

FORUM

Diocesan Activity Report

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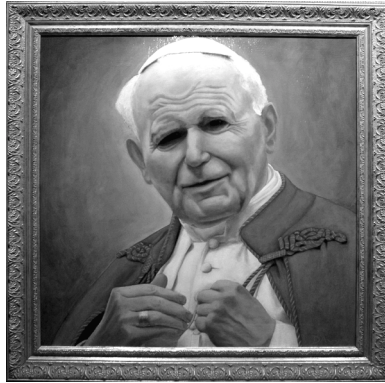
All of humanity owes Pope John Paul II a debt of gratitude for his service to the world. Through his writings and personal apostolic efforts he defended the dignity of the human person regardless of race or creed. Christians owe a special debt to John Paul II for he mined the depths of our Christian anthropology, helping us reflect more deeply on what it means to be made in the image and likeness of God.

More than any successor to Peter, John Paul II helped married Christians understand their unique vocation. In a sublime way, John Paul II applied his understanding of Genesis' description of the human person to the marital relationship. He taught that in marriage, spouses can reflect the face of God to each other. He called Christian couples to live out the nuptial language of the body in the flesh, to see in their self-donation the out-pouring of Christ for the Church and the world. Rather than the "side-by-sideness" of a purely secular vision of marriage (where couples simply satisfy each partner's needs), John Paul II gave us a vision of how Christian married love is reciprocal - a "gift of self" to the other. This nuptial love actually reflects God's love.

Those of us who promote the Church's teachings on conjugal love and responsible parenthood, and the NFP community world-wide, have been particularly blessed by John Paul II's ministry. His teaching that has come to be known as the Theology of the Body has helped countless people embrace God's truth about life and love.

Pope John Paul II reminded us that Christianity is a bodily religion. Christ continues to sanctify His people through His sacraments. Love is realized most profoundly in the flesh - for while we live on earth, "flesh" is what we are. Our actions to others speak volumes about our spirit, about our love. For the married, the gift of self-surrender in the spousal embrace - husband to wife and wife to husband - is a life giving gift from God to humanity. These are the timeless truths of God, and John Paul II was gifted with a profound understanding of them.

Thank you, Lord God, for creating so ardent and wise a man!
May the soul of your faithful servant Pope John Paul II rest in peace.
Amen!



Portrait by D'Arcy Wills

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Address of Benedict XVI to the Participants in the Ecclesial Diocesan Convention of Rome

Basilica of St John Lateran, June 6, 2005 (*Excerpts*)

In June, the Diocese of Rome held a convention entitled, "The Family and the Christian Community." The Holy Father, Benedict XVI, addressed the convention with the following reflection on Christian marriage and its role in educating and forming people in the faith. The following are excerpts. The complete text can be found at http://www.vatican.va/holy_father/benedict_xvi/speeches/2005/june/documents/hf_ben-xvi_spe_20050606_convegno-famiglia_en.html

Dear Brothers and Sisters,

Christian families constitute a crucial resource for education in the faith, for the edification of the Church as communion and for her ability to be a missionary presence in the most varied situations of life, as well as to act as a Christian leaven in the widespread culture and social structures.

The assumption from which it is necessary to set out, if we are to understand the family mission in the Christian community and its tasks of forming the person and transmitting the faith, is always that of the meaning of marriage and the family in the plan of God, Creator and Savior. . . . Marriage and the family are not in fact a chance sociological construction, the product of particular historical and financial situations. On the other hand, the question of the right relationship between the man and the woman is rooted in the essential core of the human being and it is only by starting from here that its response can be found.

In other words, it cannot be separated from the ancient but ever new human question: Who am I? What is a human being? And this question, in turn, cannot be separated from the question about God: Does God exist? Who is God? What is his face truly like?

The Bible gives one consequential answer to these two queries: the human being is created in the image of God, and God himself is love. It is therefore the vocation to love that makes the human person an authentic image of God: man and woman come to resemble God to the extent that they become loving people.

This fundamental connection between God and the person gives rise to another: the indissoluble connection between spirit and body: in fact, the human being is a soul that finds expression in a body and a body that is enlivened by an immortal spirit.

The body, therefore, both male and female, also has, as it were, a theological character: it is not merely a body; and what is biological in the human being is not merely biological but is the expression and the fulfillment of our humanity.

Likewise, human sexuality is not juxtaposed to our being as person but part of it. Only when sexuality is integrated within the person does it successfully acquire meaning. Thus, these two links, between the human being with God and in the human being, of the body with the spirit, give rise to a third: the connection between the person and the institution.

Indeed, the totality of the person includes the dimension of time, and the person's "yes" is a step beyond the present moment: in its wholeness, the "yes" means "always," it creates the space for faithfulness. Only in this space can faith develop, which provides a future and enables children, the fruit of love, to believe in human beings and in their future in difficult times. . . .

In practice, the personal and reciprocal "yes" of the man and the woman makes room for the future, for the authentic humanity of each of them. At the same time, it is an assent to the gift of a new life. Therefore, this personal "yes" must also be a publicly responsible "yes," with which the spouses take on the public responsibility of fidelity, also guaranteeing the future of the community. None of us, in fact, belongs exclusively to himself or herself: one and all are therefore called to take on in their inmost depths their own public responsibility.

Marriage as an institution is thus not an undue interference of society or of authority. The external imposition of form on the most private reality of life is instead an intrinsic requirement of the covenant of conjugal love and of the depths of the human person.

Today, the various forms of the erosion of marriage, such as free unions and "trial marriage," and even pseudo-marriages between people of

the same sex, are instead an expression of anarchic freedom that are wrongly made to pass as true human liberation. This pseudo-freedom is based on a trivialization of the body, which inevitably entails the trivialization of the person. Its premise is that the human being can do to himself or herself whatever he or she likes: thus, the body becomes a secondary thing that can be manipulated, from the human point of view, and used as one likes. Licentiousness, which passes for the discovery of the body and its value, is actually a dualism that makes the body despicable, placing it, so to speak, outside the person's authentic being and dignity.

The truth about marriage and the family, deeply rooted in the truth about the human being, has been actualized in the history of salvation, at whose heart lie the words: "God loves his people." The biblical revelation, in fact, is first and foremost the expression of a history of love, the history of God's Covenant with humankind. Consequently, God could take the history of love and of the union of a man and a woman in the covenant of marriage as a symbol of salvation history. The inexpressible fact, the mystery of God's love for men and women, receives its linguistic form from the vocabulary of marriage and the family, both positive and negative: indeed, God's drawing close to his people is presented in the language of spousal love, whereas Israel's infidelity, its idolatry, is designated as adultery and prostitution.

In the New Testament God radicalizes his love to the point that he himself becomes, in his Son, flesh of our flesh, a true man. In this way, God's union with humankind acquired its supreme, irreversible form. Thus, the blue-print of human love is also definitely set out, that reciprocal "yes" which cannot be revoked: it does not alienate men and women but sets them free from the different forms of

alienation in history in order to restore them to the truth of creation.

The sacramental quality that marriage assumes in Christ, therefore, means that the gift of creation has been raised to the grace of redemption. Christ's grace is not an external addition to human nature, it does not do violence to men and women but sets them free and restores them, precisely by raising them above their own limitations. And just as the Incarnation of the Son of God reveals its true meaning in the Cross, so genuine human love is self-giving and cannot exist if it seeks to detach itself from the Cross. . . .

[I]n the begetting of children marriage reflects its divine model, God's love for man. In man and woman, fatherhood and motherhood, like the body and like love, cannot be limited to the biological: life is entirely given only when, by birth, love and meaning are also given, which make it possible to say yes to this life.

