concluded by a banquet which offered everyone the opportunity to get further acquainted.

The more formal part of the Congress was held September 21-24, with simultaneous translation available. This included Scientific Sessions, which were

COORDINATORS' CORNER

"If you go, they will come."

Christian Family Planning Seminars in South Dakota

Jenny Sullivan

Everyone in NFP ministry knows that engaged couples need to hear theologically true presentations on the Church's teachings regarding marital sexuality and scientifically accurate information on NFP. In addition to prayers for our people's conversion regarding responsible parenthood, we also know that we have to continually invent ways to "plant the seeds" of that conversion. In our diocese we think we have found a real solution. It is the Christian Family Planning Seminar (CFPS).

What is CFPS?

The CFPS is a comprehensive Catholic marital sexuality education day. It includes sessions on theology (with a special emphasis on why Church teaching on marriage and sexuality are true), human reproductive anatomy and physiology, the signs of fertility, and the methods of NFP.

The seminars typically run from 10:00am to 4:00pm. A team teaching approach has been adopted and we are proud to say that we have nine priests among our teachers. The clergy typically handle the theological part of the seminar. We are especially thankful that our Vicar General, Msgr. Michael Woster, and the Spiritual Director for Family Life Ministries, Fr. David Shields, S.J., developed the talk on theology. According to Msgr. Woster, who is also the Vicar for the Marriage Tribunal, "The skills of communication, mutual decision making, and practicing respect for one another in this area all contribute to greater overall marital satisfaction."

In the introductory talk on NFP we underscore NFP as a reasonable response to the Church's teachings on marital sexuality. We highlight the effectiveness of NFP in planning and spacing births. Expertly written by Valarie Brown, a physician's assistant and teacher of the Creighton Model of the Ovulation Method, and Julie Carroll, RN, BSN, who teaches STM according

to Couple to Couple League's format, this presentation also includes an overview on the different schools of NFP offered in our diocese (Billings OM—"What Every Woman Should Know Outreach Program"; STM—CCL; and the Creighton Model of OM.) This wealth of information is especially made real, and inspirational for all attendees when a couple shares their experiences using NFP.

Finally, workshops provide the detail that the general presentations can not attend to. The workshops include: explanation of one of the three schools of NFP offered in our diocese (this is dependant on which NFP teachers are available for a particular seminar); and an exercise on family planning goals. A plenary session at the end of the day is set up to answer any questions the couples may have. Finally, a prayer service concludes our time together. As Msgr. Woster says, "Praying together as a couple is a very important element in married life."

The CFPS alone does not teach couples everything they need to know about their fertility cycles. All our teachers are clear that family planning goals cannot be achieved without solid NFP instruction. The education offered in the CFPS is only to inform and orient couples. CFPS teachers promote the benefits of full NFP instruction. They encourage the couples

(Continued on page 14)

held in the Catholic University's main auditorium and were attended by over 350 participants on September 21st and 22nd. Twenty-five to thirty scientists from universities in approximately 15 countries presented the results of their most recent research, grouped under the following nine sessions:

- Session I Effectiveness
- Session II Breastfeeding /LAM (Lactational Amenorrhea Method)
- Session III Training and Teaching NFP
- Session IV Technical Monitoring of Fertility
- Session V Pregnancy Outcome
- Session VI NFP Program Monitoring and Evaluation
- Session VII Innovations in NFP
- Session VIII Psychosexual Aspects and Characteristics of NFP Users (English only)
- Session IX Pregnancy Outcome and Post-pill NFP (English only)

A General Assembly of the Congress was held September 23-24. Main highlights were: the election of the two at-large of international Board Members. This involved the reelection of Dr. Suzanne Parenteau-Carreau of Serena Canada, and election of a new member, Dr. Rene Ecochard of C.L.E.R. (France). Later that day the new officers were chosen by the new Board members with Suzanne Parenteau-Carreau selected as President, Margaret Frater as Secretary and Felicien Adotevi as Vice-President.

