

Natural Family Planning



Diocesan Activity Report

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1995 Seventh Biennial Conference a Success!



Cardinal Mahoney, Chair of the Bishops' Committee for Pro-Life Activities.

The Seventh Biennial Conference of Diocesan NFP Coordinators took place in Orlando, FL, on August 4 & 5. This conference was a landmark for the diocesan NFP community because it brought together for the first time diocesan NFP and Pro-Life coordinators. For those of you who may wonder why it would be important for these two groups to come together, you should know that it is partly because of our beliefs and partly for reasons of the Church as institution.

The National Conference of Catholic Bishops' (NCCB) Committee for Pro-Life Activities accomplishes their work through its Secretariat for Pro-Life Activities. With the establishment of the Diocesan Development Program for NFP (DDP/NFP) in 1981, the bishops of the United States placed the Church's NFP services under the direction of their Pro-Life Committee and its Secretariat.

As part of the Secretariat, education in NFP is seen as an integral piece of the entire Catholic respect life vision. Indeed, the Holy Father has underscored this belief in *Evangelium vitae*. He notes that the "work of educating in the service of life involves the *training of married couples in responsible procreation*" (EV, #97), and that

At the first stage of life, centers for natural methods of regulating fertility should be promoted as a valuable help to responsible parenthood, in which all individuals, and in the first place the child, are recognized and respected in their own right and where every decision is guided by the ideal of the sincere gift of self. (EV, #88)

As many of you know, Church teachings on responsible parenthood and NFP itself, have faced a long hard road of not being understood or accepted by many in the Church. Yet, if we wish to contribute to building a "culture of life," as the

In this issue . . . the Seventh Biennial Conference of Diocesan NFP Coordinators is featured. The conference, which took place in Orlando, FL, on August 4 & 5, marked a milestone in the ongoing mainstreaming of NFP into diocesan life. For the first time diocesan NFP coordinators joined with diocesan Pro-Life coordinators as part of the national group which the bishops' Committee for Pro-Life Activities oversees. Below is a sampling of some of the NFP presentations. (For information on how to obtain audio tapes of any session, please see News Briefs.)

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Above: Fr. Dan McCaffrey discusses the parish as an important place for NFP educational outreach.



Left: Dr. Hanna Klaus, BOMA, speaking on the effects of norplant on a woman's cycle.



Dr. Joe Stanford speaks on scientific studies on NFP. A panel of experts responded with regard to the application in the classroom.

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Holy Father has asked us, NFP must be part of that foundation. Understanding this challenge, the bishops have been collectively striving to move NFP services into the mainstream of diocesan life through the activities of the DDP/NFP. By bringing together in one place the two diocesan groups who play a critical role in building the culture of life, all conference participants were not only conscious of the continuum of Church teachings on life, but also were affirmed that the Church, as institution, relies upon their generous service. Cardinal Mahony, Chair of the NCCB's Committee for Pro-Life Activities, said as much in his keynote address. "We [the bishops] need your ongoing commitment to this ministry," he said. "It is truly foundational to living the Gospel of Life!"

Among his remarks, Cardinal Mahony also said that we as a Church, "must provide good education and services that help people live chaste and fulfilling lives." He also added that we must help our people "live out the Church's beautiful teachings on human sexuality, marital fidelity, and responsible parenthood." The Cardinal echoed the Holy Father in citing the Church's teachings on human sexuality as the foundation upon which "a genuine respect for life in our society" could be fostered. And he acknowledged the many obstacles faced by both the NFP and Pro-Life coordinators, obstacles of "prejudice, misunderstanding, and even outright hostility to the Church's moral and ethical teachings." "I commend you," he said, "not only on my own behalf, but on behalf of the bishops of our country for your perseverance in the face of these many obstacles."

NFP coordinators and Respect Life directors shared some joint sessions during the conference. Those included a presentation on *Evangelium vitae* by Rev. Augustine DiNoia, O.P., Director of the bishops' Committee on Doctrine and Pastoral Practices (see p. 4), and a luncheon banquet with guest speaker David Blankenhorn, author of *Fatherless*



Fr. Bob Cannon leads a discussion on clergy involvement and NFP.

America. In addition, all liturgies were shared by the two groups. Because the specific responsibilities of diocesan NFP coordinators and Respect Life directors are so different, the two groups had many separate sessions tailored to meet their individual needs.

NFP participants included both diocesan NFP teachers as well as coordinators. They were treated to an array of interesting sessions some of which are excerpted or reported on in this issue. Richard Fehring, DNSc, RN, Marquette University spoke on *NFP—Integration of Faith and Science* (see p. 7). Joseph Stanford, M.D., M.S.P.H., Department of Family and Preventive Medicine, University of Utah, spoke on the *Advances and Application of NFP Science*. Dr. Stanford's presentation included a panel of respected NFP master teachers who discussed the practical application of the information per their method. Panelists were, Hanna Klaus, MD, Billings Ovulation Method Association, USA; Rose Fuller, Northwest Family Services, Portland, OR; and Shirley Hoeffler, CNFPE, Creighton Model OM, Diocese of Santa Fe, NM. Other plenary NFP sessions included a talk by Bishop James T. McHugh, Director of the DDP/NFP (see p. 6); a panel of youth on *Education in Authentic Human Sexuality*; and an inspirational reflection

on *NFP & Evangelization*, by Rev. Bruce Nieli, C.S.P., Director, NCCB Committee on Evangelization (see page 12).

A variety of workshops on both days took in science, programming, and communication skills. They included, Dr. Hanna Klaus speaking on *Problem Cycles: Coming off Norplant and Depo-Provera*; Robert T. Kambic, M.S.H., Johns Hopkins University, on *Pregnancy Outcome and NFP: Does NFP cause spontane-*

ous abortions and/or birth defects?; Steve Burke, Family Life Director, Diocese of Providence, RI, on *Tenderness—Love's Messenger*; Sharon Dausman, Archdiocese of Chicago and Mary Pat Van Epps, Diocese of Memphis, on NFP programming; Jenny Sullivan, Diocese of Rapid City, SD, on *Christian Family Planning Seminars in South Dakota*; and Donna Dausman, Diocese of Springfield, IL, on family communication. Lively discussion proved to be the dominant tone of nine Round Table discussions which included topics such as "Attracting New Clients"; "Simple ways to increase clergy participation in NFP ministry"; and "Outreach to Health Care professionals."

Participants were enthusiastic with regard to conference format and schedule. As always, it was suggested that in future planning more time be scheduled for networking and simply "visiting." By far, the most common suggestion was a request for more joint sessions. "There is so much to learn from each other," said one NFP participant, "and it is so good to feel how connected we are to each other in service of Life!" ■



Kay Ek, Diocese of St. Cloud, facilitates a discussion on attracting more clients.

