

Natural Family Planning



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Family, The School for Love

Thérèse Maes

Spring and summer are times of great joy and excitement for families. What with birthdays, first communions, graduations, vacations and weddings, family celebrations take place all over the nation. Consequently, when I picked up our local paper and saw a rather large graduation picture of a young woman surrounded by her family, I didn't think too much of it, until I unfolded the paper.

The caption read, "A Family Celebration at Santa Clara" and described the young woman, 27 years old, who, when her husband was confined to a wheel chair as a result of a hit-and-run car accident, had gone back to school and earned her degree. She had maintained a 3.0 GPA while caring for her family (including, besides her husband, two sons, 8 and 5, and a four year old daughter) and holding down a part-time job. "I can't believe I did this," she said. "Today, I'm so proud."

She has a right to be proud; this is an awesome accomplishment! But even more awesome, in my opinion, than her degree and her GPA is her very being: she is still married to a seriously disabled husband, has more than 1.3 children, and gives flesh and bones to the definition of

family articulated in *A Family Perspective in Church and Society* as "an intimate community of persons bound together by blood, marriage or adoption for the whole of life. In our Catholic tradition, the family proceeds from marriage - an intimate, exclusive, permanent, and faithful partnership of husband and wife."

In light of today's statistics on divorce and co-habitation, as well as society's willingness to characterize every living arrangement as family and media attempts to bury the "traditional" (sometimes called "nuclear") family, is this young woman and her family merely an anomaly? Why do we Catholics hold dearly to the understanding of husband, wife, and children living and loving together as normative?

I think we cling to the belief in the traditional family because we know that it is within the family that the human child learns what love is. The family is the "school for love", or as Pope Paul VI put it, the "civilization of love". One deprived of family, Pope John Paul II tells us, "...develops an anguished sense of pain and loss, [that] will subsequently burden his whole life." (*Letter to Families*, 1994)

(Continued on page 2)

"For a family to be an effective sign of Christ in the world takes courage and determination not to mention love and prayer."

In This Issue
we continue our celebration of the International Year of the Family with a reflection by the Associate Director for Family Life from the Diocese of San Jose, Thérèse Maes (p. 1). Be sure to also check out the joint statement on marriage by Jewish and Catholic leaders (p. 3). And, another one of our NFP Pioneers is featured on p. 5, take a look and see "who."

Family, The School for Love
Thérèse Maes 1

Jews and Catholics Agree—Marriage is Sacred
The International Catholic-Jewish Liaison Committee 3

In Sickness and In Health
Theresa Notare 4

"Godly Religions"—Islamic Leaders, and the Holy See
Susan Wills, Esq. 5

NFP PIONEERS: Looking Back 25 Years, Human Life and NFP Foundation
Larry Kane 6

Principles of Adult Education
Patricia A. Lawler, Ed.D. 8

Education Techniques and NFP Instruction 9

Catechesis in Sexuality
Sharon Iler 9

BOMA Memphis Conference 1994
Hanna Klaus, MD 11

COORDINATORS' CORNER "Strong Support and Positive Attitudes in Corpus Christi"
Marge Harrigan, RN 13

NEWS BRIEFS 15

(Continued from page 1)

It is clear that today's families have many problems; we cannot deny that. The Church, especially through its Family Life Offices, is working hard to help dissipate the pain and anguish of hurting families through promoting ministry with divorced and separated Catholics like Beginning Experience, through programs that support children grieving the loss of parents by death or divorce like RAINBOWS, through parenting courses, through preparation for the sacraments, especially Baptism and Marriage. The Church upholds ministry to strengthen and enrich families with movements like Christian Family Movement, Movimiento Familiar Cristiano, Couples for Christ, Retrouvaille, and Marriage Encounter.

Nowhere is this care and concern more clearly expressed than in the beautiful letter from our Bishops entitled, *Follow the Way of Love*, published in celebration of the 1994 International Year of the Family. The Bishops address the family in all its reality, yet they celebrate, encourage, and declare forthrightly that "...a committed, permanent, faithful relationship of husband and wife is the root of a family. It strengthens all the members, provides best for the needs of the children, and causes the church of the home to be an effective sign of Christ in the world." (FTWOL, p. 11)

For a family to be an effective sign of Christ in the world takes courage and determination not to mention love and prayer. It may mean, for example, being willing to put up with snide remarks if there are more than two children in the family. It may mean being willing to

defend the Holy Father when he characterizes the family as "based on marriage" (*Letter to Families*, 1994) even among those from whom we would least expect disagreement. Trying to comprehend why someone would not agree with that statement often reveals the understanding that a single mother (divorced or unwed) and her child are also family. While I think the Pope would grant the existence of love and life in such a relationship, it is also true that a loving mother and father present in the home is what every child deserves and longs for.

We know in our hearts that this is true, yet family systems theory is beginning to help us understand the intellectual basis for our feeling. Murray Bowman and Rabbi Ed Friedman, among others, have studied the effect of family systems on the generations. Their studies

have shown that one of the most important factors contributing to the health of a family is whether or not the family has maintained meaningful emotional contact with its extended family system. An imbalance in the family system, such as the absence of a father with no emotional substitute among the extended family, leads them to posit that psychological problems, even physical disease, are passed down from family member to family member. Native Americans have understood this for aeons: "The actions we take now", they say, "have repercussions for seven generations to come."

St. Paul tells us that the mystery of marriage is like the mystery of Christ's love for the Church, unconditional, faithful forever, a covenant. A family based on marriage becomes the visible

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sign of Christ's unity with his Church, the "domestic Church", as St. John Chrysostom wrote and *Gaudium et Spes* reiterates, whereby the Faith is transmitted.

From the political point of view, the traditional family is the foundation of society because the family teaches the virtues necessary to be good citizens: care for one another, responsibility, social justice and the like. According to the Census Bureau, the married couple is more likely to vote, to become involved in their neighborhood schools, and civic as well as Church activities in order to model good citizenship for their children.

It would seem logical, then, that government, society, the media, everyone would be doing all in their power to support the traditional family. Instead, we appear to have opted for the rugged individualism, based on fulfilling the self which, de Tocqueville found so worrisome and Bellah laments. We find it much easier to have empathy for whales, spotted owls, and national parks than we do for people.

Inconsistencies aside, perhaps we should look to nature for a paradigm. Where I grew up in California and still live, we have redwood trees on our property. Redwoods are some of the oldest trees on earth and their wood is very strong with a variety of uses. They are also among the tallest trees on earth, yet they have very shallow roots. How is it they can survive? The secret is, they never grow alone. They always grow in groves and beneath the ground their roots are intertwined, as if they are holding hands.