The Board policy on Breastfeeding and LAM/NFP Interface, developed in 1992 and circulated since then to all members, was also formally ratified. Extensive discussions were held on the presentation of the zonal recommendations. The President's and Executive Director's reports were formally accepted, along with the financial report of the Federation.

The Congress concluded with the presentation and wishes of the new Board to the IFFLP delegates. ■

Dr. Claude Lanctot is the executive director of IFFLP. He is one of the "NFP Pioneers" and has devoted most of his life to NFP development internationally.

(Continued from page 13)

by describing the "hands-on-training" of NFP classes. They witness to the fact that couples gain confidence in their observation and interpretation skills only when they work with NFP. To further ensure that couples are given every opportunity to learn NFP, follow-up classes are scheduled in the location where the seminar was held. In addition, the diocese subsidizes NFP instruction for those couples who sign up for a full course during the seminar.

Who is the CFPS geared for?

We developed this seminar with the idea of serving all engaged couples in the best way possible. We estimated that about 50% of our couples are in mixed marriages. This has not been a problem. In fact, inter-faith couples have commented to us that NFP will give them "something religious to really share."

While the CFPS was developed for those entering marriage, it is useful for those who are already married. This is so, because the design of the CFPS covers medical information which, as every NFP teacher knows, has not been readily available elsewhere. And, all Catholics can benefit from good instruction on the sacrament of marriage! We also include a time for chart review (8:00am-9:00am) for those already practicing NFP. This is especially helpful for couples traveling from the rural areas.

Some technical considerations:

a) **Diocesan Mandate:** Our diocese has a relatively new requirement for all engaged couples in marriage preparation: they are to attend a CFPS. Because our diocese has a large rural area, we have designed the following options for couples who can not attend one of the seminars taught by the team teachers:

1. **One NFP class and preparation by a parish priest in Church teachings.** A first NFP class is offered by an NFP teaching couple. The NFP teaching couple include preparation in Church teaching by making use of a video of the CFPS talk on theology.
2. **Registration in an NFP course.** Full instruction in NFP, according to the method of choice is continually offered. This option can include a home study approach. To facilitate this we publish the schedules of NFP classes offered by all of the NFP schools represented in the diocese.
3. **Video education along with instruction by a parish priest.** Currently we are producing a video which will present all the major talks of the CFPS. We are happy to say that our Bishop, Most Rev. Charles Chaput, and the Vicar General will be featured in the video.

b) **Cost:** Client expense is a major consideration for us. We have a high Native American population in our diocese and many in need. The Church tries to meet these needs by funding the seminars. In fact, we also provide free lunches!

c) **Scheduling:** Our plan for the CFPS is to hold at least two seminars in each corner of the diocese, with six in the Rapid City area, for a total of twelve per year. As we train more teaching couples more areas in the diocese will be better served.

Conclusion

In the evaluations collected over the past year both our teachers and couples are rated very positively. The seminars are rich in information, fun, and inspiring. We are encouraged by a noticeable client increase in our individual NFP classes. We will not be able to give an accurate accounting of this increase until after two more years of operation.

We believe that the CFPS is an important and beautiful gift to engaged couples. Both my husband and I are personally grateful that our diocese is promoting this program because it teaches "why" the Church holds what it teaches. Over twenty-two years ago, when we began our marriage I was not yet a Catholic and no one in our marriage preparation clearly explained these teachings to us. Consequently we did not hear of, and were not able to make an informed choice about NFP until nine years into our marriage. My husband and I are so grateful that we did eventually discover the beauty of the Church's teachings. We have been continually delighted by how the practice of NFP has helped us in many areas of our marriage. We wanted to make sure this gift was offered to all of our couples. And in giving the gift of CFPS, we have also discovered that if we go out to the people, they will come! ■

Jenny Sullivan and her husband Tim are the NFP coordinators for the diocese of Rapid City in South Dakota. For further information they can be reached at: 3014 Morningview Dr., Rapid City, SD 57702.