Evangelium Vitae and The Gospel of Life

Rev. Augustine Di Noia, O.P.,

The following are excerpts from Fr. DiNoia's presentation.

Into the silence of human misery, sin and death, God spoke the words: "Hail Mary, full of grace." The mystery behind *Evangelium vitae* or *The Gospel of Life*, is this one, the Annunciation of Mary. ...Friends in Christ, I feel privileged again this summer to be invited to address the front line in the movement for life and against the culture of death. ...As you know this encyclical is a reaffirmation of, and...a fundamental Christian teaching on life; but significantly it also offers an extraordinarily perceptive diagnosis of the situation which has allowed us to forget, as a culture, these fundamental truths about life.

One of the clearest objectives of our Holy Father's teaching ministry ... has been to put the mysteries back into the morals. To clarify and articulate anew, that the deepest roots of our moral struggle are ... to be located ... in the deepest mysteries of God's being, and in the activity of the Triune God, Father, Son, and Holy Spirit. As *Veritatis splendor* pointed out clearly, we can not understand why we should be good, either as persons or as cultures in society, unless we have understood the being and action of God. This is what I mean by saying that the Pope is striving to put the mysteries back into morals. And we have, for various reasons, sometimes lost that connection. Now we have seen this emphasis is strikingly clear in *Veritatis splendor* and in *The*

Catechism. Now we want to see it, and do see it in *Evangelium vitae* which was signed on the feast of the Annunciation, March 25, 1995.

[My purpose today will be to] articulate the mystery behind the new encyclical. And, as I say, it is the mystery of the Annunciation. How does the mystery of the Annunciation shed light on the message, especially on the diagnosis, that is offered by *Evangelium vitae*? With the words: "Into the silence of human misery, sin, and death God spoke the words: "Hail Mary full of grace." Let us think about this mystery a little. Its features are familiar to all of us, so I won't repeat them, but there is something there that happens that we do not normally notice. The angel Gabriel announces to Mary that she is going to be the mother of this extraordinary Son. Now, Mary's response at this point is very interesting to notice. What does she say? She says, "How can this be, I

*Let it be
done according
to your will!*

do not know man?" In other words, "I'm not married." We always pass over that, but we must ask what is the theological significance of Mary's response? She is there doing what all human beings would do; that is, they would say, "how can this be?", or, "The conditions for this to happen have not been fulfilled." It is most interesting to pause over this scene because all of us know that in order to attain, acquire, secure, the things that really matter to us, we

have to "put out." We have to fulfill some conditions or requirements whether it be for jobs or degrees and sometimes, unfortunately, even for other people's love. Conditions have to be fulfilled. ...It is a law, you might say, of human experience. Indeed, so much is it so that we are very suspicious of anybody who wants to give us anything for free. Only things that cost a lot to us must be valuable. ...And, may I say here that Mary, the holiest human being besides Our Lord who has ever lived, says exactly what we would say. Behind her words, "How can this be? I do not know man," is the fundamental human response, "I did not do anything." ...Now, what does the angel say? (Here of course we have to understand that it is God speaking.) The angel says: "It's true, you aren't ready for this." You can not make this happen. "God does. Thus, at the very beginning of our salvation, ...at the very beginning of the creation of the world, Act 1, Scene 1, Line 1, is God's. And even Mary can not say anything else but, "Let it be done according to your will!" This is very difficult for us to understand because we are preoccupied with our readiness. "Are we ready for God to come to us?" "Have we done all we could possibly do?" "Is the house clean enough for God to come here?" And of course, there is no amount of shining, no cleaner in the universe that can make us ready for God. Indeed, if God had waited to announce to Mary that the Son was going to become flesh, He'd be waiting and so would we, ...still.

There is nothing we can do. There are no relevant conditions to be fulfilled in order for the Incarnation of the Second Person of the Blessed Trinity to come. We can only accept it. We can only receive it as a free pure grace that creates the conditions for the response. Mary, as we believe, was immaculately conceived. We say that Mary was made ready to say "yes." When she says, "Let it be done to me according to Your word" she is speaking out of the fullness of grace that she has received prior to the

Annunciation. It is pure grace that creates the conditions for the proper human response. It does not await the human response. It doesn't wait for us to "get our act together," because if it did, as I said, God would still be waiting and so would we. Now this, I have to say to you, is a very deep mystery and not getting it straight is the source of a lot of misery.

So, what does the Annunciation suggest? It suggests that before the actions

of God we are often and most radically in the mode of receivers. ...Our receptivity before the grace that God gives us, is not something that crushes us, it is not alien to us. Our receptivity is the condition for our

being; our being in relationship with the Father, Son, and Holy Spirit. That's the point of the response of Mary. "Let it be done to me according to Your will," says "this remarkable grace that is taking place in me will make us all more fully human." Now here we come up against one of the deepest and most pernicious confusions of modernity which is brought up clearly in the encyclical. The idea that, if we are receptive before God we are less ourselves. This is the great curse of modernity, (the refusal) to accept that if we let God be God, we will be most fully ourselves. Which is precisely what the Christian message has been.

If we let God be God then all the more shall we flourish. Whereas, ironically if we try, as it were, to make it alone, then we cease to be truly ourselves. But this has been rejected by modernity because what do we confess? At the beginning of the scriptures, there is another great silence, only this is the silence of absolute nothingness. There isn't anything else but God. There isn't any other life but God's life. Into that silence of noth-

ingness God says let there be light, and so things began as we know it. (There are no preconditions.) That's what the mystery of the "creata ex nihil" means, that God created out of nothing. ...So that we have an absolute receptivity; there is nothing more absolute than this great divide between what is and what is not. ...And so into that great silence, for reasons which are deeply mysterious, ...God who needed nothing and no one to be happy, created a world of

creaturely persons. ...God's creation of us is the mystery of our being. We don't have an existence besides the existence that God wants for us and we have no purposes other than the ones that He gives us; that

is, to be happy with Him forever. This is the purpose of our existence. ...This is what modernity has been unable and unwilling to accept.

Not only do we have the gift of new life, announced to Mary, we also have even before that, the gift of life itself. ... Our existence, as Aquinas says, is a received, participated, derived existence. In other words, on our own we would disappear. If God stopped paying attention to the world, it would vanish. ...Now, when I say that the Christian attitude toward this great mystery is one of celebration not quandary, I mean to say that we simply accept the way Mary did. This is the way, this is the condition of human life, it is not a defect of human existence to be participated or received. ... Msgr. Caffara notes, "By breaking his relationship with God as the reason for his own existence, man has chosen to be his own foundation." In other words, once you resist the understanding that your existence is a gift, then upon what does it stand, but you? **You** are the reason of your existence. ... "To be himself," Caffara continues, "the reason for his

own being," is to reject the gift. It is to want to base oneself on oneself and no longer on the Power who is our foundation.

