

# Natural Family Planning



## Diocesan Activity Report

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### The Family and Peace

Most Reverend James T. McHugh, Bishop of Camden

At the very beginning of the International Year of the Family, Pope John Paul II focuses the 1994 World Day of Peace Message on the family and peace. Noting that peace often appears an unattainable goal as hostility and violence subside in one area of the world only to erupt in other places, the Pope says we must not lose heart because God wants us to live in peace. He created the possibility for peace by creating humanity in His own image. He created a model of love and harmony—reflective of the life of the Trinity—in the unique communion of persons that is the family. In a real sense, the family is an essential part of God's creative plan and to the family He has entrusted the wonderful mission of giving and nurturing the life of each person. Persons need families and the family is enriched and strengthened by each of its members.

At the same time, the family is the true foundation of society. Where families are stable and secure, harmony and peace result. As families function with freedom and hope, the future takes a positive and promising shape. The family embodies the expectations and ac-

complishments of its members and thus contains in itself the future of society. And its most special challenge is to forge a future of peace.

But the family is built on love, primarily the love of husband and wife for one another. That love ordinarily leads to

and is reflected in children. In the family love is lived and learned. The family gives to all its members a sense of belonging, a heritage of values, a clear and promising vision of the future.

Unfortunately this is not what we hear and see and

read in the popular media. We are told of escalating rates of divorce, abortion and illegitimacy, of drugs and violence, of sexual abuse and irresponsibility. Too many couples are separated by what we might call double vision; they fail to understand each other and pursue their separate agendas. Love cools and unity disintegrates.

John Paul reminds us, however, that mutual love, and the spirit of sacrifice necessary for its growth, creates the environment in which the domestic virtues of patience, understanding, mutual encouragement, and forgiveness enable

*Love in the family is "an intense and enduring moral force which seeks the good of others."*

#### In This Issue . . . . .

*we begin another year of celebration; i.e., the international "Year of The Family." Proclaimed by the United Nations, the Pontifical Council for the Family has seized the moment and asked the local Church to get involved and "proclaim the good news about families." Taking this lead we in turn, will feature articles highlighting various strengths of families, as well as articles which will focus on how diocesan NFP programs contribute to Family Life Ministry.*

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the family to live out the fundamental experience of peace. Love in the family is "an intense and enduring moral force which seeks the good of others" reaching out to those experiencing hardship; those who have no family; children who lack guidance and affection; the lonely and the outcast. The family which lives this love and commits itself to building a society of justice and unity is "the primary agent of a future of peace."

The Holy Father writes movingly of children and their need for interested parents and a peaceful and loving family. Every child needs to experience the warmth of caring and constant affection from parents and other family mem-

bers. All children need to feel that they are important, that their interests and accomplishments are recognized, that their contributions to others are appreciated. Parents need to unite around their children rather than pursuing their own exclusive interests and priorities. All adults should exhibit trust and confidence in children, helping them to look to the future with hope and serenity and enabling them to help shape a society of true progress and responsibility when they grow up. For, writes John Paul, "children are the future already present among us; they need to experience what peace means so that they will be able to create a future of peace."

Nonetheless, the family cannot fulfill its mission as peacemaker without support from society. In the face of pressures to recognize all types of relationships as legally equivalent to the family, society must encourage and protect the authentic institution of the family, respecting its natural structure and its innate and inalienable rights.

But society must also enable all families to have an equitable share in material advantages and opportunities. Poverty must be eliminated and young couples must be assured the opportunity to have children and give them time and care, rather than be caught in struggles of economic survival that require both to work.

The Holy Father ends his World Day of Peace Message with some special pleas. He urges parents to create a family atmosphere of peace and harmony and to teach values of peace to children. He urges children and young people to face the future with hope and dreams and with a sense of responsibility to promote and build peace in their adult lives. Youth have great potential and capacity for good, and their energy must be properly directed and used. And finally the Pope asks grandparents who represent the precious links between generations to contribute experience and their witness to build a future of peace on the positive accomplishments of the past. And to all there is a reminder that the Church is a home and family for everyone. The Church welcomes all, celebrates all, reconciles all, for in everyone the Church sees the image of God and the loving embrace of God, whatever their background, their age or their limitations. For the Church recalls the prophetic words of Jesus—"Blessed are the peacemakers."

*This article was first published for Life Issues Forum (December 23, 1993), a national column produced by the Secretariat for Pro-Life Activities for Catholic publications in the United States. ■*

## United Nations Proclaim 1994 the "International Year of the Family"

**T**he United Nations General Assembly, in a resolution of 8 December 1989, proclaimed 1994 as the International Year of the Family. The theme of the year is "Family: resources and responsibilities in a changing world."

In proclaiming the Year, the Assembly decided that the major activity for its observance should be concentrated at the local, regional, and national levels, assisted by the United Nations system. It designated the U.N. Commission for Social Development as the preparatory body and the Economic and Social Council as the coordinating body for the Year.

Among the principles which underlie the U.N.'s proclamation of the Year of the Family are:

1. The family constitutes the basic unit of society and therefore warrants special attention.
2. Families assume diverse forms and functions from one country to another, and within each national society.
3. The basic human rights and fundamental freedoms accorded to all individuals should be promoted in all U.N. activities.
4. The equality between women and men within families and the desire to bring about a fuller sharing of domestic responsibilities and employment opportunities should be the aim of U.N. policies.
5. Society should support families in the discharge of their functions, rather than have substitutes provided for such functions. U.N. programs therefore should promote the inherent strengths of families, including their great capacity for self-reliance, and stimulate self-sustaining activities on their behalf. ■

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# The Gift of the Child

Jennie D. Latta, Esq.

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**E**ach Sunday we, as the People of God, affirm our belief in the Holy Spirit, "the Lord, the Giver of Life." God is the source, the fountain of life (Ps. 36:9). Therefore, the Church teaches that "in the eyes of God every life is of equal and priceless value." (*Human Life is Sacred*, Pastoral Letter of the Irish Bishops; St. Paul Editions, 1977.) For this reason, procured abortion is never tolerated by the Church, even in those unfortunate situations in which the pre-born child is not conceived by spouses bound to each other in the sacrament of marriage. Although we believe that such births are not ideal for the child, we also affirm God's plan for the life of the child and his/her right to be born into a loving community, the family.

The family, as a community of persons, may be understood as the image of the Triune God, a community of persons. Jesus taught that

... he who made them from the beginning made them male and female, and said, "For this reason a man shall leave his father and mother and be joined to his wife, and two shall become one."  
(Mt. 19:4-5)

It is in the image of God that God created humanity male and female (Gen 1:27), and the sign of the one flesh, the "two become one," is the child that is born to them. The community of love, that is the family, reflects the dynamic, creative love of God in Three Persons.

