

Natural Family Planning



Diocesan Activity Report

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John Paul II to the Secretary General of the 1994 International Conference on Population and Development—Excerpts

At Vatican City on 18 March 1994, the Holy Father met with Dr. Nafis Sadik, Secretary General of the 1994 International Conference on Population and Development and Executive Director of the United Nations Population Fund. In anticipation of the upcoming UN conference to be held in Cairo (5-13 September), the Holy Father delivered an address which described the current issues surrounding population and development and spoke pointedly of the Church's specific concerns about the UN's draft document which would be finalized at Cairo. The follow are excerpts of the Holy Father's address.

The global population situation is very complex: there are variations not simply from continent to continent but even from one region to another. United Nations studies tell us that a rapid decrease in the global rate of population growth is expected to begin during the 1990s and carry on into the new century. At the same time, growth rates remain high in some of the least developed nations of the world, while population growth has declined appreciably in the industrialized developed nations.

Basic Ethical Principles

The Holy See has carefully followed these matters, with a special concern to make accurate and objective assessments of population issues and to urge global solidarity in regard to development strategies, especially as they affect the developing nations of the world. In this we have derived benefit from participation in the meetings of the United Nations Population Commission and from the studies of the United Nations Population Division. The Holy See has also participated in all the regional prepara-

tory meetings of the Cairo Conference, gaining a better understanding of regional differences and contributing to the discussion on each occasion.

In accordance with its specific competence and mission, the Holy See is concerned that proper attention should be given to the ethical principles determining actions taken in response to the demographic, sociological, and public policy analyses of the data on population trends. Therefore, the Holy See seeks to focus attention on certain basic truths:

- that each and every person—regardless of age, sex, religion, or national background—has a dignity and worth that is unconditional and inalienable;
- that human life itself from conception to natural death is sacred;
- that human rights are innate and transcend any constitutional order;
- and that the fundamental unity of the human race demands that everyone be committed to building a community which is free from injustice and which strives to promote and protect the common good.

In This Issue

we highlight the upcoming United Nations International Conference on Population and Development to be held in Cairo in September. Within this International Year of the Family it is important to be aware of the current UN discussions which impact governmental policy on the transmission of life, pre-born life, and the structure of the traditional family. Be sure to take a look at Bishop McHugh's article on the ways in which the UN draft document on population and development obstructs traditional family values (p. 5). For an understanding of the Church's overall perception of the difficulties of the UN document, see the Holy Father's address to the Secretary General of the UN Conference on Population and Development (p. 1ff).

John Paul II to the Secretary General of the 1994 International Conference on Population and Development—Excerpts 1

NCCB Pro-Life Committee Criticizes Population Document USCC Press Release 3

Population and the Ideology of Choice—Excerpts
The NCCB Committee for Pro-Life Activities 4

The United Nations Debate on Population and Development
Most Rev. James T. McHugh 5

"Fighting the Good Fight," NCCB Delegate Reflects on Prep. Com. III
Karen Doyle (with Theresa Notare) 6

"The Next Generation"
Theresa Notare 8

"How Many Is Too Many?"
Robert Kambic, M.S.H. 9

COORDINATOR'S CORNER
"Marriage Preparation in the Diocese of Peoria Includes a Day of NFP for All Engaged Couples"
Mary Ann Heinz 13

NEWS BRIEFS 15

These truths about the human person are the measure of any response to the findings which emerge from the consideration of demographic data. It is in the light of authentic human values — recognized by peoples of diverse cultures, religious and national backgrounds across the globe — that all policy choices must be evaluated. No goal or policy will bring positive results for people if it does not respect the unique dignity and objective needs of those same people.

Responsible Parenthood

Today, the duty to safeguard the family demands that particular attention be given to securing for husband and wife the liberty to decide responsibly, free from all social or legal coercion, the number of children they will have and the spacing of their births. It should not be the intent of governments or other agencies to decide for couples but, rather, to create the social conditions which will enable them to make appropriate decisions in the light of their responsibilities to God, to themselves, to the society of which they are a part, and to the objective moral order. What the Church calls "responsible parenthood" is not a question of unlimited procreation or lack of awareness of what is involved in rearing children, but rather the empowerment of couples to use their inviolable liberty wisely and responsibly, taking into account social and demographic realities as well as their own situation and legitimate desires, in the light of objective moral criteria. All propaganda and misinformation directed at persuading couples that they must limit their family to one or two children should be steadfastly avoided, and couples that generously choose to have large families are to be supported.

In defense of the human person, the Church stands opposed to the imposition of limits on family size, and to the promotion of methods of limiting births which separate the unitive and procreative dimensions of marital intercourse, which are contrary to the moral law inscribed in the human heart, or which constitute an assault on the sacredness

of life. Thus, sterilization, which is more and more promoted as a method of family planning, because of its finality and its potential for the violation of human rights, especially of women, is clearly unacceptable; it poses a most grave threat to human dignity and liberty when promoted as part of a population policy. Abortion, which destroys existing human life, is a heinous evil, and it is never an acceptable method of family planning, as was recognized by consensus at the Mexico City United Nations International Conference on Population (1984).

To summarize, I wish to emphasize once again what I have written in the encyclical *Centesimus annus*:

It is necessary to go back to seeing the family as the sanctuary of life. The family if indeed sacred: it is the place in which life — the gift of God — can be properly welcomed and protected against the many attacks to which it is exposed, and can develop in accordance with what constitutes authentic human growth. In the face of the so-called culture of death, the family is the heart of the culture of life. Human ingenuity seems to be directed more towards limiting, suppressing or destroying the sources of life — including recourse to abortion, which unfortunately is so widespread in the world — than toward defending and opening up the possibility of life (# 39).

Status of Women and Children

Children must not be treated as a burden or inconvenience, but should be cherished as bearers of hope and signs of promise for the future. The care which is essential for their growth and nurture comes primarily from their parents, but society must help by sustaining the family in its needs and in its efforts to maintain the caring environment in which children can develop. . . . A society cannot say that it is treating children justly or protecting their interests if its laws do not safeguard their rights and respect the responsibility of parents for their well-being.

It is a sad reflection on the human condition that still today, at the end of the twentieth century, it is necessary to affirm that every woman is equal in

dignity to man, and a full member of the human family, within which she has a distinctive place and vocation that is complementary to but in no way less valuable than man's. In much of the world, much still has to be done to meet the educational and health needs of girls and young women so that they may achieve their full potential in society.