Like Mary, if the new life is not a gift we have to be ready for it. It is our creation. ...On virtually every page of the encyclical, the Holy Father points out that this spiritual crisis can only generate a "culture of death." This is really the bottom line, a culture which has finally reached the moment of attributing to human freedom a "perverse and evil significance," that of an absolute power over others and against others. Now this is a very deep point. And I stress it because I think that we can not lose the sense in our action. The encyclical forces us to look into the deepest motivations in our faith for why we must act as we are.

We must act in defense of life and against the culture of death, because to do so is to respond to this great gift. And to bring others to see that life, human life, is not at our disposal. Not because human life comes from somewhere else, but because God gives it to us as His gift and only when we take the attitude that we can not be ourselves unless we deny the reality of this gift which is the human response, unless we accept it as a gift we are always in danger of joining the culture of death, rather than fighting it. So we have to rediscover what the encyclical invites us to do: to think of life, the new life, and human life itself; to think of creation and the economy of salvation; to think of those words in the silence, God's words "Let there be light" and "Hail Mary full of grace." Those words that enter into human silence. The only response to them must be Mary's. "Let it be done, according to Your will." If we learn this, we will have understood why the mystery of the Annunciation is the mystery the Holy Father chooses to frame the encyclical. ■

Rev. Augustine DiNoia, O.P. is the Director of the Bishops' Committee for Doctrine and Pastoral Practices.

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Evangelium Vitae and Diocesan NFP Efforts

Most Rev. James T. McHugh

The following are excerpts from Bishop McHugh's presentation.

As you read *Evangelium vitae* you should keep in mind that the encyclical, in the pope's own description, is a gospel message. The Holy Father makes the point time and time again, that this is a *Gospel of Life*, a gospel to be lived and a gospel to be proclaimed. The *Gospel of Life* gives coherence and consistency to the Church's teaching on the life issues. In a way, it broadens out the so-called consistent ethic of life.

The consistent ethic of life which safeguards life in the womb has to do with the first habitat of that new life, which is the family. It has to do with the whole range of virtues that enrich family life and the individual members of the family, from children to the elderly. It has to do with those issues that bear upon child bearing and child rearing whether it be in-vitro fertilization on the one hand, or educational opportunity from pre-kindergarten right through to graduate school. It has to do with all of the bio-ethical issues which we fail to address as comprehensively and intensively as we should. And while you, as NFP coordinators and teachers do share an interest in the bio-ethical issues with the Respect Life coordinators, you come at the issues from a slightly different approach.

The *Gospel of Life* deals with the sanctity of life at every stage and in every circumstance from conception to natural death. To quote the encyclical itself, the Holy Father tells us that,

...the fruit of cooperation of the episcopate of every country in the world, is therefore meant to be a precise and vigorous reaffirmation of the value of human life and its inviolabil-

ity and at the same time, a pressing appeal addressed to each and every person in the name of God to respect, protect, love, and serve life, every human life. Only in this way will you find justice, development, true freedom, peace, and happiness. (EV, #5)

This statement is a carefully chiseled summary of what the entire document is about. Now the second point I would like to make before I move into some of the issues that especially attract our attention, is that this particular encyclical is noteworthy because it is a very special exercise of papal teaching authority. When the encyclical was released, one of the immediate questions was is this

infallible teaching? It may well be infallible teaching. It was not a formal explicit use of infallibility on the part of the Holy Father, but it certainly was an exercise of his ordinary teaching authority. In it he invokes the linkage between himself

and the bishops of the world. He notes that the specific points on which he is teaching, i.e., sanctity of human life, abortion, and euthanasia are founded in scripture, upheld by the magisterium throughout the centuries, and are irreformable and unchangeable teachings. Thus this pontiff adds his voice, as the successor of Peter, to what he sees as an unbroken and unchangeable teaching of the Catholic Church. That gives the encyclical a very special theological quality. And I suspect that while we will all go back and refer to the encyclical time and time again because it is inspiring to us, the theologians will go back to it time and time again and measure out, if you will, the precise teaching

authority of the encyclical.

Now let me quickly move to the question of the *Gospel of Life* and NFP. Chapter four has a brief paragraph on NFP which begins with the affirmation that the Church is always involved in evangelization. Evangelization is the all embracing progressive activity to which the Church participates in the priestly and royal ministry of Christ. It is intriguing that the Holy Father would place NFP in the context of evangelization. When he speaks of NFP (in paragraph #88) he talks about the promotion and establishment of centers for NFP and notes that these centers are a valuable help to responsible parenthood.

Responsible parenthood is the term the Church uses to deal with marriage and family life, parenthood, and a proper understanding of sexuality as a gift from God. It is in a sense the larger context. As Catholics, it takes the Church's com-

The consistent ethic of life which safeguards life in the womb has to do with the first habitat of that new life, which is the family.

prehensive teaching in regard to marriage and family life, sexuality and indeed to the whole of human dignity and human living. The Catholic understanding of responsible parenthood is lodged in the Catholic understand-

ing of the human person as a child of God, created in the image of God, redeemed by Jesus Christ, and entitled to an eternal heritage with the Lord. The concept of responsible parenthood in Catholic theology also includes the understanding of partnership as the driving dynamic in Christian marriage. It includes an appreciation of sexuality as a gift from God, but with a recognition of the need for sexual self-restraint and sexual self-discipline. These are all elements of responsible parenthood. True, we do say that responsible parenthood has also to do with the free and determined choice on the part of the married couple in regard to the spacing or limitation of births in light of the couples

responsibilities to God, themselves, to the children that they already have, and to the society in which they live, recognizing always the objective moral order in regard to the means used to achieve the limitation or the spacing of births.

Now, the important thing to keep in mind is that decisions regarding responsible parenthood are guided by a sincere gift of self between husband and wife. They are guided by a sense of generosity to God in sharing with Him the stewardship over human life, a sense of generosity between the spouses one to the other and to the children they already have, so that all will be enriched by the gift of human love. So, the encyclical calls for the establishment of centers that are committed to this Christian view of the person, marriage and family life, and human sexuality. Increasingly, our understanding of responsible parenthood also has to do with fatherhood and motherhood. My point is that when we talk of a consistent ethic of life, and when we speak of the importance of promoting and encouraging NFP, we have to reach out in various directions to support the NFP decision and commitment of young couples. That means giving more dignity and status to marriage and family life, to the partnership between the spouses, and to maternity and paternity as individual and somewhat different responsibilities even though they merge in parental responsibilities.