Marriage is the sacramental sign of the relationship between Christ and His Church (Eph. 5:32). Just as the Church is called to bear fruit, the family, the domestic Church, is likewise called to be fruitful.<sup>1</sup> According to God's plan,

... marriage is the foundation of the wider community of the family, since the very institution of marriage and conjugal love are ordained to the procreation and education of children, in whom they find their crowning.  
(*Familiaris consortio*, #14)

Children are the crowning, the gift, the fruit of the charism of Holy Matrimony. It is not without significance that the Day of the Lord is described in terms of superabundant fertility:

Behold, the days are coming,  
says the Lord,  
when the plowman shall overtake  
the reaper  
and the treader of grapes him  
who sows the seed;  
the mountains shall drip sweet wine,  
and all the hills shall flow with it.  
(Amos 9:13)

Nor, is it insignificant that in Hebrew thought children are the "fruit of the womb." The fecundity of marriage is the sign of its health. The healthy vine, properly rooted, produces much fruit. And the healthy marriage, abiding in Christ, likewise produces much fruit. How marvelous that we as Christian parents are called to accept and nourish the gift of the very children of God!

## *The Child is Our Gift to God and to One Another*

As Christian parents, we hold our children in sacred trust. We nurture and prepare them to be our gifts to God and to the world. We can meditate upon this truth from the Old Testament in the story of Hannah. Hannah was deeply distressed over she and her husband's lack of children. She prayed with bitter weeping that the Lord would give them a son. Hannah vowed that if the Lord would grant her prayer, she would then give that child back to the Lord. A son was then born to Hannah. Although this child had been the longing of her heart, Hannah kept her son only until he was weaned. When she carried him to the priest, Eli and presented him to the Lord, she had kept her promise to give him to the Lord. Let us not think that it was easier for Hannah to give

back her precious son than it would be for any of us. Yet, she undertook the task of preparing her gift to the Lord with joy. Witness her beautiful hymn of thanksgiving which foreshadows the Magnificat, the song of the Mother of God.

As Christian parents our primary role model is found in Mary. Mary gave her child Jesus to the world. No doubt as he grew, Mary wanted to shield and protect her child from the suffering He was called to endure. As the Father so "loved the world that he gave His only Son" (Jn. 3:16), and Mary, full of grace, loved enough to give her only son. Without fully understanding what that ministry would be, Mary nurtured and prepared Jesus for His work. She marvelled at the signs surrounding His conception and birth. She trembled at the prophecy of Simeon that "a sword will pierce through your own soul also" (Lk. 2:35). She wept at the foot of the cross to see her gift despised and rejected, beaten and torn. She rejoiced at the Resurrection. Mary, like us, lived the joys and sorrows of parenting.

## *Preparing our Children to be Gifts*

How might we prepare our children to be gifts to God and the world? An old Jewish story might help us answer this question. To the question, "When will the Messiah come?" The answer is given, "if we were to treat every person we met as if they were the Messiah, then it wouldn't make any difference if they weren't." (Noah benShea, *Jacob the Baker*. New York, 1989, p. 92). We as parents must see Christ in each of our children.

Our first task in the preparation of our children is praying with and for them. Pope John Paul II reminds us that,

By reason of their dignity and mission, Christian parents have the specific responsibility of educating their children in prayer, introducing to gradual discovery of the mystery of God and to personal dialogue with him.

(*Familiaris Consortio*, #60)

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At the appropriate time, the child is introduced to and invited to participate in the worshipping community. As the foundation of prayer and worship is established, we must also begin to train our children in mission. The Holy Father has called Christian parents to remember the importance of their role in service to humanity:

While building up the Church in love, the Christian family places itself at the service of the human person and the world, really bringing about the "human advancement."

(*Familiaris Consortio*, #64)

By "human advancement" the Holy Father was referring to the concept as put forward in the Sixth Synod of Bishops' *Message to Christian Families in the Modern World* (24 October 1980, #12), which articulated another task for fami-

lies as being to

... form persons in love and ... to practice love in all its relationships, so that it does not live closed in on itself, but remains open to the community, moved by a sense of justice and concern for others, as well as by consciousness of its responsibility towards the whole of society.

As Christians, we know that life has purpose. This is no less true of the life of the family than it is of the life of the individual. In the preparation and formation of the child for God and the world, we see in part the mission and purpose of the family.

### *The Child's Gift to Us*

In reflecting on how the child is both gift to God and to the world, it is easy to forget which gifts children bring to us

individually. The Lord told us that "Whoever does not receive the Kingdom of God like a child shall not enter it" (Mark 10:15; Luke 18:17). He explained that, "Whoever humbles himself like a child," will be the "greatest in the Kingdom of Heaven" (Matt. 18:4). We are called to be childlike, not childish. It is the child's special gift to remind us that it is in simplicity of mind and heart that we are to approach the throne of God. C.S. Lewis has said that one of the keys to understanding this mystery is that children ask questions because they want answers, not because they like to hear their questions. Children, secure in the love of their parents, ask with the confidence that the request will be answered. More importantly, children receive answers in faith and trust. Children know that their parents love them and know (without thinking) that their parents' perspective and experience is much greater than theirs. Thus, children accept answers as "answers," not "opinions."

We adults have a hard time letting God be God. We don't want to be children, even if our Father is loving. Jesus tells us that one of the child's gifts to us is to show us the way to the Father. The way is remembering the real relationship between ourselves and our Father, just as Jesus, the Son did. Jesus loved His Father. He came to do the will of the Father. He prayed constantly to His Father, and taught us to pray with confidence to our Father as well.

We can approach the Father as little children expecting and accepting His loving response. Let our prayer be that we may accept this gift which the child brings to us, as we also accept the gift of the child to our world. ■

## Holy Father Says Those Concerned About Family Should Promote NFP

Cindy Wooden, CNS

### *Vatican City (CNS)*

Civic leaders, health care workers and anyone concerned about the well-being of the family should promote natural family planning (NFP), Pope John Paul II said.

The principles underlying the use of the natural methods for regulating births are "an openness to life and the promotion of the dignity of marriage and the family," the Holy Father said in a short talk on November 4, 1993, to a group training to be NFP educators. The members were participating in a course sponsored by the Center for Studies and Research on the Natural Regulation of Fertility at Rome's Gemelli Clinic.

The Holy Father said educating NFP instructors is one of the best ways to prepare for the 1994 International Year of the Family and to celebrate the 25th anniversary of Pope Paul VI's encyclical on human life and married love. Since the publication of the encyclical in 1968, the pope said, scientific research on NFP has increased dramatically and has produced results. The Holy Father said that the Church applauds the work of those scientists who have focused on "a secure as well as a moral basis for the regulation of birth."

"Supported by science, experience has confirmed the educational value of NFP in contributing to an integrated vision of sexuality, marriage, and responsible procreation," the Holy Father said. ■

<sup>1</sup> Clearly there are many fruits of marriage, and I do not here address the pain of those couples who are unable to bear children. Those couples must strive to accept with patience their childlessness and seek to fulfill their mission in other ways. Nor do I here address the special gifts of virginity or celibacy.

