

Natural Family Planning



Diocesan Activity Report

Vol. 6, No. 2 & 3, Spring/Summer 1995

Evangelium vitae—A Call for Diocesan NFP Renewal

There is no doubt that *Evangelium vitae* represents a new direction in the style and form of Church encyclicals. It is an integrated document of faith and praxis. A key insight of John Paul II is the fact that the current "contempt for new life" is the direct result of the "trivialization of sexuality" in our world (EV, #97). The Holy Father has indicated the philosophical bridge— "despite their differences of nature and moral gravity, contraception and abortion are often closely connected, as fruits of the same tree" (EV, #13). "Contraception," says the Pope, "contradicts the full truth of the sexual act as the proper expression of conjugal love," while abortion, he adds "destroys the life of a human being" (EV, #13). With these profound insights the Holy Father casts the Church's teachings on human sexuality as having a foundational role for a renewed education for respect for life. And who but those in the NFP family are best equipped to meet this challenge?

Among the avenues of education in "authentic human sexuality," *Evangelium vitae* holds up the "controversial ministry" in the dioceses—NFP. Promoters of NFP have encountered its

critics at both ends of the ecclesial spectrum—there are those who have claimed that NFP is "bogus," merely "rhythm dressed up in new clothes," while, others cry that it is "Catholic birth control and to be avoided." Meanwhile, the great majority of Catholics remain apathetic and "do what they want." Despite this controversy, the Holy Father

commends those who have devoted their lives to NFP research and education development (EV, #97; see also Bev Malona's article p. 3), and utters a fresh call for the expansion of NFP services world-wide (EV,

#88). These words must find their life in the local Church. Indeed, the NCCB's Diocesan Development Program for NFP (DDP/NFP) has been trying to ensure just that. In two different studies, the DDP/NFP has confirmed what NFP promoters have continually experienced—that when the local Church (clergy with laity) becomes involved in NFP services—programs flourish.

The Holy Father calls each diocese to reexamine its educational efforts in teaching about human sexuality, chastity, conjugal love, responsible parenthood, and NFP education. This is nothing less than a renewal. Diocesan

"Excellent NFP efforts exist and are being strenghted in many dioceses."

In this issue

our focus is on the new encyclical *Evangelium vitae* and its relevance for NFP ministry. The encyclical is also the theme for the upcoming DDP/NFP conference to be held in Orlando, FL. For your information, some of the authors below will be taking part in the conference. Be sure to take a look at the report on the Pontifical Academy of Sciences meeting on breastfeeding. This is the second time in recent years that the Academy has addressed a specific issue which has a bearing upon NFP use (the first was Nov. 1994, where NFP was the "focus").

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NFP staff themselves can get to work straight away by reevaluating both teachers and program structure. An available instrument which ought to be used by all dioceses is the *National Standards*.

It costs nothing to implement the *Standards*, that is, except for time and commitment. The implementation process is designed to allow a diocese to use the *Standards* as a development tool. When a diocese applies for Endorsement a Board of Review, comprised of two people from the NFP National Advisory Board (NFPNAB), is assigned. Those experts are then on hand to assist the diocesan NFP coordinator in moving through the process. Dioceses which have long established programs often find this input valuable because they finally have access to NFP experts who can listen to them, take a look at their program, identify strengths, and make

recommendations as to how to correct weaknesses. For those dioceses which have infant programs, the implementation process can move in increments—according to long range plans which the coordinator, and teaching staff, along with their assigned Board of Review can design. Coordinators who have already achieved Endorsement for their diocesan NFP programs all agree that the effort to fine tune their programs was energy well spent.

Diocesan NFP programs, as ecclesial structures which support couples as they strive to live their conjugal life according to Church teaching, must be conscious of the need for ongoing self-evaluation and continued growth. The local Church needs to find the means to help Catholic spouses to live responsible parenthood, so that the entire community of families does not suffer from a type of spiritual malnutrition.

Excellent NFP efforts exist and are being strengthened in many dioceses. These express sound teaching and dynamic, creative, well organized programming. Since the implementation of the *National Standards* the NFPNAB has been impressed and encouraged that NFP coordinators have been able to build excellent programs with few to almost non-existent resources!

Now that *Evangelium vitae* sounds a fresh call for renewed catechetical and programming efforts, the local Church must move ahead. Prayer, training, and strategizing for the future must continue within the NFP family so that the truth and beauty of the Church's teachings on life and love are seen and embraced!

Copies of *Evangelium vitae* can be obtained from USCC publishing: 1-800-235-8722. ■

Hope to see you in Orlando !

**Registration is now taking place for the
Diocesan NFP Coordinators' Conference**

**August 4 & 5
Orlando, Florida**

If you have not yet registered please call us at (202) 541-3240.

His "Deepest Gratitude!"

Beverly Malona, R.N., NFPP

The work of educating in the service of life involves the training of married couples in responsible procreation. . . . The Church is grateful to those who, with personal sacrifice and often unacknowledged dedication, devote themselves to the study and spread of these methods, as well to the promotion of education in the moral values which they presuppose. (EV, #97)

"Thank you, Mrs. Malona for all of the hard work that you've done in Natural Family Planning."

"No. Thank you Holy Father. Your work has changed my life."

"No. Thank you Mrs. Malona. You have my deepest gratitude."

"No . . . (a great pause I thought: are you crazy Malona, don't argue with the Pope. Just say. . .) "you are welcome!!!"

The above conversation could have only occurred in three possible places: a dream, heaven, or in the papal apartment of Pope John Paul II. Because I am still alive and back at work, heaven is certainly out; and, I do have pictures to prove that this was no dream. So, you guessed it, I was in the papal apartments!

Last May I went to Italy for the first time. On a rainy Friday at 6:20 am, my family and I arrived at the bronze doors on the side of St. Peter's Square in Vatican City. I do not remember the last time that the entire Malona family was awake and alert at that early hour. A sharply dressed gentleman lead us up a grand yet simply decorated marble staircase to an outer room. In all, twenty people were gathered together to wait for morning Mass with the Holy Father in his apartments. Msgr.



Bev Malona speaking with the Holy Father while husband Jean and daughter Elisa look on.

Stanislaus Dziwisz, the Holy Father's secretary, greeted us. His manner was open and inviting. The atmosphere was that of a family gathering, twenty brothers and sisters waiting to visit with a beloved uncle or

father—there was not an ounce of pretense. When seven of our company, two bishops and five priests, were vested and ready, Msgr. Dziwisz led us through a great library/conference room. As we passed the conference table, I began to envision all those who may have graced that room, heads of state, world leaders, and saints. It was at this point I began to wonder what in the name of all that is holy was I, Bev Malona from Buffalo, doing there?

When we arrived in Rome that previous Monday, we received tickets for the usual Wednesday audience. It was our understanding that we would get first line or *prima fila* tickets. This would entitle us to maybe shake the Holy Father's hand. That Wednesday we approached the guard with our tickets. They were not first line. We did however get to sit behind one hundred Italian grammar school children whose

faces lit up as the Holy Father took his seat center stage. Our disappointment faded as their excitement grew.