From this point it becomes clear how contrary to human love, to the profound vocation of the man and the woman, are the systematic closure of a union to the gift of life and even more, the suppression or manipulation of newborn life.

No man and no woman, however, alone and single-handed, can adequately transmit to children love and the meaning of life. Indeed, to be able to say to someone "your life is good, even though I may not know your future," requires an authority and credibility superior to what individu-

als can assume on their own. Christians know that this authority is conferred upon that larger family which God, through his Son Jesus Christ and the gift of the Holy Spirit, created in the story of humanity, that is, upon the Church. Here they recognize the work of that eternal, indestructible love which guarantees permanent meaning to the life of each one of us, even if the future remains unknown.

For this reason, the edification of each individual Christian family fits into the context of the larger family of the Church, which supports it and carries it with her and guarantees

that it has, and will also have in the future, the meaningful "yes" of the Creator. And the Church is reciprocally built up by the family, a "small domestic church," as the Second Vatican Council called it (*Lumen gentium*, n. 11; *Apostolicam actuositatem*, n. 11), rediscovering an ancient Patristic expression (cf. St John Chrysostom, In Genesim Serm. VI, 2; VII, 1). In the same sense, *Familiaris consortio* affirms that "Christian marriage... constitutes the natural setting in which the human person is introduced into the great family of the Church" (n. 15).

There is an obvious consequence to all this: the family and the Church - in practice, parishes and other forms of Ecclesial Community - are called to collaborate more closely in the fundamental task that consists, inseparably, in the formation of the person and the transmission of the faith.

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Couple to Couple League Broadening Appeal of NFP Education by Incorporating Theology of the Body

Ann Gundlach

Cincinnati, Ohio - The Couple to Couple League International (CCLI) is revising its teaching approach to incorporate Pope John Paul II's Theology of the Body. After considering the changes for more than a year, the League's Board of Directors voted in January to move in a direction it believes will broaden the appeal of its NFP education. An estimated two-year process of updating CCLI teaching materials is now underway.

Since 1971, CCLI has instructed more than 171,500 engaged and married couples in the art of NFP through their series of classes, while basing the morality component on the covenant theology. It was an appropriate application of Pope Paul VI's 1968 encyclical,

Humanae vitae. Pope John Paul II brought new understanding to the meaning of marital love in his series of talks from 1979 to 1984 which is popularly known as the "Theology of the Body." The basic tenets of this new theological synthesis that relate to NFP will be incorporated throughout all of CCLI's teaching materials and the organization's affairs. This includes the League's training and education, teaching, writing, counseling, and the like.

This change will allow CCLI to better connect with member couples and those attending its classes and reading its publications. The organization plans to use John Paul II's Theology of the Body approach to emphasize

the emotional, physical and spiritual benefits of fidelity and periodic abstinence in marriage.

"Our goal is to help couples grow closer to God by living this theology," said Linda Kracht, CCLI Chairman of the Board. "CCLI's Sympto-Thermal Method of NFP gives them the practical tools for doing this."

CCLI remains committed to its "triple strand" educational approach, which combines the Sympto-Thermal Method of NFP, moral theology as it applies to marital intimacy, and the importance of ecological breastfeeding and its effect on the natural spacing of children.

"Pope John Paul II's description of marital love as a reflection of God's love has proven compelling for people all over the world," commented Fr. Richard Hogan, CCLI board member. "CCLI is eager to use this theological construct, which has already proven very appealing to engaged and young married people, so the League saw this as a natural step."

CCLI is continuing to grow with NFP outreach in 23 countries, and nearly 8,000 couples per year are taught in the United States by more than 950 volunteer teaching couples. "In addition to updating our theological foundation, we're looking into new technologies to deliver our instruction, updating our teaching materials and adding new opportunities for teacher training," said Andrew B. Alderson, CCLI executive director. "We expect to become even more proficient at providing NFP education and support to anyone who wants it."

The Couple to Couple League International continues its work of building healthy marriages through Natural Family Planning since 1971. Contact: CCLI, P.O. Box 111184, Cincinnati, Ohio 45211-1184; 513-471-2000; E-mail, ccli@ccli.org; Website: www.ccli.org.

In memorium....

A Life Well Lived - Maureen Scagliotti, RN, CFCP

On April 15, 2005, long time California NFP pioneer Maureen Scagliotti passed away unexpectedly.

Maureen taught NFP as a FertilityCare Practitioner in the San Francisco Bay area for many years. She was a tireless advocate for NFP, writing letters and articles, teaching and speaking. In 1993 Maureen was instrumental in the founding of the California Association of NFP (CANFP).

Maureen is survived by her husband Remo, two daughters Anne Marie and Christina, and her grandchildren.

Please pray for the repose of Maureen's soul and the comfort of her family.

*"Eternal rest grant unto her O Lord,
And let perpetual light shine upon her!"*

The Pervasive Negative Impact on Society of the Contraceptive Mentality

Rev. Bruce Nieli, C.S.P.

The effects of contraception and the widespread disregard of Pope Paul VI's *Humanae vitae* on marital relations, sexual ethics, and procreation have been discussed at length over the past thirty-seven years. What to my knowledge has not been so generally reflected upon is how this mentality has quite possibly impacted other societal areas as well, such as art, politics, music, literature, education, entertainment, immigration, and demographics. In other words, what has been the influence of contraception on American culture?

It might be helpful to begin with explaining the meaning of the word *culture*. The United States Conference of Catholic Bishops' 1995 document, *The Hispanic Presence in the New Evangelization in the United States* (p.17), provides us with a splendid definition:

"The word *culture* comes from the Latin word *colere*, which means to cultivate the ground. Eventually, the expression *cultura animi*, the culture of souls, came to designate the personal formative process of the individual...Culture is what shapes the human being as specifically human. The Second Vatican Council sees culture as the cultivation of 'natural goods and values' (*Gaudium et spes*, 53) through which we reach full human maturity (*Gaudium et spes*, 57) by means of the dominion over the world which develops the resources of creation. Culture thus designates the perfection of the human person, the

construction of a just social order, and the service of others (*Gaudium et spes*, 55 and 57). The document of Puebla defines culture as 'the specific way in which human beings belonging to a given people cultivate their relationship with nature, with each other, and with God in order to arrive at an *authentic and full humanity*' (*La Evangelizacion en el Presente y en el Futuro de America Latina*. Bogota: CELAM, 1979, no. 386)."

One should see immediately the connection between *culture* and *fertility*. Culture is the soil upon which our feet are planted forming us as a *people*. If the soil is fertile, the culture will be rich and fruitful. If the soil is robbed of fertility, there will be little or no fruit.

In a certain sense, our bodies provide the soil for our souls. Over the past several decades, through various methods of contraception, individuals and couples have temporarily or permanently countered the natural tendency of their bodies toward fertility. The soil of the body will therefore be bleak. The culture, the common soil of a people, will therefore be bleak.

Ask yourself these questions: How many times over the last several years have you heard beautiful melodies in the "top 40" that you can pass on to your grandchildren? When was the last truly great American novel written? How many movies over the past few years will become classics like *Casablanca* or *Citizen Kane*? Where are the painters of today who can pro-

foundly inspire? What happened to the Broadway musical? Who are the contemporary statesmen/women? Where are the civil rights leaders of the caliber of Martin Luther King, Roy Wilkins, Rosa Parks or Cesar Chavez? Where are the contemporary Dorothy Days? Bishop Sheens? Why is public education in a slump? Why is the nation polarized?

Look at Western Europe. Not only is it becoming increasingly difficult to unite, but there is also (like in the United States) a strong and widespread anti-immigration mentality. And the birth rate is practically zero. Is there a relationship, I ask, between barrier methods of birth control and barriers to control borders? Both are no growth solutions.