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## Vatican Congress on *Humanae Vitae*

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**T**he Vatican held a Congress on the twenty-fifth anniversary of *Humanae vitae* in Rome, November 24-26, 1993. The event was sponsored by the Pontifical Council for the Family and the Pope John Paul II Institute on Marriage and the Family Studies.

In attendance at the Congress were approximately 100 people. Participants included: the Deans of all of the Pontifical Universities in Rome; specialists in moral theology; medical scientists and physicians; and invited guests. Among the participants were four Americans who presented papers. They were: Carl Anderson, Vice President, Pope John Paul II Institute on Marriage and Family Studies, Washington, D.C.; Dr. Thomas Hilgers of the Pope Paul VI Institute for the Study of Human Reproduction, Omaha, NE; Professor William May, Ph.D., Pope John Paul II Institute, Washington, D.C.; and Msgr. William Smith, STD, Professor of Moral Theology, Dunwoodie Seminary, New York.

Topics of the Congress included: "Scientific Methods of Diagnosing Fertility"; "Scientific Research on the Effects of Contraception"; "Political Reflections on *Humanae vitae*"; "Situation and Perspectives of the World's Population"; "Pastoral Problems of Applying *Humanae vitae* in the First World"; and "Anthropological Advances in *Humanae vitae*." Congress participants were also treated to special events such as a conversation with His Eminence Joseph Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith. A highlight for the participants was their audience with the Holy Father.

Upon the conclusion of the Congress, participants issued the following final declaration:

In a spirit of heartfelt gratitude, we celebrate the jubilee of Pope Paul VI's courageous and prophetic encyclical letter, *Humanae vitae*. We are convinced that this papal document clearly teaches truths that are crucially important for human existence and civilization.

*Humanae vitae* is in essence a courageous defense of the unrepeatable value of human life, the beauty of conjugal love, and the dignity of marriage. In particular, we believe it is an outstanding defense of the rights of women who have been systematically deceived by the misinformation spread throughout the world by the proponents of contraception. Sadly, what hurts an individual can profit an industry.

Twenty five years ago, contraception was hailed by its advocates as the "liberation" of women from the tyranny of their biology. But, as bitter experience shows, the widespread use of contra-

ception simply facilitates the abuse of women by men bent on gratifying their sexual desires. Twenty five years ago, and today, contraception is promoted as the most reasonable and effective means for helping couples to express their love and, at the same time, control procreation. But bitter experience has shown that contraception, by dissolving bonds uniting sex, love, marriage, and the generation of human life, has helped lead to a dramatic increase in divorce, abandoned spouses, and children living in single parent households usually headed by a woman.

Contraception has been promoted as a way of regulating conception and of preventing abortion. But it is clear that,

far from preventing abortion and its tragic aftermath, systematic contraception actually guarantees the acceptance and spread of abortion as "post-contraceptive" birth control.

It is also now known that many devices and substances alleged to be "contraceptive" are in truth abortifacient (that is, they cause early abortions). Therefore, we affirm that women have the right to know that many substances and devices, falsely presented as means for preventing conception, are in truth abortifacients. We call on governments to exercise their responsibility to respect the right of women to be informed and to compel manufacturers of these products not to conceal this harsh reality.

Governments should also repudiate policies that discriminate against pro-life doctors and nurses, lest these caring professions become confirmed agents of the culture of death. These governments should also provide funding for research in natural family planning without restrictions.

In the years since the publication of *Humanae vitae*, we have observed that, severing the bond—physical, psychological, emotional and moral—between conjugal love and procreation, the contraceptive mentality has greatly facilitated the so-called sexual revolution.

Far from freeing human person to express love, this revolution has fostered the spread of venereal diseases, infertility, and the abuse of women. Ample evidence exists to support this conclusion. Therefore, we deplore the promotion of contraception and abortion

among young people, often linked to immoral and intrusive forms of sex education.

As a defense of human life in its origins, *Humanae vitae* teaches us the truth that children are the greatest blessing of

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*Humanae vitae*  
is in essence  
a courageous  
defense of  
the . . . value  
of human life.

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married life and love. Children are to be welcomed and not repudiated. But, promoted as a way of "regulating" conception, contraception has become in fact a way of repudiating and refusing them, giving rise to the banal slogan "No unwanted child ought ever to be born."

However, we reaffirm the truth clearly proclaimed in *Humanae vitae*, that no person, including the unborn, ought to be unwanted, unloved, and that the only way to build a society in which persons are loved is to foster the virtue of chastity among married and unmarried alike.

We support the legitimate ways of regulating conception. These are self-mastery, chastity, and the practice of the authentic alternative of the natural methods of regulating fertility. Through modern natural methods, parents can achieve or postpone conception. Chosen for the serious reasons outlined in *Humanae vitae* #10, the natural methods help parents to practice a truly responsible parenthood in partnership with the Author of Life. These methods are deep communication, mutual love, and equality between spouses. Moreover, unlike contraceptives, the natural methods have no "harmful side effects". Therefore, we deplore misrepresentation of these methods and we affirm the right of all couples to know of them and to have access to them.

Congratulations are to be given to  
**Archbishop Elden Curtiss of Omaha**  
and  
**Dr. and Mrs. Thomas Hilgers**  
for their appointment to the Executive Committee of the Pontifical Council for the Family.



The Holy Father greets Dr. Thomas and Mrs. Susan Hilgers during the *Humanae vitae* Congress in Rome. Cardinal Lopez-Trujillo, President of the Pontifical Council for the Family looks on.

In *Humanae vitae* #23, Pope Paul VI addressed the demographic question as this was perceived in 1968. We call for more honest studies of current demographic trends, free from alarmist exaggerations based on ideological and political goals. With Pope Paul VI and Pope John Paul II, we call for justice and development, rather than imposition of a program of population control based on contraception, sterilization, and abortion.

In the face of serious problems caused by incomprehension and confusion concerning the teaching of *Humanae vitae*, we affirm the need for better and more widespread education in the truths of the encyclical at all levels: in the moral formation of the young, in the various stages of marriage preparation, in seminaries and house of formation. In all diocese and parishes the faithful have the right to hear these truths

through the continuing teaching ministry of their bishops and priests.

The challenges are great, when human ingenuity finds new ways to destroy human life, such as the abortion pill RU486 and "vaccines" which treat human fertility as a disease. But we are confident that science can support life rather than destroy it when it is informed by ethical principles based on respect for the human person in his or her totality.

We thank the Pontifical Council for

the Family and the John Paul II Institute for the opportunity to meet together. We commit ourselves to continue to promote the truths and the way of life set forth in the prophetic teaching of Pope Paul VI and Pope John Paul II on the gift of human life which God has entrusted to us. ■

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# Mother Teresa Upholds Sacredness of Life and Promotes NFP at National Prayer Breakfast in Washington, D.C.