In the family which a woman establishes with her husband she enjoys the unique role and privilege of motherhood. In a special way it belongs to her to nurture the new life of the child from the moment of conception. The mother in particular wraps the newborn child in love and security, and creates the environment for its growth and development. Society should not allow women's maternal role to be demeaned, or count it as of little value in comparison with other possibilities. Greater consideration should be given to the social role of mothers, and support should be given to programs which aim at decreasing maternal mortality, providing prenatal and perinatal care, meeting the nutritional needs of pregnant women and nursing mothers, and helping mothers themselves to provide preventive health care for their infants. In this regard attention should be given to the positive benefits of breast-feeding for nourishment and disease prevention in infants, as well as for maternal bonding and birth-spacing.

Moral Significance of Conference Issues

As the preparations for the Cairo Conference proceed, . . . the Holy See is fully aware of the complexity of the issues involved. This . . . requires that we carefully weigh the consequences for the present and future generations of the strategies and recommendations to be proposed. In this context, the draft final document of the Cairo Conference, . . . is a cause of grave concern Indeed, certain basic ethical principles are contradicted by its proposals. Political or ideological considerations cannot be, by themselves, the basis on which essential decisions for the future of our

society are founded. What is at stake here is the very future of humanity. Fundamental questions like the transmission of life, the family, and the material and moral development of society, need very serious consideration.

For example, the international consensus of the 1984 Mexico City International Conference on Population that "in no case should abortion be promoted as a method of family planning" is completely ignored in the draft document. Indeed, there is a tendency to promote an internationally recognized right to access to abortion on demand, without any restriction, with no regard to the rights of the unborn, in a manner which goes beyond what even now is unfortunately accepted by the laws of some nations. The vision of sexuality which inspires the document is individualistic. Marriage is ignored, as if it were something of the past. An institution as natural, universal, and fundamental as the family cannot be manipulated without causing serious damage to the fabric and stability of society.

The seriousness of the challenges that governments and, above all, parents must face in the education of the younger generation means that we cannot abdicate our responsibility of leading young people to a deeper understanding of their own dignity and potentiality as persons. What future do we propose to adolescents if we leave them, in their immaturity, to follow their instincts without taking into consideration the interpersonal and moral implications of their sexual behavior? Do we not have an obligation to open their eyes to the damage and suffering to which morally irresponsible sexual behavior can lead them? Is it not our task to challenge them with a demanding ethic which fully respects their dignity and which leads them to that self-control which is needed in order to face the many demands of life?

None of the issues to be discussed is simply an economic or demographic concern, but, at root, each is a matter of profound moral significance, with far-

reaching implications. Accordingly, the Holy See's contribution will consist in providing an ethical perspective on the issues to be considered, always with the conviction that humanity's efforts to respect and conform to God's providential plan is the only way to succeed in building a world of genuine equality, unity, and peace.

Copies of the Holy Father's complete address can be obtained for a small fee from the Office of Public Relations and Telecommunications, Camden Diocesan Center,

1845 Haddon Ave., Camden, N.J. 08101. If you are interested in reading further on the Church's teachings on population issues, send for Catholic Teaching on Population Issues, by Most Rev. James T. McHugh (\$2.00 per copy) from the Pro-Life Secretariat; 3211 4th St., N.E., W.D.C. 20017; 202-541-3070; the Pontifical Council for the Family has recently produced Ethical and Pastoral Dimensions of Population Trends. (Instrumentum Laboris). It is available for a small fee from Libreria Editrice Vaticana, 00120 Citta del Vaticano; FAX 39-6-698-84716. ■

NCCB Pro-Life Committee Criticizes Population Document *USCC Press Release*

The Pro-Life Committee of the NCCB rejected the "pessimistic approach" of the UN draft document on population, and called for a "more objective and positive look at population issues." The Committee's comments were directed at the draft document that will be voted on at the International Conference on Population and Development to be held in Cairo in September 1994. The Bishops' statement was issued on 5 April 1994, the day after the Holy See made their formal intervention at the preparatory committee's meeting in New York at the United Nations.

While acknowledging "some good things about the dignity, rights and obligations of both women and men" in the draft document, the Bishops' Committee noted that these good elements were "undermined—indeed negated—by a disturbing ideology of 'reproductive rights' and lifestyle 'choice' that permeates the entire document."

According to Gail Quinn, Executive Director of the NCCB Pro-Life Secretariat and a member of the Holy See's delegation to the UN meetings, the draft document ignores existing U.N. documents and commitments reached at previous meetings. "Noticeably absent," said Ms. Quinn, "are recommendations from the 1984 International Conference on Population, which said governments should 'take appropriate steps to help women avoid abortion, which in no case should be promoted as a method of family planning' [Recommendation 18(e)] and from the UN Declaration on the Rights of the Child, adopted by the General Assembly in 1959 and reaffirmed in 1990, that said a child 'needs special safeguards and care, including appropriate legal protection, before as well as after birth.'"

The Bishops' Pro-Life Committee emphasized the need for discussions of population and development to be based on "recognition of the dignity of the human person," support for marriage and family life, reject abortion and coercion of any kind, and view population issues in "proper relation to social and economic development." It urged those representing the United States at the UN Conference to reject the draft document's "pessimistic approach," and instead promote policies that reflect "what is best in Americans: our generosity, our respect for religious values, our tolerance and appreciation of other cultures, and our concern for the innocent and defenseless." ■

Population and the Ideology of Choice—Excerpt

The NCCB Committee for Pro-Life Activities

This statement was approved for publication by the NCCB Administrative Committee on 24 March 1994. It was issued on 5 April 1994, and critique the draft plan of Action for the Cairo Conference. The following excerpt summarizes basic principles which should guide population policies.

The Catholic Church has long been an active participant in the international discussion of population issues. The Church's thinking on these issues can be summarized by several core principles:

1. Decisions regarding population issues must be based on recognition of the dignity of the human person. Every person is important, no one is simply a number! Each person has the God-given capacity to develop his or her gifts, talents and abilities, and to improve conditions for others.
2. Population policies must support marriage and family life. The family is the heart of culture and of life itself.

In the family the most important relationships develop, and in the family each person discovers herself or himself. The family is the first place we learn to accept and live with others. The family is a community of love. When family life is strong and stable, society benefits. When the family is weakened or rejected, society suffers.

3. Population policies and programs must be built on respect for human life. Abortion and euthanasia are completely unacceptable as instruments of limiting population growth. Sterilization is morally objectionable and especially offensive because of its finality and its potential for misuse

by governments or family planning agencies. Couples should be enabled to abide by God's law and Catholic moral teaching in making decisions about childbearing.

