



## Diocesan NFP Teacher Self-Study

Form 5.a

NFP Program, Secretariat for Laity, Marriage, Family Life and Youth, United States Conference of Catholic Bishops; 3211 4th St., NE, Washington, DC 20017; 202-541-3240; nfp@uscgb.org.

(Arch)Diocese: \_\_\_\_\_ Date: \_\_\_\_\_

NFP Teacher (print name and email): \_\_\_\_\_

NFP Coordinator (print name and email): \_\_\_\_\_

The purpose of this form is to evaluate the teacher's knowledge of NFP and related Church teachings, as well as his/her ability to communicate that knowledge to couples/clients. It gives the teacher the opportunity to reflect and assess his/her capabilities, discover strengths, and acknowledge areas that need development according to the *Standards for Diocesan NFP Ministry* (hereafter *Standards*). The form has three uses, it can serve as an NFP teacher's:

- 1) Private self-study instrument to help with the identification of strengths and weakness that need improvement;
- 2) In-service instrument to facilitate reflection and discussion with a diocesan NFP coordinator or supervisor; and
- 3) A formal step in the process for evaluating the teacher and achieving NFP ministry certification according to the *Standards*.

As designed, the form must be completed by the teacher. No other person should complete this form on behalf of the teacher. In the case of teaching couples, husband and wife are to complete separate forms. In the case where English is not the teacher's primary language, a translator may assist the teacher.

Before completing this form, the diocesan NFP teacher should read the *Standards* (available at: [uscgb.org/resources/2022%20Standards%20approved.pdf](https://uscgb.org/resources/2022%20Standards%20approved.pdf)). Each section and letter in this form corresponds to the same section and letter in the *Standards*. The appropriate *Standards* text per question is also provided in the green boxes below.

Please read each item in this self-study carefully. Follow the instructions and where requested, attach the appropriate documentation. Once the form is completed and if the teacher is using it to discuss his/her responses with a diocesan NFP coordinator or supervisor and/or is formally taking part in the Certification process of the *Standards*, the teacher should:

- Retain a copy of the completed form for personal records.
- Give the original completed form to the diocesan NFP coordinator.
- Meet with the diocesan NFP coordinator to review the self-study.

### **FOR DIOCESAN IN-SERVICE USE AND/OR AS PART OF THE CERTIFICATION PROCESS:**

Upon a satisfactory evaluation by the diocesan NFP coordinator, a teacher observation is then scheduled with the NFP Coordinator (Form 5.b is used for the observation). If assistance is needed, contact your diocesan NFP coordinator. Questions? Contact the USCCB's NFP Program at [nfp@uscgb.org](mailto:nfp@uscgb.org); 1-202-541-3240.

## Section II, Standards for Diocesan NFP Ministry

### *Section II, introduction*

Diocesan NFP teachers provide NFP instruction and follow-up to couples/clients under the auspices of the bishop's NFP ministry. The teachers may represent a variety of NFP methods and are accountable to and work in cooperation with the diocesan NFP coordinator.

In NFP ministry, diocesan NFP teachers convey respect for each couple/client and promote their autonomy in the use of NFP. Diocesan NFP teachers encourage couples/clients to grow in their understanding of God's plan for married love and the gift of life by integrating Catholic teaching on human sexuality (including male and female complementarity), the virtue of chastity, conscience and its proper formation, the nature of marriage, conjugal love and responsible parenthood, the value of children, and the importance of the family especially as the foundation of society and the domestic church in their NFP instruction.

1. Read the above introduction in Section II of the *Standards* and complete the statement below:

As a diocesan NFP teacher, I \_\_\_\_\_ understand that I am accountable to

(Name)

and I work in cooperation with the diocesan NFP coordinator.