Families, beginning with husband and wife, are where we learn to hold hands. They are truly the school for love. ■

Thérèse Maes is the Associate Director for Family Life, Office of Pastoral Ministry, for the Diocese of San Jose, CA. Terry is also a member of the NCCB's NFP National Advisory Board.

Jews and Catholics Agree Marriage is Sacred

The International Catholic-Jewish Liaison Committee

In May a gathering in Jerusalem of the International Catholic-Jewish Liaison Committee agreed that "marriage is sacred." Catholics and Jews believe a stable marriage has "sacred value" and that the family is "humanity's most precious resource." Participants said that "the family is far more than a legal, social, or economic unit." For both Jews and Christians, it is "a stable community of love and solidarity based on God's covenant." The statement was issued at the end of the conference. It is reprinted here in its entirety.

Jewish and Christian understandings of the family are based upon the biblical description of the dual creation of the human being—man and woman—in God's image, and on the dual nature of God's covenant with the Patriarchs and Matriarchs—as with Abraham and Sarah together. We affirm the sacred value of marriage and the family as intrinsically good. We also stress its value in transmitting the religious and moral values from the past to the present and to the future.

The Jewish People and the Catholic Church represent two ancient traditions that have supported and been supported by the family through the centuries. We can, today, make together a solid contribution to the overall discussion of these themes in this International Year of the Family.

The family is humanity's most precious resource. Today, it is faced with multiple crises throughout the world. So that families can meet the obligations placed on them and respond to the challenges facing them, they should have the support of society. The family is far more than a legal, social, or economic unit. For both Jews and Christians, it is a stable community of love and solidarity based on God's covenant. It is uniquely suited

to teaching and handing on the cultural, ethical, social, and spiritual values that are essential for the development and well being of its members and of society. The rights and obligations of the family in these areas do not come from the State but exist prior to the State and ultimately have their source in God the

Creator. Family and society have living, organic links. Ideally, they will function to complement each other in furthering the good of humanity and of each person.

Parents, who gave life to or have adopted their children, have the pri-

mary obligation of bringing them up. They must be the principal educators of their children. Families have an essential right to exercise their responsibilities regarding the transmission of life and the formation of children, including the right to raise children in accordance with the traditions and values of the family's own religious community, with the necessary instruments and institutions.

Appropriate marriage preparation and parent formation programs can and should be developed by each of our religious communities on the national and local levels. These can assist parents to meet their responsibilities to each

other and to their children, and guide the children to meet their obligations to their parents. Religious communities need to create a variety of support systems of families, just as many of our respective religious rituals have done so effectively over the centuries.

The family should provide a place in which different generations meet to help each other to grow in human wisdom. It should enable family members to learn to accommodate individual rights to other requirements of social life within the larger society. Society, for its part, and in particular the State and international organizations, have an obligation to protect the family by political, social, economic and legal measures that reinforce family unity and stability, so that the family can carry out its specific functions.

Society is called upon to support the rights of the family and of family members, especially women and children, the poor and the sick, the very young and the elderly, to physical, social, political, and economic security. The rights, duties and opportunities of women both in the home and in the larger society are to be respected and fostered. In affirming the family, we also reach out at the same time to other persons such as unmarried people, single parents, the widowed and the childless, in our societies and in our churches and synagogues.

In view of the worldwide dimension of social questions today, the role of the family has been extended to involve cooperation for a new sense of international solidarity. While Jews and Catholics have significant differences in perspective, we also have a solid ground of shared values upon which to build our common affirmation of the essential role of the family within society. In turn, these values will only be fully realized through concrete applications in differing cultures and societies. We offer this declaration to our own communities and to other religious communities in the hope that they may be of service to them in their efforts to meet the challenges which the family is facing today. ■

*Jerusalem, Israel
May 26, 1994*

In Sickness and In Health

Theresa Notare

There are certain events in life which present moments of utter clarity, moments when we can peer into the essential meaning of life. Recently I experienced two such events within days of each other. The first was the wedding of a dear friend, the second, aortic surgery on my father. Both were occasions of strong spousal and familial love. In the former, young love embarked on its new journey. Tears shed were easy and pleasant, filled with optimism and celebration. The latter was different. Mature love nearly broke the human heart as it desired to take the suffering away from the beloved. In both instances the essential meaning of life was clear: that meaning is love.

That which causes the human person to move out of the realm of "me" and into the reality of the "other" is love. Only saints can sustain a lengthy awareness of the real nature of love. As for the rest of us, we muddle along occasionally being treated to glimpses of love's reality. After savoring the joy and pain of love experienced in these two events, I was not entirely unaffected. I returned to my normal catatonic state with a fresh perspective. It is a perspective which helped me to reflect on a theory of human behavior which I had read about in the days following the above events.

Shortly after my father's surgery I saw an issue of *Time* magazine which touted a startling cover: "Infidelity, it may be in our genes." The article dealt with what the author, Robert Wright, identified as a new field of psychology. This "new field," called "evolutionary

psychology," studies how the process of natural selection shapes the mind. It advances the theory that because of natural selection, biology responded by writing certain behaviors into our genetic network. In other words, biology affects human behavior and vice versa. Amidst much detail and many outrageous conclusions, Wright's article enthusiastically discussed the implications

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of this theory for marriage. In Wright's words, evolutionary psychology paints "a new portrait of human nature, with fresh detail about the feelings and thoughts that draw us into marriage—or push us out." And, that theory is that both men and women are genetically programmed to be polygamous—in other words, "unfaithful." As a former teacher, I was intrigued by the article. My education accented the weighty significance of environment (i.e., all those elements which comprise an individual's world) on the development of the total person. Could genes play as significant a role in our behavior? It's an interesting thought. As one who spends a good deal of time thinking about the Church's teachings on human sexuality, marriage and family life, the implications of such theories provide formidable challenges. On a positive level, if true, evolutionary psychology could provide a biological support for the existence of the virtues. Or, on the negative side, it could "prove" the fallen nature of humanity by demonstrating that our foibles are written into our genetic make up. If that is the case, we could fall into despair, believing there

may be no way to overcome our bad behavior.

Least you think that I am sold on the theories of evolutionary psychology, which I am not, you should be aware of how complex the world of psychological studies is. There are other theories of psychology which would challenge evolutionary psychology. Notably, behavioral psychology which emphasizes the role of environment in shaping the person. In addition, what sometimes seems "ground breaking" and oh so new, is often nothing more than an old idea dressed up in new cloths. Psychology as a science has its own history. What Wright did not tell his readers is that evolutionary psychology is, in many ways, a revival of 19th century thinking which held that biology was the determining factor in dictating human behavior. For example there were those scholars who insisted that Nordic peoples had superior intelligence to Southern peoples. When the great numbers of all types of immigrants hit the shores of the USA in the early 20th century, this psychological theory could not be maintained. By the 1930's psychologists had become aware that one's environment had much to contribute to the development of the whole person. In questioning one professor at the Catholic University of America on the wisdom of evolutionary psychology, he commented that he thought those theories had been "put to rest a long time ago." He also noted that the ideas of this current trend were standing upon poor evidence. In other words, its research was not valid because it was based upon what could not be measured scientifically. Consequently, it was his estimation that many psychologists did not take evolutionary psychology seriously.