So what is the solution? Simply to follow the principles of openness to life set forth in the prophetic *Humanae vitae* document and in Pope John Paul II's magnificent *theology of the body*. It is to counter materialism, narcissism, and fear with generosity, purity of heart, and total self-giving. It is to overcome secularism with spirituality. It is to practice and promote *Natural Family Planning*, which is really *sensitivity to fertility*. The solution is to plant the seed of God's Word in the soil of our culture as we plant the seed of life in the soil of our bodies, allowing the rain of the Holy Spirit to produce the fruit of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (*Galatians* 5: 22-23). In this we can contribute to a *culture of life* and, indeed, a *civilization of love*. And we will have beautiful melodies to pass on to our grandchildren.

Fr. Bruce Nieli, C.S.P., former director of the USCCB's office of Evangelization, is an evangelist who resides in Memphis, TN.

Protecting Children in their First Environment, the Womb

Roxana Ulloa Barillas

As Catholics, we are called to care for one another, to respect and care for God's gift of creation, and to protect the most vulnerable among us. Among the most vulnerable and most susceptible to the effects of environmental hazards are children, born and unborn. From their conception, children face a disproportionate threat to their neurological development from environmental toxins. Environmental exposures early in life may have long-lasting impacts on a child's intelligence, development and health. As a child grows from conception to adulthood, there are several critical stages of development. Environmental exposures at any of these stages of a child's growth may dramatically affect a child's ability to fully realize his or her potential.

The bishops of the United States in their 2001 *Pastoral Plan for Activities* emphasize, "we proclaim that human life is a precious gift from God; that each person who receives this gift has responsibilities toward God, self, and others; and that society, through its laws and social institutions, must protect and nurture human life at every stage of its existence." In their 1992 statement, *Putting Children and Families First*, the bishops also expressed their commitment to ensuring protections for the young and vulnerable: "For generations, the Catholic community has reached out to children. ... We have defended their right to life itself and their right to live with dignity, to realize the bright promise and opportunity of childhood. Now we renew this commitment and build on it. We seek to bring new hope and concrete help to a generation of children at risk." (p. 17).

As we cherish, protect and nurture life, we are faced with today's challenge of a modern life that includes the use of many products containing chemicals that we often assume have been tested for their toxicity on children.

Not long ago scientists thought that the placenta shielded umbilical cord blood, and the developing baby, from most chemicals and pollutants in the environment. More recent data suggests that certain agents can cross this barrier potentially endangering children before they

leave their mother's wombs. Today, there exist more than 80,000 synthetic chemicals, nearly all of them invented since World War II and most of them relatively untested. The law that regulates these chemicals in the United States, the Toxic Substances Control Act (TSCA), dates to 1976 and remains essentially unchanged.

A developing baby depends on adults for protection, nutrition, and, ultimately, survival. As Pope John Paul II reflected in his statement *On the Family*, "In the Christian view, our treatment of children becomes a measure of our fidelity to the Lord himself." Today's future parents have the daunting task of figuring out what is credible information about risks and sometimes making personal decisions about what merits precaution in order to protect themselves and their children from harm.

Children are not "just little adults"

Children's bodies, behaviors and size make them different from and more vulnerable than adults to many environmental health hazards. Many of today's children are being exposed to environmental hazards at an early age, giving them more time to develop slowly-progressing environmentally triggered illnesses such as asthma, certain cancers and learning disabilities. Exposure to air pollutants and toxins is significantly more harmful to children, born and unborn.

Children in poverty and children of color are at a disproportionate risk, with routinely higher rates of lead poisoning and asthma-related deaths and hospitalization. Outdoor air pollution, inadequate housing, contaminated water and soil, and industrial waste are just a few of the factors that are disproportionately concentrated in low-income, minority communities.

While chemicals play a critical role in improving the quality of life for all Americans, an increasing number of peer-reviewed studies suggest that some chemicals may pose serious long-term public health risks, including cancer and childhood developmental disabilities. According to a 2005 study by the Institute of Neurotoxicology and Neurological Disorders, "Childhood disabilities from chemical exposure during development are often not treatable and therefore must be prevented."

In the face of these challenges, the Catholic community is an integral part of learning more, caring more, and doing more about the environment and the threats to it, and to our children. NFP directors, family life directors and parish nurses have a particular role to play in spreading the word about the importance of caring for our bodies and protecting children from conception to ensure our children's environment, starting in the womb, is as safe as possible.

Learning More, Caring More, and Doing More

In the Fall of 1993, the bishops of the United States initiated a major effort, called *Renewing the Earth: An Environmental Justice Program*. Its purpose is to promote a distinctively Catholic approach to environmental concerns, to foster stewardship of God's creation, and to link environmental protection and social justice. In an effort to help the leadership of Catholic institutions address environmental hazards affecting children's health, a coalition of major Catholic organizations and networks formed the *Catholic Coalition for Children and a Safe Environment* (CASE)

Through this network of national Catholic institutions, we have developed materials explaining Church teaching on the environment, justice, the common good, stewardship and option for the poor, and how these social teachings urge us as Catholics to care for creation and protect the lives of children who are vulnerable to environmental threats.

To learn more about CASE and children's health and the environment, see www.usccb.org/case.

Roxana U. Barillas is Project Administrator for the Department of Social Development and World Peace, where she tracks issues related to children's health and the environment. She also coordinates the Catholic Coalition for Children and a Safe Environment.

CASE members are: United States Conference of Catholic Bishops' (USCCB) Secretariat for Pro-Life Activities and Office for Domestic Social Development; Catholic Charities USA (CCUSA); Catholic Health Association (CHA); Catholic Health Initiatives (CHI); Conference for Catholic Facility Management (CCFM); Knights of Peter Claver, Inc. and Ladies Auxiliary (KPC); National Council of Catholic Women (NCCW); National Catholic Educational Association (NCEA); National Catholic Partnership on Disability (NCPD); and the National Catholic Rural Life Conference (NCRLC).

National Media and NFP

The "hot" news of the summer was the unexpected interest in NFP on the part of the national media. It began with a writer's phone call to the NFP offices of the Archdiocese of New York. Although a non-Catholic, writer Rebecca Milzoff had Catholic roommates in college who told her of NFP and the Church's teachings. She was intrigued and much later, contacted the Archdiocese. Milzoff sat in on an NFP class at St. Vincent's hospital in Manhattan and interviewed local NFP teachers and users. Her interest resulted in the New York Magazine featured article entitled "Not Your Mother's Rhythm Method." It can be accessed at:

<http://www.nymagazine.com/nymetro/news/people/columns/intelligencer/12082/index.html>

Once this article hit the news stands, little time passed before a CNN reporter contacted the lucky NFP teachers who were featured in the article. CNN broadcasted a five-minute segment on Friday, July 15, 2005, 7:00 EST. A video of the broadcast can be downloaded in QuickTime format at:

<http://www.loveandresponsibility.com/CNN-on-NFP.mov> (17.7 MB file)

<http://www.loveandresponsibility.com/CNN-on-NFP-smaller.mov> (6.9 MB file)

If you don't have QuickTime, you can get it at <http://www.quicktime.com> for free.

Please note that you may need to wait a short while for the video clip to load before you can start viewing it.

Kudos to Creighton FertilityCare™ teachers Mr. and Mrs. Peter McFadden and to engaged couple Sara Butler and Bob Nardo - graduates of their parish Pre-Cana program.

NFP awareness week

24-30 July 2005

making good marriages great

Diocesan Activities

NFP Awareness Week 2005 had the theme “NFP, Making Good Marriages Great!” Diocesan NFP coordinators and teachers found themselves engaged in an array of activities. Here is a sampling.