4. Coercion of any kind, whether of nations, groups or individual couples, is unacceptable. To infringe upon the freedom of couples to make responsible, moral decisions regarding the spacing and limiting of births is an offense against human dignity and justice. And it is equally offensive to pressure developing nations to meet specific targets by conditioning economic assistance on their acceptance of population control programs or goals.
5. Population policies must be viewed in proper relation to social and economic development. In many places, it is not rapid population growth in and by itself which causes poverty, but poverty and underdevelopment that cause, or contribute significantly to population growth. Thus, sustainable development is the proper context for the consideration of population issues. Development strategies must be based on a recognition of the innate dignity and human rights of each person. Accordingly, it is vitally important to note that focusing on population first in the absence of a genuine international commitment to development assistance for Third World nations inverts the proper relationship and will inevitably lead to injustices to the world's poor, instability in international relations, and injustice in the relation between the nations of the global North and those of the global South.

"This one requires prayer and fasting."

Mark 9:29

The Holy See's delegation will be facing a difficult fight to maintain the traditional definition of the family, safeguard parental rights and responsibilities, and keep abortion out of the UN document on population and development. Pro-Life and NFP NGOs in Cairo will be surrounded by the same hostile groups which have been discussed in this newsletter. We would ask you to make a commitment to special intercessory prayer from now until the UN meeting is over on September 13.

Please intercede for the success of the Holy See's delegation through prayer and fasting. It is the best which we who can't travel to Cairo can do. As the Holy Father has already noted this year, we are in a time of "spiritual warfare." Christians need to do all they can to facilitate God's will in our world. ■

A copy of the full text may be obtained through the Secretariat for Pro-Life Activities. Please send a self addressed stamped envelope Address listed on back of this newsletter. ■

The United Nations Debate on Population and Development

Most Rev. James T. McHugh

The three week meeting of the Preparatory Committee (Prep. Com. III) for the 1994 International Conference on Population and Development came to an end on April 22 with much of its work unfinished. The meeting was a mixture of intrigue, confusion, political maneuvering, and frustration.

The International Conference planned for Cairo in September (5-13) is supposed to focus on population and development. The intent is to assess the impact of population growth or decline on the development process. This is highly important to developing nations, some of which are mired in poverty, disease, hunger, and lack of productivity. Many of these nations suffer from political instability, lack of technology and financial resources, and deep-seated internal struggles. While population growth complicates these problems, it is seldom the primary cause. The countries in transition—the former Soviet block—are going through economic adjustments and often lack a stable financial base. There is a great deal of migration which affects not only the home country but those countries to which people go—looking for a better life. And there are the affluent, highly technological developed nations like the United States, Western Europe, Japan and others where population growth rates are low and where economic stability is threatened by an expanding aging population and labor force problems. The poor countries and those in transition look to the developed nations for development assistance—money, markets, technology. But all they were offered was abortion, sexual permissiveness, and new lifestyles that undermine the traditional family—which is perhaps the only stable institution in many of those countries.

The document that occupied the attention of the representatives of the nearly 80 members of the United Nations was framed in terms of providing sexual and

reproductive health care and was given a dominant radical feminist tone. The intent of the document was to expand the availability of family planning services, including abortion for any reason whatsoever, as the primary approach to reproductive health care.

Primary health care is a critical need and worthy goal, especially in developing nations. Education of young women, nutrition, disease prevention and treatment, prenatal and postnatal care, good childbearing facilities, breast-feeding and information, education and counselling on responsible parenthood are some of the reproductive health care services that should be provided to all. But in the debates terms like “reproductive health care,” “safe motherhood,” and elimination of “unsafe abortion” became the code words to include abortion as a matter of free choice. The United States took the lead and was unyielding in its determination to force the American pro-abortion mindset on the rest of the world. Others who looked for some type of compromise as alternatives were stonewalled. For instance, a World Health Organization definition of reproductive health included the words “fertility regulation.” This term was defined by the WHO as including abortion without any qualifications as to stage of pregnancy, medical indications or safeguards. Any attempt to redefine the term to exclude abortion or to substitute another term was fiercely resisted by the United States and by a small group of its followers. It seems clear that the planners of the Conference shared this mentality.

Another controversial item was the definition of the family. Family was meant to include not only the traditional concepts of nuclear and extended family, but also any type of union or grouping. This would extend to cohabitation, same-sex unions, temporary groupings. The point

here is that a clear definition of “the family,” which the U.N. itself defines as “the natural and fundamental group unit of society” is the foundation for legal protection and social support of families, particularly women and children.

The treatment of adolescents was another matter of disagreement and intense debate. The Conference leaders clearly intended to provide contraception, sterilization, and abortion to teenagers, without any recognition of parental concerns and responsibilities, and to assert this as a basic right. Many delegates, themselves parents, rejected this approach. For the promoters, it was a matter of approving a lifestyle of permissive sexual behavior, more than helping teenagers develop sexual maturity and responsibility. Much the same was true in regard to the discussion of HIV/AIDS; where the proposal was to concentrate on the distribution of condoms as the primary approach to prevent the spread of AIDS.

Those representing the Holy See tried to bring a sense of realism, responsibility, and ethical reflection to the meeting, but we were often met with ridicule and opposition.

The result is that the draft document goes on to Cairo in a very unfinished fashion. No doubt many of the unresolved debates will be taken up once again. It is essential that a more orderly process of working on the proposals be set in place. At the New York meeting, the chapters on principles and on the critical issues of reproductive health, morbidity and mortality were not brought to the plenary assembly until the very last day. That meant confusion as to the meaning of terms and the extent of support for certain proposals, and it deprived the delegates of the time for full discussion and development of alternatives. Hardly the way to build confidence, much less consensus.

Bishop James T. McHugh is Bishop of Camden, N.J., and a member of the NCCB Committee for Pro-Life Activities. Bishop McHugh is also a member of the Holy See's Delegation to the 1994 International Conference on Population and Development. This article first appeared in the national column, "Life Issues Forum." ■

"Fighting the Good Fight," NCCB Delegate Reflects on Prep. Com. III

Karen Doyle (with Theresa Notare)

During the three weeks of the New York preparatory meetings (Prep. Com. III) for the upcoming United Nations Population Conference, I had the privilege of attending as a member of the National Conference of Catholic Bishops' (NCCB) delegation. It was very exciting to be a member of the NCCB delegation but it was also quite difficult. The difficulty lay in the fact that our delegation represented the Church's message of respect for life and for the sacred transmission of life in the midst of the non-governmental organizations (NGOs) who were predominantly pro-contraceptive and pro-abortion.

The NCCB was accredited as a temporary NGO for the meeting. Our delegation numbered four. It included the former NFP coordinator of the Archdiocese of Newark, N.J., Judy McNerny, current NFP coordinator of the Archdiocese of New York, Sheila Potter, DDP special assistant, Theresa Notare, and myself. Our task was different from that of the Holy See's delegation. We were to attend the special workshops which the various NGOs offered as well as lobby delegates of the UN member nations to change the problematic sections of the draft document which they were working on. Along with stacking a display table with information on NFP and the Church's teaching on population issues, we also offered our own workshop on NFP during the meetings.