The next night, upon returning to our hotel, there was a knock at the door. A very good priest friend from Buffalo who is studying in Rome stood at the entrance not five minutes after we had said our good nights. "Did you get your messages?" he asked. The only message I was getting was *go to sleep* (Italian wine does that to me). "What messages?" my husband asked. The excitement reached fever pitch as we were told that the papal secretary, Msgr. Dziwisz, called three times to make sure that the NFP family from Buffalo were invited to report to the bronze doors at 6:20 a.m. the next morning for Mass in the Pope's chapel and a private audience. Monsignor had heard that the Malona family had not met the Holy Father at the Wednesday audience. God's hand was all over this! His message became clear the more I thought about the unusual circumstances that landed me in the papal apartments.

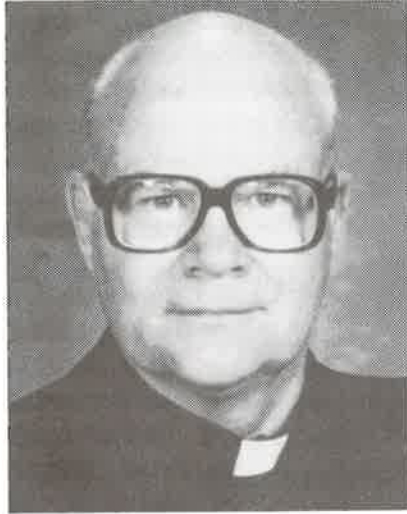
I wanted to tell you about this experience because the Holy Father met all of you that day, not just Bev Malona from Buffalo! Pope John Paul II, Vicar of Christ, Man of the Year, the most recognized figure in the world appreciates, supports, and cherishes our work! If ever you begin to doubt that your life's work in NFP is appreciated, remember this little story. It should crush the doubt and the devil himself! Next time anyone looks at you as though you are from Mars or treats you with benign neglect, indifference, or hostility, recall May 12, 1995, the day *you* stood with me in front of Pope John Paul II! Remember that he wouldn't allow you to thank him for his work on Life and Love. He thanks you. You have his "deepest gratitude!"

Beverly Sottile-Malona R.N., NFPP, is the director of the Diocesan Office of NFP in Buffalo, New York. Bev and her husband have two children. ■

Proclaiming the Good News of NFP

Rev. Daniel McCaffrey, S.T.D.

Asproclaimers of the Catholic faith and in particular, the inspired teachings found in the encyclicals *Humanae Vitae* and *Evangelium Vitae*, we can often find ourselves feeling discouraged and asking ourselves why people don't simply embrace the wisdom of the Church. I contend that Catholics today are not rejecting the



Rev. Daniel McCaffrey, S.T.D.

teachings of the Church—they simply have not heard the teachings proclaimed! How can one possibly reject something (at least intelligently) without knowing what it is that one is rejecting?

Feeling a sense of responsibility, and knowing the need that exists to teach the fundamentals of the faith, I devoted myself nearly three years ago to giving parish missions throughout the country. Since that time and currently, I have traveled from San Francisco to New York, from the depths of the South to the top of Minnesota, to the mountains of Alaska, and even on into Canada—it's been a wonderful, enriching experience!

Focusing on ways to fortify the family, the Mission goes from Sunday through Thursday and is based on the new *Catechism of the Catholic Church* with a special emphasis at the end on conjugal love and responsible parenthood (at which time I use this opportunity to introduce the local diocesan NFP program). I believe that sexual morality is best presented within the wholeness of the faith where it can be seen in context. Otherwise, it might be viewed in a dis-

torted way thereby adding to the confusion that already exists. When the mission is over, parishioners will have had an opportunity to see how the God of heaven and the God of earth are really one and the same. They also should appreciate the fact that there is no contradiction between the laws of God given to us in the Ten Command-

ments and the laws of science given to us in biology, physics, and medicine.

I have found that the missions help Catholics to see the link between the Church's teachings on human sexuality and the entire continuum of respect for human life issues. My goal is not only to encourage the participants to truly learn the Catholic faith but also to inspire them to understand human sexuality in God's plan and to appreciate the gift of human life.

Some parish leaders might be a bit tentative to bring up the Church's teachings on birth control in a parish mission. To them I would repeat Paul's words to Timothy:

Proclaim the message, insist on it in season and out of season, refute falsehood, correct error, call to obedience, but do all with patience and sound doctrine. (2 Tim. 4:2-3)

There is nothing to fear when we are rooted in Scripture and armed with Church teachings such as that expressed in the beautiful words of Paul VI in *Humanae Vitae*. We should be able to

... preach with full confidence and be certain that the Holy Spirit of God, who guides the Magisterium in its teaching, will illuminate the hearts of faithful and invite them to give their assent. (HV, #28)

The above sentiment, perhaps more than anything else, has inspired me deeply. Church leaders should not be afraid of rejection by their people because, as Paul VI said, the Holy Spirit will guide them and open the hearts of the people to accept the teachings. Over the years in parish ministry I have found an open reception to these teachings when properly explained.

A case in point: shortly after I retired as an army chaplain, I was asked to serve as a parish administrator, in Midland, Texas. The pastor became ill and had to leave with no replacement available. One Sunday, the Gospel reading had reference to marriage so I took this opportunity to develop a homily pointing out the effects of contraception on the union of husband and wife (keep in mind that I didn't know the parishioners very well at the time). I explained how this unnatural behavior (using contraceptives) creates tremendous problems for the woman, the marriage, society as a whole and one's life with God by preventing a person from coming up to the "full stature of Christ." I also made reference to the vocation crisis presently plaguing the Church in the United States and how a good part of it could stem from the contraceptive syndrome which does not breed generous children; and after all, isn't it generous children who go into the priesthood and consecrated life? So why be surprised after so many years of this behavior that we are experiencing a critical shortage of priests and sisters? In any case, it was a chance to explain the wisdom of the Church's teaching regarding NFP and how women are created to have natural times of fertility and infertility which can be easily recognized and how modern methods of NFP give couples the freedom to regulate their fertility.

Believe it or not, that homily was a success. The next evening there was an NFP introductory session at the parish hall and there were over 40 couples who committed themselves to the NFP course! In order to finish the instructions it required two teachers to fly in from El Paso and another to drive from Austin on different weekends for over six months, but it was all worth the time and trouble!

So, we're not talking about "pie in the sky" theology here—there is no doubt in my mind that if this teaching is proclaimed seriously and lovingly from the pulpit and backed up by knowledgeable NFP teachers we have an unbeatable combination. Of course, the grace of God is absolutely essential along with prayer and perhaps a little fasting!

The good news of NFP must be proclaimed clearly and truthfully. More than we know, a great deal of the spiritual well-being of the Church is dependent upon it. This is not a marginal issue! The more contraception is practiced, the more faith is diminished. And we should know that where there is contraception, abortion will inevitably follow. The Holy Father underscores this in *Evangelium Vitae* saying, "Contraception and abortion are fruits of the same tree" (#13).