Regardless of the in-house debates among psychologists, this is not to say that our biology does not contribute something to our persons. Our bodies must play a significant role in our development for we are embodied spirits. And besides, who can be inspired to write a poem when we skipped a meal

and the smell of good cooking is wafting out of our kitchen? This is to say, however, that it is fairly difficult to get at just "how much" biology determines our intelligence and behavior. As Mark Twain once noted, you raise a child in a pickle jar and that's all the child knows.

Professional educators, as well as wise parents understand that despite the apparent boundaries of physical, emotional, or intellectual limits, all children, when well cared for, can accomplish amazing things. The same is true for the rest of us. Despite "hang ups" we may be nursing from our past, when we care for each other, human beings can accomplish amazing things! Although Wright's article had its flaws, he too offered an important reminder to help put the brakes on in his wild discussion; "what is natural isn't necessarily unchangeable." Which is the point of my musings.

As Christians we believe that we come into the world with a primordial handicap, that is Original Sin. But the story does not stop there. We also believe that although each of us is a unique person, gifted with specific talents, personality traits, physical looks, etc., Love is the transformative element in our lives. Each of us is free to choose how we live, but hopefully we do so within the structures of our faith in Christ Jesus. Jesus is the transformative agent and person for all people for all times. He reveals to us the essential genetic pattern—our true human nature. When we so model our Lord, ever moving out of the narrow world of the ego and into the wide open space of the other, we can overcome any "genetically determined" predisposition to act in wrongful ways. We know that when we love the other in sickness and in health, we do so by the grace of God. "Grace building on nature" is the surest remedy to any theories of genetic oppression. ■

An edited version of this article was written for Life Issues Forum, a nationally syndicated column published by the NCCB's Secretariat for Pro-Life Activities.

"Godly Religions" Islamic Leaders and the Holy See

Susan Wills, Esq.

In June, prominent Islamic and Vatican officials met at the Vatican and issued a statement saying that parts of the United Nations' Cairo document were "unacceptable to believing Muslims and Christians." Later, in August, scholars at the Al Azhar University in Cairo, considered the world's most prestigious institute of Islamic learning, issued a statement strongly condemning the proposed Cairo document. The condemnations echoed those already voiced by the Holy See, particularly in the areas of marriage and the family, sexual morality, and abortion.

The Al Azhar University statement charges that the draft document for Cairo seeks "to protect sexual relations between the same sex or different sexes outside the frame of legitimate marriage, all of which destroy the moral principles defended by all Godly Religions and encourage permissiveness and diseases that spread with sexual intercourse." As for abortion, while Islamic law permits abortion—only in cases to save the mother's life—the statement finds unacceptable the Cairo document's inclusion of abortion "under the expression of family planning or sexual health or reproductive health."

"An aggressive and extreme individualism is ultimately destructive of society and can lead to a situation of moral decadence, promiscuity, and the breakdown of values," the Vatican and Muslim officials said after their June meeting.

It is clear, as the Holy Father has repeatedly said, that the Cairo Conference is about the future of humanity, for at its heart is a struggle between the secular and radically individualistic notion of marriage, the family, and sexual mores that the UN document promotes, and the traditional understandings of the sanctity and primacy of marriage and family life that Christians, Muslims, and all "Godly Religions" share. ■

Susan Wills, Esq., is the director of the NCCB' Respect Life Program.

NFP PIONEERS: Human Life and NFP Foundation

Larry Kane

Although the original Human Life Foundation (hereafter "Foundation") created by the U.S. Catholic Bishops in 1969, took its mission directly from the encyclical letter *Humanae vitae*, its scientific and educational roots can be traced to a meeting held four years before the encyclical. A young priest from Fort Lee, New Jersey, present at the 1964 meeting in Washington, D.C., was later to carry the impetus of that meeting into a wide range of international activities. His activities included counsel to the Foundation throughout its 13 years in the nation's capital. That priest was James T. McHugh, today Bishop of Camden. He continues as an ambassador for Natural Family Planning in his own country, at the U.N., and World Health Organization, for the Vatican, and in crucial world population conclaves.

Bishop McHugh encouraged formation of the National Commission on Human Life, Reproduction, and Rhythm in 1967, when he was director of the Family Life Bureau of the United States Catholic Conference. It was out of this Commission, and that of the Catholic Physicians Guild, that the Foundation was to draw its medical-scientific leadership. This included founding board members William A. Lynch, M.D., Boston, and John G. "Jerry" Masterson, M.S., of Chicago. Dr. Claude A. Lanctot, who was experienced in Quebec's older NFP movement, and had been a participant in the 1964 meeting, also served as consultant to the Foundation. With financial and legal assistance from the Foundation, Dr. Lanctot later launched the International Federation for Family Life Promotion, now located in Arlington, VA. (see *NFP Diocesan Activity Report*, Vol. 5, No. 1, p. 8ff, for a history of that organization.)

In 1969, on the same day that humanity landed its first man on the moon, telegrams were sent to a dozen individuals to interview for the role of the

Foundation's executive director. This followed seven months of intense planning by His Eminence, Patrick Cardinal O'Boyle of Washington, D.C., then Bishop John Wright of Pittsburgh, Attorney William B. Ball of Harrisburg, PA., and physicians from the National Commission on Human Life, Reproduction, and Rhythm. Attorney Edward B. Hanify of Boston became the first board chair. He was succeeded after ten years by Dr. William Uricchio of Pittsburgh, current president of the International Federation for Family Life Promotion. Cardinal O'Boyle personally was responsible for raising more than a million dollars from the American dioceses to underwrite research and education programs of the new foundation. No other national group of bishops in the world acted as decisively after the publication of *Humanae vitae* than the bishops of the USA.

The main thrust of the new Foundation's mission was to answer an explicit Papal request in *Humanae vitae* for new scientific research into the viability of child spacing based on the natural rhythms of human fertility cycles. "Uninterested" accurately describes government, medical, and scientific reaction to the Foundation's arrival on the Washington scene. Doors were opened at the National Institutes of Health (NIH) and the then department of Health Education and Welfare through the ambassadorial role of Foundation board member Paul B. Cornely, M.D. Dr. Cornely, son of a Black doctor who broke Washington's medical color bias a generation earlier, was head of the national organization of Black physicians. He enjoyed the confidence of the government's medical and scientific research leadership.