### *Section II, The diocesan NFP teacher must attest to the fact that he or she...*

D. Completes a *Standards*-approved NFP teacher training program and the *Standards* certification process.

1. By at least one *Standards*-approved NFP teacher training program (see Section IV); or
2. For teachers who have not received their method certification from a *Standards*-approved NFP teacher training program, meet the diocesan NFP policies and practices especially regarding the integration of Church teaching in NFP instruction.

2. List the NFP teacher training program(s) in which you are certified and the dates of certification. (Please attach a copy of certification certificate).

Teacher Training Program

Date of Certification

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3. How long have you been teaching NFP?

\_\_\_\_\_

4. Does your NFP teacher training program require re-certification? (*Check one*)

\_\_\_\_\_ YES \_\_\_\_\_ NO

5. Does this program require on-going continuing education? (*Check one*)

\_\_\_\_\_ YES \_\_\_\_\_ NO;

If you answer "No," how do you stay current with NFP science and methodology? (*Please attach an explanation.*)

6. Do you integrate Church teaching in your NFP instruction? (*Check one*)  
 \_\_\_\_\_ YES \_\_\_\_\_ NO

If you answer “No,” how do you plan to integrate Church teaching in your NFP instruction? Will you need assistance from the diocesan NFP ministry staff? (*Please attach your response.*)

### The Diocesan NFP Teacher’s Philosophy

*The diocesan NFP teacher ...*

- A. Strives to maintain a lifestyle consistent with Catholic moral teaching
- B. Accepts and integrates in his/her teaching the principles of Catholic teaching on human sexuality, (including male and female complementarity), the virtue of chastity, conscience and its proper formation, the nature of marriage, conjugal love and responsible parenthood, the value of children, and the importance of the family especially as the foundation of society and the domestic church
- C. Uses and/or philosophically accepts NFP and does not use or promote any form of contraception
- L. [Does] not recommend or refer couples/clients for contraception, sterilization, abortion or reproductive technologies that separate the unitive and procreative nature of intercourse

7. Read and reflect upon the above standards; then, read and sign the following statement.

“I (*name*) \_\_\_\_\_ teacher of (*name your NFP Method*)

\_\_\_\_\_, accept and promote Catholic teaching on human sexuality (including male and female complementarity), the virtue of chastity, conscience and its proper formation, the nature of marriage, conjugal love and responsible parenthood, the value of children, and the importance of the family especially as the foundation of society and the domestic church as articulated in the magisterial documents of the Catholic Church.

I do not recommend or refer couples/clients for contraception, sterilization, abortion, or reproductive techniques that separate the unitive and procreative nature of intercourse.”

\_\_\_\_\_  
 (*NFP teacher’s signature*)

\_\_\_\_\_  
 (*Date*)

## Standards of NFP Teacher's Professionalism

*The diocesan NFP teacher...*

- F. Meets the policies and practices of the local diocesan NFP program and works in harmony with its staff.
- H. Uses a diocesan approved teaching format, curriculum, and materials (see *Standards* Section III)
- J. Demonstrates respect for other NFP methods and is willing to refer couples/clients to them when appropriate.
- K. Maintains client confidentiality
- P.2 [Maintains] confidential client records concerning personal background, instruction, and follow-up, in accordance with the local diocesan NFP program's policies and practices.
- P. Ensures program quality by
1. Providing instruction and follow-up in accordance with the policies and practices of the local diocesan NFP ministry.
  3. Cooperating with the local diocesan NFP program's periodic assessment of its teachers.
  4. Providing non-identifying data for the periodic diocesan report to the bishops' national NFP Program.
  5. Attending annually at least one NFP function sponsored or approved by the local diocesan NFP program.
  6. Participating in appropriate continuing education and ongoing self-evaluation.
  7. Committing to an initial service period with subsequent offers to teach and provide follow-up to a minimum number of couples/clients or classes per year as agreed upon with the diocesan NFP coordinator.