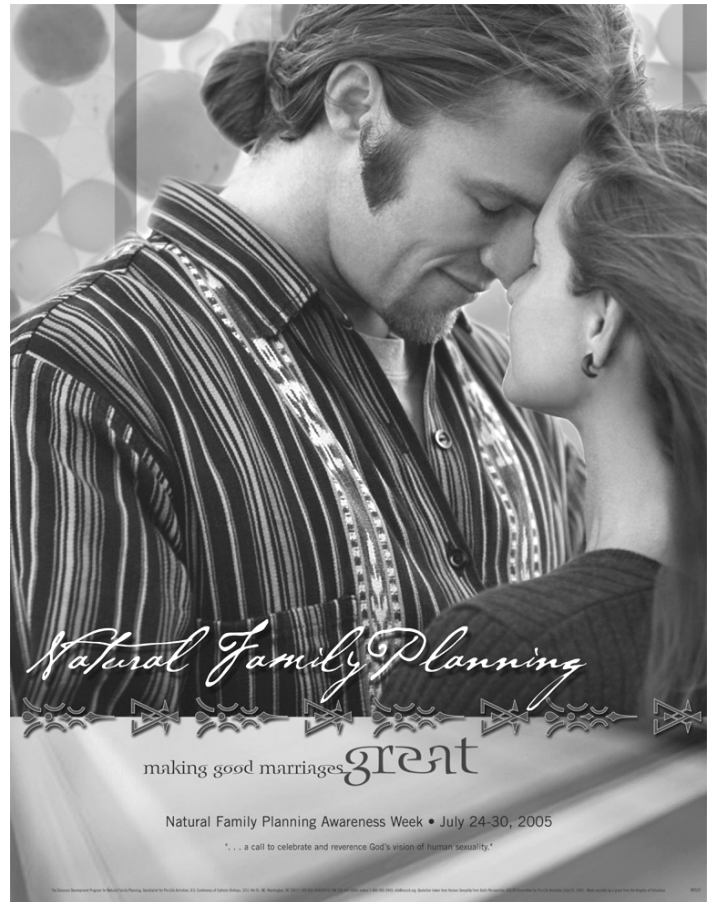
Archdiocese of Chicago’s NFP coordinator, Maria Garcia, reported that Cardinal George sent a letter to all parishes inviting them to join the NFP Awareness Week campaign by displaying the NFP posters. The Family Ministries Office provided the posters free of charge to parishes that requested them. In addition, supportive NFP resources were also given to the parishes. Maria said that “the response has been tremendous compared to other years!” In addition, Maria had radio spots on July 6th and 20th, where she spoke of NFP and the campaign. Maria added that, “with the implementation of our new Marriage Guidelines Manual, we are seeing more couples signing up for NFP class.”

The Archdiocese of St. Paul and Minneapolis’ coordinator, Lisa Kocon Schunk, said that all parishes were sent the posters and NFP materials including their “NFP Quick Reference Guide.” Lisa said “the Guide was created to aid priests working with engaged couples.” “It’s a simple breakdown of the most frequently asked questions about NFP,” she added. “We have found it to be most helpful and it came about when a priest on our NFP Advisory board asked if there was some ‘cheat sheet’ to assist priests when working with engaged couples.”

The Diocese of Charleston’s Family Life Coordinator, Kathy Schmugge, reported that Fr. Matthew Habinger from “NFP Outreach” was a guest speaker from July 18-24.

The Diocese of Bridgeport’s Fr. Esposito sent a copy of the diocesan newspaper which featured the poster and many NFP articles. Christopher West spoke to more than 100 young adults - ages 18-29 — on “Catholic ‘Sex in the City.’” This presentation was followed up with a Summer series on the Church’s teachings on sex, marriage and responsible parenthood.

The Diocese of Camden’s NFP coordinator, Cecilia Le Chevallier, mailed NFP posters and bulletin announcements to each parish. In addition, an NFP package was mailed to all active priests and deacons. The package included a letter informing them of ways to celebrate NFP Week, the Fall 2005 schedule of NFP classes, homily hints and suggested intercessions, along with an NFP brochure with contact information. Cecilia also reported that a National NFP Awareness Week display was set up at the local Catholic hospital and monthly holy hours for “Marriage, Love and Life” were begun on July 24 at a different parish for each month.



The Diocese of Wichita's Judith Leonard reported that a Mass of thanksgiving was celebrated by Bishop Michael O. Jackels for the NFP teachers and supporters. Judith also did something very creative - she reformatted the materials sent by the USCCB to match unique diocesan materials, some of which featured local priests' homily suggestions.

The Diocese of Salina's coordinator, Kathy Barbieri, reported that a dinner dance called "Summer Hearts: An Evening for NFP Couples" was held on July 23. Included in the program were NFP-only physicians Alex Curiel, MD and Amy Hogan, MD as well as NFP couple testimony from Dennis and Debbie Lutgen.

The Diocese of Cleveland's Rose Jacobs, NFP coordinator and Marriage and Family Specialist, had posters and materials displayed in Catholic hospitals and family outreach centers. Rose also met with the staff of these institutions to review the resources and offered to provide a presentation for the staff and public at a later date. She has had success with this strategy in the past.

The Diocese of Phoenix's NFP coordinator, Peggy Frei, sent letters to each parish/mission with the suggested homilies, intercessions and the article "Why Natural Family Planning Differs from Contraception." Peggy added that Bishop Thomas Olmsted published a 4-part pastoral letter on *Humanae vitae* in *The Catholic Sun*.

Diocese of Kalamazoo's coordinator, Mary Culp, did a direct mailing to all priests and deacons in the diocese. Materials included homily notes and petitions, NFP brochures and articles. The NFP poster was featured in the diocesan newspaper, *The Good News*.

making good marriages **great**

Meeting Needs and Needing More — Northwest Family Services Launches Capital Campaign

Millie Jaeger

Northwest Family Services (NWFS) in Portland, Oregon is rather inconspicuous, tucked away as it is in three ordinary office spaces, two donated by a local hospital and one by a local Catholic church. It would be a mistake, however, to conclude that its services are inconsequential. NWFS' educational programs reached 30,000 teenagers this year alone with its abstinence-until-marriage education curricula entitled *Youth Solutions*. Other services include marriage preparation classes, Natural Family Planning, pro-life retreats for eighth-graders, chastity talks to youth groups, and parenting resources. At this point, 30% of our outreach is conducted in Spanish. Like most non-profit organizations, our beginning was small and humble.

In 1977, Northwest Family Services began offering parish-based NFP classes in the Sympto-Thermal Method using Dr. Josef Roetzer's system. In 1983, NWFS gained status as a non-profit organization. As interest in NFP grew, a teacher training program was established. Later Northwest met the *Standards for Diocesan Ministry* (USCCB). An online version of the NFP class was made available with the help of a grant from Our Sunday Visitor to reach a broader audience, and this year 61 couples opted for the online courses. NFP continues to be an important service of ours.

In a recent interview, Rev. Richard Huneger, a pastor in Portland, OR, expressed his appreciation of Northwest Family Services: "For years I and other pastors have referred couples for NFP and pre-marriage classes and

are happy to endorse other programs like *FACTS*, *LifeSavers*, and so forth because we know they're going to be straight-forward and teach what the Church teaches with excellent materials and committed instructors." *FACTS* is the title of a middle school curriculum and *LifeSaver* retreats are the pro-life retreats for Catholic school eighth-graders.