The original foundation board is pictured in Washington in 1970. Attorney William Ball, Dr. Frank Ayd and Dr. Mary Ella Robertson were not pictured.

Board member and later chair, Dr. William A. Uricchio collaborated with Dr. Philip Corfman, director of Child and Maternal Health Care at NIH, to organize the first international symposium co-sponsored by the Foundation in 1972. Dr. Corfman had been a participant in the 1965 meeting organized by Bishop McHugh and Catholic physicians in Kansas City. It was Dr. Corfman who coined the term "NFP" as official government terminology. At this 1972 meeting the Drs. John and Evelyn Billings presented their Ovulation Method to physicians from five countries. Proceedings of this historic meeting were edited by Dr. Uricchio and Mary Kay Williams, assistant director of the Foundation. Hardcover copies were published by the Knights of Columbus and Distributed around the world.

Dr. Cornely was to head the Foundation's second international conference in Washington in 1973. This session convinced American and international funding agencies that NFP deserved more serious consideration. During this window of opportunity, Mary Catherine Martin, R.N., then a doctoral degree candidate at Catholic University, appeared on the scene. The foundation soon won federal funding for her to integrate curriculum development, training, statistical, and media resources of Catholic University with NFP pioneers. More than 200 men and women then developed the type of precise

teaching instruments needed to solidify the new interest of the family planning "experts." Her work set the stage for the release of more than 31 books, training materials, and a film sponsored by the Foundation. Most were published by the Knights of Columbus.

During the mid-seventies, Mary Kay Williams and other Foundation staffers bombarded the population and family planning pundits with accounts of field work being done around the world. The Drs. Billings, Thomas Hilgers, M.D., Mercedes Wilson, John Kippley, Hanna Klaus, M.D., and Dr. Lanctot, along with Canadian, Brotosh, and French investigators became household names at HEW, NIH, WHO, the UN, and Planned Parenthood. Changing attitudes led to an international flood of NFP publications. The Foundation was a partner in sponsorship of a benchmark publication *The Menstrual Cycle* by Dr. Vollman. This 1977 publication by the prestigious W.B. Saunders Company, with Emanuel A. Friedman, M.D., as consulting editor, was a major breakthrough in the scientific literature. Earlier doctors Uricchio and Corfman had earned space in the *Studies in Family Planning* series of the Population Council with their account of the 1972 symposium. Dr. Hanna Klaus was a frequent contributor to the bulletin of the National Clearing house for Family Planning Information and other medical publications during her Foundation board membership. By the end of the 1970s Planned Parenthood publications had moved NFP into a more favorable light. PP's London-published *Handbook for Doctors* noted that the primary resistance to natural methods came from family planning field worker "bias" rather than scientific fact. Even before *Humanae vitae* was published in 1968, Planned Parenthood's leading statistician, Christopher Tietze, M.D., had called "temperature rhythm" as effective as the pill in avoiding pregnancy. This was largely ignored until ten years later.

This era brought the Foundation into a World Health Organization consultancy role for a meeting of world experts in New York. The Population Reference bureau was carrying more accurate NFP reports. Dr. Mary Martin's curriculum gave the WHO a lead on development of materials for international use later published by WHO and the British Medical Associa-

tion. Japanese, Swedish, and Chinese organizations already had been given approval to use Foundation materials without cost for translation into their native languages. Foundation materials were produced in the United States in English, Spanish, and Vietnamese. The Foundation's resources co-sponsored meetings in South America and Europe. Its international newsletter appeared in English, French, and Spanish. At one point more than 18,000 persons and organizations received this newsletter worldwide. Writers including Dr. Mary Ella Robertson of the Foundation board, Mary Shivanandan, and Nona Aquilar brought NFP into the popular media and commercial book publishing.

Msgr. John J. Seli, a Pittsburgh diocesan pioneer with NFP, joined the Foundation team when his NFP Federation of America merged with the Foundation to form the "Human Life and Natural Family Planning Foundation." Federation physicians John Brennan of Milwaukee and John McCarthy of Pittsburgh, became officials of the new organization.

Foundation lobbying for international attention to the research component of NFP led to a project underwritten by a multi-million dollar grant from NIH and conducted in collaboration with the Archdiocese of Los Angeles at Cedars Sinai Hospital. Msgr. Robert Deegan, an early associate of the Drs. Billings, was an architect of this study. Subsequently, additional millions of dollars had been invested in follow-up studies at the Georgetown University School of Medicine.

In the foundation's fifth year, the Department of Medical and Public Affairs, George Washington University Medical Center, published a survey paper on "Birth Control Without Contraceptives." The bibliography of the 20-page paper contained 126 citations of medical research. Seven years later, then at Johns Hopkins

University, the same author released "Periodic Abstinence: How Well do New Approaches Work?" Dr. Phyllis T. Piotrow now included 578 citations in this 70 page document. Almost three quarters of the authors had enjoyed foundation funding or had appeared in its scientific meetings. Veteran NFP educator/writer Robert Kambic cut new ground by taking his research into Johns Hopkins program in pursuit of a graduate degree. Dr. Sheldon Segal, director of the Population Division of the Rockefeller Foundation, writing to Board Chairman Edward B. Hanify, Esq.,

at the Foundation attributed much of the progress cited above to the "consciousness raising" of the Foundation. Although the Foundation was not formally organizing delivery services, documented programs in the U.S. grew from 12 to more than 1,200 during the life of the Foundation. One of the final acts of the Foundation was to prepare a model plan with recommendations for the American Catholic bishops

as a basis for the organization of a Church-related network of diocesan NFP delivery services.

The Foundation directors approved a resolution to dissolve the corporation in May 1982, during a meeting at an international seminar that it had convened at Carlow College, Pittsburgh, PA. The directors agreed that the Foundation had realized many of its original goals and that continued operation would not achieve the expensive research targets still ahead. In addition, further publishing and training activities might even duplicate the work of other agencies growing stronger in the field. ■

Larry Kane, was the Executive Director of the Human Life and NFP Foundation for thirteen years. He and his wife Isabel reside in Pennsylvania.



Mary Kay Williams was a key international ambassador for the Foundation representing the organization across the nation and overseas.

Principles of Adult Education

Patricia A. Lawler, Ed.D.