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**D**uring her presentation to some 4,000 participants at the National Prayer Breakfast in Washington, D.C. on February 3, 1994, Mother Teresa of Calcutta condemned abortion and contraception. Under the theme of Christ's love permeating families and society as the way to ensure peace in the world, Mother Teresa identified abortion as "that great destroyer of peace." Mother Teresa said that abortion represents "a war against the child." "By abortion," she continued, "the mother does not learn to love, but kills even her own child to solve her problems." And the father's role, she noted, becomes one of no responsibility for his child.

Mother Teresa told the participants (among whom were the President, First Lady, Vice President and his wife) that if the United States wished to become a great promoter of human rights and peace in the world, we must stop killing our children. "Any country that accepts abortion is not teaching its people to love, but to use any violence to get what they want."

Continuing on this thought Mother Teresa also said, "the way to plan the family is natural family planning, not contraception." "In destroying the power of giving life, through contraception, a husband or wife is doing something to self." Mother noted that these actions "turn the attention to self and so it destroys the gift of love" in spouses. "In loving, the husband and wife must turn the attention to each other as happens in NFP, and not to self, as happens in contraception. Once that living love is destroyed by contraception, abortion follows very easily."

Sustained applause was drawn by her remarks throughout her presenta-

tion in addition to an ending standing ovation. Interestingly enough, the President completely avoided any reference to Mother Teresa's strong pro-life statements and simply thanked her for her "moving words, and more importantly, for the lifetime of commitment." (*Washington Post*, 2/4/94). Clinton later told reporters from the *Washington Times* that there will always be "differences" between his view and those of pro-life Christians (2/4/94).

Mother Teresa ended by pleading that in this year of the family all of us must "bring the child back to the center of our care and concern."

If we remember that God loves us, and that we can love others as He loves us, then America can become a



sign of peace for the world. From here, a sign of care for the weakest of the weak—the unborn child—must go out to the world. If you become a burning light of justice and peace in the world, then really you will be true to what the founders of this country stood for. God bless you!

And God bless Mother Teresa, this great prophet among us! ■

## NFP and Catholic Hospitals: *A National Survey*

**T**he November 1993 issue of *Linacre Quarterly* ran a report on a recent survey conducted on NFP services in Catholic hospitals by the American Academy of NFP (AANFP). Authored by past AANFP president, Richard J. Fehring, DNSc, RN and past AANFP first vice president, Carl Werner, M.D., the survey was undertaken in order to determine the use of NFP in Catholic hospitals. The authors identified "use" in the hospital as: whether NFP is provided; types of NFP methods taught; teaching standardization and methodologies used; qualifications of NFP teachers; and the ethics of NFP services.

The study involved a random sampling of 349 Catholic hospitals in the United States. Of the 590 Catholic hospitals listed in the Catholic Hospital Association's 1990 Guidebook, this sampling represented about 59% of the total. The actual choice of the hospitals to be surveyed were selected by computer from the membership of the Catholic Health Association.

The survey found that over 55% of Catholic hospitals surveyed either provided or would like to provide some form of NFP service. In addition, over 60% of the respondents felt that NFP should be part of the mission of a Catholic hospital. ■

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# NFP PIONEERS: Introduction to the International Federation for Family Life Promotion

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Claude Lanctot, M.D.

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## *Early Interest in Natural Family Planning*

**W**hen I graduated from medical school (McGill 1957) in Montreal, I was soon introduced to the budding couple-to-couple NFP movement in Montreal in 1958 which was soon to become SERENA CANADA. After working closely with a group of medical students in 1959-1960, I came to the U.S. to pursue a residency in Obstetrics and Gynecology at the University of Chicago (1960-63). My wife Anne and I married in 1963, and at that time I pursued post doctoral studies at Yale (1963-1965). There I evaluated the effectiveness of the STM in some 1000 couples in a combined retrospective and prospective study. After obtaining a Masters in Public Health at Harvard 1965-66, I began my career as a Public Health Officer in Connecticut (City Health and State Health Departments from 1966-70). At that time I worked with Anne in helping to begin NFP couple groups such as the NFP Association of Connecticut and others which were encouraged by the publication of *Humanae vitae* in 1968. In 1970 we moved back to Canada where at the University at Sherbrooke I was to become the director of the Division of Social Medicine in 1973. This was also the time when in close collaboration with Professor Frank Rice (Department of Biology at Fairfield University in Connecticut) we jointly conducted the Fairfield Study, a collaborative

use-effectiveness evaluation study of over 1000 STM users in 5 countries (Canada, USA, Colombia, France, and Mauritius).

## *IFFLP Beginnings*

In the early 1970's, stimulated by the Fairfield Study contacts, our close collaboration with the Human Life Foundation (created by the U.S. Bishops), my position on the Pontifical Committee for the Family, and the general preparation for the 1974 U.N. Population Conference in Bucharest, the climate was ripe for two subsequent Washington meetings in 1973 and 1974, which launched the International Federation for Family Life Promotion (IFFLP).

The 1973 initial international NFP Seminar brought together some 30 international representatives from 15 countries interested or involved in NFP activities under the sponsorship of the Human Life Foundation in Washington. One of the main results of this initial meeting was the creation of the international family liaison secretariat under my responsibility with the specific task to work at preparing a formal international federation structure with a formal constitution, which would incorporate the 12 principles of l'Action Familiale of Mauritius, which Dr. François Guy had presented in Cali, Colombia in August 1972.

In close collaboration with Msgr. John Seli and the Human Life Foundation, the necessary ground work

of contacts, draft constitution, and by-laws were prepared within one year so that the formal founding meeting of the International Federation could be held in Washington, D.C. in August 1974, by representatives from 13 countries. The founding board members were elected and the constitution and by-laws were drafted. The Federation became incorporated in Washington, D.C. in September 1974, as an international non-profit membership association devoted to family life promotion with special emphasis on Natural Family Planning and with the mandate to hold its first constitutive General Assembly within three years.

After three small regional recruitment meetings were held in the fall of 1976, in Honduras (Tegucigalpa), Austria (Vienna), and Hong Kong, then a fourth in March-April 1977, in Cameroon (Yaoundé), the formal constitutive General Assembly of IFFLP voting members was held in Cali, Colombia in June 1977, with 42 initial voting members.

The Federation is a pluriconfessional non-governmental and non-profit membership association - clearly pro-life and dedicated to the promotion of natural family planning services on a worldwide basis. Its basic principles and membership guidelines recognize as voting members only those associations who exclusively promote NFP. Currently in 1993, it has over 120 members (over 100 voting organizational members) in 75 countries. It has held international congresses in 1980 (Navan, Ireland), 1983 (Hong Kong), 1986 (Ottawa, Canada), and 1989 (Nairobi, Kenya) from which scientific proceedings were usually published. Its sixth International Congress is projected to be held in Lublin, Poland in September 1994.