The NGO's Planning Committee for the UN's secretariat for the International Conference on Population and Development (ICPD), facilitated the NGO involvement at the meeting. Although this Planning Committee organized the activities of the NGOs well, they were clearly biased in favor of the most stri-

dent of the NGO groups, especially, the "Woman's Caucus."

The Woman's Caucus is a group, headed by Bella Abzug, which was supposed to be the "voice" of all the NGOs who wanted to impact the document under study. Because most of the NGOs in attendance were American pro-abortion women's groups, the Woman's Caucus clearly reflected their agenda. However, for the minority of NGOs who were pro-life and supportive of the natural methods of family planning, or even for those more concerned with raising standards of education, improving economics, etc., there was no official forum in which to bring their concerns before the plenary sessions of the member nations. One member of a pro-life NGO who tried to make contributions to discussions sponsored by the Woman's Caucus was asked to leave. He was simply told, "you are not welcomed here because you are not pro-choice." Although he registered a complaint to the proper authorities, nothing was done to ensure a balanced representation in the Woman's Caucus or to provide a forum for pro-life groups.

Other situations periodically happened throughout the three weeks of meetings which demonstrated the Planning Committee's opposition to Pro-Life NGOs. For example: International Right to Life (IRL) had arranged through all the proper channels, to conduct a workshop at the UN at 10am on April 8. After

5pm on April 7, IRL was informed its workshop had been rescheduled for 9am the following morning, and at 10am there now would be a workshop on "Unsafe Abortion"—a workshop that was not scheduled at all before. Not only had IRL's time slot been changed—their workshop was moved to a different building. IRL tried to accommodate the changes, but the result was a handful of people who found their way to an excellent workshop which featured Congressman Chris Smith among others. Later, numerous NGOs from the Women's Caucus descended upon the last 20 min. of this workshop because, as we understand it, they were told "to break it up" by a high ranking official with International Planned Parenthood Federation who had been sitting in on the IRL workshop.

Two of the most offensive NGO events which exhibited great unprofessionalism, hostility, and anti-Catholic bigotry were: 1) a press conference called to oppose the Holy See's involvement in the UN Conference; and 2) a workshop on how to "kick" the Holy See out of the UN.

The press conference, "People's Response to the Pope" (April 6), was held the day after the Holy See made its first major statement on the UN

draft document (see above, Bishop McHugh's article on the problems with the document.) It was sponsored by International Planned Parenthood Federation (IPPF), Catholics for a Free Choice (CFFC), Zero Population, and others. Nine women from five continents made statements expressing their determination to be recognized as having "reproductive rights" and the "right to make decisions affecting their reproductive health." All of this rhetoric meant access

"Our delegation represented the Church's message of respect for life and for the sacred transmission of life. . . ."

to all forms of contraception regardless of one's marital status in life and access to abortion (adolescents included).

Pamela Maraldo, president of Planned Parenthood Federation of America, along with Frances Kissling (CFFC), led the attack on the Holy See. They equated the moral teachings of the Church with "religious terrorism" and tried to prove their point by insisting that most Catholic women disregard the Church's teachings on birth control and most also disagree with the Church's teaching on abortion. Using many worn out cliches and personal anecdotes they trivialized Church teaching and ignored the complexities of Catholics struggling to

live a life of faith in the Church. They had no understanding of the lack of knowledge of many Catholics regarding Church teachings or the natural methods of family planning, and they held up as models those Catholics who have rejected the Church's teachings.

Over one-hundred people attended this press conference. NGOs who disagreed with the agenda were barred from attending. Attendees had to sing in and indicate the organization they represented. When pro-life groups were identified, they were asked to leave. Nonetheless, several pro-life individuals managed to slip in. And when a break in the question and answer period occurred Theresa Notare was able to offer a "point of clarification." She noted that "in an international forum NGOs should try to understand why the Holy See was opposed to abortion" and should speak directly with members of that delegation rather than listen to secondary sources. In addition, Theresa noted, "NGOs should also be aware that the Catholic Church has a clear theology of responsible family planning as well as

policy and programs which support its beliefs." In other words, the Holy See was "for responsible family planning and supported the natural methods of family planning." (Theresa also noted that NFP "was not rhythm.") These remarks were not welcomed by the group.

The workshop which CFFC conducted sought to dismiss the Holy See from the United Nations. Frances Kissling, head of CFFC, told NGOs to work "to remove the aura of authority around the Vatican" and encouraged people to "make every effort to belittle the Vatican and its clergy." "Listen to the content of the Vatican" said Kissling, and "organize to oppose it." Clearly this workshop was not worthy of the United Nations.

Within this atmosphere of anger and hatred I asked myself how could this be the UN "Year of the Family" when family was being trampled on. I wondered how many NGOs could link access to contraceptives, sterilization, and abortion to the improvement of the quality of life for all people? I am well aware that living the NFP lifestyle is not popular in our society, but I have never been face to face with the evil which exists as a result of the rejection of natural law by so many people. I was also aware that NFP programs cannot compete with expensive media-slick materials used by groups promoting the philosophy of Planned Parenthood. That said, we can still rejoice in the fact that we are specially prepared to let others know that it is possible to celebrate the Year of the Family as people who believe in the gift and sacredness of life, the responsible transmission of that life, and the value of commitment and fidelity in a monogamous relationship. As faithful Catho-

lics, we can also attest to the wisdom of our Tradition; especially as seen in the work of those representing the Holy See to the United Nations.

We NFP leaders can also take a hard look at ourselves and our programs. We need to reevaluate our services and strengthen our programs. We must find ways within our budget and personnel constraints to increase our exposure and outreach. At the same time, we can't do our work alone—we need much more support from our Church leadership. We must find better ways to solicit the support of our clergy, religious, and lay leaders. And, we need to support each other, to unite in our efforts to promote pro-life activities and Natural Family Planning. Above all, we must not give up! We must continue to live our lives in the way that God called us to live.

I was honored to be asked to participate in the NCCB Delegation to Prep. Com. III. Although attendance at this conference was difficult, and at times frustrating, I know that standing up for our faith is what I needed to do to recharge my commitment to the work that I am called to do.

Karen Doyle and her husband Kevin are the NFP coordinators for the Archdiocese of Newark, N.J. ■

"As faithful Catholics, we can . . . attest to the wisdom of our tradition"

ERRATUM

There was an error in the Summer/Fall 1993 *Current Medical Research Supplement FACT SHEET* entitled, "Action, Effectiveness and Medical Side-effects of Common methods of Family Planning." Under the entry, "Tubal Ligation," the number "04.2" should read "0.4-2".

A corrected copy of this *FACT SHEET* is enclosed with this issue of the newsletter.