8. Read and reflect upon the above standards. Complete the following section.

“I have met with the diocesan NFP coordinator and have reviewed the policies and practices of the diocesan NFP program with regard to NFP instruction, follow-up, and general administration of the diocesan NFP program. The diocesan NFP coordinator has reviewed and approved the instructional materials I use and my class and follow-up schedules. I have also been asked to comply with the diocesan data reporting process (including the USCCB’s national diocesan NFP Profile survey), ongoing NFP teacher formation, meetings, and the diocesan evaluation necessary for my continued teaching in this diocese. I have committed to a specific period of service.”

This meeting took place

with \_\_\_\_\_ on: \_\_\_\_\_  
(Print name of diocesan NFP coordinator here) (Date)

9. I work in harmony with the diocesan NFP staff by ... *(Check all that apply)*

- \_\_\_\_\_ Providing information of my availability for teaching and class schedules.
- \_\_\_\_\_ Reporting annual client statistics to the diocesan NFP Coordinator.
- \_\_\_\_\_ Being available to present NFP introductions at marriage preparation seminars.
- \_\_\_\_\_ Assisting when needed to substitute for absent teachers' classes.
- \_\_\_\_\_ Providing client/couple evaluations.
- \_\_\_\_\_ Other (*Please feel free to list additional examples below.*)

10. **I regularly demonstrate respect for other NFP methods and am willing to refer couples/clients to them when ...** *(Check all examples below that demonstrates how you meet this standard)*

- \_\_\_ Client/couple asks for another method.
- \_\_\_ Client/couple has difficulty understanding all of the biomarkers being crosschecked by the method I provide and requests something more simple.
- \_\_\_ Client's charts show signs of needing evaluation by a physician or other NFP method teacher.
- \_\_\_ Client's symptoms are unclear and the client requests information on using other fertility signs.
- \_\_\_ Other (give example) \_\_\_\_\_

11. **The Standards describe "confidentiality" as:**

*A professional ethic that protects the privacy of clients. Confidentiality prevents the disclosure of personal information to any third party outside the realm of NFP instruction without the client's prior written authorization.*

**Examples of how I maintain client confidentiality include ...** *(Check all that apply)*

- \_\_\_ I do not tell others the names of my clients, without their express permission.
- \_\_\_ I do not discuss specific NFP client charts with another teacher or supervisor without first obtaining permission from the client or removing identifying information from the charts or other follow-up forms.
- \_\_\_ When meeting clients at social settings with others present, I refrain from asking the client about anything related to their charts.
- \_\_\_ I keep confidential client records in accordance with the local diocesan program.

12. Complete the following statements:

**In the diocesan NFP program, I have committed to an initial supervised service period of** *(provide length of time here)* \_\_\_\_\_

**In the diocesan NFP program I have agreed to teach** \_\_\_\_\_ *(number of)* **NFP sessions and/or** \_\_\_\_\_ *(number of)* **clients per year.**

## Standards of the Diocesan NFP Teacher's Knowledge and Practice

*The diocesan NFP teacher ...*

**D. Be certified to teach a method of NFP**

By at least one *Standards*-approved NFP teacher training program (see Section IV); or  
For teachers who have not received their method certification from a Standards-approved NFP teacher training program, meet the diocesan NFP policies and practices especially regarding the integration of Church teaching in NFP instruction.

**G. Is proficient in teaching NFP as it pertains to all phases of the reproductive life cycle**

**H. Use effective teaching and communication techniques**

**M. Demonstrates respect for couples/clients**

**N. Has a basic knowledge of couple communication skills as they relate to learning NFP**

**O. Understands the physical, emotional and spiritual aspects of God's plan for human sexuality.**

**13. Check below each type of reproductive situation you have managed with your clients:**

\_\_\_\_\_ Achieving pregnancy

\_\_\_\_\_ Avoiding pregnancy

\_\_\_\_\_ Perimenopause

\_\_\_\_\_ Postpartum (not breast-feeding)

\_\_\_\_\_ Breastfeeding

\_\_\_\_\_ Post-miscarriage

\_\_\_\_\_ Continuous discharge

\_\_\_\_\_ Post-hormonal contraception

\_\_\_\_\_ Difficulty achieving pregnancy

\_\_\_\_\_ Infertility

\_\_\_\_\_ Pregnancy evaluation

\_\_\_\_\_ PCOS/PMDD

**14. Check each statement below that best describes how you maintain proficiency in teaching your method(s) of NFP:**

\_\_\_\_\_ Annually, I teach a sufficient number of clients of various reproductive situations.