Of course, NFP requires the virtue of chastity, as does pre-marital abstinence. In the mid-1980s, our staff was frequently asked to provide another perspective to the sex education which teens were receiving in Oregon. At that time, sex education focused on anatomy and physiology and contraception usage-the physical aspects. Concurrently, unwed teen pregnancies increased dramatically, with a corresponding abortion rate and a bur-

Some federal abstinence education funding was available in the 1980s and NWFS was one of the early recipients of Title XX. More significant funding emerged in the mid-1990s through Title V funding through the states. That funding was expanded and is now available to community-based organizations.

geoning epidemic of sexually transmitted diseases including HIV / AIDS.

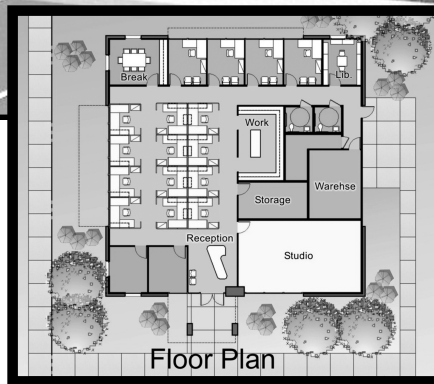
Rose Fuller, Executive Director and founder of Northwest Family Services, described the early years: "We took a different perspective, a road less traveled at the time. Those of us involved in the early years of abstinence education, as it is called in the public sector, were frequently laughed at and ridiculed. But not by the kids, and not by the parents."

On what distinguishes NWFS from other abstinence programs, Fuller explains, "The benefits of integrating a proper understanding of chastity enabled us to focus on the whole person. Students are especially interested in how to have healthy relationships."

For those familiar with John Paul II's Theology of the Body, this comes as little surprise. Young people are



Plans for our Youth and Family Community Center (YFCC). The 4,500 sq. ft. building in S.E. Portland will be equipped with two large multi-purpose rooms, a meeting room and 16 offices.



flocking to the Theology of the Body because—as they readily admit—they are thirsting for a deeper understanding of sexuality, one that is truthful and makes sense. John Paul II preached to the world that what is experienced by the body is also experienced by the person, for we are body-persons. Pre-marital sex has many dangerous consequences, but perhaps most crucial are these two: a crisis of understanding “what does it mean to be human?” and “how do I live my life?” As Vatican II states, man “cannot fully find himself except through a sincere gift of himself.” (*Gaudium et Spes*, no.24). Waiting until marriage provides the context in which two people may make full gifts of themselves without reservation or fear. In an age of sexual dualism, *Theology of the Body* does not simply criticize our modern

culture but offers a positive alternative: married love images God’s Trinitarian love and is a visible sign of God in the world.

Cindy Bankston, the Youth Programs Coordinator at NWFS, commented on the rapid growth: “During the past 10 years, I have witnessed tremendous growth at Northwest Family Services, both in the number of people we serve as well as in the staff we’ve hired to keep up with the great need. Each year more schools become interested in our programs and the list of students who participate in our programs grows as well. To accommodate these demands for programs and services, we’ve created new programs, developed new dramas, hired more staff. Ten years ago, our staff numbered only four employees. We currently have a staff of twelve

divided among three office locations. Unfortunately, the office space necessary to support the administration of our programs simply hasn’t kept pace with our growth.”

The last ten years have been marked by dramatic growth in the demand for abstinence and prevention education in Oregon:

- Northwest Family Services is active in 17 counties in Oregon.
- The population of these counties accounts for 83% of the total state population.
- Forty public school districts and 150 total schools and communities have used NWFS materials.
- Having reached 30,000 youth this year, we project to reach 60,000 youth annually by 2008.

Our programs also speak for themselves: when compared to a control group, youth involved in our program had a 45% lower transition rate into sexual activity a year after taking our program.

When superintendents discuss our health curriculum with their counterparts we receive more invitations. About 86% of our invitations come from public schools. We have found that 55% of the students live at poverty level and 35% are minorities. NWFS has developed prevention education programs for the Latino community, with additional gang-prevention and stay-in-school components, increasingly necessary in Oregon. In 1999, 47% of gang members in Oregon were Hispanic. In 2003, 42% of teen births in Oregon were from Hispanic teens, teen pregnancy being the number one cause for dropping out of school. Persons of Hispanic origin have by far the highest drop-out

(Continued on p. 12)

While Northwest Family Services' programming has been developed with the emphasis on upholding Catholic values and teachings, it is a non-sectarian organization and receives government funding. Upon request, religious or non-religious presentations can be made.

(Continued from p. 11)

rate, with 27% of 16-24 year-olds dropping out of high school in 2001, more than twice the population average. "We can help a lot in teen pregnancy prevention, by helping parents educate their kids. We can help also to reconnect parents and teens when we talk about parenting" says Francisco Sanchez, Latino Outreach and Abstinence Educator for NWFS.

How can parents be reached? Our "Talk to Them" campaign offers parents "tips for talking" to their children about sex, abstinence, puberty, and teen relationships. The *Sex Can Wait, Talking Can't* theme has connected with parents, as over 50,000 hits were recorded on the www.talktothem.org website in the first few months.

NWFS' current office space is no longer adequate to meet the growing needs of the community. According to Sanchez, "Having a physical place to conduct programs will make it easier to schedule programs for the community. Having a physical place will help the people to find us. People want to know where you are and how serious you are."

NWFS convened a Capital Campaign last year with the theme "Protecting their Health, Hearts and Futures." The goal of this Campaign is to raise \$955,000 to construct a Youth and Family Community Center (YFCC). We purchased land in 2004 and plan to break ground in 2007. The 4,500 sq. ft. building in S.E. Portland will be equipped with two large multi-purpose rooms, a meeting room and 16 offices. The new YFCC will facilitate retreats, rehearsals, classes and training. Moreover, the Youth and Family Community Center will be a visible presence in the community and a resource center for parents, teachers, and community-based organizations.

As part of our Capital Campaign, we hosted our first Annual Benefit Dinner in April 2005 which brought in \$51,000. In addition to planning a second Benefit Dinner for February 2006, we are applying for foundation grants and mailing annual appeals to our supporters. To date, we have reached \$251,000 which is 25% of our Campaign goal.

We at Northwest Family Services have been privileged to help build marriages and families in Oregon (and beyond) for 28 years, and we plan to be here for generations to come.

Millie Jaeger is the Development Coordinator for Northwest Family Services. For more information, contact: Ms. Jaeger, NWFS, 526 NE 52nd, Portland, OR 97213; 1-503-215-6377; www.nwfs.org; www.youthsolutions.info

**Make your NWFS
Donation today.**

**Northwest Family Services
Attn: Ms. Jaeger
526 NE 52nd
Portland, OR 97213**

New Marriage Preparation Supplement Based on the Theology of the Body

Elena Perri

Confusion about Catholic teaching on sexuality and married love is commonplace among engaged couples who plan to marry in the Catholic Church. Surveys indicate that over 90 percent of couples approaching *any* church for marriage are already engaging in sexual intercourse.

In the Catholic Church, priests and marriage preparation instructors across the country have struggled to find convincing and pastorally-sensitive ways to present Catholic teaching. A new supplemental marriage preparation program, *God's Plan for a Joy-filled Marriage*, addresses these issues pastorally and effectively. Originally created by Christopher West for the Archdiocese of Denver, *God's Plan for a Joy-Filled Marriage*, recently revised and updated, is now available for use in parishes and dioceses throughout the country.

God's Plan is not intended to replace current diocesan or parish programs, but rather to enhance two key components of marriage preparation, specifically the theology of marriage and the gift of human sexuality. It is the first program of its kind to integrate thoroughly the "new language" of Pope John Paul II's Theology of the Body in its presentation of Church teaching. With the help of this new language, the program demonstrates the "whys" behind the "whats" of

Catholic teaching in a non-threatening and convincing manner. It helps couples understand the *beauty* of God's plan for marriage and the *joy* of living it.