Let me conclude by saying once again that the *Gospel of Life* is intended as a gospel, a gospel to be believed and a gospel to be lived. It is rooted in our faith, it is rooted in our commitment to Christian teaching and Christian values. Most especially it is lodged in and based upon our commitment to serve one another and the untold couples with whom you deal with at the diocesan level day in and day out, trying to communicate both the benefits and the importance of NFP. ■

Most Rev. James T. McHugh is the Bishop of Camden, N.J., Director of the DDP/NFP.

NFP-Intergration of Faith and Science

Richard Fehring, DNSc, RN

The following are excerpts from Dr. Fehring's presentation.

My presentation is a type of bridge between the talks given...on the encyclical and the science of NFP. In 1991 John Paul II released the *Apostolic Constitution on Catholic Universities*, entitled *Ex Corde Ecclesia* (*From the Heart of the Church*). In this document he discusses the mission and characteristics of Catholic institutions of higher learning. Like other universities, Catholic universities are places where research, teaching, and education of students take place in the pursuit of truth and knowledge. Catholic universities and Catholic faculty however, have a special task of pursuing truth in the light of faith. In *Ex Corde Ecclesia*, the Pope calls for a dialogue between faith and reason. He believes that the Catholic faith brings an ethical, moral, and spiritual context to the discovery of truth, and as such, truth is pursued with a view of the totality of the human person.

If the basic mission of a university is the pursuit of truth through its research, then (as the Pope has said) a Catholic university and a Catholic faculty should be able to help the Church respond to the problems and the needs of this age. One of the biggest problems of our time, both for society and the Church, is the proper regulation of birth, both from the levels of the person and at the greater population. In numerous writings and encyclicals the popes of this century have called upon scientists to help with the proper methods of family planning. Scientists from many institutions,

Catholic and secular, have contributed to the understanding of fertility and the regulation of birth. However, the special understanding that the Catholic faith brings to the question of population control and birth regulation results in different questions and different solutions. In this presentation I will provide a very brief analysis of the development of the understanding of NFP and response to the Catholic Church's call for the development of effective and moral methods of birth regulation, methods that

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maintain the integrity of the total human person. I will do this by illustrating the lives of courageous Catholic and non-Catholic scientists to be faithful to the Church's call. Assumptions behind this paper are that: 1) the development of the methods of NFP are a prime example of the dialogue between the Catholic faith and science; and 2) that the Holy Spirit has and continues to guide the Church in this development. I have also divided this presentation into parts. Part one will look at the development of NFP methods. Part two will offer a brief review of the human dynamics of birth regulation.

Part I

As you all know, the beginnings of modern methods of NFP can be traced back to research which Ogino and Knaus began in the 1920's and the early 1930's. As a context of what was happening in the world at that time, Margaret Sanger

(who was an Irish Catholic) was developing birth control clinics and also having world population conferences. The Anglican Church, at the Lambeth Conference, broke from Christian tradition and accepted contraception for dire purposes. Pope Pius XI responded to that break in Christian tradition with his encyclical, *Casti connubii*.

Faith, morals, and values were motivating factors in why Drs. Knaus and Ogino developed the Calendar Rhythm method. Looking at some of their early writings, I tried to find a faith aspect to their research. In Knaus' writings I noticed that he mentioned he developed Calendar Rhythm right after *Casti connubii*. To me, it seemed that the Holy Spirit played a part in that. Knaus said that he developed natural birth control as a "remedy for the colossal evil of unnatural birth control and abortion." Even at that early date Knaus had a sense of the connection between birth control and abortion. Beautiful concepts also appear in some of the research of Dr. Ogino. His was a philosophical perspective. He would talk about natural birth control "aiding in the peace of the married couple." He also talked about the fertile time as the "holy time" in which sons and daughters could be created.

When Knaus' work came to the USA, a young Catholic physician and professor of Obstetrics and Gynecology at Loyola University in Chicago became interested and went to Austria to study under Knaus. That young physician

was Dr. Leo Latz. His response was nothing less than a faith response. Upon his return from Austria, he dedicated his research to the Knaus method. He conducted effectiveness studies and wrote a book called *The Rhythm of Fertility and Sterility in Women* (supposedly this is where the title the "Rhythm" came from). The interaction of faith and science is evident in his writings. In his book he not only explains the calendar method and its scientific underpinnings but also gives an extensive defense of the philosophical and theological ethics of the method and of Church teaching.

In 1935, a Fr. Wilhelm Hillibrand, a village priest in Germany, was teaching his parishioners Rhythm and some of them got pregnant. This occurred despite the fact that, as he said, "they were strictly following the rules" for pregnancy avoidance. His brother was a physician and gave him a book called *Perfect Marriage*, which was written by a Dutch physician by the name of van der Velde who had studied BBT. Fr. Hillibrand is of interest because he was the first person to develop the rules for using BBT with the calendar method. In addition, Fr. Hillibrand conducted a field study with 75 couples showing the effectiveness of this method.

There were many other people that have contributed from a faith response to the development of the rhythm method and BBT, but in 1950, as you know, Pope Pius XII addressed the nurse midwives in Italy and spoke of the need for them to provide couples with the

understanding of fertility. He mentioned that scientists needed to develop methods with a secure basis. At that time Dr. John Billings responded to a request from Fr. Marie Conranek who was having difficulty in teaching Rhythm at a Marriage Guidance center in Australia. Dr. Billings studied the Rhythm method and found that it was 80-85% effective, however there were some problems with people not following the rules and with irregularity. He also began to look at other estrogenic symptoms. As a fruit of that research Dr. Billings wrote his book, *The Ovulation Method* (1964).

In the 1950's and 1960's other scientists, such as Dr. Edward Keefe and Dr. Prem from the USA, worked on the natural methods from a faith perspective. In 1960, when the pill received its FDA approval, John XXIII developed the Birth Control Commission as a response to what was happening in the world. As you know, in 1968, Paul VI promulgated *Humanae vitae* wherein he called on scientists to unite their efforts in understanding fertility for the proper regulation of human procreation. A number of scientists responded to *Humanae vitae*. Again, in the United States, a variety of scientists who were interested in research were organized by the American bishops under the Human Life and NFP Foundation. In addition, this was the period when Dr. Thomas Hilgers started his work on the standardization of the Ovulation Method now known as the Creighton Model.

A need for teacher standardization began to emerge in the 1980's. The American Academy of NFP (AANFP) responded by developing professionally based standards for Creighton Model OM teachers, while the Diocesan Development Program for NFP followed with standards for Church-based NFP instruction. University-based programs can be seen in Georgetown's Institute for Reproductive Health which studies lactation in addition to NFP.

Erratum

In the 1995 Spring/Summer issue of the newsletter (Vol. 6, No. 2 & 3), we incorrectly cited Iva Jean de Oliveira as being an "R.N., M.S.N, and CNFPP" (Coordinators' Corner, p. 11). The credentials listed for Iva Jean are those of program director, Ann Nerbun.