\_\_\_\_\_ I attend diocesan NFP in-service meetings.

\_\_\_\_\_ I read at least one NFP publication regularly and/or stay current with NFP and fertility research in academic journals.

\_\_\_\_\_ I attend (in person and/or virtually) an NFP educational event at least once a year.

\_\_\_\_\_ I belong to an NFP Internet group where we share methodology information.

\_\_\_\_\_ My NFP method provider sends me instructional materials that I study.

15. Read the statement below and check the items in the list that best describe how you use effective teaching and communication techniques in your NFP classes.

**When teaching NFP either in a class setting or individually (including follow-up), I use communication skills such as ...**

- \_\_\_\_\_ Appropriate body language.
- \_\_\_\_\_ Appropriate vocal tone and volume.
- \_\_\_\_\_ Positive, respectful, and polite language.
- \_\_\_\_\_ Expressions of compassion, tact, discretion, and patience.
- \_\_\_\_\_ Problem-solving tactics to minimize argumentative questions, or to address confusion.

16. Complete the following statement:

**I demonstrate respect for NFP couples/clients by ...** *(Check all that apply)*

- \_\_\_\_\_ Speaking respectfully and giving them my undivided attention.
- \_\_\_\_\_ Practicing active listening techniques.
- \_\_\_\_\_ Appropriately preparing for and starting and ending class on time.
- \_\_\_\_\_ Arranging a substitute teacher when necessary.
- \_\_\_\_\_ Staying in contact with client/couples by phone, e-mail, and/or text.
- \_\_\_\_\_ Encouraging the client/couple's autonomy in chart interpretation.

17. Using the space below, choose two out of the five case studies and briefly explain how you apply basic knowledge of couple communication skills as they relate to learning NFP when working with clients in follow-up.

- a) One spouse wants to attempt pregnancy and the other does not. What do you say?
- b) A couple who wants to postpone a pregnancy is now experiencing difficulties with the abstinence phase of the menstrual cycle. What do you tell them?
- c) One spouse wants to use barrier contraceptives and the other does not. What do you do?

d) One spouse is uncooperative and the other spouse is now troubled. What do you say?

18. Have you studied the physical, emotional, and spiritual aspects of God's plan for human sexuality?  
(Check one)

\_\_\_ YES                      \_\_\_ NO

If "Yes," check all statements that reflect how you integrate these principles in your NFP method teaching:

\_\_\_ I describe the NFP method guidelines for avoiding pregnancy and emphasize how non-genital sexual expression will support method effectiveness and foster emotional maturity.

\_\_\_ I describe human sexuality as a gift and integral to the physical, emotional, and spiritual aspects of the human person.

\_\_\_ While teaching about periodic sexual abstinence, I try to help couples understand the dynamic of their sexual desires for each other and their mutual decision to achieve or postpone a pregnancy.

\_\_\_ I use the NFP method's guidelines for identifying the fertile phase as a means to speak about God's gifts of love and life.

*Optional: Below, include any additional comments/reflections and/or information about how you teach NFP:*

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Please complete the section below after the review meeting with the diocesan NFP coordinator.

\_\_\_\_\_ and \_\_\_\_\_  
(Print name of NFP teacher) (Print name of NFP Diocesan Coordinator)

met on \_\_\_\_\_ to review and discuss this documentation.  
(Date)

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(Signature of NFP Teacher)

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(Signature of Diocesan NFP Coordinator)