## Organization, Mission, and Activity of IFFLP

From its very beginning, the Federation was structured around its four zones: the Americas, Africa, Asia-Oceania, and Europe. Each zone elects one of the four zonal board members to the Board of Directors; two additional Board members are elected at-large. In 1983 the four zonal councils were formally constituted and these have progressively assumed more coresponsibility with the Secretariat in membership selection and in the review, the planning and in conducting zonal development programs.

Since 1978, the Federation has recognized its double mission as primarily a membership association yet complemented by its role as a development association to meet some of the needs of its members and to seek out development resources from a variety of donors.

The Secretariat began as a one man affair with a half-time secretary, from 1973 to 1978, and has grown to three senior staff with two secretaries and a part-time financial officer.

The financial support of the Federation was initially from the Church and Church related donors - development agencies such as CRS (Catholic Relief Services), Development and Peace, and Misereor, to name the major ones - but since 1983, 75 to 80 percent of its support has been assured from national or international public agencies such as USAID, CIDA (Canadian International Development Agency) and UNFPA. Membership dues and contributions represent on the average only about \$10,000 out of a \$600,000 plus annual budget. The Federation is tax exempt under section 501(c)(3) of the U.S. Internal Revenue Code.

Its development program over the last 15 years began with a primary focus on development support to

initial Family Life Education (FLE) and Natural Family Planning (NFP) projects or associations by supporting a variety of short term IFFLP consultant visits and training workshops in over 25 African countries between 1978-83. In 1983 and since, through more substantial program support from USAID and CIDA (annually between \$300,000 and \$350,000), various development activities have been undertaken in 15 to 20 countries. The CIDA efforts have concentrated in the continued support of three of the four zonal councils, special training workshops for NFP teachers, teacher supervisors, and (more recently) NFP/FLE program managers, ongoing resource development, encouraging women-in-development projects (currently three of the six board members are women), and usually three to four small target country support projects.

The current USAID support through the Georgetown University Institute for Reproductive Health addresses two major areas, NFP activities (2/3 of its support), and breastfeeding and Lactation Amenorrhea Method (LAM) promotion. NFP support includes four target-country programs in Peru, Brazil, Zambia, and the Philippines, along with a special program quality management effort through the development and testing of an NFP Management Information System (MIS), currently being field tested in over 20 NFP programs. Five or six American (U.S.) diocesan NFP programs have been invited to participate. Two special program categories complete this NFP activities section: an ambitious NFP program management training project in Mauritius which seeks to offer a combination of 3 week training preceptorships, followed by semi-annual technical assistance field visits over 1 to 2 years, and a special Teen Star abstinence training initiative (Dr. H. Klaus), which we hope

to support both in Chile and Slovakia in the coming year. Breastfeeding promotion support includes the integration of LAM and a LAM/NFP Interface in a variety of NFP programs in each of the three developing country zones of the Federation.

Currently, the Federation is in a position to offer DDP members assistance in three specific areas:

- Free copies of IFFLP International Congress proceedings are still available on request for the following congresses:

Hong Kong (1983): Monograph: *NFP, Development of National Programs*

Ottawa (1986): Special Issue: *International Journal of Fertility*

- from Georgetown:

*NFP Teacher Training Guide* (in English, French, and Spanish)

Proceedings of their December 1990 *International NFP Seminar* (2 volumes as supplements to the *American Journal of Obstetrics and Gynecology*. December 1991, Volume 162, N<sup>o</sup> 6)

Also, IFFLP can provide interested diocesan NFP programs with guidelines and instruments to develop their own MIS instruments and NFP service indicators; however, no subsidies are available for the U.S. Currently, the voting U.S. members of the Federation are the DDP, the Couple-to-Couple League, the American Academy of NFP, and Family Life Mission of North America.

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*Dr. Claude Lanctot is the Executive Director of IFFLP. His wife Anne is the diocesan NFP coordinator for the Archdiocese of Washington, D.C. For further information on IFFLP and their resources contact: IFFLP, 20009 North 14th St., Suite 512, Arlington, VA; 703-516-0388. ■*

# Importance of Numbers

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

**E**very diocese strains to provide the necessary funding for its many pastoral programs. You may ask, "What is the best method of both generating and maintaining financial support for your NFP efforts?" I believe that a partial answer to this question lies in keeping accurate numbers of all your NFP efforts!

As I reviewed the DDP/NFP Diocesan NFP Program Profile returns, I was struck by the number of NFP coordinators who couldn't answer with specificity the most basic numerical questions about their programs. I distinctly recall one cover letter from a NFP coordinator. The coordinator went to great lengths extolling the merits of their diocesan program. But in answering the national survey questionnaire, the NFP coordinator had absolutely no idea of how many individuals received NFP information, NFP instruction, or even the number of teachers in this diocesan NFP program!

In many ways the Church is like the U.S. Congress when it comes to funding. Not everything mandated by Congress is funded. Similarly, the Church can fund adequately only a portion of its entire pastoral vision. In this ecclesial atmosphere of close fiscal scrutiny, it is absolutely essential that NFP coordinators keep excellent records for few key areas: How many presentations were given on NFP throughout the diocese? (hours of instruction/numbers of people present); How many people were given a formal course of instruction in NFP?; How many requests were received for NFP materials/instruction?; How much money was spent on NFP efforts (itemize: materials, mileage, speaker fees etc.); What demonstrable need is not being met for NFP in the diocese (i.e., training of new teachers, materials, teaching sites, etc.)?

NFP instruction stresses the importance of accurate charting as couples use NFP in order to achieve or postpone a pregnancy. Likewise, for NFP programs, without accurate records, i.e., solid nu-

merical information, it will be difficult to validate your efforts. And when you can't demonstrate that you are making a real contribution to the life of the diocese, your funds may be cut, your entire program may be absorbed by another department, or your NFP program may be eliminated completely. Let 1994 be a time to reevaluate your record keeping and reconsider the importance of proving your worth on paper! ■

## National Diocesan NFP Program Profile Summary of Findings—1993

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

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

The following information is a summary of the report of the 1993 Diocesan NFP program activity.

### Overview of Findings

In November of 1993, 187 Profile Sheets were mailed to dioceses. By the time of this report, seventy or 37% had completed and returned their Profile Sheets. Some critical trends continue to hold constant when we compare the 1992 survey to the 1993 survey. These include:

- a) Where there is public support expressed by the diocesan bishop, NFP programs are strong and effective. If there is little or no interest on the part of the diocesan bishop, NFP programs flounder.
- b) Only a handful of NFP programs receive adequate financial support from their dioceses. Few NFP programs are given a specific budget for their activities. A common financial arrangement is for the NFP program to share the resources of its umbrella department; e.g., the budget of Family Life; or the facilities of a Catholic hospital. The majority of dioceses contribute far less than \$5,000 per year to help subsidize NFP programs.
- c) Although NFP is officially supported in most diocesan marriage preparation guidelines, it is given limited attention. The average time allotted for NFP education in marriage preparation in 1993 was less than forty-five minutes. In some marriage preparation programs, NFP is not even mentioned.
- d) The majority of dioceses do not have a full time NFP coordinator.  
The coordination of NFP activities is commonly one of many other responsibilities of, for example, the Family Life director. There has been modest improvement in every diocese designating someone as the official Diocesan NFP coordinator.
- e) Both the Ovulation Method and the Sympto-thermal Method of NFP are the two most preferred methods of NFP.
- f) The majority of the diocesan NFP teachers are volunteers.  
A few dioceses give their teachers a stipend.