We are sorry for this error.

"The Next Generation"

Theresa Notare

Call me a T.V. junkie, but the discussions of the "non-governmental organizations" (NGOs) I had attended at the recent United Nations preparatory meeting for the September population conference in Cairo, vividly reminded me of episodes of *Star Trek, The Next Generation*. The multicultural atmosphere at the UN recalled the world of the *Enterprise*, with its great cultural, political, and religious diversity. But something was missing from the NGO discussions that is part and parcel of the futuristic world of my favorite T.V. characters—respect for the cultural differences and religious beliefs among peoples.

Most episodes of the *Next Generation* highlight the crew's mandate to respect the level of development and cultural beliefs of all those they encounter. Never would they force anyone to do something that a person thought was wrong or immoral. Amazingly, such respect was absent from most of the NGO discussions.

Many of these groups were lobbying members of the United Nations to affirm a woman's "right" to abortion. They had little concern, and seemingly little knowledge, about population and development issues. Their umbrella agenda consisted of the desire to ensure the rights of women internationally and with the ultimate goal of establishing a global stamp of approval of abortion. In addition, they wanted international policy to uphold abortion as an integral part of woman's healthcare. Although the people of many nations do not allow an affirmation of abortion, because they

believe that it is wrong, this did not matter to the NGO groups. Cultural arrogance and even blatant religious bigotry were rampant.

Two falsehoods were constant NGO refrains: (1) "control" is needed because population is rapidly increasing globally and natural resources are diminishing; and (2) the Catholic Church promotes "religious terrorism" by its "dangerous"

teachings on birth control and its unwillingness to accept the need for "safe abortion." A brief look at both these claims is enough to expose their deficiencies.

Identifying population size as the central problem on Planet Earth treats a complex issue superficially. Many demographers caution

against blaming the problems of developing countries on the size of their populations. More critical to the analysis are factors such as economic structures, government policies, lack of sanitation, and the poor distribution of resources. What especially needs to be considered is the role of human stewardship over nature and the world's resources, and our responsibility to care for one another. If our world is to prosper, we need to care for each other, person to person, town to town, and country to country.

At the UN meetings, NGOs impassioned by population scare tactics, cried for the Catholic Church to "change" its teachings on birth control. They said that this would ultimately alleviate the suffering of people in the world. But would such a rejection of Church teaching really reduce suffering? Many developed countries already have easy ac-

... it is important they grasp that life is a gift which enriches the world.

cess to contraception. The United States for example, demonstrates what can happen in a society where sexual intercourse has lost much of its meaning. Here "any sex" is seen as good sex so long as one is "protected and "consenting." With their push for school-based clinics, public health officials, led by Surgeon General Elders, also expect American adolescents to be a part of this sexually active picture. Along with these attitudes there has been a tremendous rise in sexually transmitted diseases.

NGOs and others who promote abortion and contraception point to the Catholic Church as a contributor to the "population problem." They are wrong. The lack of a holistic and a holy understanding of human sexuality (i.e., body, mind, and soul) is at the source of some of society's major problems. Human suffering in developing nations (in fact, in all nations) arises most often from human ignorance, selfishness, and sinfulness, not from adherence to religious beliefs. In the space-age fantasy of *The Next Generation* a world exists where intergalactic policy respects and reveres life. The NGOs that pressed for global acceptance of abortion would do well to watch a few episodes. They would do better however, if they understood the heart of Catholic teaching on the development of peoples and on the transmission of life. These teachings are found in the Gospel mandate to "love one another as I have loved you." It is a message of hope and generosity that strives for the "long term" solution to our problems. As representatives of the various member nations prepare to gather in Cairo to make decisions about population policy it is important they grasp that life is a gift which enriches the world; only then will we have the necessary elements in place to enhance and sustain the quality of life for the next generation on Planet Earth.

This article was prepared for Life Issues Forum, a nationally syndicated column from the NCCB Secretariat for Pro-Life Activities. ■

"How many Are Too Many?"

Robert T. Kambic, M.S.H.

Resurgent environmental awareness and population control advocacy is a hallmark of the 1990s. Americans after years of self-gratification, are again looking outward. Population and earth issues (environment, resources, pollution—hereafter included in the word "earth") are complex topics because virtually all branches of the social and behavioral sciences are relevant. In other words, each of these disciplines in their richness is related in some way to human population or the earth. This makes discussion difficult and contrasts with simpler scientific questions where the topic can be more easily defined.

Due to the complex nature of population-earth issues I have difficulty with breezy generalizations provided as solutions by people who boil demographics down to issues of "over population." Generally, we should question alarmist statements and look to expert opinions for assistance when formulating positions. I also take issue with those people who cite the moral teachings of the Catholic Church on birth control as a contributor to population problems. Allow me to provide some facts.

Despite the difficulty inherent in demographic projections, experts think that the world's population growth will continue to slow, and the numbers of people in the world will level off in the next century in a range of 7 to 11 billion; at

maximum this is double the current world population.¹ This reduction in growth rate and eventual levelling of population size is due to the use of contraception worldwide. In 1985, contraceptive prevalence (the number of married couples using contraception) in the United States was 66% and the United States had

near replacement level fertility - that is, near no growth in population because couples are having two children. John Bongaarts, a Population Council expert, notes, "most contemporary developed countries with fertility near two births per woman have contraceptive prevalence levels between 65 and 80 percent."²

In some countries with reduced fertility and population growth, the use of NFP, including calendar rhythm, has contributed to this

reduction. Mauritius is a small island nation in the Indian Ocean. Almost thirty years ago, its government instituted a family planning program to reduce family size because continued growth of population on the island would lead to an insupportable population. The number of births was reduced by a program that included NFP, and today, NFP is used by a significant number of women on Mauritius (about 17%).

Disagreement and difficulty among experts exists due to the complexities of the issues as noted above. There are two basic related questions which are espe-

cially discussed. They are: "What is the future of our world given that population is increasing?" and "What is the effect on the world of rapid population growth?"

Barry Commoner has studied these problems for years. Commoner quotes Paul Erlich as stating the "classic" position, "The causal chain of the deterioration [of the environment]...can be traced early to too many people."³ After reviewing the scientific evidence, Commoner concludes, "the relationship between rapid population growth and environmental quality is that the latter is largely governed not [my emphasis] by population growth but by the nature of the technologies of production."⁴ Commoner continues,

Hunger and overpopulation are not ecological manifestations; they are signs of economic and political problems that can be solved, humanly, by economic and political means.