With the reopening of the school year, now is a good time to reflect upon how we as adults learn. For those of our readers who are NFP teachers this is very important. Sometimes, especially when we have been teaching for a number of years, a certain "routine" can creep into our instruction. Not that routine in itself is a weakness, but if it causes us to forget the special needs of those we teach, then we may not be as effective as we had hoped. A neat little book on adult education called, *Keys to Adult Learning, Theory and Practical Strategies*, by Patricia A. Lawler, Ed.D., is filled with helpful information which can easily be applied to NFP instruction. The following is an excerpt from Dr. Lawler's work. If you are interested in obtaining a copy of the full text, contact: *Research for Better Schools, 444 North Third St., Philadelphia, PA 19123-4107; 215-574-9300, ext. 280.*

Principles of Adult Education

Principle 1: Adult education requires a physical and social climate of respect.

Principle 2: A collaborative mode of learning is central to adult education.

Principle 3: Adult education includes and builds on the experience of the participant.

Principle 4: Adult education fosters critical reflective thinking.

Definition: Learning which involves the examination and questioning of information, values, beliefs, and experience.

Principle 5: Problem posing and problem solving are fundamental aspects of adult education.

Definition: Learning which involves examination of issues and concerns, transforms content into problem situations, and necessitates analysis and development of solutions.

Principle 6: Learning for action is valued in adult education.

Definition: Learning in which the participant comprehends a situation, takes action, actually or hypothetically, in that situation, reflects on the result, and is then able to apply the insight gained to subsequent situations.

Principle 7: Adult education is best facilitated in a participative environment.

Definition: A learning climate that encourages and facilitates the active interchange of ideas, content, and experience, and the active involvement of each participant.

Principle 8: Adult education empowers the participant.

Principle 9: Self-directed learning is encouraged and enhanced in adult education.

(Lawler, pp. 61-64)

If you are interested in taking a deeper look at adult education, the following resources are also recommended:

Brookfield, S.D. *Understanding and Facilitating Adult Learning*. San Francisco: Jossey-Bass, 1986.

Cross, P. *Adults As Learners*. San Francisco: Jossey-Bass, 1980.

Darkenwald, G.G. & Merriam, S.B. *Adult Education: Foundations of Practice*. New York: Harper & Row, 1982.

Knowles, M. *The Modern Practice of Adult Education*. New York: Cambridge, 1980.

Merriam, S.B. *Adult Development: Implications for Adult Education*. ERIC No. 282, Columbus, OH: The National Center for Research in Vocational Education, 1984.

Needs Assessment Resources:

Boyle, P.G. *Planning Better Programs*. New York: McGraw Hill, 1981.

Brookfield, S.D. *Understanding and Facilitating Adult Learning*. San Francisco: Jossey-Bass, 1986.

Klevins, C. Ed. *Materials and Methods in Adult Education*. Los Angeles: Klevins Publications, 1982.

Education Techniques and NFP Instruction

During the BOMA 1994 teacher training conference held in Memphis (see p. 11) contemporary education techniques were discussed by Dolores Clark, M.S.N., Professor of Nursing, University of Texas, School of Health and Sciences, Arlington, TX. Clark views NFP as health education and made recommendations which, in her view, would facilitate adult learning. The following are highlights of Clark's talk.

A review of education theories demonstrates the complexities of human learning. "Empiricism" makes use of the idea that all learning is through the senses, which can be acquired through sensationism, reductionism, associationism, and mechanism. This presumes that all information comes from the outside world and is the basic learning mechanism for internal representation of simple ideas and connecting complex ideas. "Rationalism" focuses on the innate ability of the mind, which leads to representation of knowledge and labeling. Learning mechanisms include maturation and appropriate triggering events. "Cognitive" theory deals with central brain processes and goal-seeking behaviors. This type of learning includes: knowledge, comprehension, application, analysis, synthesis. The "Affective" domain entails: receiving, responding valuing, organizing, and characterization that is consistent reflection of a value system. The "Psychomotor" domain is easier to measure

and includes: perception, set and guided responses, mechanism, complex overt responses, and adaption.

Adult learning theory postulates that adults will: 1) try to learn the things they consider realistic and job-related; 2) need to see the results of their leaning; 3) fear external judgements; and 4) resist learning situations that they believe attack their competence. It is therefore important to employ "critical thinking" when teaching adults. Critical thinking involves megacognition requiring a model of megacognition itself and of thinking skills which include both the task oriented dimension and strategies.

Keeping in mind the fact that different people think along different ways, teachers need to awaken the desire to learn by using a structured teaching approach which gives the student the opportunity to: practice the skill; assess performance when using the skill; and develop belief in the value of the skill and personal confidence in using it (self-efficacy). NFP teachers call this last ele-

ment "couple autonomy".

We can organize the steps needed to change behavior as:

Not thinking about changing	Cognitive
Seriously thinking about changing	Affective
Preparing for change	Skills, cognitive opportunities
Trying to make changes	Opportunity to change; practice skills
At risk for not and maintaining change	Skills; personal environmental reinforcement
Maintain changes	Personal and environmental reinforcement

Attitudes alone are not very predictive of health behaviors. Therefore one should focus on the affective factors associated with targeted behavior, that is: "Will they like NFP?" "Will the husband like it?"

Educational techniques which do not work or have minimal effects in changing behavior include those interventions which are: information-based; given only once; lacking of normative values; not reflective of reality; culturally insensitive; delivered by poorly trained and/or non-enthusiastic persons. ■

Catechesis in Sexuality

Sharon Iler

Too much, too soon? Too little, too late? Too graphic? Too idealistic? While our children are being informed and formed by so many cultural influences beyond our control (out of control!!), an adequate catechesis in sexuality remains elusive. It is increasingly apparent that we shall

have to reflect more deeply and articulate more clearly the truths that make chastity not just achievable, but appealing and desirable as a lifestyle.

Pope John Paul's approach to sexuality catechesis is breathtakingly beautiful. Unfortunately, his reflections have yet to unfold easily from textbooks and

in popular discourse even though he began presenting it in his weekly audiences more than a dozen years ago.

The starting point of the Holy Father's instruction is basic, but largely overlooked by traditional approaches: to learn about ourselves we need to go back "to the beginning" of our existence when God first created us. If we want to understand how to live happily, we need to acquaint ourselves with how God designed us in our original innocence.

The Pope's reflections could be called

(Continued on page 10)

(Continued from page 9)

earthly in the best connotation of the word, without being vulgar, trivial or trite. He does not avoid the reality of our bodies, which are as sacred and as essential to our humanity as are our souls. Every human person is, in fact, a whole package - body, soul, intellect, emotions - created as images of God our Father, and then - redeemed! Our bodies are material symbols of our nature. This gives our nakedness and our sexual intimacy deep-rooted significance which simply cannot be trivialized without dire consequence.