Ms. de Oliveira, who wrote the article, is not one of the NFP teachers, she is the Administrative Assistant of the diocesan NFP program.

We are sorry for this misrepresentation.

Part Two: Dynamics of fertility integration

The psychological, behavioral, and spiritual dynamics of NFP is probably the least studied. One reason for this could be that it is the most difficult to study. Nevertheless, it has great potential as we go into the 21st century. There were a few studies in this area on Rhythm in the 1960s, but they were questionable with regard to the accuracy of the science used. In 1970, Dr. John Marshall, the renowned researcher of the BBT, published a study in which he found that 75% of people using BBT viewed it as helpful to married life. Cardinal Karl Wojtyla, who was instrumental with regard to the establishment of NFP centers in Poland, was very much a pastoral scientist. His book, *Love and Responsibility*, is really a philosophy of the science underlying the use of NFP. Later, in Wojtyla's observation that periodic continence (NFP) far from harming conjugal love actually confers on it a higher human value, found its way into *Humanae vitae*.

Most teachers (and users) of NFP are familiar with its benefits: fertility awareness and appreciation; enhanced couple communication; shared decision making; shared responsibility; developing self-control; and so forth. In *Familiaris consortio*, the Holy Father called for the scientific understanding of the behavioral dynamics of NFP, and asked for an articulation of the differences between the use of contraception and NFP. I just want to briefly mention that I recently conducted a study trying to look at some of those benefits. First, I wanted to look at how NFP influenced intimacy, self esteem, and spiritual well being in couples who used NFP for a year. Secondly I wanted to describe and compare the intimacy, self esteem, and spiritual well being with couples who stopped using NFP and are currently using contraception for a one year period. What did I find? That couples using NFP felt, again: fertility awareness; increased communication; growth of self control;

shared responsibility; and an enhanced relationship with God. I also surfaced difficulties. There was frustration with abstinence, using the methods on a day to day basis, and also a perceived lack of spontaneity. Although a real struggle, we in the business of educating in NFP know that it is a good struggle. It speaks of integration. Fertility is integrated in the lives of the couples. When I talked to my students about this being a good struggle, I mention that if you are going to get a degree at a university you are going to have to abstain, you have to struggle, it is very difficult, but the end result—the degree—is positive.

I have also been looking at another model of fertility—the stages of fertility. I believe that there are stages of integration of NFP. The zero level is people using contraception, obviously they are not integrating their fertility into their lives. Then there is a level one which is a contraceptive attitude or what the John Paul II has called the "utilitarian level"—using NFP as "contraception." The second level is a "green" level—using NFP for health concerns. The third level involves using NFP to enhance marital life. And the final level is the fourth or the transcendence level—where fertility and NFP are perceived in relationship with God. You can look at various couples and where they are at. Hopefully, couples will go towards level four as they use NFP. If you have read writings of the Holy Father on NFP, he consistently mentions that the choices inherent in NFP involve accepting the cycle, accepting dialogue, share responsibility, respect, self control—the same things that I have seen from my research.

In summary, I believe that scientific evidence indicates that NFP does not

harm marital life, and in fact provides benefits which may be therapeutic. Dr. Billings has often said that NFP can be looked at as a therapy that strengthens conjugal love, helps to establish families in peace and security. However, we need further research to look at control groups across time again, that is very difficult.

What is common among the scientists who have worked on NFP, is their attempt to integrate their faith with their work. Faith is the driving force for their

work. This has not been easy—we all know how unpopular NFP is with health care professionals. Yet, God does not call on who we would think are the right persons to do the work. In any case, even though there are frustrations

...Dr. Ogino...
would talk about
natural birth control
aiding in the peace
of the married
couples.

in the work of NFP, just the thought of helping couples to live holy lives, to help them make better decisions on transmitting new life, or helping the nursing or medical student see the beauty of natural regulation is worth all the hassle. The Holy Father in *Evangelium vitae* recognizes the difficulties in the scientific research in NFP and said, "the Church is grateful to those who with personal sacrifice and often unacknowledged dedication devote themselves to the study and spread of these methods." (EV, #97) To me, as a Catholic nurse, Catholic scientist, Catholic university professor, I found much comfort in these words from the Holy Father. In the end, I would just like to say that if our scientific work is for the Church and for God, then it has meaning beyond our comprehension. This makes it more than worthwhile. ■

Dr. Richard Fehring is a professor of Nursing at Marquette University and a member of NCCB's NFP National Advisory Board.



Saturday morning's panel on chastity education was a big hit.

Education in Authentic Human Sexuality

Rose Fuller, Executive Director, Northwest Family Services of Portland, OR, moderated the plenary session on fertility appreciation/chastity education. Entitled, *Education in Authentic Human Sexuality*, Rose was joined by a panel of young Catholics who represented various approaches to peer education and evangelization on this issue.

Effective communication to inspire change in adolescent behavior was the context from which each presenter spoke. As moderator, Rose outlined the discussion in terms of "mentalities"—how people perceive the problem; "myths"—what most people think about the issue; and "effectiveness"—what will change behavior.

"There are currently four schools of thought on teen sexuality education," Rose noted. The first is the most radical, those who believe that kids have a right to sex. This mentality sees sexual activity as something innate which should not be denied to teens. The second mentality understands that kids should

not be sexually active, but they are not quite sure what to do about it. (In other words, do we teach abstinence only or combine it with contraceptive education?) The third approach is, that it is best to teach what is right—concepts and behavior—to teens. Finally, the fourth mentality is, that no education on human sexuality should take place outside of the home. This last group will make the argument that "any talk about sex will just get kids curious and cause problems."

Despite the above approaches, Rose was quick to point out that all four share one great myth; i.e., "if young people are given information on sex and sexuality, their behavior will change" (either positively—"to not have sex" or negatively—"to have sex and/or use contraceptives"). "Today," Rose continued, "we know that to be absolutely not true." Current research on the effectiveness of sexuality education (including those programs which offer contraceptives) demonstrates that information based programs only increase knowledge, they

do not change behavior. "So what does change the behavior of an adolescent?", Rose asked. "Truly effective programs which have a variety of components that are clear, positive, and direct."

Speaking from an indepth study of current research and from her own experience of ten years of running a chastity program for both the public and private sectors, Rose laid the foundation for effective education in authentic human sexuality. To begin, she underscored the concept of the "self-fulfilling prophecy." "A strong program should create the desired environment," Rose said. "That is," the idea that "most kids are not having sex and it is best that they don't have sex, will set the expectations." When armed with this positive premise, the factors for effective programming which will make for behavior change will be supported.



Meaghen Wells, FACTS, taking part in the chastity panel.