A United Nations study concludes,

... even under conditions of rapid population growth soundly conceived and efficiently implemented institutional changes and public policies in the fields of agriculture, employment, education, health, resources, . . . , environmental protection, and natural resources management could successfully surmount most of the economic challenges facing the developing countries of the world.⁵

Nathan Keyfitz is head of the Population Program at the International Institute for Applied Systems Analysis in Austria. He is skeptical of the above assessment. Keyfitz is pessimistic regarding the ability of humanity to respond to the needs of the developing countries in implementing the structural change necessary to deal with rapid and large population growth. These deficiencies will lead to high unemployment and civil unrest in developing countries. He thinks that studies of the impacts of people on the world are linear and invite extrapolation; whereas the impacts are more than linear and projections are unreliable.⁶

"... I have difficulty with breezy generalizations provided as solutions by people who boil demographics down to issues of 'over population.' "

Well, enough. I could marshal more facts and experts and go on for pages showing the complexity of the issue. Yet we can say some things with assurance due to a multitude of factors: 1. population growth rates are diminishing and population size will stabilize because couples are using contraception; 2. NFP is effective in postponing births and can help couples achieve a family size they desire; and 3. within the world of science, subject to debate is the claim that with proper political, eco-

nomic, and moral choices, the earth can support even more people.

Given the above, I am puzzled by those who try to make the case that Church teaching on birth control is wrong and that without population control, "the apocalypse" is imminent. Such people choose evidence that suits their arguments. Little attempt is ever made to demonstrate causal links. Why? Because science still struggles with these challenges; science still is searching for causality and association in this debate.

Reason and prudence demand more compelling and critical analyses of the population-world conundrum.

The Church has a vision of the development of peoples which, if implemented by a government, would make for the just growth of a nation.⁷ The Church has a theology of family planning which respects the dignity of man, woman, and their marital relationship. And the Church is aware of controversies involving population and the earth. In 1991 both the Pontifical Council for

What are Family Planning Agencies up to in the United States?

Hanna Klaus, M.D.

Dr. Hanna Klaus provides us with the following review of "Family Planning Agencies: Services, Policies, and Funding." (S.K. Henshaw & A. Torres. Family Planning Perspectives March/April 1994, 26: 2:52-59, 82.)

Family planning services are provided by 2,614 agencies in at least 5,460 clinics throughout the nation. Service providers are: health departments - 52%; Planned Parenthood affiliates - 15%; hospitals - 6%; other agencies - 27%. Many agencies provide non-contraceptive services also. Most provide family planning services in separate clinic sessions. Annually, the number of clients for contraceptive services average 2,041 per Planned Parenthood affiliate clinic site, 761 per health department clinic. The majority of agencies offer more than seven family planning methods. Seventy-eight percent (78%) of health departments, 80% of Planned Parenthood, and 74% of hospital sites state that they offer Natural Family Planning; an additional 15% refer for NFP, while 7% neither

provide nor refer. Nearly one-third of agencies do not provide or refer for post-coital pills, or injectibles, while one-fourth do not deal with the cervical cap, 15% neither provide nor refer for female sterilization, 19% for vasectomy, 16% for the sponge. No agency surveyed failed to offer oral contraceptives. All agencies obtained at least partial support from Title X funds. Non-contraceptive services include HIV testing, ante and post-partum care and fertility counseling as well as related medical procedures, well baby care and attendant social services. Male clients received condoms, HIV testing, and STD treatment, among other services. General policies for follow-up showed little differences between health departments, Planned Parenthoods, and hospitals for pap and STD tests, but none of the agencies pursued missed

appointments or scheduled visits above the 50th percentile. Outreach programs for teenagers were pursued most aggressively by Planned Parenthood - 97%, health departments - 84%, hospitals - 69%, while abstinence programs numbered 7,161 (32%) for the same providers. Programs for parenting teenagers or parents of teenagers were provided more numerous by Planned Parenthood than the other two provider groups while three-fourths of all providers encouraged their counselors to spend extra time with minors. Cost for a three month supply of pills was \$0-\$20 for clients within 75% of poverty to \$8-\$57 for those within 250% of poverty. Costs were higher when the program received no Title X funds. ■

the Family and the Pontifical Academy of Sciences held meetings to discuss the current state of knowledge in order to better understand the Church's role in relation to these questions.

Finally, there remains a burning question - the justice question (to me the fundamental question) - one we have difficulty facing. This question is: How can we speak of population control to the poor countries, and not with the same passionate fervor insist that we in the rich countries need a radical restructuring of our values and life styles to lead truly Christian lives in relation to our poor neighbors? How can we say to the poor four fifths of the world, "Have fewer children!" without saying to the rich one fifth, "Use less!?" "The right to have a share of earthly goods sufficient for oneself and one's family belongs to everyone. The Fathers of the Church held this view, teaching that people are obliged to come to the relief to the poor and to do

so not merely out of their superfluous goods."⁸

The conclusion from the social teaching of the Church is that just distribution

"How can we speak of population control to the poor countries, and not with the same passionate fervor insist that we in the rich countries need a radical restructuring of our values and life styles to lead truly Christian lives in relation to our poor neighbors?"

of resources is a prerequisite to judgments about the effect of population on the resources. It is an injustice to say that a large population is causing a food shortage in Africa, when there is excess food elsewhere, or when proper technical assistance could help Africa again become self sufficient in food. It is questionable to say that overpopulation is causing resource depletion when 15% of the population is using 50% of the energy (for example). The demands of justice place two burdens on the richer countries. The first is

that the richer countries have to become less wasteful themselves with the wealth of the world; and the second is that the rich countries must begin to share more resources and expertise, which rightfully belong to all, with the poor.

These conclusions do not, however,

recognize the existing political realities. Despite historical biblical injunctions, gospel parables, and modern social teaching, the unbalanced world economy remains. This means that poor countries exist and that they may not receive their just share of earthly goods. Hence the Church's teachings that it is the right and responsibility of governments to address the role of demographics in the life of their people as long as recommended measures respect human dignity.⁹

Programs that can lead to a reduction of demographic tension are as diverse as womens' education, promotion of breastfeeding, reduction of infant and child mortality through proper health care, and economic development. In order to responsibly address the population-earth issues, it is essential that Catholics participate in the debates. We can only do this when we are informed in the facts concerning the debates and clear in our understanding of the truth of Catholic teachings framing these issues.

Robert Kambic, research specialist at Johns Hopkins University in Baltimore, MD, is the data consultant for the Diocesan Development Program for NFP. He is also a member of the NCCB NFP National Advisory Board. A variation of this article will be published in a Spring issue of the National Catholic Register.