We must proclaim the good news of the Church's teachings on human sexuality, conjugal love, and responsible parenthood. Our people are capable of rising to great heights but, they must hear the teachings of the Church before they can grow to full maturity.

And everyone in the Church needs to understand and appreciate these foundational teachings, not just the married. Different people with different gifts can

play a role in this work. As Catholics, we must be especially concerned that our future clergy be formed in the truth of these teachings. The parish priest, as the one who preaches the Word of God and actually brings Christ to His people in the sacraments, must be able to fearlessly lead the People of God to the life giving waters. Therefore outreach to clergy, especially seminarians is of the utmost importance. This is something that our leaders in the Church are tuned into. On June 6, 1995, a new Vatican document, *Directives on the Formation of Seminarians Concerning Problems Related to Marriage and the Family*, was released by the Congregation for Catholic Education. It stated that,

... an ambivalence toward or outright rejection of Church teaching on marriage and sexuality among professors, seminary staff, and the students themselves seems to be the main reason why ministry to families is not given the attention it deserves in seminaries.

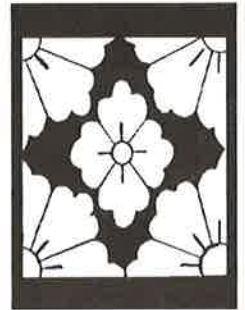
Added to this powerful statement Cardinal Pio Laghi, prefect of the congregation, noted that currently "the danger in the Church is that we will have guides who are not secure in their own thinking (and) therefore can't guide the Church with security." This must be avoided at all costs!

Some in the Church might think it strange for celibates to speak to

married couples on this delicate subject but people need to be reminded that it is the same God who gives the grace to live a celibate life and who gives spouses the strength to practice periodic abstinence. The words of Psalm 18 should be a source of encouragement to all of us: "You, O Lord, are my lamp, my God who lightens my darkness. With You I can break

through any barrier, with my God I can scale any wall."

On a final note, it is my experience that when my brother priests are involved in NFP, diocesan services flourish. In the early 1980's, Bishop Unterkoefler (now deceased) of Charleston, South Carolina, had me start up a statewide NFP program which has continued to grow under his successor Bishop Thompson and the able direction



of Ann Nerbun (see **Coordinators' Corner**, p. 11). Other successful diocesan programs in this country attest to the fact that when clergy and NFP teachers join hands in the local Church, NFP is accepted. The DDP/NFP confirms this fact annually in their survey of diocesan NFP programs (*Diocesan NFP Program—Profile*). To quote, "Where the diocesan bishop and clergy express public support for NFP programs, those programs are strong and effective." (1994 *Diocesan NFP Program—Profile*). Together—clergy and NFP leaders—with the grace of God, will reach the people, teaching them the truth and goodness of the Church's teachings and giving them the freedom to live the way God asks them to live.

Fr. McCaffrey will lead a Round Table discussion on promoting NFP in parishes at the upcoming DDP/NFP conference in Orlando. If you are interested in having Fr. McCaffrey conduct a Mission at your parish, he can be reached at: the Pope Paul VI Institute for the Study of Human Reproduction, 6901 Mercy Road, Omaha, NE 68106: 402-293-1209; FAX 402-390-9851. ■

...everyone in the Church needs to understand and appreciate these foundational teachings, not just the married."

Breastfeeding Is Vatican Conference Topic

Kevin McLaughlin

In May the Pontifical Academy of Science co-sponsored an international meeting on breastfeeding at the Vatican. Most Rev. James T. McHugh, Bishop of Camden, N.J. and the member of the NCCB Committee for Pro-Life Activities who directs the efforts of the DDP/NFP was one of the organizers of the meeting.

Convenience is often the overriding factor for American women deciding whether or not to breastfeed. For women and children in developing nations, however, the choice can be a matter of life and death. With that in mind, 16 experts in the scientific study of breastfeeding gathered at the Vatican last week for a three day conference titled, "Working Group on Breastfeeding: Science and Society."

Bishop James T. McHugh participated as a consultant to the May 11-13 conference, co-sponsored by the Pontifical Academy of Sciences and the Royal Society of London. A highlight was a May 12 papal audience in which Bishop McHugh introduced the working group to Pope John Paul II. In his remarks, the Holy Father said breastfeeding should be promoted worldwide, especially where social and marketing pressures

have diminished support for the practice.

Besides the health benefits to mother and child, the pope said, breastfeeding "can create a bond of love and security between mother and child, and enable the child to assert its presence as a person through interaction with the mother."

"So human and natural is this bond that the Psalms use the image of the infant at its mother's breast as a picture of God's care for man," the pope said.

In his introductory remarks, Bishop McHugh cited "considerable evidence that breastfeeding provided proper nutrition for children and also protects the child against life-threatening infections in the earliest years of life." "Research also shows health benefits to mothers who breastfeed," the bishop said, "including reduced risk of breast cancer

and delay in the return of ovulation, allowing natural birth spacing."

In his remarks Bishop McHugh also cited factors that hinder breastfeeding. In developed nations, these include time demands placed on women, the absence of stable family life and familial support, and employment practices such as lack of maternal leave after delivery. In developing nations, where two out of three women still breastfeed, urbanization, work outside the home, and other modernizing and Westernizing tendencies erode support for the practice, he said.

In a May 17 interview, Bishop McHugh mentioned additional obstacles, including "immense marketing" by infant formula manufacturers that dwarf attempts to promote breastfeeding and the "inability of people to grow up and understand that breastfeeding is good for the mother and child." Bishop McHugh also criticized attitudes that see the woman's breast only in sexual terms, labeling them a hindrance to fully appreciating the "natural and positive benefits of breastfeeding." Bishop McHugh called the meeting "high powered and very successful" and described the participants as among "the cream of the crop" in the field.

A report on the working group's conclusions will soon be distributed to Church leaders, he said, and will be followed up by publication of the scholarly papers presented at the gathering.

The Pontifical Academy of Sciences addresses scientific, social, and ethical issues that have a bearing on the Church's service to humanity. In recent years the academy has examined population and resource issues as they bear upon the Church's mission as well as current science supporting Natural Family Planning.

This article was printed in the May 19, 1995 issue of the Catholic Star Herald, diocese of Camden, N.J. It is printed here with the permission of the editor. ■

Don't Miss the Diocesan NFP Coordinators' Conference

Orlando, Florida

August 4 & 5

*Time is running out!
If you have not yet registered
please contact us as soon as possible.*

John Paul II to the Participants of the Vatican Conference on Breastfeeding

Following are Pope John Paul II's remarks to scientists attending a working group session on breastfeeding in May at the Vatican. Bishop James T. McHugh introduced the working group to the Holy Father.

1. As always, it is a great pleasure to meet the distinguished participants in the study sessions organized by the Pontifical Academy of Sciences, and I thank Bishop James McHugh for his kind words of introduction. Today I am especially happy to extend my appreciation to The Royal Society, which has co-sponsored this significant meeting.