Key factors which comprise successful fertility/chastity education programs are: parental involvement; articulation of personal benefits; development of positive relationships; and religious beliefs. With regard to the parental role, it is central in this education. In speaking about her FACTS program, Rose noted that she often hears parents say that they feel their children "won't take them seriously," or that "they lack confidence" in speaking to their children about sex. "Parental skills," must therefore "be included in effective programming as well as finding ways to increase parental involvement," Rose concluded.

When spelling out the numerous personal benefits of living chastely before marriage, Rose emphasized the need to place the benefits in the distant future besides the immediate future. "Young people can understand that what I do today, or tonight, can affect me not only tomorrow but in five years."

Cultivating positive relationships is probably second to a strong parental role. Rose suggested that teens be trained to give "positive peer pressure." "We all know that there is peer pressure and we automatically assume that it will be negative." "But we can, and should ask how to teach positive peer pressure—which of course must include refusal skills."

Finally a factor which is consistently present in research as something very positive is that of religious beliefs. Rose said that "all studies have shown that young people who have a religious affiliation are more likely to abstain from sex, then those who have no beliefs." Although this is positive, weaving the religious into a curriculum designed for the public sector will be challenging. Rose offered a solution in the term "values" as the vehicle through which this could operate. As far as the private sector is concerned, Rose described how Church teaching is presented in the FACTS program. "We are very clear." "We talk about the concept of being made in the image of God, that we have



Marilyn Gandarilla and E.J. Hinson, members of "Life with Christ," diocese of St. Petersburg, FL, speak about their work with peers.

this innate value just because God made us." Rose described that when the reasons for saying "no" to sex before marriage are looked at from the standpoint of our faith, then they all "fold in together and it is very clear that this is what God intended for us."

After Rose's presentation the panel of young Catholics shared their information with conference participants. The panel consisted of: Meaghen Wells, a college student with the FACTS program; a young married couple, Christopher and Mari Dausman, from the Salt Team in Rockford, IL.; and high school students, Marilyn Gandarilla and E.J. Hinson from "Life With Christ" of the diocese of St. Petersburg, FL. Each told their stories of how they got involved in their chastity programs and described what their programs looked like. Probably the most enjoyable for the participants was listening to the variety of creative ways in which these dynamic young people communicated the central points of their message to teen audiences. For example, in order to get the point across that having multiple sexual partners was not good for the physical health of the body, Chris and Mari Dausman described a role playing game

where ten glasses of water, with labels saying "pure body fluids" or "sexually transmitted disease", were filled with water, given to ten boys and girls who were told to drink and spit back into their glass. At that point they would ask each teen to pick a partner of the opposite sex, "trade bodily fluids," and take a drink from their new glasses. Typically the students would refuse to drink and at that point they would tell them, that "that is what having sex is like from a physical standpoint of sharing bodily fluids." The final step in this game is to take the tape off the cups and say "what do you now have?" When someone would discover an STD, theory would immediately translate into reality.

A fresh enthusiasm for the Church was expressed by these youth leaders. E.J., one of the high school students from Florida, told conference participants that their retreat program always includes the message that "Jesus founded the Church to help us and guide us." He likened the Church to "a family that we should never be afraid to turn to." As for sexual intercourse, Marilyn said that they first speak of "who each teen is and how they fit into God's plan" before they speak of sex. E.J. added that as their retreat ends they say "now you can look at others and God as you have always wanted too." "We are made in God's image and God is in each of us." ■

Audio tapes of most of the sessions of the Seventh Biennial Conference of Diocesan NFP Coordinators are available from:

**Seminar Recording Services
P.O. Box 593153
Orlando, FL 32859-3153
407-384-5940**

NFP and Evangelization

Rev. Bruce Nieli, C.S.P.



From left to right: Theresa Notare, DDP/NFP, Harold Dausman, Diocese of Springfield, IL, Ed and Barbara Burkett, Diocese of Erie, PA, Mary Therese Egizio and Chris Blaszak, Diocese of Joliet, IL.

The following are excerpts from Fr. Nieli's presentation.

It is an honor to address this group. I will try to invoke the Holy Spirit to animate all of us and to enter into this whole experience of evangelization. Since the point I wish to make relates to the Holy Spirit, that what NFP and evangelization have in common is precisely the fact that both are rooted in spirituality, both are spiritual programs, both are vehicles of the Holy Spirit to take over our lives, let us invoke the Holy Spirit.

Oh Holy Spirit, come and be with us. Guide us, enlighten us, set our hearts on fire with love, love for Jesus, love for the Catholic Church, love for our families, love for our children, love for the Kingdom, which we are called to proclaim by Baptism. Help us to appreciate the gift of Natural Family Planning. Help us to see that this gift is an instrument of evangelizing our people, especially our nation, so in need of spirituality, so in need of discipline, so in need of the Kingdom that is not of this world. Let

our thoughts be Your thoughts, let our words be Your words, we pray in Jesus Name. Amen.

I will begin, as we always begin as Catholics, with the Word of God. This is from the Gospel according to Luke, Chapter 1, verse 13 and following:

But the angel said to him, "do not be afraid Zechariah, for your prayer is heard. Your wife Elizabeth will bear you a son and you shall call his name John. You shall have joy and gladness and many will rejoice at his birth, for he will be great before the Lord; he shall drink no wine, nor strong drink; and he will be filled with the Holy Spirit even from his mother's womb, and he will turn many of the sons of Israel to the Lord their God. He will go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared.

I chose that passage because it relates to both evangelization and Natural Family Planning. I'm sure you picked

that up right away. When we think about that passage it does primarily relate to evangelization. We hear that word all the time and yet, believe it or not, in the ears of many Catholics, it rings strange. We know that in the magnificent document of Pope Paul VI, *Evangelii in unciandi (Evangelization in the Modern World)*, evangelization is described as a process leading to conversion. The Church evangelizes when she seeks to convert the individual conscience and the collective conscience of a people...but evangelization is a process of conversion of hearts, that our hearts are touched and changed, that we are drawn to a love relationship with Jesus Christ by the power of the Spirit of God. The gospel that I have just proclaimed, says that John, being this little child not even born yet, about to be conceived, he will turn the hearts of fathers to their children. ...that means everybody's hearts to everyone else's. Let me suggest to you that that's what we mean by spirituality. Gabriel said to Zechariah that he will be filled with the Holy Spirit and that is how these hearts will be changed. That's how these hearts will be converted, because it is not us, it is God.