"This program is designed to provide couples with the tools to live married life as God intends," says well known national lecturer, Christopher West. "The emphasis is not on simply coping with the Church's teaching, but fully embracing and even celebrating this challenging but glorious vision," explains West. The net gain for couples, he says, is an underlying peace-rather than resentment-toward each other and the Church.

The first half of the program focuses on a biblical vision of God's plan for marriage and explains the commitments a couple makes in their exchange of vows. The second half applies all that was presented in the first session to questions of premarital and marital chastity with an emphasis on the benefits of Natural Family Planning. "If the first half of the program is presented successfully, then in the second half of the program it's only a matter of doing a little math, so to speak, to present the Church's vision of sexuality in a beautiful and convincing manner," says West.

"Most programs do a decent job helping couples with communication skills and handling finances," said

This program is designed to provide couples with the tools to live married life as God intends.

West "but they are usually weak in their treatment of God's plan for married life and sexuality." "This program isn't meant to replace all that is good in existing programs, but to supplement those programs with a more compelling presentation of the Church's vision of married love and an invitation to embrace it. Engaged couples are my toughest audiences, but also the most rewarding because by the end of the day you can see the lights going on inside their minds and hearts," says West.

Couples have offered very positive feedback on the program. As one participant stated, "The seminar was most helpful, especially the way it laid out and explained the Church's views on sex, marriage, contraceptives, and more. It was a great service to me because I never really knew (let alone understood) the Church's stand on these issues, even though I was raised Catholic and have spent many years trying to live the faith. I now have a deeper bond with my fiancé and a deeper understanding of my faith thanks to your class."

(Continued on p. 14)

Each participant receives a workbook which guides them through the presentations and contains reflection exercises to help them begin integrating what they have learned. West's popular book *Good News About Sex and Marriage*, which addresses 115 of the questions most often asked about Catholic teaching on sex and marriage, serves as the text for the class.

God's Plan for a Joy-Filled Marriage has not only garnered praise from family life educators and engaged couples throughout the country, its effectiveness has been substantiated by hard statistics collected over a several-year period in Denver. While 91 percent of couples coming into the program were engaging in premarital sex, 48 percent of those same couples, after attending the program, said they were definitely going to save sex for marriage and 20 percent said they would consider doing so. In addition, 31 percent reported

that they will "definitely use NFP" in their marriage.

"Numbers like this could fuel a dramatic renewal in Catholic married life," explains Sister Mary Elizabeth, S.V., director of the Family Life Office of the Archdiocese of New York. "When couples experience the authentic liberation that comes from living in accord with God's plan, they are often filled with a new-found joy and rarely, if ever, want to turn back to our culture's vision of marriage. Many couples also experience a renewed faith due to the grace that comes from living the Church's teaching."

"Sadly, there's a critical absence of programs that address the difficult issues in a thorough and convincing manner," West says. "This program isn't perfect, but it attempts to do that. The renewal of the Church is going to come by way of renewal of marriage

and family life. That has to be the starting point. And that is why we must strengthen our marriage prep programs. The Church can only survive to the degree that marriage and family life survive."

God's Plan for a Joy-Filled Marriage can be implemented as a single-day seminar or in two to four sessions. Individuals can be trained to teach the course or it can be facilitated using a video program.

God's Plan for a Joy-Filled Marriage is available through Ascension Press. Contact: 1-800-376-0520; or visit, www.ascensionpress.com. Elena Perri is a freelance writer who lives in Havertown, Pa. with her husband Paul and their two-year-old son. She is a Board member of the Philadelphia Natural Family Planning Network (PNFPN).

COORDINATORS' CORNER

Diocese of Fargo Mandates NFP Instruction for the Engaged

Tanya Watterud

NFP is
not really
a method, but
a way
of life. . . .

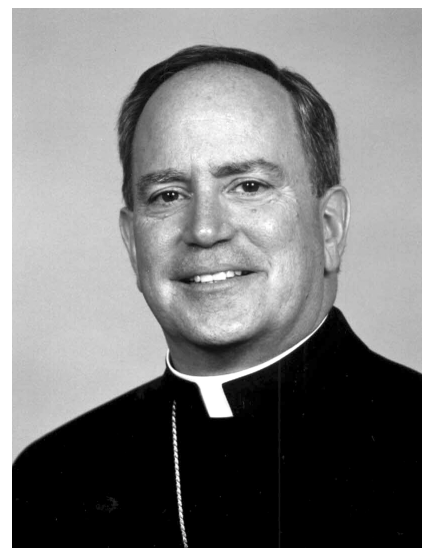
Couples preparing for marriage in the Catholic Church in eastern North Dakota will now study more deeply the truth, dignity and meaning of human sexuality during their marriage preparation instruction, the Most Rev. Samuel J. Aquila, bishop of the Diocese of Fargo, announced July 12, 2005.

A new diocesan policy, which goes into effect September 8, requires that couples receive an introduction to

Pope John Paul II's Theology of the Body and complete a full course of instruction on an approved method of Natural Family Planning as part of their marriage preparation program. The Diocese of Fargo is one of only two U.S. dioceses that require this level of study for marriage preparation. The Archdiocese of Denver was the first to implement the requirement.

"Through my personal experience in preparing couples for marriage and

I am so impressed with those who are taking up this apostolate by serving as teaching couples. . . they are excited to share that message with others.



Most Rev. Samuel J. Aquila

through discussions with priests, I have seen a great need for this instruction to help couples fully live the sacrament of marriage," Bishop Aquila said. "Young adults are bombarded with negative images of sexuality, with attitudes that demean the marital commitment, and with lies about the so-called 'freedom' contraception provides. They need to know and they deserve to know the plan that God has for them regarding their sexuality and the conjugal love they will share as husband and wife."

The policy states that couples will discuss the Theology of the Body at two times: both with the priest, deacon or married couple preparing them for marriage and through their Marriage Preparation weekends. During the weekend instruction times, they will be introduced to methods of NFP. They then must follow through to coordinate completion of a full course of NFP instruction. A list of approved instructors is available through the diocesan Respect Life office and on its Web site.

"I am so impressed with those who are taking up this apostolate by serv-

ing as teaching couples," diocesan NFP coordinator, Rachelle Sauvageau said. "They have used NFP, they have seen what it has done in their lives as a married couple and their relationships with God, and they are excited to share that message with others."

The instruction is not just for engaged couples, Sauvageau said. Many couples choose NFP after using artificial contraceptives during the first months or years of their marriage. "As they grow and gain a deeper understanding of each other and their faith, couples often turn toward Natural Family Planning, realizing it is best for them physically, emotionally and spiritually," she said.

In fact, in an article in the Diocese of Fargo newspaper, *New Earth* (July 27), married couples are invited to join engaged couples in learning about NFP. "NFP is not really a method, but a way of life," Fr. Ross Laframboise writes in the article. "It is a moral way of living out God's plan in marriage."

An invaluable benefit of NFP, Fr. Laframboise writes, is that marriages are strengthened by NFP. "It is hard not to consider a five percent or less

divorce rate for NFP users compared to 50 percent for society in general." He also noted that NFP is inexpensive, completely natural and has no adverse side effects.

Tanya Watterud is the Director of Communications for the Diocese of Fargo. Rachelle Sauvageau, is the NFP coordinator. Contact: P.O. Box 1750, Fargo, ND 58107; 1-701-235-6429; FAX, 1-701-235-0296; E-mail, rachelles@fargodiocese.org.