Another key concept is recognition of the mystical nature of sex and sexuality since it reflects God's most awesome and powerful characteristic - His creative dynamism. Who would not marvel at this incomparable gift?

Finally, this holy teaching about our nature leads us directly to a communion

of persons and ultimately to communion with God which we know to be our destiny.

Ours is a flesh-conscious and materialized faith. When we are snugly wrapped in the state of grace, we are free to love passionately and intimately but chastely, without being sinful at all. The sky is bluer, the melody more lilt-ing, the friendship dearer. We are in love with Love. And because Love is Truth, our bodies should speak truth - given only to the one to whom we give our heart, naked only to the one to whom we can also bare our soul.

The amazing truths about the human person and sexuality are the very best antidote for the abuse of our sexual powers so rampant in our society. Our sinful nature and the perversion of these gifts will always remain a strong temptation and occasion of sin, but grace

remains the stronger power, with repentance and forgiveness a blessed remedy.

We all know, but tend to forget, that we are whole persons, not just bodies, and that grace is more powerful than hormones. Our brain is the unifying principle of that whole person. It is the control tower through which our heart and conscience make their choices, and the training ground for self-discipline.

Our children need to know. ■

Sharon Iler chairs the Bishop's task force on sexuality in the diocese of St. Petersburg, FL. Sharon is also the Respect Life and NFP Coordinator for the diocese. This article first appeared in the Diocesan Catechetical Newsletter. It is reprinted here with the permission of the Diocese of St. Petersburg.

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Due to the ever increasing cost of producing our newsletter and supplement, and to our ever expanding mailing list, we are finding it more difficult to maintain this cost free service to you.

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Dr. John Billings conferring with Dr. Pilar Vigil.

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Memphis Conference 1994

Hanna Klaus, M.D.

Memphis was the cite of the 1994 Billings Ovulation Method Association's (BOMA) 1994 teacher training and recertification conference. Held at AMI St. Francis Hospital, the conference was attended by some forty participants. A special feature of the conference was the participation of the Drs. Billings as faculty. Other faculty included: Rev. Ronald Lawler, OFM, Cap, Rector, Holy Apostles Seminary, Cromwell, CT; Dolores Clark, M.S.N., Professor of Nursing, University of Texas, School of Health and Sciences, Arlington, TX (see p. 9 for a summary of Dr. Clark's session); Dr. Pilar Vigil, Professor of Reproductive Endocrinology and Infertility, Dept. of Obstetrics and Gynecology, Pontifical University, Santiago, Chile; Marge Harrigan, RN, Diocese of Corpus Christi; Kay Ek, Diocese of St. Cloud, MN; and Theresa Notare, Special Assistant, DDP/NFP.

In their opening address, entitled "The Philosophy and Practicality of *Humanae vitae*: How to Make It a Reality of Married Life," the Drs. Billings, reviewed the history of their involvement with the Ovulation Method as well as stressed the need to love the child as an essential component of OM use and instruction. Fr. Lawler spoke on "Evangelizing the Family, A Prerequisite for Teaching Children about Sexuality." He reiterated that parents inevitably are the first teachers of sexuality of their children and that they themselves need to have a complete grasp of the Church's teaching on human sexuality in order to communicate the fullness of the message. Among his many interesting points, Fr. Lawler noted that the "shadowy and unreal" seems real to the young, while the truly real is unimportant. "Youth often live in a world of television, video games, and virtual reality,"

he said. "But parents are hooks to reality, especially to food, clothing and shelter." The teaching of chaste love is best begun in a healthy home with a Christian view of sexuality, but it also requires public witness in favor of a home, as opposed to the bitter vision of sex which the popular culture communicates.

Among the scientific presentations, Dr. John Billings shared the current status of Dr. Erik Odeblad's investigations, particularly the most recent data on the P mucus.¹ Dr. Pilar Vigil spoke on "Experiences with Dr. Brown's Ovarian Monitor." The Monitor utilizes an enzyme immunoassay to measure the levels of estradiol and progesterone metabolites in the urine (estrone glucuronide [E,G] and pregnanediol glucuronide [PdG]). Twenty well-trained NFP users completed 120 cycles. The first fertile day was identified by the monitor

(Continued on page 12)

¹ NB: The September issue of the *Victoria Bulletin* will be devoted solely to Odeblad's work. Contact: BOMA, 301-897-9323.

(Continued from page 11)

in 88% of the cycles, while the mucus sign identifies the first fertile day in 99.2%. The monitor anticipates the initiation of the first fertile day in 32% of the cycles compared with the OM, agrees in 25% of the cycles, and lags one day behind in 31% of cycles.

The E₁G peak, peak day, and the LH peak agree closely. The LH peak also correlated very closely with follicular rupture as diagnosed by vaginal ultrasound. Using Brown's earlier criteria of PdG cutoff at 6.8 $\mu\text{mol}/24^0$, the beginning of the infertile phase was reached before infertility had actually begun. Brown has since raised the PdG cutoff to 9 $\mu\text{mol}/24^0$. In this study, the monitor delays the last fertile days in 19% of the cycles and anticipates it in 55% of the cycles. The average number of fertile days obtained were:

NFP Method	Average No. Fertile Days
Ovarian Monitor	8.9
Ovulation Method	10.4
Sympto-Thermal	11.8
Bioself—110	15



Dr. Lyn Billings speaking with Conference participants.

Dr. Vigil reported that other devices were also tested. **Safe Plan** and **Progesturine** had 36% false positives. Thus, on average the mucus sign adds 1.5 days to the fertile phase. [Since it is the mucus and not the hormone that serves as

the gatekeeper for the sperm, it is not prudent to ignore the mucus sign. HK]

The conference featured a banquet for all participants and the NFP community in Memphis. Rather than a formal address as the evening's highlight, both teachers and faculty shared humorous and touching stories from their many years in NFP service.

At the conclusion of the exhausting week of activities, new friendships were forged while old friendships were strengthened. ■

For further information regarding BOMA contact: Hanna Klaus, M.D., 301-897-9323.



Memphis NFP Coordinator and co-host to the BOMA Conference, Mary Pat Van Epps (left) lunches with DDP Special Assistant Theresa Notare.

COORDINATORS' CORNER

"Strong Support and Positive Attitudes in Corpus Christi"

Marge Harrigan, RN, BA

The Diocese of Corpus Christi established its Natural Family Planning Program in 1973 shortly after the late Bishop Thomas Drury asked me to attend a workshop on the Billings Ovulation Method, given by Mercedes Wilson at Charity Hospital in New Orleans. After hearing Mercedes' dynamic presentation, I thought there would be no problem getting this amazing information out. I soon discovered there was skepticism of any method of NFP due to the record of the Rhythm method.