The DDP is grateful to Rev. Robert R. Cannon, Diocese of Venice, FL, who oversees the data input and summarizes the findings. ■

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# THE HOTTEST VALENTINES

## The Startling Secret of What Makes You a High-Voltage Lover

William R. Mattox Jr.

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The following article appeared, with minor edits, in the *Washington Post* on February 13, 1994. It is reprinted here with the permission of the Family Research Council.

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**T**wenty-five years ago, one of the best selling books in America was *Everything You Always Wanted to Know About Sex, But Were Afraid To Ask*. Today, there is nothing that anybody could possibly want to know about sex that Oprah, Geraldo, Howard Stern, and Dr. Ruth have not already told them.

Or so it might seem.

A recent survey commissioned by the Family Research Council contains a finding that is bound to surprise most *Cosmo* readers and MTV viewers: Sexual satisfaction is strongly and positively linked to marriage and traditional sexual ethics. That is, the people most apt to report that they are very satisfied with their current sex life are marrieds who "strongly" believe sex outside of marriage is wrong.

Roll over, Hugh Hefner. Tell Madonna the news.

FRC's poll data from a nationwide random telephone sample of 1,100 people conducted by an independent Bethesda, MD, firm and analyzed by an American University psychologist contribute to a growing body of research linking sexual satisfaction to marital harmony, fidelity, and permanence.

The FRC poll found that 72% of all married "traditionalists" (those who "strongly" believe out-of-wedlock sex is wrong) report high sexual satisfaction. This is roughly 31 percentage points higher than the level registered by unmarried "non-traditionalists" (those who have no or only some objection to sex outside of marriage) and 13 percentage points higher than that registered by married non-traditionalists.

FRC's finding are consistent with the results of a major sex survey commissioned by *Redbook* magazine during the mid-1970s. That survey, which included responses from approximately 100,000 women, found that women who were sexually active at age 15 were more likely to express dissatisfaction with their current sex lives than those who refrained from early sexual involvement. It also found that strictly monogamous women experienced orgasm during sex more than twice as often as promiscuous women. And it found that highly religious women were less likely to engage in sex prior to marriage and more likely to describe their sex lives as "good" or "very good" than moderately or non-religious women.

The FRC poll also found a correlation between sexual satisfaction and religious commitment, but our findings indicate that sexual satisfaction is influenced more by one's sexual ethics than by one's religious practice.

"Couples not involved before marriage and faithful during marriage are more satisfied with their current sex life and also with their marriages compared to those who were involved sexually before marriage," says David Larson, a senior researcher with the National Institutes of Health in a review of existing research.

Some might argue that the FRC survey results merely demonstrate that strict monogamists are "easier to please," that their limited sexual partners and rigid sexual boundaries make it difficult for them to aspire to anything better.

This sounds a bit like criticizing a

contented rich man for not being greedy. But, in an ironic sense, the "easier to please" argument does have legitimacy: Objective measures of sexual responsiveness (such as frequency of orgasm) do show that strict monogamists are more easily - and more often - satisfied than other adults.

Interestingly, this greater responsiveness does not appear to be connected to any special lovemaking technique. Instead, Larson and his colleagues find that responsiveness and satisfaction are significantly affected by the relational context which lovemaking takes place.

"Women are more likely to be orgasmic when they feel secure, loved and trusting that their man is around to stay," they write. "Marriage provides a foundation that increases the odds a woman will be able to risk a level of vulnerability that goes beyond the ability to participate in the act but enables her to 'let go' and experience orgasm."

Thus, sexual satisfaction is often a by-product of, and a contributor to, marital satisfaction. This is especially true for women, who are less apt to "compartmentalize" sexual relations. But it is also true for men. Indeed, a 1993 study in the *Journal of Sex Research* found that during bouts of unemployment, unhappily married men are more likely to experience sexual dysfunction than are happily married men.

A 1982 Study of married and cohabiting couples by two UCLA psychologists shows that sexual satisfaction is also positively affected by "the absence of sexual anxiety." Thus, part of the reason why monogamous married couples have an easier time achieving greater intimacy is because they enjoy greater sexual freedom. They are free from the guilt associated with violating one's sexual standards - a factor found to hinder sexual satisfaction among unmarried college students.

(Continued on page 12.)

## NCCB General Secretary Criticizes Condom Campaign

The General Secretary of the National Conference of Catholic Bishops/United States Catholic Conference (NCCB/USCC) said the Clinton Administration is "promoting a dangerous myth" with its condom advertising campaign. Msgr. Robert N. Lynch's comments were directed at the announcement on January 4, 1994, by the Secretary of Health and Human Services, Donna Shalala, of an AIDS "prevention marketing initiative." Secretary Shalala said at a press conference that the media condom campaign would be targeted at young adults aged 18 to 25.

Drawing analogies to former health crises in our country, such as polio and the need for vaccination, Shalala said that we currently have the "technology" (i.e., "condoms") to fight the AIDS epidemic. Shalala insisted that the federal government did not hesitate in the past to use the media to prevent the spread of polio and the Federal government should not hesitate to do the same in the face of AIDS. No significant mention was made to "chastity" or "monogamy" as being the only way to prevent the spread of HIV infection.

Following is the full statement of Msgr. Lynch.

The administration is promoting a dangerous myth with its newly announced condom advertising campaign. The advertisements promote promiscuity and a false sense of security which put at risk the very lives of those most likely to be influenced by them.

It is irresponsible to present condoms as the answer to the AIDS threat or to suggest that they are a sure safeguard against HIV transmission. Neither is true.

What is true is that the public would be best served, and the incidence of HIV infection diminished, by a campaign promoting a responsible attitude toward sexuality as the most serious of human interactions, not a casual recreation.

The broadcast outlets which are expected to carry this advertising into America's homes would do well to reconsider their public responsibilities and reject this campaign as misguided at best and fatal at worst. ■

## COORDINATORS' CORNER

### One Pastor's Thoughts for Couples During Marriage Preparation

*Rev. Ted Weber, Archdiocese of Portland, OR.*

*Although the author of this article is not the NFP coordinator for the Archdiocese of Portland, he is very much representative of the Archdiocese's support of NFP as an important aspect of marriage preparation and enrichment. The following is Fr. Weber's personal reflection on how he includes NFP education in the sessions he has with couples as they prepare for marriage in his parish.*

**I**n my first meeting with an engaged couple I talk about NFP. They know it is part of the required preparation in order to set a wedding date in my parish. And I insist that no date can be set until the couple has attended the first three NFP classes and then completed the interparish marriage preparation program, as well as other mat-

ters covered in the parish policy.