Endnotes

- ¹ M.A. El-Badry, "The growth of world population: past, present, and future" in United Nations, *Consequences of Rapid Population Growth in Developing Countries*, Taylor and Francis, (New York:1991).
- ² J. Bongaarts, "The Transition in Reproductive Behavior in the Third World" in Jane Menken ed., *World Population and U.S. Policy: The Choice Ahead*, (New York: Norton, 1986).
- ³ P. Erlich, *The Population Bomb*, (New York: Ballentine, 1968).
- ⁴ B. Commoner, "Rapid population growth and environmental stress" in United Nations, op. cit.
- ⁵ D.E. Horlacher, & L. Heligman, "Recent findings on the consequences of rapid population growth in developing countries," in United Nations, op.cit.
- ⁶ N. Keyfitz, "Toward a theory of Population-Development Interaction," in Kingsley Davis and Mikhail S. Bernstam, *Resources, Environment, and Population*, (New York: Oxford University Press, 1991).
- ⁷ See Paul VI's *On the Development of Peoples*.
- ⁸ See *Pastoral Constitution on the Church in the Modern World*.
- ⁹ See: *Pastoral Constitution on the Church in the Modern World; On the Development of Peoples; and Humanae vitae*. ■

Keep Up With the Population Scene!

NFP teachers should be informed about population and family planning questions. There is much free information on family planning and population issues available from several sources. The following list contains newsletters published by national and international organizations concerned with these issues. NFP teachers and programs can get these newsletters for free by writing and requesting them.

Most of these newsletters are easy to read and, because they are secondary sources, often include summaries of current international research. They provide information on where our foreign aid money is going and give the reader a sense of where policy is headed, of what the next focus of population advocates will be. For example, right now one focus is on the role of women in the development process.

***African Population
Newsletter***
UNECA, Population
Division
P.O. Box 3001
Addis Ababa Ethiopia

***Asia-Pacific Population
and Policy***
East West Center Program
on Population
1777 East West Road
Honolulu, Hawaii, 96848

CEDPA Network
The Centre for
Development and
Population Activities
1717 Massachusetts Ave.
N.W., Suite 202
Washington, D.C. 20036

IIP Update
Institute for
International Programs
Johns Hopkins University
103 East Mount Royal Ave.
Baltimore, MD 21202

***Inter-American
Population News***
Inter-American
Parliamentary
Group on Population
and Development
902 Broadway 10th Floor
New York, N.Y. 10010

Network
Family Health International
P.O. Box 13950
Research Triangle
Park, NC 27709

Open File
Information Services Office
International Planned
Parenthood Federation
Regent's College
Inner Circle
Regent's Park
London NW1 4NS
United Kingdom

(NB: This newsletter periodically features articles very hostile to the Church. If you have difficulty obtaining this publication you should know that it is supposed to be for any organization interested in family planning.)

Population
United Nations Fund for
Population Activities (UNFPA)
Information and External
Relations Division
UNFPA
220 East 42nd St.
New York, N.Y. 10017

Populi
the UNFPA Magazine
United Nations
Population Fund
220 East 42nd St.
New York, N.Y. 10017

***Progress in Human
Reproduction***
the Special Program
of Research Development,
and Training in
Human Reproduction
World Health Organization
1211 Geneva 27
Switzerland

Safe Motherhood
Division of Family Health
World Health Organization
1211 Geneva 27
Switzerland

Update
Division of Public Affairs
United Nations
Development Program
One UN Plaza
New York, N.Y. 10017

COORDINATORS' CORNER

Marriage Preparation in the Diocese of Peoria Includes a Day of NFP for All Engaged Couples

Mary Ann Heinz

Couples preparing for marriage in the Diocese of Peoria are now required to attend a one day workshop on "Christian Sexuality and Natural Family Planning" or a complete series of Natural Family Planning classes in addition to attending the already required Pre Cana Conference or Engaged Encounter Weekends sponsored by the Diocesan Family Life Office. The new marriage preparation policy went into effect January 1993. During its first year in operation, 470 couples attended the new workshop throughout the diocese. Our diocese projects as many as 1,000 to 1,500 couples to attend each year.

The "Christian Sexuality and Natural Family Planning workshops, sponsored by the diocesan Catholic Social Service's NFP Office, is especially designed to create and nurture truly Christian marriages and help couples plan their families in light of the Lord's teaching. Workshop participants are introduced to the theology of Christian marriage and instructed in the marriage-building art of NFP. Experience has shown that couples who practice NFP enjoy happy, faithful, and lifelong marriages. The Catholic Diocese of Peoria wants to share this way of life, "God's News", with engaged couples.

The morning half of the day long workshop consists of three talks, all presented by diocesan priests. The titles are: "Sexuality as Communication/Ultimate Meaning of Sexuality"; "The

Ethical Dimension of Birth Control/Why NFP"; and "Basic Spirituality for Married Couples." The second half of the day is presented by a volunteer certified NFP teaching couple and witness talks given by practicing NFP couples. The titles of their talks are: "NFP in Our Marriage/Living Experience"; "Background and Method Basics/Wonder and Awe of Fertility"; "Signs and Symptoms of Our Fertility"; and "Gifts of Fertility/Building a Family/God's Plan for Our Marriage and Family Life." At the end of the workshops the engaged couples are invited to register and attend the rest of the series of NFP classes at no additional cost. We are seeing an increase, in immediate sign-ups for additional classes and have always believed that more couples would choose NFP if they both had a clearer understanding of the Church's teaching and a more in depth look at exactly what NFP is and see why it all makes sense. Even for those who do not respond right away, we know that a seed has been planted which may grow and flourish in the future.

The "Christian Sexuality and Natural Family Planning" workshops were piloted from 1990 to 1992 in two northeastern vicariates in the diocese before being expanded in 1993 throughout the entire diocese. These two particular vicariates were chosen because of the large Catholic population and the fact that there was no existing Pre Cana program in the areas at the time. This opportu-

nity was made possible under the direction and guidance of Bishop John Myers and Msgr. Steven Rohlf. Back in the summer of 1989 they, along with Maureen McNamara, Family Life Director, and myself, met with priests in the two northeastern vicariates to propose a pilot program on the Catholic approach to sexuality and NFP, which would primarily involve presentation for couples being married. Bishop Myers asked the priest for their help with the program and invited them to participate in reviewing the program the following September as it would be presented to engaged couples. Presenting the program were Msgr. Steven Rohlf, representatives from Couple to Couple League, Maureen McNamara, and myself. The priests were very supportive and helpful, some even offering their parish facilities for the upcoming workshops. Marriage preparation volunteers across the diocese were also given a review of the program in mid-August. In early November 1989, a letter from Bishop Myers announcing the new marriage preparation program was read at all the parish Masses in the 2 vicariates. A second letter with more details of the program and announcing the beginning date was read at all the Masses in early January 1990. The first workshop was to take place on Saturday, February 24th at St. Margaret's Hospital in Spring Valley.