To receive an electronic copy of this publication beginning in 2006, please send your e-mail address to:

nfp@usccb.org

See details on page 20.

Diocese of Fargo Policy on the Instruction of Natural Family Planning for Couples Preparing for Marriage

My dear brothers and sisters in Christ,

In creating man and woman in His own “image and likeness,” God makes the human person capable of a life of love and communion with others. In responding to this most high calling, man finds his fulfillment in the total gift of self to another, and most especially, in the covenant of marriage, with its profound responsibilities, joys and sorrows.

This total gift of self within marriage is one of love and life. The conjugal act becomes the central point of this renewal of vows to a faithful love, a union of persons, and the empowerment that comes from God alone to be co-creators with Him of another human person. Because of the intimate and total relationship of this love-life union of persons, it becomes crucial that couples preparing for marriage understand the full meaning and purpose of marital love in God’s plan.

Out of a genuine concern for the right formation of conscience, the understanding of the truth, dignity and meaning of human sexuality, and the responsibilities a couple accepts in married love, the Diocese of Fargo now implements the following policy regarding the instruction of couples preparing for marriage in the Catholic teachings of love and life:

1. All couples preparing for marriage within the Diocese of Fargo shall receive an introduction to the Church’s teaching on conjugal love, modeled after John Paul II’s *Theology of the Body*, during their interview with their parish priest, deacon, or qualified married couple and through their Marriage Preparation weekend.
2. Marriage Preparation weekends will provide at least a one-hour introduction on the *Theology of the Body*, in addition to a presentation by a natural family planning instructor(s) or qualified couple on the moral and practical aspects of natural family planning.
3. Couples are required to attend a full course of instruction in a method of natural family planning. The Respect Life Office will provide a list of approved diocesan instructors in natural family planning. This list may be accessed on the diocesan Web site under www.fargodiocese.org/respectlife/fertilityappreciation.htm
4. Instructors of natural family planning will complete the Certificate of Attendance for each couple, who will in turn give it to their parish priest to become part of their marriage file. Attendance will also be verified on Form A for marriage.
5. Special consideration is to be given to couples who are entering a second marriage. Their past training and experience should be taken into account when setting out a plan of marriage preparation. If they are still within child-bearing years, the above policy (#3) is still an expectation that is omitted only when previous equivalent training is already present.
6. Couples who are beyond child-bearing years, or are entering marriage where one or both have already been sterilized or where there are questions of infertility, are to receive instruction in *Theology of the Body* during their course of marriage preparation so they may have an understanding of the Church’s teaching on human sexual intimacy. These special situations are to be addressed by the priest or deacon during the marriage preparation process.
7. This policy takes effect on September 8, 2005, the Feast of the Birth of Mary. Any couple may be prepared in accord with this policy before the effective date. All couples who begin preparation after September 8, 2005, will be prepared in accord with this policy.

As your bishop, I truly desire that during your marriage preparation you may gain a more complete appreciation and understanding of the nuptial meaning of the human body and the truth, dignity and meaning of human sexuality. May the Holy Spirit guide you and fill you with peace. Given at the Chancery on this day, March 19, 2005, the Feast of Joseph, Husband of Mary.

Sincerely yours in Christ,

†Most Reverend Samuel J. Aquila, D.D. Bishop of Fargo

Clergy Seminar Helps Prepare Diocese for Pre-marriage Requirement

Ann Gundlach

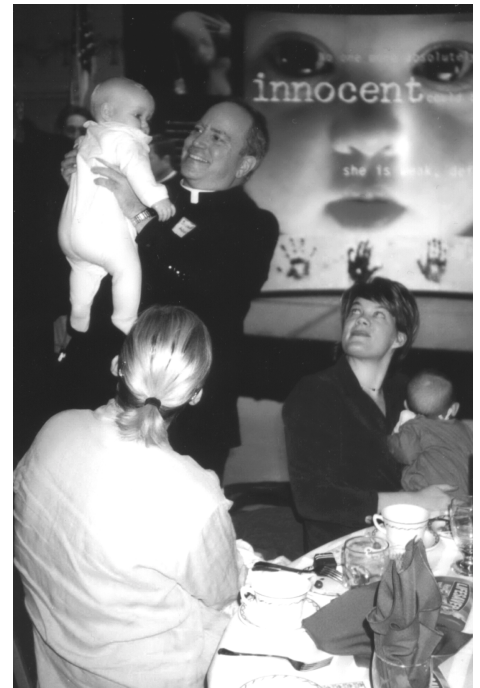
At the invitation of Bishop Samuel Aquila, the Couple to Couple League (CCL) hosted a one-day seminar on March 10, 2005 for the clergy of the Diocese of Fargo in anticipation of the new policy for marriage preparation that will require instruction in Natural Family Planning (NFP).

The new official policy for marriage preparation was introduced to the clergy by Rachele Sauvageau, Fargo's diocesan NFP Coordinator. The "Decree" by Bishop Aquila, formally announced in the diocese on Saturday, March 19, the Feast Day of St. Joseph, Husband of Mary, will become effective on September 8, 2005, the Feast Day of the Birth of Mary.

Bishop Aquila's new policy requires that all couples attending a marriage preparation weekend will hear a one-hour introduction to the Theology of the Body. In addition, the marriage preparation weekends will include a presentation by an NFP teacher or qualified couple on the moral and practical aspects of NFP. Finally, engaged couples will be required to attend a full course of instruction in a method of NFP. The diocesan NFP office will provide a list of approved diocesan instructors to the couples as well as to the priests.

In announcing the new policy, Bishop Aquila presented a CCL Clergy Seminar in order to help prepare them

for their role in implementing the changes. The Bishop's remarks led off the seminar, and he was followed by Fr. Richard M. Hogan, author and lecturer, who presented the Theology of the Body. Next, CCL Teaching Couple Richard and Vicki Braun explained the Sympto-Thermal Method as taught by CCL, the moral aspects of NFP, and



The Casseys spoke of how they used to view birth control, and their former plans for double careers and no children, but that those goals all changed when they started using NFP.

the role of ecological breastfeeding in family spacing.

The seminar continued following lunch with a strong witness talk by teaching couple Frank and Sally Cassey on what the use of NFP in their marriage has done for them, and how it impacted Sally's conversion to the Catholic faith. The Casseys spoke of how they used to view birth control, and their former plans for double careers and no children, but that those goals all changed when they started using NFP. They now have three children and are in their sixth year of marriage.

The last presentation was a panel

discussion involving the Brauns, Casseys, and Fr. David Syverson, Chairman of the Presbyteral Council. There were many and varied questions about the requirement of the full course of instruction, and much practical advice was shared. The seminar concluded with a concelebrated Mass.

An optional second day of education for the clergy consisted of lectures by Dr. Tom Hilgers of the Creighton *FertilityCare*TM method and originator of Natural Procreation Technology (NaPro Technology). Dr. Hilgers has assisted many couples who suffer from infertility at his Pope Paul VI Institute in Omaha, Nebraska.