True to its purpose and statutes, the Pontifical Academy of Sciences addresses itself to a wide range of scientific, social, and ethical issues which have a bearing on the Church's service to the human family, a service which springs from the fundamental Gospel commandment of love. The Academy plays a resourceful role in helping the Church, in particular the Holy See, to fulfill this task of service with the benefit of the most expert scientific knowledge and insights. Your studies and enquiries contribute to the Church's supreme effort to journey hand in hand with humanity on its path through temporal realities toward man's great and inexorable transcendent destiny.

2. On this occasion you have been invited to share your expertise on the specific subject of: "Breastfeeding: science and society," as a part of the overall study which the Academy is pursuing since 1990 on Population and Resources. As scientists you direct your enquiry towards a better understanding of the advantages of breastfeeding for the infant and for the mother. As your Working

Group can confirm, in normal circumstances these include two major benefits to the child: protection against disease and proper nourishment. More-over, in addition to these immunological and nutritional effects, this natural way of feeding can create a bond of love and security between mother and child, and enable the child to assert its *presence as a person* through interaction with the mother.

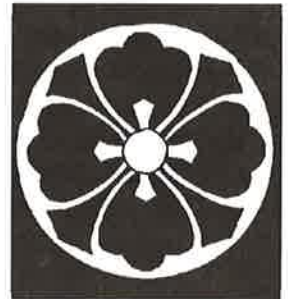
All of this is obviously a matter of immediate concern to countless women and children, and something which clearly has general importance for every society, rich or poor. One hopes that your studies will serve to *heighten public awareness of how much this natural activity benefits the child and helps to create the closeness and maternal bonding* so necessary for healthy child development. So human and natural is this bond that the Psalms use the image of the infant at its mother's breast as a picture of God's care for man (cf. Ps 22:9). So vital is this interaction between mother and child that my predecessor Pope Pius XII urged Catholic mothers, if at all possible, to nourish their children themselves (cf. *Allocution to Mothers, 26 October 1941*). From various perspectives therefore the theme is of interest to the Church, called as she is to concern herself with the sanctity of life and of the family.

3. Worldwide surveys indicate that *two thirds of mothers still breastfeed*, at least to some extent. But statistics also show

that there has been a fall in the number of women who nourish their infants in this way, not only in developed countries where the practice almost has to be reinstated, but also increasingly in developing countries. This decline is traced to a combination of social factors such as urbanization and the increasing demands placed on women, to healthcare policies and practices, and to marketing strategies for alternate forms of nourishment.

Yet the overwhelming body of research is in favor of natural feeding rather than its substitutes. Responsible international agencies are calling on governments to ensure that women are enabled to breastfeed

their children for four to six months from birth and to continue this practice, supplemented by other appropriate foods,



up to the second year of life or beyond (cf. UNICEF, *Children and Development in the 1990s*, on the occasion of the World Summit for Children, New York, 29-30 September, 1990). Your meeting therefore intends to illustrate the scientific bases for encouraging social policies and employment conditions which allow mothers to do this.

In practical terms, what we are saying is that *mothers need time, information, and support*. So much is expected of women in many societies that time to devote to breastfeeding and early care is not always available. Unlike other modes of feeding, no one can substitute for the mother in this natural activity. Likewise, women have a right to be informed truthfully about the advantages of this practice, as also about the difficulties involved in some cases.

(Continued on p. 8)

Healthcare professionals too should be encouraged and properly trained to help women in these matters.

4. In the recent Encyclical *Evangelium Vitae* I wrote that:

A family policy must be the basis and driving force of all social policies It is also necessary to rethink labor, urban, residential, and social service policies so as to harmonize working schedules with time available for the family, so that it becomes effectively possible to take care of children and the elderly (#90).

Is this a vague utopia, or is it the obligatory path to the genuine well-being of society? Even this brief reflection on the very individual and private act of a mother feeding her infant can lead us to a deep and far-ranging critical rethinking of certain social and economic presupposition, the negative human and moral consequences of which are becoming more and more difficult to ignore. Certainly, *a radical re-examination of many aspects of prevailing socio-economic patterns of work, economic competitiveness, and lack of attention to the needs of the family is urgently necessary.*

5. I am therefore very grateful to all of you for offering your time and cooperation to this meeting co-sponsored by the Pontifical Academy of Sciences and The Royal Society. I look forward to the synthesis and report of your findings so that this information may be widely circulated to our Church agencies and interested institutions throughout the world. I pray for the success of your research and for your own personal well-being. May God's blessings of strength, joy and peace be with each one of you and the members of your families. ■

Education in Authentic Human Sexuality

In particular, there is a need for education about the value of life from its very origins. It is an illusion to think that we can build a true culture of human life if we do not help the young to accept and experience sexuality and love and the whole of life according to their true meaning and in their close interconnection.(EV, #97)

The following two articles represent two creative ways in which the message of sexual abstinence and the virtue of chastity are being promoted to youth.

A PLAY FOR CHASTITY

Judith Schiminsky

"Is it love or lust?"

"Too many girls give sex to get love, and boys give love to get sex!"

"Watch the body language and roving hands. Avoid the skin flicks and magazines!"

These comments illustrate the dilemmas faced by teens and young adults in this promiscuous society. How can we best address the issues posed by these tough questions?

At Sacred Heart Church in Washington, D.C., our multi-ethnic parish's Pro-Life committee chose an innovative way, putting on the morality play, "Pure and Simple." The title is derived from the biblical admonition, "Be as wise as serpents, and as simple as doves."

It takes wisdom and innocence to live a pure life, rather than conformity to the spirit of this age. The paradox of a chaste life is countercultural.

Fortunately, "Pure and Simple" contrasts Christian and secular role models, and compares different lifestyles

and their consequences. The play also demonstrates the difference between love and lust from the spiritual, psychological, and physical perspectives. Role-playing portrays actual scenes that youths face in relationships today. It teaches young people strategies for how to say "no" to illicit sex.

To promote chaste behavior, the play explores the consequences of relationships between men and women by

showing the negative outcomes of lustful behavior. Chastity is a virtue that recognizes sex as a gift from God to become one flesh with one's beloved and to create a new baby.

The play has a strong Pro-Life focus. It highlights the truth about "safe sex" and the ineffectiveness of

condoms. It presents the viable alternatives of chastity and Natural Family Planning for married couples.

Effective Role-Playing

We had a positive response from our parish youth, a mixture of European-American, African-American-Haitian, and Hispanic adolescents and young adults. They enjoyed playing different

"It takes wisdom and innocence to live a pure life, rather than conformity to the spirit of this age."

roles, such as the first couple-Maria, the virgin, and Tony, the promiscuous, sexually abused teenager who feels that he must "prove he's a man."

Maria is supported by her mother, who tenderly counsels: "Say a prayer to the Virgin of Guadalupe and tell Tony that you like him, but you want to follow God's will for marriage. Explain that men and women are complementary, and it takes time to understand the differences. But, by God's grace, it's possible to have a caring, committed Christian relationship between them."