When Saturday, February 24th arrived everything that could go wrong went wrong: a blizzard hit us during the night; all workshop materials and equipment were held captive in a car with frozen locks; elevators in the hospital were malfunctioning; food services were mixed up; Msgr. Rohlf had a car problem in the hospital parking lot; and a traffic disaster on interstate 80, near the hospital, put the hospital on emergency alert! We can laugh about it now, but at the time it was no laughing mat-

ter. Some dear heart, I believe it was Mark Hayden from CCL, said to us at the end of the day that with all the troubles we had that day we must be doing something right. Yes, we were doing the Lord's work and it was driving the devil crazy! Our team had gotten together in prayer prior to the beginning of the workshop asking the Holy Spirit for guidance and strength, which enabled us to continue to teach the workshop in spite of mountains of problems. To this day each workshop given in the diocese is always preceded by a team prayer service.

The pilot years were a period of learning, reevaluating, and fine tuning the workshop presentations. This was also a time that I realized we needed to increase recruitment, training, and certification of NFP teachers. This was in preparation for the anticipated expansion of the program.

During the pilot years pre and post surveys were given to all participants as a tool to test the effectiveness of the material presented. From 65% to 70% of the attending couples indicated a favorable attitude toward Catholic teachings on sexuality, NFP, and that they will either attend full series of classes now or in the future. With the priests continu-

ing support of the program and favorable survey results, Bishop Myers held a meeting in early 1992, with Msgr. Rohlf, Betty Gilmore, Executive Director of Catholic Social Service, Maureen McNamara, Frank Bauer, Associate Director of Marriage and Family Life, and myself to plan and prepare for the expansion of the "Christian Sexuality and NFP" workshop to the entire diocese. The new component of the diocesan marriage preparation policy was unveiled at a special meeting of NFP teachers, NFP witness couples, Pre Cana volunteers, and Engaged Encounter team members in Peoria on January 23, 1993.

In addition to this work, Bishop Myers requested that the Diocesan NFP Office and the Family Life Office work together to develop a marriage preparation booklet for engaged couples. The booklet explained the new marriage preparation policy and the programs available to fulfill diocesan requirements. Also included was the current year's sched-

ule and registration forms. One outstanding feature of the booklet is the cover depicting the Wedding Feast of Cana, created by a talented local artist. The engaged couples received the booklet from their parish priest.

Now that our program is in place across the diocese the learning, reevaluating, and fine tuning is becoming an ongoing process. We always look to the Lord for guidance and our prayers increase daily for the NFP ministry and all those we serve in the diocese. We have a message to share with those about to be married of God's love for them and that the Church's teaching on love and life will provide them with the blessings of a faithful, loving, life-

"The pilot years were a period of learning, reevaluating, and fine tuning the workshop . . ."

long marriage, and strong family life. We pray they will come to understand that NFP lets them see the wonder, the awe of their fertility, and that children are truly a gift from God.

In the past year we have received requests from other dioceses seeking information about the "Christian Sexuality and Natural Family Planning" workshop. We have been very happy to share this with them and continue to welcome any further requests.

**God bless all of you
and the work you do
in the NFP Ministry!**

Mary Ann Heinz, a CCL trained teacher, is the diocesan NFP coordinator for the diocese of Peoria. For further information please contact her at: Diocesan NFP Office, Catholic Social Service, 413 N.E. Monroe, Peoria, IL 61603; 309-671-5720. ■

In the Fall, look for an announcement for the National Diocesan NFP Conference which will be held in August of 1995. Dates, place, and agenda will be available at that time.

NEWS

BRIEFS



DDP

Announcements

The DDP is happy to announce that Silvia and Felipe Juárez have just been blessed with their third child. Felipe Eduardo was born on 6 May 1994. Big sister Evelyn is doing her best to help Mom and Dad, while toddler Gabriella is keeping the family doubly busy!

The DDP would like to express its heartfelt thanks to Jay Paulukonis and Jim Statt for their contributions to the NFP National Advisory Board. Both Jay and Jim rotated off the Advisory Board after serving since 1988. They were among the founding Certification Committee members which drafted the NCCB's *National Standards* for diocesan NFP programs, teachers, and teacher training programs. New members of the Board will be announced in a forthcoming issue of the newsletter. Meanwhile, these two great men will be sorely missed at NAB meetings! Our prayers are with you.

In the Fall, look for an announcement for the National Diocesan NFP Conference which will be held in August of 1995. Dates, place, and agenda will be available at that time.

★ 1994 NFP Events ★

June 24-28

A teacher education and certification program in STM will be held in New Orleans, LA. Co-sponsored by Northwest Family Services and the Archdiocese of New Orleans. *Contact: Gayle Rizzo, NFP Coordinator, Archdiocese of New Orleans, 6010 Kensington Blvd., New Orleans, LA 70127; 504-861-9521 x 272.*

July 14-17

BOMA will hold an OM Teacher/Trainer Training Meeting in Memphis, TN. *Contact: BOMA, P.O. Box 30239, Bethesda, MD 20824-0239; 301-897-9323.*

July 17-24

An NFP Symposium will be held on a cruise to Alaska. The Drs. John and Lyn Billings are among the guest speakers. *Contact: Kay Ek, 1402 Kilian Blvd., St. Cloud, MN 56304; 612-252-2100.*

July 26-30

Couple to Couple League will hold their biennial conference at Creighton University in Omaha, NE. Entitled, "Developing His Design", conference topics will take in chastity, parenting, home schooling, nutrition, medicine and spiritual talks. *Contact: Reservation Couple, Dave and Pat Harnisch, 402-292-7741; or CCL Hotline in Omaha, 402-571-4111.*

July 27-30

The 13th Annual Conference of the American Academy of NFP will be held at Hilton Head Island, South Carolina. *Contact: AANFP, 621 South New Ballas, Tower B, Suite 2005, St. Louis, MO 63141.*

August 6

The California Association of NFP will hold its 2nd annual meeting in San Diego. The meeting, "Family is Our Middle Name" will celebrate the International Year of the Family. Featured speaker will be Janet Smith. *Contact: CANFP, 1217 Tyler Street, Salinas, CA 93906.*

August 12-16

A teacher education and certification program in STM will be held in Orange, CA. Co-sponsored by Northwest Family Services and the Diocese of Orange, CA. *Contact: Mary Dausch, NFP Coordinator, Diocese of Orange, 2811 E. Villa Real Dr., Orange, CA 92667; 714-974-7120.*

September 16-24

International Federation for Family Life Promotion (IFFLP) will hold its sixth World Congress in Lublin, Poland. The theme of the Congress will be "NFP—Service for the Family Culture—Science—Experience." *Contact: IFFLP, 2009 North 14th Street, Suite 512, Arlington, VA 22201; 703-516-0388; FAX 703-516-0390.*