In the early years, I had the opportunity to attend the first Los Angeles meeting with Drs. John and Lyn Billings and numerous other meetings in the United States and Central America. At these meetings, I met dedicated people who would become friends and regular visitors to our NFP Center in Corpus Christi.

In 1980, NFP in Corpus Christi received federal funding. This funding made a major difference in our ability to provide NFP to more people at little or no cost. The center was open five days a week with NFP instructions available in both English or Spanish. The client/couple entering the program received an introductory session followed by a confidential enrollment procedure. We established a sliding fee scale and no one was refused services. Every client/couple was provided with a

kit containing all the necessary books, pamphlets, charts and stamps necessary to insure confidence in the learning experience. The client/couple would then be seen privately every two weeks for a follow-up chart review and previous materials and information. After three or four months, appointments would be monthly until autonomy was reached. Clients/couples are urged to return yearly (or at any time) for update and review of the rules.

From our center all teachers are certified through the Billings Ovulation Method Association (BOMA). Continuing education is offered through teacher training workshops at least once a year. In addition, leaders in NFP are invited for lectures on the scientific advances and philosophy of NFP. Over the years the following have been speakers in the Diocese of Corpus Christi: Drs. John & Evelyn Billings, Australia; Dr. Hanna Klaus, Washington, DC; Dr. Ruth Taylor, Wichita, KS; Dr. Kevin Hume, Australia; Dr. Eric Odeblad, Sweden; Francesca Kerns, PhD, Guatemala;

Mercedes Wilson, Washington, DC; Dr. Robert Jackson, Kansas City, MO; Bishop James McHugh, Camden, NJ; Ingrid Trobish, Springfield, MO; and Dr. Janet Smith, University of Dallas. A Billings Ovulation Method apprentice program is offered at the Corpus Christi site in addition to the supervised practicum.

Federal funding has also enabled us to establish sites in other towns in the diocese of Corpus Christi as well

as the Brownsville diocese. One of the larger sites is located at Mercy Hospital in Laredo. Our main site is in Corpus Christi with instructions available in 26 countries in Region 8 of Texas. All charts, books, tapes, phones, files, etc. are furnished by Federal funding. The actual teaching sites are provided by Catholic hospitals and

churches as well as many other contributions by the Diocese.

Since 1980 we have had an advisory board composed of NFP users, doctors, lawyers, city councilmen, school teachers, and businessmen. In the last few years Msgr. Leonard Pivonka has served as our chaplain. The advisory board meets quarterly. We cur-

"I thought there would be no problem getting this amazing information out. I soon discovered there was skepticism of any method of NFP due to the record of the Rhythm method."

(Continued on page 14)

(Continued from page 13)

rently have 20 certified instructors, 10 in practicum, and 6 volunteer presenters. NFP outreach includes monthly Pre-Cana presentations in Corpus Christi, Laredo, and other area towns.

Not too long after our program was developed our NFP teachers realized that the knowledge learned in NFP and all its inherent values, should be taught earlier—to young people. When it was apparent that many parents and adolescents did not communicate about human sexuality at any level, a Parent and Adolescent Program developed. In 1983, the first Family Seminar on Adolescent Sexuality was held in Corpus Christi with world experts in the field of child development, fertility, psychology, etc.

The Corpus Christi NFP Program initiated a parent and adolescent program originally known as the Fertility Appreciation for Families Program (FAFF). FAFF was funded in 1983 by the Pregnancy Prevention Act under the Department of Health and Human Services. Corpus Christi was one of three national sites selected to participate in the three year pilot study to support a project for parents and adolescents in the realm of communication, family values and responsible sexual behavior. At the end of the pilot study (1986) Bishop Gracida generously offered diocesan

help to fund the program through the Kennedy Memorial Foundation so that the work could be continued.

Throughout the years, the diocese has participated in Fertility Appreciation of Family Programs (FAF) coordinated by Jane Tisdale. In 1987, Bishop Gracida began funding these programs, which included Dr. Hanna Klaus' Teen STAR Program under the title "The Understanding Sexuality Program." The Understanding Sexuality Program is about understanding the marvelous gift of sexuality. The tone is positive and dignified, and the reproductive biology is set in the context of human values and Christian moral principles. From this base, the adolescent discovers the understanding of the primary dominion of God in the creation of new human life, self esteem, communications skills, and responsibility for his/her actions. The one to three sessions for each group (time available) are adapted to grades 4-12 in schools, religious education programs, and youth groups.

The Teen STAR Program was implemented in 1989 in the middle schools. This program is sexuality teaching in the context of adult responsibility, emphasizing spiritual, intellectual, emotional, physical, and social aspects of the person. As time is required for learning,

the class meets weekly for one class period for two semesters. Parental permission is required. The three part-time instructors on staff attended a 35 hour training course plus one year practicum for certification. Four volunteers compliment this program. In addition to serving the diocese, these programs for our youth have been requested by and are being given to the public schools in Laredo.

"Looking Ahead"

The last two years have brought a dramatic change in the acceptance of NFP by the priests in our diocese. Our staff agreed that this was the result of the work of four or five priests who took time to attend an introductory session which included presentations by our marvelous group of witness couples. These couples range from users who are just married, married with children, or going through menopause. These few priests say that listening to couples speak of their involvement added a surprising dimension to NFP. They felt it important to mention this to their peers and to encourage them to reread *Humanae vitae* -or perhaps read it for the first time. As a result, we are receiving more referrals from priests and deacons to our center.

It has been a privilege to witness the growth and the evolution of NFP in our diocese. My office has outgrown the trunk of my car and we now have five on the office staff and many teachers in South Texas.

An evaluation from the Department of Human Health Services and Texas Health Department found that 14% of all family planning users in the Region 8 were Natural Family Planning users. We believe that the philosophy of the Billings Method of NFP is clearly a message that people want to hear! ■

Marge Harrigan, RN, BA, is the NFP Coordinator for the Diocese of Corpus Christi, TX.

1995 National Conference for Diocesan NFP Coordinators

In 1995, for the first time, the biennial Diocesan NFP Conference will be held in conjunction with the National Conference of Diocesan Pro-Life Coordinators. At press time the date and site of the conference was not yet known.

Please watch for a separate announcement in the mail in the near future.

We look forward to seeing you at our 1995 conference!

NEWS

BRIEFS



DDP ANNOUNCEMENTS

It is with mixed feelings that we announce the retirement of Silvia Juarez. As our readers know, Silvia recently gave birth to her third child and decided she needed to give up her work here at the DDP. We of course are happy for Silvia and her family but will greatly miss her!