New NFP Booklets

The Channing L. Bete Co., has produced a dynamite booklet on NFP and Church teaching. Entitled, *What Catholics should know about NFP* the text of this work was edited by leading NFP experts from across the country. We highly recommend this booklet as an important addition to your NFP resources.-

Contact: Channing L. Bete Co., 200 State Road, South Deerfield, MA 01373; 1-800-628-7733.

NEWS

BRIEFS



DDP ANNOUNCEMENTS

The 1995 National Diocesan NFP Coordinators' Conference is set for August 4 & 5 in Orlando, FL. For the first time this conference will be held at the same time and place as that of the diocesan Pro-Life Coordinators. Joint and separate sessions will be part of the conference's format. Watch for specific information in the mail.

"Congratulations" to Kay Ek, diocesan NFP coordinator from St. Cloud, MN. Kay has just been named to the NFP National Advisory Board (NFPNAB) of the Bishops' Conference.

NFP Scientific Bibliography forthcoming. The DDP is looking forward to publishing a new comprehensive bibliography on classic and current NFP research. More information on placing orders will be published in the Spring 1995 newsletter.

Two new NFP brochures will be available in the Spring. The DDP is currently putting the final touches on two new NFP brochures which have been designed especially for use in the dioceses. Samples will be included with the Spring 1995 newsletter.

NFP: A Review, by Hanna Klaus, M.D.(1982), has been updated and is currently in publication. Date of release is set for the Summer.



NFP EVENTS

January 1995, Drs. John and Evelyn Billings will be working with Mother Teresa and her sisters in Calcutta. The Billings will be training the sisters to teach OM.

February 17-19, 1995, the Natural Family Planning Center in Corpus Christi, TX, will offer teacher training in Billings OM. *Contact: Marge Harrigan, RN, Director, 4639 Corona, Suite 13B, Corpus Christi, TX 78411-4315.*

March 1-4, 1995, Northwest Family Services will offer an NFP teacher training and certification session in STM in Atlanta, GA. *Contact: Northwest Family Services, 4805 N.E. Glisan Street, Portland, OR 97213; 503-230-6377 or FAX: 503-731-6940.*

March 19-25, 1995, National NFP Week, sponsored by the American Academy of NFP. The AANFP, through a resolution passed at its 1990 annual meeting, dedicated the week of the Feast of the Annunciation (March 25) as a most appropriate time to promote NFP. Posters and flyers are available for purchase. *Contact: AANFP, 615 New Ballas Road, St. Louis, MO 63141; 314-569-6495.*

March 31, April 1 & 2, 1995, Illinois NFP Association will hold its annual conference at LaSalette Retreat Center, Georgetown, IL. Featured speaker, James Statt, M.D., will present current information on reproductive physiology and how it relates to NFP. *Contact: Donna Dausman, Office for Family Life, 1615 W. Washington, Springfield, IL 62708; 217-698-8500.*

June 22-25, 1995, Northwest Family Services will offer an NFP Teacher Education session in Portland, OR. *Contact: Northwest Family Services; 503-230-6377 or FAX: 503-731-6940.*

July 12-15, 1995, the American Academy of NFP will hold its annual meeting in St. Louis, MO. Meeting highlights include presentations by Rev. Stephen F. Torracco, Ph.D., Thomas W. Hilgers, M.D., and Ingrid Trobisch. *Contact: AANFP, 615 South New Ballas Road, St. Louis, MO 63141; 314-569-6495.*



ANNOUNCEMENTS

Northwest Family Services ushers in the New Year by offering "Life Saver Retreats." Based on a peer to peer model developed by the Respect Life Office in the diocese of St. Petersburg, FL., the retreats are designed for high school seniors. They provide a forum for discussion on life issues and chastity in a prayerful context. This is an opportunity for your high school seniors to enjoy this valuable retreat experience. *Contact: Northwest Family Services; 503-230-6377.*

At this time we ask our readers to pray for the Drs. Billings and their family. Their daughter, Ruth Prendergast (mother of five), passed away on Nov. 27, 1994. Our heartfelt prayers are with the Billings at this time.