"Trust" ... is precisely [what we need to do in order to allow] the Holy Spirit to open up our hearts and let God in. And isn't that exactly what happened in the passage from Luke? Zechariah and Elizabeth are both advanced in age, they have been trying to have children. They let God take over and a child is born. ... A true reverence for life ... [is rooted in faith and as] Pope John Paul II said, "a contemplative attitude towards life," [that is] a sense of wonder, a sense of prayer, a sense of beholding is central to this faith. So that we can appreciate, as Pope John Paul II says, the "giftedness of life." Life is a gift. A child is not something we work for, a child is a gift from God. Isn't that what NFP has brought back to our country and to the world, the understanding that children are not a product of us, but that children are products of God to us?

So what does NFP do? The same thing that the Spiritual Exercises of St. Ignatius does. It gives us an instrument to grow in holiness. Isn't it true? I was converted to NFP by people like yourselves. By Holy Matrimony! By couples who were very much "with it," to use a phrase from the 60's, very earthy, very real and very much in love with one another and with God. I saw a spirituality in NFP couples. That's what turned me on, and that is what I propose is the link between NFP and evangelization.

NFP couples have taught me something. By your becoming one flesh, I see in you a bondedness, that I don't see (and I don't want to be judgmental) in couples who use contraception. There is a magic, a mysticism in NFP couples. I know that this might sound a little bit strange, ...a little ethereal but I am saying that I see a spark. I see a spirituality, a bondedness, a one-fleshness that I don't see in those who do not practice NFP. Does that sound strange? I see a rootedness in one another and a rootedness in God. When I heard the Billings give a beautiful talk in Austin, I said to myself that there is something

special about this couple, about what they are saying. And you know, NFP has been the occasion of many conversions to the Catholic Church. ...Some of you have listened to tapes of Scot and Kimberly Hahn, two great apologists in the Catholic Church today. You know what got them started? NFP. It is just what the Spiritual Exercises, the Carmelite rule, the Franciscan Rule does for individuals, NFP does for couples—it is a spiritual exercise for marriage.

I see in you the need to bond, the need

for solidarity. St. Paul says that Christ is bonded to His Church and marriage is a sacrament of this bond. It shows us how much Jesus loves His body the Church. So I am affirmed in my friendships, in my brotherhood and sisterhood with you, with the people I serve, with my spiritual friends. I am witnessed to by you, husband and wife, who

come together because you show me how much Jesus loves, not only me, but us as a Church. And that for me to be a real priest, I have to be bonded to my people. I can't be out there, in my office uncaring and unconcerned for my people, but I have to be with the people. I have to know what their yearnings are, what their hungers are, what makes them tick, what are their questions, what are their dreams. You show me that as a couple you are bonded to each other. But I hope and pray, that in my celibacy, I can show you something too. Remind you of something you already know and

that is, that you need space in your marriage. That each of you has to respect one another's uniqueness, one another's preciousness, that you have to come apart from time to time, to go on a retreat, to pray, to do a little bit of recollection on your own. There is always a part of

you that can't be shared with anyone but God. I think that that is what John Paul II refers to when he speaks of a "contemplative outlook."

One of the things I love about NFP is that it is a way to the goal of evangeliza-



Fr. Bruce Neeli inspiring conference participants with his talk on NFP and Evangelization.

tion... "sainthood." With NFP, what I love about it, is that you don't tell people that they are going to go to hell because they put on a condom or take the pill, you want to draw people to heaven because they are going to follow the natural rhythms of the body, the ways of Christ. Isn't that what happens in NFP? That the husband becomes Jesus

for the wife and the wife becomes Jesus to the husband, and the hearts of the two become one. Are you not converted? And isn't that what we try to do in Evangelization? By the power of the Holy Spirit, we turn the hearts of fathers to their sons, and mothers to their daughters, and a nation which has been away from God, to the wisdom of God. ...This is very hard to do today, this contemplative attitude, this spirituality that I am talking about, because there are a lot of factors that mitigate against it. Go and make disciples of all nations. ...You and I belong to a Church that is guaranteed to be bonded to the word of God because Jesus Christ is bonded to us and He will not leave us orphans. ...We will be kept going by the Holy Spirit.

Brothers and sisters in NFP, you perhaps more than anyone else, are showing the world that the vocation to bring children into this world is a vocation oriented to the Kingdom of God. You are bringing children into the world and you are stewards of these children because temporarily they will be with you, but they will be with God forever. You are also showing the world that children are a gift from God. So continue to evangelize by your method, by your spiritual exercise. Continue to evangelize the young by what you say and by how you live and the beautiful way you look upon sexuality and your purity of heart and you will be counter cultural. ■

Fr. Bruce Neeli is the Director of the Bishops' Committee on Evangelization.



Fr. Bob Cannon, Diocese of Venice, enjoying NFP stories with (from left to right) Luz-Elena Shier, Diocese of Tucson, AZ, Bev Malona, Diocese of Buffalo, NY, and Mary Pat Van Epps, Diocese of Memphis, TN.

COORDINATOR'S CORNER

"A New Baby in the Ovulation Method Family OM-FM"

Sr. Imelda Kaufman, OSF, NFPP

On January 28, 1992, in El Paso, TX, the Ovulation Method of NFP gave birth to a new model. Gestation was about twelve months. (She developed slowly!) After trying out a few names, her mother (this author) at the suggestion of a friend, decided on "Franciscan Model." Thus the young fledgling became known as "OM-FM" for short.

As with all youngsters, OM-FM began to crawl and then to walk, first around her mother's parish and then to neighboring parishes. Now in her fourth year, she has become strong enough to run, not only to other cities like Kermit, TX, and Sunland Park, New Mexico, but even to a foreign country. OM-FM is now being taught in neighboring Cd. Juarez, Mexico. Being a border child, you see, OM-FM is growing up bi-lingual (even though her mother speaks only English).

OM-FM is a very intelligent yet simple child, as the name "Franciscan" indicates. Although understanding the scientific reasons behind the ovulation method, she records observations in simple terms. Perhaps that is the reason she is so well liked. Despite OM-FM's tender years, she is rapidly maturing. Her latest achievement was Approval according to the DDP's *National Standards*.

Teacher training in the Franciscan Model is offered annually. The faculty includes an OB-GYN, a registered nurse, who is also a Franciscan Model teacher and several other OM-FM teachers. Please feel free to give OM-FM's mom a call to find out more about her!

If you wish to obtain more information regarding OM-FM, please contact Sr. Imelda Kaufman at St. Matthew's NFP Center, 400 West Sunset, El Paso, TX 79922-1714; 915-584-3461.

"Reaping in Joy"

Although NFP ministry is rewarding, it can't be denied that it involves very hard work which is often accomplished against great odds. So when I heard the following news I couldn't help but be reminded of the phrase from the Scripture, "Those who sow in tears will reap in joy." Karen and Kevin Doyle are the NFP coordinators for the Archdiocese of Newark, N.J. Married for some twenty-six years, the Doyles have been persistently laboring in NFP ministry for over fifteen years. Typically, their hard work has been filled with a variety of struggles and triumphs. From the health care professional who dismissed their work as foolish, to the couple who experienced a conversion with regard to the truth of Church teachings on responsible parenthood, the Doyles have continued to persevere.