News Briefs

2005 NFP EVENTS

July 20-23, 2005, American Academy of FertilityCare™ Professionals annual meeting, Petersburg, Fl. *Contact: AAFCP, 3680 Grant Dr., Suite O, Reno, NV 89509; 775-827-5408; FAX, 775- 827-5811.*

August 12-16, 2005, Billings Ovulation Method Association (BOMA), Teacher Training, Newark, NJ (ask about the Spanish translation component). *Contact: BOMA-USA at boma-usa@msn.com; 651-699-8139.*

August 15-20, 2005, The Archdiocese of Seattle's Trinity Formation Resources' conference "Sexual Common Sense." Featured speaker is Janet Smith, Ph.D. *Contact: 1-888-765-9269.*

October 3-7, 2005, Love & Life Unlimited Conference, sponsored by the Pope Paul VI Institute for the Study of Human Reproduction, Omaha, NE These conferences provide time to ponder the truth and beauty of the Catholic vision of marriage, family and sexuality. It is ideal for priests, religious, physicians, diocesan NFP and family life directors and other interested lay and religious educators. The conferences will be repeated in April (3-7) and October (2-6) of 2006. *Contact: PPVII, Education Dept., 6901 Mercy Rd., Omaha, NE 68106; 402-390-9168; FAX, 402-390-9851; E-mail, education@popepaul.com.*

November 10-13, 2005 Northwest Family Services' Teacher Training in the Sympto-Thermal Method of NFP, Portland, OR. This comprehensive session provides the necessary background and detailed instruction preparing the trainee to initiate NFP instruction. Testing, evaluation, and a supervised practicum is an important part of the course. *Contact: Northwest Family Services, 4805 N.E. Glisan St., Portland, OR 97213; 503-215-6377; service@nwfs.org; www.nwfs.org.*

November 10-13, 2005, BOMA Teacher Training, St. Thomas Island. *Contact: BOMA-USA at boma-usa@msn.com; 651-699-8139.*

November 19, 2005, the Diocese of Sacramento will hold a one day NFP conference called "Understanding NFP - Theologically, Medically, Practically." Geared toward health care providers, clergy, NFP teachers of all models, and anyone interested in an approach to reproductive issues and technology consistent with Catholic thought, this conference will also offer CME units for physicians & nurses. Cost is \$15 and includes lunch. CME units are an additional \$30. *Contact: Kathy Conner, Respect Life Coordinator, 1-916-733-0140; E-mail kconner@diocese-sacramento.org.*

RESOURCES

Books

A Preachable Message

A Preachable Message is based on the audiotape "NFP: A Preachable Message." As in the tape, the text features testimonials from several bishops and priests on how they have given sermons on NFP and *Humanae vitae*. The book includes a dozen homilies that have been given on the subject, along with a special section that has examples of Scriptural texts appearing in the course of the three-year Sunday cycle of readings that can be used as the foundation to speak on NFP. It can be used as a textbook in seminaries. Cost: \$9.95 + \$1.42 postage (media rate). Quantity discounts are available. *Contact BOMA-USA: boma-usa@msn.com; 1-651-699-8139.*

Taking Sex Differences Seriously

Steven Rhoads, *Taking Sex Differences Seriously*. San Francisco: Encounter Books, 2004. This work is must reading for all NFP promoters and teachers. Indeed, this

Your DDP/ NFP order can be placed at:
1-866-582-0943; Order fax: 301-779-8596 or
customerservice@ifcweb.com

is an important read for all involved in family life ministry. Dr. Rhoads, a public policy professor at the University of Virginia, provides an intelligent and very readable analysis of current research regarding gender and behavior. The research cuts across many disciplines, from psychology and sociology to biology and endocrinology. In addition to summarizing research, Rhoads also provides an explanation of the politicization of research that moves counter to politically correct presumptions. References are well documented and a gold mine for further research.

Media

OM Introduction CD available from BOMA-USA. This new CD is from Australia. It is an excellent step-by-step explanation of the Billings Ovulation Method. Available in English and Spanish. Cost: \$35 plus \$3.85 postage (Priority Mail). *Contact: BOMA-USA at boma-usa@msn.com; 1-651-699-8139.*

"Introduction to the Theology of the Body" series offered on EWTN. This series of thirteen one-half hour shows hosted by Rev. Richard M. Hogan and Miss Katrina Zeno is an introduction to Pope John Paul II's Theology of the Body.

Pope John Paul II gave his talks on the Theology of the Body at his Wednesday audiences between September 1979 and November 1984. The 129 addresses, organized into six cycles or chapters, are explications of the how the human body is the expression of the human person. The first cycle analyzes how the human bodies of Adam and Eve expressed their persons in the Garden of Eden before sin. The second cycle studies the way the body expresses the person now, i.e., after original sin and before the Second Coming of Christ and the resurrection of our bodies. The third cycle examines how the body will express the person in heaven after the resurrection. The fourth, fifth, and sixth cycles apply the results of the first three cycles to two different vocations, celibacy/virginity (4th cycle) and marriage (fifth cycle) and finally to the mystery of procreation (sixth cycle).

The first four cycles all begin with quotations of the

Lord. The fifth cycle is an extensive commentary on the fifth chapter of St. Paul's Letter to the Ephesians. The final cycle is a meditation on Pope Paul VI's encyclical, *Humanae vitae*.

Contact: EWTN 1-800-854-6316. Ask for catalogue # HVTOB; "Theology of the Body," Katrina Zeno & Rev. Richard Hogan; 3 videotapes (time: 6 1/2 hours, cost: \$40.00 plus shipping & handling, \$6.00.

Retreats

The Diocese of Lafayette has developed a day of reflection called "Come to the Well" for those who are suffering from any reproductive trauma (e.g., infertility, miscarriage, abortion, etc.)

Inspired by Rachel's Vineyard retreats, the diocesan staff at first wanted to find a way to lovingly draw in only those who suffered the aftermath of abortion. Their intention was to encourage such retreatants to be open to Project Rachel and/or Rachel's Vineyard Retreat. Later, director, Karol Meynard, decided to open the retreat to couples who suffered any reproductive trauma. The day is designed to allow the retreatants an opportunity to grieve in a safe environment. The day is about listening and sharing feelings. Suggested resources are provided.

Contact: Trista Littell, Secretary, Office of Pro-Life Issues, Diocese of Lafayette; trystal@dol-louisiana.org; 1-337-261-5607.

Misc.

Unique Pro-Life Greeting Cards. Want to remind people that they were created "before" their birthday? You can do this with ConceptionDay cards. Every ConceptionDay card has a "ConceptionDay wheel" in it that spins. A person simply turns the wheel to line up one arrow with his/her birthday and another arrow shows the approximate day of conception. This is a fun way to teach that life begins with conception! *Contact: Keith Scheinblum, President, ConceptionDay, 149 Madison Ave., Suite 1201, New York, NY 10016; 212-734-0151; E-mail, info@happyconceptionday.com.*

CHASTITY EDUCATION

October 7, 2005, Northwest Family Services' FACTS Abstinence Education In-service, Portland, OR. The in-service includes basic background in the status of issues surrounding teen sexual activity and the benefits of abstinence, along with an interactive component focusing on skills and lessons for teens promoting teen abstinence. *Contact: Northwest Family Services, 4805 N.E. Glisan St., Portland, OR 97213; 503-215-6377; service@nwfs.org; www.nwfs.org; www.youthsolutions.info.*

IMPORTANT NOTICE

Due to the high cost of printing and postage, this is the last hard copy issue of NFP Forum - Diocesan Activity Report.

In 2006, the Forum will be available only in electronic format, sent to your e-mail address or downloadable from our Web Site at

<http://www.usccb.org/prolife/issues/nfp/newsletter.htm>

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nfp@usccb.org

Thank you!



NFP Forum

(Diocesan Activity Report)

Vol. 16/Nos. 3 & 4 • Summer/Fall 2005

Diocesan Development Program for Natural Family Planning.

A program of the USCCB Committee for Pro-Life Activities.

Theresa Notare, Editor

The NFP Forum is published biannually. 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 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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3211 4th St., N.E. • Washington, DC 20017-1194, Phone: 202-541-3240/3070 • Fax: 202-541-3054 • E-mail: nfp@usccb.org