NFP is at the heart of our parish marriage preparation program. I want engaged couples to take the NFP class first, before the marriage preparation program so that they'll be able to grasp the concept of marriage as a sacrament and its holiness. We have an interparish marriage program which emphasizes communi-

cation techniques, and the NFP program is a good - almost necessary - preparation for the development of marital communication. It gives the couple some of the essentials about which they should center their communication.

I also require that engaged couples take the NFP class, and emphasize the positive reasons for taking it, and especially all the reasons they should take it completely apart from the fact of using it for spacing births; although I tell them that I know that once they get into it they're going to want to use it for that anyway. I emphasize that they need to take the NFP class in order to understand their sexuality and be able to talk to each other about it. Couples sometimes balk, but they come back amazed that "I thought I knew it all, but boy did I discover I didn't know anything." When couples compare notes with their friends from other parishes, they realize how easy some other pre-marriage pro-

(Continued from page 11.)

Moreover, monogamous married couples are largely free from many of the fears often associated with out-of-wedlock sexuality, including fear of AIDS and other sexually-transmitted diseases, fear of rejection, fear of out-of-wedlock pregnancy, fear of comparison to other partners, fear of exposure, fear of failure, fear of embarrassment and fear of losing one's partner to another lover.

Sadly, the messages we send to young people about sexuality rarely speak of marriage. They rarely convey to young people what the research now tells us to be true: that marital permanence and fidelity are a good thing. These ideals promote trust and communication and cooperation and negotiation and sensitivity to others' needs and protection from diseases such as AIDS.

They foster satisfaction and harmony in marriage. And they facilitate a very satisfying sex life.

This last point should not be minimized, for both sides in the current teen sex debate have a tendency to frame their appeal (be it abstinence or "safe sex") in largely negative terms. It is certainly appropriate to offer young people stern warnings about the daunting consequences of early sexual activity. But it is unrealistic to expect a fear-based message to be enough. Teens, after all, tend to be poor risk-assessors and magnificent risk-ignorers. Moreover, they lack maturity and tend to have a mistaken belief in their own immortality. Yet, even if an entirely negative message were successful in deterring unwanted sexual behavior, it would be a mistake to rely solely on such an appeal.

Sex is very different from smoking or drug use. Whereas the latter are bad ideas at any time and under any circumstances - hence, the legitimacy of a "just say no" message - sex is a very beautiful and wonderful thing at the right time and under the right circumstances.

It is probably too much to ask of policy makers to lead an effort to revive conventional sexual ethics. But they should be willing to follow other cultural forces interested in affirming abstinence. And they should be willing to refrain from contributing to the moral confusion of our day by distributing condoms to teenagers.

The role of offering leadership in these matters is best left to parents voluntary youth organizations, and (perhaps especially) religious institutions. Clearly, as the FRC poll shows, it is not necessary for one to be religious in order to see the wisdom of sexual purity. But it is no small thing that the same God who puts "Thou shalt not commit adultery" on his Top 10 List also instructs men to "rejoice in the wife of our youth...let her breasts satisfy you at all times," and includes in the Song of Songs a romantic passage which begins, "Let him kiss me with the kisses of his mouth..."

Like a beautifully wrapped package under a Christmas tree, the gift of sexuality is mysterious. Enticing. A celebratory expression of the love we have with another special person. However difficult it may be to resist the temptation to open that package prematurely, the research suggests that there are tremendous rewards for patience and self-control. Apparently good sex comes to those who wait. If we are really as interested in sexual gratification as we say we are, maybe it's time to reconnect sex with marriage.

*William R. Mattox Jr. is vice president for policy at the Family Research Council, Washington, D.C. ■*

## Secrets of Strong Families

**I**n this International Year of the Family it may be helpful to reflect on what some experts have identified as marks of strong families. Why not take a moment to yourself and name how your family expresses the following qualities? Why not get the entire family in on this and ask the kids how they think your family expresses these traits? Does your family identify strengths that are not mentioned here?

1. **Commitment.** Members of strong families are dedicated to promoting each other's welfare and happiness. They value family unity.
2. **Appreciation.** Members of strong families show a great deal of appreciation for each other.
3. **Communication.** Members of strong families have good communication skills and spend a lot of time talking with each other.
4. **Time.** Strong families spend time, quality time in large amounts with each other.
5. **Coping Ability.** Members of strong families are able to view stress or crises as an opportunity to grow.
6. **Spiritual Wellness.** Whether they go to formal religious services or not, strong family members have a sense of a greater good or power in life, and that belief gives them strength and purpose.

*Nick Stinnett & John DeFrain, Secrets of Strong Families. (Boston: Little, Brown & Company, 1985), p. 14. ■*

(Continued from page 13.)

grams are, and they appreciate this one. And there's no doubt, NFP is the heart of the program.

I have changed my style. There was a time when I used to "strongly recommend" the NFP program and the couples took this as a "mandate" and I got feedback from the NFP program that I should not force couples to come against their will. So I decided I needed to do something to better prepare the couples. Recent feedback indicates that the couples are now attending the NFP classes with a much more positive attitude.

Here is a sampling of how I discuss three points with my engaged couples as I prepare them for their first NFP class:

### ***"Agree with them."***

Acknowledge the practical problems of family planning and the importance of getting the facts about fertility.

I say:

"Time was when large families were an economic necessity, but today that is impractical for most couples, so you will need to find some way to

regulate offspring, to have the children you want to. You've made the decision to have children by coming for marriage, but there's no way to decide in advance when and how many you'll have. This must be gradually discerned by the two of you together. The NFP class will give you the information you need to understand your sexuality and be able to talk about it to each other. You will probably be using NFP some time to space children, but that's not the main point. You're getting married. You need to learn about your bodies. After all, there is definitely a physical aspect to marriage. Besides, a lot of couples have difficulty getting pregnant, and NFP will help them because they'll know when the fertile time is."

### ***"It's not Rhythm!"***

Know the facts about NFP and dispel the myths:

I tell the couples:

"Your parents, if you ask them, may think this is Rhythm. Well, it isn't. By

the way, did your parents talk to you about sex? How did they do it? Well, I want you to be able to tell your children about sexuality and to do it right. NFP will give you the tools to do it."

### ***"Do you really love each other?"***

Help the couple understand the nature of the Sacrament of Marriage, tell them what the Church teaches and why.