Last year, when the Holy Father was scheduled to visit the Archdiocese of Newark, the Doyles were surprised to be asked by the Office of Worship to give the Kiss of Peace to the Holy Father during a mass at Giant's Stadium. Due to the Holy Father's ill health, that Mass was cancelled. Understandably, the disappointment of the Doyle's was great — and might I add, it seemed almost typical of the difficulties involved in NFP ministry. So, this year when the telephone rang a second time in the Doyle's household and the worship Office asked them if they would like to participate in the papal Mass, Karen and Kevin felt "it was too good to be true." And so, on October 5, 1995, Karen and Kevin, along with Kevin (25), Kimberly (19), Kenny (15), Kyle (14), and Kristopher (9), took up their special place at Giants' Stadium and shared the Kiss of Peace with His Holiness, John Paul II.

"At a way to go" Archdiocese of Newark for acknowledging the labor and loyalty of the Lord's faithful servants! All who labor in NFP ministry share in the joy of this small harvest!

NEWS

BRIEFS



DDP ANNOUNCEMENTS

Congratulation to the diocese of El Paso, TX, for achieving Endorsement according to the *National Standards*. In a spirit of true Christian NFP pioneerism, Sr. Imelda Kaufman, NFP coordinator, has done a great job of building a solid program!

El Paso is also to be congratulated for achieving Approval of its diocesan NFP teacher education program (see p. 14).

Please remember to give us a call if you have any NFP news which you would like to share in our newsletter.

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*Seminar
Recording Services,
P.O. Box 593153,
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407-384-5940.*



NFP EVENTS

The Diocese of Joliet will be celebrating the Twentieth Anniversary of their Diocesan NFP Program on September 8, 1995. The celebration will include a Mass, celebrated by the Most Rev. Roger Kaffer, D.D., Auxiliary Bishop of Joliet, followed by a buffet dinner. Contact NFP Office; 402 S. Independence Blvd.; Romeoville, IL 60441.

CA Association of NFP will hold their third annual conference on October 21, 1995, in Santa Rosa, CA. A special feature of this conference will be the offering of plenary sessions in both Spanish and English. Don Kramer, founder of the Twin Cities NFP Center, Minnesota, will be the keynote speaker. Continuing education units for NFP teachers and nurses will also be available. Contact: Sheila St. John, CANFP, 1217 Tyler, Salinas, CA 93906.

Pope Paul VI Institute will also host on Oct. 21-29, 1995, Education Phase I, Creighton Model NFP, for those who would like to become a Creighton Model NFP teacher. Contact: 1-800-653-2344.

Pope Paul VI Institute will sponsor a Catholic Clergy program in NFP on Oct. 23-27, 1995, in Omaha, NE.

Contact: Pope Paul VI Institute, Education Dept., 6901 Mercy Road, Omaha, NE 68106.

What Every Woman Should Know Outreach Program - USA and WOOMB Bilingual - Bicultural are sponsoring a Billings Ovulation Method Teacher Recertification Workshop on Saturday, October 28, 1995. The Recertification Workshop will be held in the Pink Room at Santa Teresita Hospital, 819 Buena Vista St., Duarte, CA. Five hours of continuing education for nurses is offered. Contact: June E. Frakes, RN; 502-463-2325.



ANNOUNCEMENTS

The Pope Paul VI Institute for the Study of Human Reproduction celebrated its tenth anniversary on September 8, 1995. Congratulations to Dr. Hilgers and staff, prayers and best wishes for many more years of service!

Couple to Couple League has a new home. CCL has moved into its very own building and can now be reached at: 4290 Delhi Pike, Cincinnati, OH 45211-1184 (please note that their phone number is the same, 513-661-7612). Best wishes are extended to John Kippley and staff!

The American Academy of Natural Family Planning (AANFP) invites you to submit an abstract for presentation at its annual meeting, to be held July 17-20, 1996, in Denver, Colorado.

Abstracts are welcome in the following topic areas: fertility awareness, applications of fertility awareness to women's health, natural family planning, infertility, vaginal discharge, reproductive anatomy and physiology, anatomy and physiology of the cervix, psychosocial dimensions of family planning, prevention of adolescent pregnancy, demography of natural fertility regulation, and other topics related to natural family planning. Abstracts must be of original research (clinical or basic science), literature reviews, theoretical development, or demonstration projects. All abstracts must be received by January 8, 1996. Notification of acceptance will be sent by February 5,

1996. Contact: Joseph B. Stanford, MD, MSPH, Chairperson, AANFP Science and Research Committee, University of Utah, Department of Family and Prevention Medicine, 50 North Medical Drive, Salt Lake City, UT 84132, (801) 581-7234 ext. 342, fax (801) 581-2759.



NFP MATERIALS

The American Academy of NFP has available for purchase audiotapes from their Fourteenth Annual Meeting (July 12-15, 1995). Among the speakers were Dr. Thomas Hilgers, Fr. Stephen Torracco, Ph.D., and Ingrid Trobisch. Contact: AANFP, 615 New Ballas Road, St. Louis, MO 63141.

The Diocese of Harrisburgh, PA has available a newly published booklet on the Sympto-Thermal method. This re-

source would enhance any STM program. Contact: Stella Kitchen, NFP, 220 Seven Hundred Road, New Oxford, PA 17350; 717-624-9333; FAX 717-657-7673.

The NFP Center of Washington, D.C. has updated and reprinted the article, *Natural Family Planning: A Review* by Hanna Klaus, M.D. The article was first published in *Obstetrical & Gynecological Survey* in 1982. This updated version includes information from current NFP scientific research. Contact: NFP Center W.D.C., P.O. Box 30239, Bethesda, MD 20814-0239; Toll free, 1-800-484-7416.

USCC Publishing has available the revised edition of the *Ethical and Religious Directives for Catholic Health Care Services*. This document addresses all aspects of health care and includes strong statements on the need to support NFP in a hospital setting. Contact: USCC Publishing, 1-800-235-8722.

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3211 4th St., N.E.
Washington, D.C. 20017-3240
202-541-3240/3070
Fax 202-541-3203

Most Rev. James T. McHugh, Director
Theresa Notare, Special Assistant, Editor
N. Marshall Bickel, R.N., A.A.

Contributors

Rev. Augustine DiNoia, O.P.
Richard Fehring, DNSc, RN
Sr. Imelda Kaufman, OSF, NFPP
Most Rev. James T. McHugh
Rev. Bruce Nieli, C.S.P.

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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