"Repeat 'no', if necessary, and be firm. Don't get worn down. When it's really important, you can't let him make your decision. Let the wedding be the price of your virginity."

The play presents a second couple, Nina and Claude, forced into an abortion by their family and friends.

Nina exclaims to Claude: "I'm sorry I've blamed my abortion on you. I was under such pressure. I couldn't think straight. You were so supportive of my pregnancy. How few men there are like you who want to be fathers!"

The third couple is Milagros and Marcio. Milagros becomes pregnant and is faced with a decision to support her pregnancy as Marcio urges her: "If the gang raises enough money, you could get an abortion. How do I even know if its my child?"

After deciding to have her child, Milagros must decide what to do. "I would like to keep the baby," she says, "but without a husband, it may be better to give it up for adoption."

The actors then choose one of two possible endings as part of the decision-making process.

The performers were encouraged to discuss their lines and make suggestions about how to best act the role, as well as to live the message of chastity.

The play illustrates the services provided by the Church to support a Catholic lifestyle. These Pro-Life services sup-

ported by the Church include pregnancy-aid centers, prenatal care and delivery (birthing and care programs), adoption (Catholic Charities), and post-abortion counseling and reconciliation (Project Rachel).

Guiding Catholic Teens

In conjunction with abstinence curriculums, this play can be used in Catholic schools, public schools, CCD, religious education, and parish youth ministry. It would be best reinforced by parental counseling, because parents can control what is communicated.

Judith Schiminsky is a freelance writer who lives in Washington, D.C. If you are interested in acquiring the script of "Pure and Simple" (\$5.00 each) in either the Catholic/Evangelical or Abstinence (public school) versions, contact: J. Schiminsky, 1700 Harvard St. N.W., #120, Washington, D.C. 20009. Spanish and French versions will be forthcoming. This article originally appeared in the November 14, 1993, edition of The Catholic Twin Circle. It is reprinted here with permission. ■

Catholic Physicians Guild

The sexual revolution has created tremendous problems in the past twenty five years. The growing health care crisis and the ominous threats of physician assisted suicide and euthanasia all stress the need for Catholic medical organizations to assist and educate the laity and to offer solutions which conform to Catholic beliefs.

Catholic Physician Guilds present wonderful opportunities to meet these challenges but, unfortunately, they are absent in many dioceses. Many Catholic physicians, however, would be interested in forming such an organization but lack the support and know-how.

The Catholic Physicians Guild of the Diocese of Rochester, New York, and the National Federation of Catholic Physicians Guilds will help Catholic physicians in the endeavor. Physicians wishing to learn more about forming their own local Catholic Physicians Guild, or Natural Family Planning Directors and Family Life Directors who might know of any interested physicians are urged to call Dr. Michael Aiello at 716-461-5046 and leave their names, addresses, and telephone numbers; or write to

Dr. Michael Aiello
Diocese of Rochester
Bishop Kearney Bldg.
89 Genesee St.
Rochester, NY 14611

TEENS ALIVE

Margaret Blewett

There has never been a more perilous time to grow up in America than the 1990's. The disintegration of the American family, a declining environment in public schools, and conflicting cultural messages have all contributed to the difficulties. The crucial character and intellectual development that occurs during the teenage years is often stunted as kids are left to fend for themselves and figure out their lives on their own. Many programs to aid teens are designed only to intervene and lend support after a crisis has already occurred.

Teens Alive is one organization that was founded to respond to the added stresses of these times for teens. A non-profit community-based volunteer youth organization founded in Ventura County California in February 1994, Teens Alive is dedicated to providing character education and training to today's young leaders. It offers a

new vision about teenagers as well as a new vision for them. June 22 through the 25th, marks our second "leadership" conference following up on a successful conference on "Love and Dating in the 90's," held last Fall.

With so much focus on teens as a problem element in society, Teens Alive proposes and promotes the radical idea that the youth and energy of America's teenagers can be harnessed into a positive influence in the lives of their families, peers, and throughout society. It will provide a much-needed counterweight, to the prevailing view of teenagers as a problem population in need of a primarily preventative approach.

Teens Alive aims to offer more than just an ounce of prevention against crisis situations developing. Unlike organizations that design programs for youth

in crisis on a reactive basis, Teens Alive offers a pro-active approach to improving the lives of teenagers. We sponsor educational and community service programs to develop habits of thought and action that will make teens more effective leaders in the future, and provide a positive peer atmosphere for tomorrow's leaders to learn and grow.

While being apolitical and non-religious, Teens Alive is based on deep convictions about what develops character and what kind of citizens are needed in a democratic society. Recognizing that human happiness and fulfillment come from giving, the programs of Teens Alive are designed to instill the characteristics that build character: loyalty, honesty, respect, responsibility, personal discipline, work, friendship,

compassion, and other essential traits in young people. The educational programs not only teach the importance of these virtues to teens, but also how to defend them and encourage them in peers.

They stress areas of education and

athletics, social skills, and cultural appreciation designed to help teens become well rounded individuals. Teens Alive hopes to help teach teens to play a part in their communities, and how things like hospitality, respect for the opposite sex, and generosity contribute to fulfillment. Teamwork and discipline are stressed in athletic activities, and appreciation for beauty and order in the cultural activities. Using this holistic approach to every young person helps to integrate character, attitude, and behavior to help every teen reach their full potential and become positive influences themselves.

On October 1, 1994, Teens Alive hosted its first educational conference, "Love and Dating in the 1990's: A Teen Leadership Conference," which was attended by almost 300 teens from around

the country. It was organized by, with, and for youth to find ways that teens can avoid the pitfalls of contemporary living, such as premarital sex, in the 1990's, and become a positive force in society through love and service.

In particular, the conference explored the deeper understanding of sexuality than that offered by contemporary pop culture mediums. Issues of sexuality are particularly relevant to teens in the 1990's. Teenagers are particularly challenged in dealing with such highly charged issues today, and successfully meeting these challenges requires exceptional maturity. It included lectures on understanding sexual union as an intimate and total personal act expressive of a complete, committed union in the context of marriage. Speakers covered the physical, emotional, psychological, and social elements of human sexuality, and explained how they all come together as an integral part of the partners in the right context—and the dangers inherent in all these areas when the gift of sexuality is abused.

This year's 1995 National Leadership Conference is being held June 22 through the 25th at the Thomas Aquinas College campus in Santa Paula, California. Young leaders nationwide will come together to learn how to organize Teens Alive organizations in their own areas, listen to speakers like Hollywood critic, Michael Medved, and former Dallas Cowboy, Glenn Bell, and participate in activities like the Adventure ropers course and a swing dance.

As director of Teens Alive, I hope the organization will grow into a national youth movement, helping teens resist the negative forces at work in their lives and become tomorrow's leaders. I believe that tomorrow depends on today's teens, and that it is never too late—or too early—to reach out to them. Today's teens need positive influences in their lives to help them develop healthy mental and physical habits. That is what Teens Alive is all about.