I let them know that:

"I can't imagine anyone coming here to get married at Church that didn't love each other. Right? Well, I want your love to grow, not die. The easiest thing for me would be to have you fill out papers, set a date, and come back for the wedding. but I won't do that, because I care about your marriage. I want it to last. It needs to get off to a good start. People estimate that couples using NFP have a 5% divorce rate. It may not be exactly or only BECAUSE of NFP, but NFP is going to get you to take a look at and practice the right kinds of things in your relationship that will help make your love grow. Love is a complete, total giving of self (example of Christ, what the Church teaches, etc.). We're total human beings-emotions, body and mind, a seamless robe. Anything you do affects your whole self. Contraception and a contraceptive mentality are contrary to love. They won't allow love to be able to grow as it should. NFP teaches you how to give totally. The Church wants to help you grow in your love. That's why NFP is a part of the preparation."

Hopefully these few ideas will be of help to other priests in the dioceses!

*A friend to the local NFP community, Fr. Weber is pastor of Holy Family Parish in Portland, OR. Fr. Weber is also a member of the Board of Directors for Northwest Family Services in Portland. ■*

## **We'd like to hear from you!**

- Do you have concerns as a diocesan NFP coordinator which this column has not addressed?
- Are we providing you with information which is helping you develop your NFP efforts in your diocese?

Send us a note, drop us a line, let us know how we can help you.

And why not consider writing of your own experiences as a diocesan NFP coordinator?

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***We would love to hear from you  
and we are sure that others would too!***

# NEWS BRIEFS



## NFP Events

### January 22-30, 1994

The St. Joseph Healthcare System NFP Teacher Education Center, Albuquerque, NM, announces its new class for Creighton Model Ovulation Method. Phase I is scheduled for January, Phase II for **June 4-10, 1994**. *Contact: Shirley Hoefler, CNFPE, St. Joseph Northeast Heights Hospital, P.O. Box 25555, Albuquerque, NM 87125; 505-888-7882.*

### January 24-28, 1994

The Family of the Americas will hold its first OM Master Teacher Institute of 1994 in Lothian MD. *Contact: 1-800-443-3395.*

### February 4-6, 1994

BOMA will hold an OM teacher training session in the Diocese of Corpus Christi, TX. The session will be conducted in English and Spanish. A special feature will be the participation of the Drs. Billings in the training. *Contact: Marge Harrigan, R.N., NFP Clinic, 4639 Corona—Suite 313 B, Corpus Christi, TX 78411; 512-852-0222.*

### March 18-20, 1994

Illinois NFP Association will hold its annual conference at LaSalette Retreat Center in Georgetown, IL. This year's conference will offer a combination of continuing education and family retreat. Entitled "Called to Wholeness; Body, Mind, Spirit", the weekend will help

NFP teachers and/or user, as family members and as individuals to reflect on themselves and those they minister to in a holistic sense. The conference schedule allows for both "family time" and "along time." *Contact: INFPA, Office for Family Life, 524 E. Lawrence, Springfield, IL 62705-1667; 217-522-7781.*

### June 24-28, 1994

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, 1994

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, 1994

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.*

### June 26-30, 1994

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, 1994

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, 1994

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, 1994

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.*

## DDP Announcements

The DDP welcomes the diocese of Camden, N.J., to the Endorsement process of the National Standards. We also welcome the diocesan NFP teacher training program of the Archdiocese of Boston to the Approval process.



## Announcements

**January 29-February 5, 1994.** The well-known author, lecturer, and family therapist from San Francisco, Clayton Barbeau will offer several talks during the seven day cruise. *Contact: Kay Ek, 1402 Kilian Blvd., St. Cloud, MN 56304; 612-252-7719.*

**National NFP Week, March 20-26, 1994.** The American Academy of NFP wishes to remind you to mark your calendars and celebrate NFP during this designated week. *Contact: AANFP, 615 South New Ballas Road, St. Louis, MO 63141; 314-569-6495.*

A "Call for Papers" has been announced by the American Academy of Natural Family Planning. Abstracts are sought in the following topic areas: NFP; infertility; vaginal discharge; reproductive anatomy and physiology of the cervix; psychosocial dimensions of family planning; prevention of adolescent pregnancy; and other topics relevant to NFP. Deadline for abstracts is April 15, 1994. *Contact: Joseph B. Stanford, MD, MSPH, Chairperson,*

*AANFP Science and Research Committee; University of Utah; Department of Family and Preventive Medicine; 50 North Medical Drive, Salt Lake City, UT 84132; 801-581-7234*

**"THANK YOU !!!!" from South Africa to Couple to Couple League of Omaha.** The NFP coordinator for the Southern African Catholic Bishops' Conference, Pat McGregor, asked DDP special assistant, Theresa Notare, to convey their deep gratitude for the generosity given to them from the CCL host families in Omaha. The delegates from South Africa were only able to attend the July '93, International Conference on *Humanae vitae* at their own expense. This involved great sacrifice and they would not have been able to attend if it were not for three CCL families who gave the delegates both accommodations and meals during their stay in Omaha. The South African delegates, Dr. Heinz Wirz, Ms. Pat McGregor, and Mr. Steve Armstrong, were pictured under the heading "Participants worked hard throughout the many sessions." on pages 8 & 9 in the Summer '93 issue of this newsletter.



## Materials

**Books and Audiotapes from California Association of NFP** are available for purchase. For list of titles and prices, *contact: CANFP, 1217 Tyler St., Salinas, CA 93906.*

**The Booklet, Reproductions,** produced by the NFP Archdiocesan Board of Omaha has been reprinted. The booklet is a collection of essays on NFP that have appeared in the Omaha Archdiocesan newspaper, *The Catholic Voice.* *Contact: NFP Board, Archdiocese of Omaha, 3214 North 60 St., Omaha, NE 68104.*

**New Molly Kelly Video,** available from the New Jersey State Council Knights of Columbus. This 60 minute video tape features Kelly's chastity talk to teens. *Contact: Charles R. Schino, Teens and Chastity Program, 17 Anita Way, Trenton, N.J. 08610; 609-585-3168.*

**Sympto-Thermal Flip Charts** are available for just the cost of shipping. *Contact: Isabelle & Larry Kane, 2436 Dimmick Ave., Scranton, PA 18509; 717-346-6737.*

### 1994

#### **TEEN STAR Workshops**

- January 10-14, Santiago, Chile
- January 17-21, LaPaz, Bolivia
- January 24-28, Cuenca, Ecuador
- March 27-30, Philadelphia, PA
- April 29-May 2, Lafayette, LA
- May 6-9, Vancouver, B.C.
- May 22-27, Saipan
- June 6-9 Clark, (Newark), NJ
- June 13-17, Dallas, TX
- June 27-July 1 Kaunas, Lithuania
- August 5-8, Kalamazoo, MI
- August 12-15, Bethesda, MD
- September 9-13, Poland (prov.)

### NATURAL FAMILY PLANNING • Diocesan Activity Report

#### Vol. 5, No.1, Winter 1994

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

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#### **The Natural Family Planning Diocesan Activity Report** is published quarterly.

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