Beginning in mid-September, Nancy Marshall Bickel (Marshall) will take over Silvia's responsibilities. Marshall is a nurse, with a background in elementary education, and is currently completing a degree in theology from Trinity College in W.D.C. Married with three grown daughters, Marshall is no stranger to NFP. We look forward to sharing with you the many gifts which Marshall brings to the DDP.



UPCOMING EVENTS

September 16-24, 1994: 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.*

October 17-21, 1994: Pope Paul VI Institute launches its new program for Church leaders. The program is designed to help religious and lay Church leaders articulate Church teaching about NFP. It is a five-day immersion course in the theology, philosophy, psychology, so-

ciology, scientific, and medical aspects of NFP. It will be offered for the first time in Omaha. *Contact: Pope Paul VI Institute, 402-390-9168.*

October 29, 1994: The New England NFP Association will hold its annual meeting at Providence Hospital in Holy Oake, MA. All are welcome. *Contact: Isabel Castro, 413-539-2950.*



ANNOUNCEMENTS

Fertility Finder Studied in Manchester, England

According to *Catholic News Service* (18 August 1994), scientists are on the verge of developing a hand-held computer that uses a woman's breath to tell whether she is fertile. The technology behind it was devised to check the freshness of food and drinks, but scientists are now confident that it will have a range of medical uses, including checking diabetes, other metabolic diseases, and fertility.

The company pioneering the technology is AromaScan. The managing director of AromaScan predicted that it would be 18 months to two years before the technology is developed sufficiently to manufacture "fertility Breathalyzers," and an additional year or two before it is likely to be on the market. *(No information was given as to how to contact AromaScan.)*

INFPA Retreat Information— "Called to Wholeness: Body, Mind, Spirit"

Early last spring the Illinois NFP Association held a conference/retreat for its members. The weekend was designed

to assist each person in his/her role as a family member, NFP teacher, or user. Through scripture, story, lecture, activities, music, and prayer participants reflected on body, mind, and spirit and how each of these components affected us as individuals and as NFP ministers. Topics included: a reflection on the theology of the body; communication skills; seeing the work through the eyes of children and aging persons; reflecting on what is important at different stages of the life cycle and how that knowledge can assist us in our ministry; personal witness on living out the virtue of chastity from the perspective of a priest, a married couple, a single young adult, and someone who is single again.

Conference/retreat participants deemed the weekend a wonderful time for prayer, sharing, reflection, and learning. A sense of renewal and inspiration was held by all. Because the response was so positive, INFPA wants to share it with others. If you are interested in providing a similar weekend for your diocesan or regional NFP teachers and their families, detailed information is available from INFPA. *Contact: Donna Dausman, Office for Family Life, 1615 W. Washington, Springfield, IL 62708; 217-698-8500.*

Project Genesis

An award of \$15,000 was recently given to Project Genesis. Project Genesis is the name of the Chastity and Human Sexuality curriculum being developed by the country's leading Catholic Chastity educators. The initial drafts for K-8 are complete, with much work remaining. Four bishops have agreed to be on the editorial review board. Ignatius Press has agreed to publish. The Raskob Foundation for Catholic Activities has

made the \$15,000. award. Please pray for this much needed effort. Contact: Rose Fuller, Northwest Family Services, 4805 N.E. Glisan St., Portland, OR 97213; 503-230-6377.

"Christ Over Cairo"

As you know from our last newsletter, prayer is needed if we wish to keep abortion out of and parental rights over their children in the UN's population document to be finalized in Cairo. Many parishes and even entire dioceses have pledged to pray for the success of the Holy See's delegation in Cairo. The UN Cairo conference is from Sept. 5-13.

An example of a typical response to the request for prayers can be seen in **Women Affirming Life** who will hold a day of prayer and intercession at St. Patrick Church, in Natick, Massachusetts, on Sept. 9. The day of intercession will include exposition of the Blessed Sacrament, Cairo conference overview, and Mass. Contact: *Women Affirming Life*, 617-327-7626 or the *Archdiocesan Pro-Life Office*, 617-783-5410.

Protect the Children

A week of prayer & fasting to end all killing of children, including abortion is being sponsored by Protect the Children. The week designated for the event is Oct. 2-8. Contact: *Protect The Children, USA Headquarters*, P.O. Box 16874, Washington, DC 20041-6874; 703-471-6071.

TEEN STAR Workshops

September 1-4

Zylina, Slovakia (prov.)

September 26-29

Warsaw, Poland (prov.)

October 1-5

Olomouc, Czech Republic



MATERIALS

California Association of NFP has books and audio tapes available for purchase. Contact: *CANFP*, 1217 Tyler St., Salinas, CA 93906.

The Holy Father's Letter to Families on the International Year of the Family, can be found in its entirety in *Origins*, 23 (3 March 1994). Contact: *Catholic News Service*, 3211 4th St., N.E., Washington, D.C. 20017; 202-541-3284.

Liguori Publications has available the 3rd edition of *Family Planning, A Guide for Exploring Issues* by Charles and Elizabeth Balsam. The booklet is an easy guide for married couples who want basic information on NFP & Church teaching. Contact: *Liguori Publications*, 1 Liguori Drive, Liguori, MO 633057-9999; (314) 464 2500.

Pope John Center has made available for the first time copies of audio cassettes of its annual family workshop. Topics include: population and environmental concerns; ethical questions of Health Care Reform; ministry to families; realistic marriage preparation; leadership help for physicians; catechesis & the Catechism of the Catholic Church; & much more. Contact: *Pope John XXIII Center*, 186 Forbes Road, Braintree, MA; 617-848-6965.

Project Reality has new materials available for encouraging teens to choose sexual abstinence. *Choosing The Best* is a values-based, abstinence-focused curriculum that gives teens the information and training they need to discover for themselves that abstinence until marriage is their "best choice." Developed by Bruce Cooke, president of Ralpa Southeast, a hospital-based treatment program for teens and adults with substance abuse and emotional problems. The curriculum is designed as a series of videos targeted for Junior High School students. The videos depict actual case studies. Role playing and group discussions make up the format. *Facing Reality* is a text targeted for High School students which emphasizes the say "No" approach to sex, drugs, and

alcohol. Contact: *Project Reality*, P.O. Box 97, Golf, IL 60029-0097; 708-729-3298; FAX: 708-729-9744.

Spanish NFP Material. With the prompting of the Portland Archdiocesan Director of Hispanic Ministries, Northwest Family Services has been able to complete a translation of all their NFP materials into Spanish. Contact: *Rose Fuller, Northwest Family Services*, 4805 N.E. Glisan St., Portland, OR 97213; 503-230-6377.

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.

NATURAL FAMILY PLANNING Diocesan Activity Report Vol. 5, No. 4 • Fall 1994

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

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