Margaret Blewett, director of Teens Alive, welcomes your inquiries: 805-373-3831. ■

"Teens Alive aims to offer more than just an ounce of prevention against crisis situations developing."

COORDINATORS' CORNER

"NFP in Place to Realize Goals of Diocesan Synod"

Iva Jean de Oliveira, R.N., M.S.N, NFPP
Diocese of Charleston, S.C.



NFP teachers who cover the state of South Carolina, from left to right: Anne Fox, Karen Provost, Ann Nerbun, Teresa Shelley, Iva Jean DeOliveira, Sharon Huffman, and Tonia Seth. Not pictured are Pat Strimpfel and Kathy Helgamo.

In a pastoral letter to the people of the Diocese of Charleston on Pentecost Sunday 1995, Most Rev. David B. Thompson, Bishop of Charleston, called for "personal conversion" as the logical result of the Synod of Charleston. Bishop Thompson initiated the Synod process at the beginning of his episcopacy and happily marks it as his most significant contribution to the welfare of the Church of Charleston and an effort he was personally congratulated on by the Holy Father.

The five-year Synodal process culminated January 15, 1995, on the official opening of the celebration of the 175th anniversary year of the Diocese of Charleston with the publication of 12 documents calling the clergy and laity to action at every level of the Church in areas ranging from communication through stewardship, with special documents on women and youth.

A thread of commonly recommended actions, which seem expressly suited for the diocesan Office of Natural Family Planning, runs throughout the Synodal documents and culminates in the one on *Marriage and Family*. "It is very exciting for all of us who have been intimately involved in NFP here over the past 14 years to feel so in touch with the identified needs and goals of the Diocese," said Ann Nerbun, Director of the Office of NFP.

The Diocese of Charleston has a well-established NFP program with a nationwide reputation for competent leadership, well-trained practitioners, and professional quality services. The department was established in 1981, when Ann and Robert Nerbun received training in the Creighton approach to the Ovulation Method. At that time, Ann was appointed Director of the newly

established Office of NFP (funded by the diocese). Ann and Robert covered the state (some 31,000 square miles) teaching NFP and recruiting teachers among the couples they taught. It wasn't long until another practitioner was trained at Creighton, then another, and another. Today, there are eight Creighton trained teachers serving the Diocese of Charleston in various geographical locations—a definite asset in a diocese as spread out as the one that covers the entire state of South Carolina.

These eight teachers and their spouses are in a unique position to serve the diocese as trained professionals. And they are fully accountable, as one of the recommendations of the Synodal document, *Ministry: Lay & Ordained* notes, "for the highest standards of professionalism in the conduct of their ministry, especially in sensitive areas." All of the practitioners but one who is still an intern, are certified by the American Academy of NFP. Three teaching centers are run in Catholic hospitals with the hospital's financial support. In areas without access to a Catholic hospital, local parishes provide facilities for introductory sessions and individual follow-up with client couples.

Program director, Ann Nerbun, is in the process of implementing the NCCB's *National Standards*. Both she and her practitioners are already in place to serve the diocese according to the recommendations of the Synodal document *Marriage & Family*. This is a happy but not surprising coincidence—after all, the basic concerns of NFP have to do with the welfare of marriage and family life. In fact, the importance of NFP and that of the diocesan Office of NFP, was recognized in the document:

The laity, religious, and clergy must work together as never before to be aware of God's grace as we try to develop cooperative ministries to foster stable marriages and strong families. We can build on what already exists and what has served us well.

We have provided pastoral help to couples who wish to observe the teaching of the Church concerning the transmission of human life, yet also seek to regulate births within their marriage, when there is serious reason to do so. For this, a Natural Family Planning Office offers a variety of programs by a well trained, readily available staff. Natural Family Planning represents the best attempt to regulate birth in accord with the law of God and the law of nature. The clinically proven methods of NFP are 99% effective and allow couples to space the births of children in a way that is medically safe, morally acceptable, and profoundly in harmony with marital love. NFP combines the technical training required for this method of family planning with ongoing support for couples who use it.

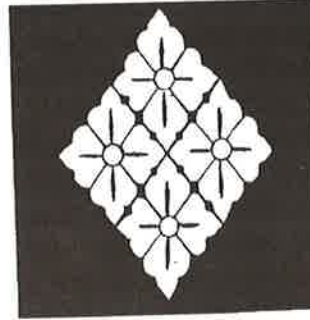
Specific action items and recommended implementation in *Marriage & Family* are already being addressed by the diocesan Office of Natural Family Planning. NFP Practitioners are available to offer their services to parishes, schools, and church groups. In addition, the Office of NFP sponsors diocesan-wide seminars and conferences on topics which take in marriage enrichment and family spirituality. Ann Nerbun says that preparing the pre-married "for a life of marital sacramentality, church involvement, and responsible family life is another NFP specialty." "Couples who embrace NFP for whatever reason, usually experience growth in the spiritual dimensions of their marriage and family life," she continued. Ann also noted that the NFP program is involved in remote preparation for marriage. In cooperation with Catholic high schools in the state, NFP practitioners help youth appreciate their fertility and its awesome potential of giving life to another human person.

Support for married couples in their understanding of marriage as a sacrament and awareness of and responsiveness to the various needs of married couples are two of the actions our diocesan Synod recommended for parishes, and once again, the Office of NFP is

already active in these areas. "Marital sexuality is a very important concern of couples," says Ann, and "NFP offers an enrichment opportunity, a chance for the couple to deepen their relationship and live responsibly open to life." However, NFP's most direct contribution is in response to the action item calling for parishes to "support couples in their efforts to understand and live the Church's teachings regarding the inseparability of both the unitive and procreative aspects of conjugal love." The document admits that some couples "struggle to accept this teaching" and calls for it to be presented as both challenge and invitation while offering "a continuing dialogue that is open, compassionate, and respectful."

The natural result of teaching NFP is the support of couples in this important area of their lives. In addition, the Charleston diocesan Office of NFP provides evening programs where couples

are invited to hear physicians, priests, or user couples discuss and answer questions about their particular area of expertise as regards marriage and family life. "A team approach to helping couples understand and live the Church's teaching is the ideal," says Ann Nerbun.



Bishop Thompson notes in his Pastoral letter that "what is outlined in (the Synod) document will require many years to achieve." The Bishop and the Diocese of Charleston are fortunate to have a head start in some areas with the Office of Natural Family

Planning. And the Office of Natural Family Planning is fortunate to have such open and definitive support of its efforts in the diocese.

Iva Jean de Oliveira, R.N., M.S.N., NFPP is an NFP teacher in the diocesan Office of NFP. Ann Nerbun is the program coordinator. ■

"Managing Difficult Cycles"

*Mary Therese Egizio, R.N.
Diocese of Joliet, IL*

Many of us have come far along enough in teaching NFP that we can all agree our teaching and consultation has very real ramifications on couple relationship and lifestyle. And our experience should also tell us that some of the couples we are currently seeing are not all healthy people. For them NFP can be a true sacrifice. For example, have you ever had the experience of an NFP client who exclaimed, "I'm wet all the time, I just can't use this method!?" When questioned, the client might add: "I always have yeast infections."