A call for papers has been issued by the AANFP. By February 28, 1995, abstracts should be submitted on: NFP related issues; infertility; reproductive anatomy and physiology; and prevention of adolescent pregnancy. The papers will be presented at the 1995 conference. *Contact: Joseph B. Stanford, MD, AANFP, Science and Research Committee, University of Utah, 50 North Medical Drive, Salt Lake City, UT 84132; 801-581-7234.*

The Natural Family Planning Center of Washington, D.C. has a new 800 Number! 1-800-484-7416

A voice will come on the line and request a security number. Please respond by dialing: 1001 When calling, please tell them that you are using the 800 number. The NFP Center may wish to call you back in order to take advantage of lower rates.

The Diocese of Wichita is seeking a full-time NFP Coordinator. Applicants should be well versed in current methods and theology of NFP, and have demonstrated leadership and organizational skills. *Send resume to: Sr. Jacinta Langlois, A.S.C., Vice Chancellor, 424 N. Broadway, Wichita, KA 67202.*

PMS HOTLINE is a creation of Maria Ahlgrimm, founder of PMS Access. Ms. Ahlgrim is quoted as saying that "often, in counseling women with PMS, we find that the hormonal changes involved with starting or stopping oral contraceptives are strongly related to the onset of PMS." *Contact: PMS Access, P.O. Box 9326, Madison, WI 53715; 1-800-222-4PMS.*

Volunteers for NFP study needed by Couple to Couple League. 900 couples are needed to participate in a study to investigate the effectiveness of three different ways to determine the end of pre-ovulation infertility. *Contact: Thomas McGovern, M.D., 3203 South Bahama St., Aurora, CO 80013-2353.*



MATERIALS

NFP Videos

Twin Cities NFP Center has available a video entitled, "Natural Family Planning: The Next Generation Video." It is described as having "just enough methodology to keep it down to earth." This video is recommended for use in marriage preparation classes and adult education. *Contact: Twin Cities NFP Center; Health East St. Joseph's Hospital, 69 West Exchange Street, St. Paul, Minnesota, 55102; 612-232-3088.*

The Aware Center of St. Louis, MO, has available a new video entitled, "The Marital Embrace, Living God's Love." This brief video (14 min., 30 sec.) features Scott and Kimberly Hahn and is recommended for marriage preparation and NFP courses. *Contact: Central Bureau, C.C.U.A.; 3835 Westminster Place, St. Louis, MO 63108; 314-371-1653.*

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for Natural Family Planning
A program of the NCCB Committee
for Pro-Life Activities

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The Natural Family Planning Diocesan Activity Report is published quarterly. Its purpose is to serve the Roman Catholic diocesan NFP programs of the United States through offering: national and international news of NFP activity; articles on significant Church teachings, NFP methodology and related topics; and by providing a forum for sharing strategies in program development. Contributions are welcomed. All articles may be reproduced unless otherwise noted. For more information contact the editor.

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Teen STAR Teacher Training Workshops—1995

Santiago, Chile

January 9-13

Liverpool, U.K.

February 24-28

Munich, Germany (1)

March 3-5

Zurich, Switzerland

March 6-9

Bratislava, Slovakia

March 13-17

Sion, Switzerland

March 22-26

Nancy, France

March 29-April 2

Washington, D.C. (1)

April 21-23

Washington, D.C. (2)

April 29-30

Dallas, TX

June 5-9

Clark, NJ

June 19-23

Bodsen, Italy

June 26-30

Munich, Germany

July 1-4

Warsaw, Poland

August 16-20

Tainach, Austria

August 24-28

Zilina, Slovakia

August 31-Sept.3

Bucharest, Romania (prov.)

September 6-10

Holistic Sexuality (prov.)

Washington, D.C.

September 15-18

Contact: Teen STAR; P.O. Box 30239, Bethesda, MD 20824-0239; 301-897-9323 or 1-800-484-7416, Security Code-1001.