The symptoms of yeast infections come in a variety of forms, some not as easily diagnosed as others. I had dealt with one form which created a real dilemma in my life at the time, but from which I have learned much. I was 21 when symptoms began to appear after massive doses of antibiotics for a severe case of mononucleosis. Until I was 40 I thought I was the only one with "these" problems. When I finally admitted that I was sick to a young physician his response was, "Your too healthy for your age to be this sick, let's look for allergies." So off to an allergist

I went. The wise allergist (94 years young) said "you have allergies but you have a bigger problem, CANDIDA ALBICANS." Those two men single handedly changed the way I looked at myself and NFP. What follows is some of what they taught me.

Candida, a yeast, lives in all of us. When it gets out of control and starts to overgrow we start to have problems such as fatigue, PMS, headache, memory loss, impotence, vaginitis, menstrual disorders, depression, to name just a few. As a friend of mine noted, "You feel like you need 8 doctors and you can't afford any one of them." You can see from just this short list that these things would all effect NFP use. How do you become a walking medical problem? First of all, you were a child who was given antibiotics for everything from ear infections to sniffles, second you lived in the 60's, 70's, and 80's when American livestock was fed antibiotics. As a teen you could have been given antibiotics for your skin. Antibiotics kill "bad" bacteria that make us sick but they can not distinguish between good and bad so both die allowing yeasts to flourish. Last but not least, you were a woman (or a man who lived with one) who was either given the "Birth Control Pill" or started having babies. The hormonal changes a woman goes through allow Candida to over grow. It passes to the man in your life through shared tubs, towels, and sexual intercourse. You also can transmit Candida to your babies at birth. Severe cases of colic, diaper rash, ear infection, or urinary tract infections in a baby could be yeast related.

What does Candida look like on an NFP chart? Sticky mucus for more than a couple of days pre-ovulatory, lots of fertile looking mucus, fuzzy endings to the patterns. Pasty discharge in the luteal phase. Or, no fertile sensations and just a lot of "crud." Temperature may or may not help as the thyroid may be affected. You are never sure of the beginning of the fertile phase. Woman

will note severe cramping, heavy bleeding, breast tenderness, headaches (especially when hormone levels are low). Interestingly vaginal yeast infections are not always a part of this problem. As the yeast over grows it begins to die off and this process releases a number of toxins, one is 17 β -Estradiol an estrogen the ovum usually produces. This toxin then confuses the regular hormonal system producing unsatisfactory mucus patterns along with sexual dysfunction and PMS symptoms. The longer Candida goes untreated the more severe and numerous the symptoms become.

What can you as an NFP instructor do to help your client? First of all read the current books on Candida. Then recommend that your clients read them. If you see a lot of clients post-pill you may want to find if there are doctors in your area who treat Candida so you can refer couples to them. Many couples

can deal successfully with Candida Albicans with just the help of the books and a good NFP instructor.

Faith, my husband, good friends in NFP, and a constant search for answers for others lead me back to health. Every one shared a good laugh when I finally "became normal" and blurted out "So THIS is what I've been teaching about for 20 years! I would urge you to study this issue, so others do not have to question themselves and God's

wisdom shown to us so clearly in Natural Family Planning.

Mary Therese Egizio is a Registered Nurse and the Director of Natural Family Planning Services for the diocese of Joliet in Illinois. Mary Therese will help to lead a Round Table discussion on state-wide NFP Association at the 1995 Conference. She welcomes correspondence on this topic. ■

"The longer Candida goes untreated the more severe and numerous the symptoms become."

Recommended reading for Candida related disorders:

THE YEAST CONNECTION
William Crook, M.D. Professional Books
P.O. Box 3246
Jackson, Tenn. 38303

THE YEAST SYNDROME
Paul Trowbridge M.D. & Morton Walker D.P.M.
Bantam Books,
New York

BACK TO HEALTH
Dennis W. Remington, M.D. & Barbara W. Higa, R.D.
Vitality House International, Inc.
1675 N. Freedom Blvd. Provo,
Utah 84604

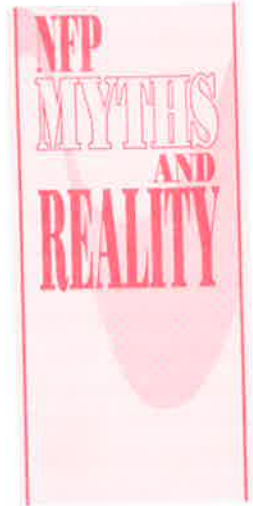
Available in all book stores.

Evangelize for Respect for Human Sexuality

Help us spread the word about NFP
& Church Teachings!



Are you tired of hearing the same old misinformation about NFP and the Church's teachings on human sexuality, conjugal love, and responsible parenthood? Why not order copies of our two new brochures and pass them out to your family and friends?



Order your copies today!
202-541-3240

Natural Family Planning

An easy "question and answer" format provides basic NFP information. Questions include "Is NFP Rhythm?", "What are the benefits of using NFP?", and "How does NFP work?"

#9521; .25 a piece; \$15.00 for 100; \$120.00 for 1,000 plus P & H.

or write:
**DDP/NFP,
3211 4th St., N.E.,
Washington, D.C. 20017**

Make checks payable to the Diocesan Development Program for Natural Family Planning (DDP/NFP)

NFP Bibliography

This scientific bibliography is ideal for your NFP resource library. References are divided into eight categories which take in studies on method effectiveness, ovulation and the menstrual cycle, breastfeeding, and Psycho/Social aspects of NFP. This resource was developed by Richard Fehring, DNSc, RN, Marquette University, and Robert T. Kambic, MSH, Johns Hopkins University. #9520; \$12.95 plus P & H.

Please allow 3 to 4 weeks for delivery.

NFP Myths and Reality

Common NFP misinformation is stated and the facts follow.

This attractive brochure also includes typical myths concerning Church teaching on responsible parenthood.

#9522; .25 a piece; \$15.00 for 100; \$120.00 for 1,000 plus P&H.

Postage & Handling: Please include the following shipping charge with your order.

\$5.00 and Under\$2.25,
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Over 120.007% of total to \$30.00 Maximum

Terms: Orders will be shipped via UPS if a street address is provided; others will be shipped via U.S. 3rd class mail.

NEWS

BRIEFS



DDP ANNOUNCEMENTS

Congratulations to the dioceses of: Metuchen, N.J.; San Antonio, TX; Erie, PA; Philadelphia, PA; Rapid City, S.D.; and St. Cloud, MN for achieving Endorsement according to the *National Standards!*

Welcome to the diocese of Madison, WI., for becoming part of the Endorsement process.

Two new NFP brochures and an NFP scientific bibliography are available for purchase. See ad (p. 13) for details.



NFP EVENTS

The American Academy of NFP will hold its annual meeting on July 12-15, 1995, in St. Louis. Contact: AANFP, 615 South Ballas Road, St. Louis, MO 63141; 314-670-7884.

California NFP Association will hold its annual conference in Santa Rosa on October 21, 1995. Contact: CANFP, 1217 Tyler St., Salinas, CA 93906.

The Pope Paul VI Institute will sponsor the first phase of a teacher education seminar in the Creighton model of NFP on October 21-29, 1995. Call toll free to receive a free audiocassette to learn more about this program: 1-800-653-2344; or write for an application, Pope Paul VI Institute, 6901 Mercy Road, Omaha, NE 68106

The Pope Paul VI Institute will also sponsor a *Catholic Clergy Program in NFP* on October 23-27, 1995. The course is designed to help priests be able to articulate competently and joyfully the teachings of the Church on conjugal love and responsible parenthood. The total immersion course offers study in theology, philosophy, psychology, sociology, and the scientific/medical aspects of NFP. The program is set up so as not to interfere with normal weekend pastoral responsibilities. This program would also be of benefit to religious, family life ministers, and doctors who are interested in this issue. Contact: 402-390-9168; FAX 402-390-9851.



ANNOUNCEMENTS

The Holy See announced plans to overhaul the training of priests to enable them to respond to the "crisis of the family." The Congregation for Catholic Education published a booklet entitled *Directives on the Formation of Seminarians Concerning Problems Related to Marriage and the Family* that promised a radical reform in the training of seminarians to emphasize the role of the family as the primary concern of the priestly mission. The booklet states its objective to train priests with the "human and Christian maturity" needed to support families. It further states that priests must have a clear vision of family and matrimonial problems such as divorce, abortion, contraception, and artificial insemination.

John Paul II has warned that the traditional family is being threatened by cultural and social decay and said that more must be done to safeguard it. According to the new directives, the priest should help families to develop "strong beliefs that are often the only defense against life's inevitable difficulties." The booklet states that priests should continue to receive instruction on the family even after they have completed seminary training.

The National Conference of Catholic Bishops, USA, will release their new Pro-Life pastoral in late September. Single copies can be obtained free from; *Pro-Life Activities*, 202-541-3070.

The American Academy of NFP will achieve a major goal this year: implementation of a Commission on Accreditation and a Commission on Service Programs. This accomplishment will complete the establishment of three standing commissions. Initiating the Commission on Certification in 1994 was the first step in this process.

The Kansas State Natural Family Planning Association has for the past several years been maintaining a state-wide brochure listing all instructors and promoters of the different methods of NFP. The location of the instructors and promoters within the state helps the clergy and marriage preparation programs by referring engaged and married couples for NFP training. The brochures are distributed at Engaged Encounter weekends and mailed to all clergy in the State of Kansas.

The purpose of the brochure is to promote all the methods of Natural Family Planning within each diocese and to maintain communication with the clergy. Charmaine Campanini first compiled the information with the help of the membership. Janet Haag, as the state secretary for the past 3 years, has maintained the bright colored brochure with all its changes. Some of the different schools of NFP represented are: CCL (STM); WOOMB (OM); and the Creighton Model of OM. Response to the brochure has been good with the clergy especially appreciative of the combined efforts of us all! *Contact: Janet Haag, 4102 West 6th Place 2.0, Coffeyville, KS 67337; 316-251-7441.*

Mary Shivanandan, NFP author and long time advocate, has been awarded a Doctorate of Sacred Theology (STD) from the John Paul II Institute in Washington, D.C. Mary wrote an outstanding dissertation on the Holy Father's theology of the body which she hopes to publish. Congratulations! Please also keep Mary and her family in your prayers, her sister died suddenly in May.

Congratulations are to be given to Don Kramer of Twin Cities NFP. Don recently resigned as executive director

of the Center when he was elected to the Minnesota State Senate. Now Minnesota has a state senator who is Pro-Life and also Pro-NFP! May the Lord bless your work Don!

Please pray for the repose of the soul of Dr. Konald Prem's mother. Dr. Prem has been a long time NFP supporter and is especially know for working with CCL. He is currently at the University of Minnesota.

Please pray for the soul of Dr. Bernard Pisani who died on May 26. Dr. Pisani served on the Board of Directors of the Human Life and NFP Foundation.



MATERIALS NFP

Billings Ovulation Method Association (BOMA) has copies of Dr. Odeblad's new discoveries regarding cervical mucus as published in the *Victoria Bulletin* (Sept. 1994). Single copies are \$2.00, inquire about multiple copy prices. *Contact: BOMA, P.O. Box 30239, Bethesda, MD 20824-0239; 301-897-9323.*

One More Soul has available for purchase a new video featuring Janet Smith, PhD. Entitled *Contraception: Why Not?*, this video presents a lecture which Dr. Smith gave in Ohio. A study guide accompanies the film. *Contact: One More Soul, 616 Five Oaks Ave., Dayton, OH 45406; 513-279-5433.*

The diocese of Erie, PA, has available for purchase a new brochure on NFP. Entitled *One of the Best Secrets to a Happy Marriage*, this brochure supplies basic information on NFP. *Contact: Barbara & Edward Burkett, NFP, St. Mark Catholic Center, 429 East Grandview Blvd., Erie, PA 16504; 814-824-1250; FAX 814-824-1128.*

NFP Diocesan Activity Report

Vol. 6/No.2 & 3

Summer/Spring 1995

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

3211 4th St., N.E.
Washington, D.C. 20017-3240
202-541-3240 • Fax 202-541-3054

Most Rev. James T. McHugh, Director

Theresa Notare,
Special Assistant, Editor
Nancy Marshall Bickel, R.N.,
Administrative Aid

Contributors

Dr. Michael Aiello, M.D.
Margaret Blewett
Mary Therese Egizio, R.N.
Marianne K. Hering
Beverly Malona, R.N. NFPP
Rev. Daniel McCaffrey, S.T.D.
Kevin McLaughlin
Iva Jean de Oliveira, R.N., NFPP
Judith Schiminsky

The Natural Family Planning Diocesan Activity Report is published quarterly. Its purpose is to serve the Roman Catholic diocesan NFP programs of the United States through offering: national and international news of NFP activity; articles on significant Church teachings, NFP methodology and related topics; and by providing a forum for sharing strategies in program development. Contributions are welcomed. All articles may be reproduced unless otherwise noted. For more information contact the editor.

The activities of the DDP for NFP are generously funded by a grant from the Knights of Columbus

The Tabor Center for Families presents three exciting new resources to enhance family life:

1. *Faith—Family Style* is a weekend experience designed to focus on the unique spirituality of family life. This weekend is for everyone: married, single, parent, and child!
2. *The Catechism of the Catholic Church—Family Style*. Designed for family use, this text comes in a set of four small books corresponding to the four parts of the larger catechism. Each book helps the reader to find God in the sacred moments of everyday.
3. A "bulletin course" is also offered as a set of twenty six blackline masters written in family language and experience.

Contact: Mary Joyce Calnan or David M. Thomas; The Center for Families; Tabor Publishing; P.O. Box 7000, Allen, TX 75002-1305; 1-800-688-8356.