

DIOCESAN DEVELOPMENT PROGRAM FOR
NATURAL FAMILY PLANNING
A Program of the NCCB Committee for Pro-Life Activities

DIOCESAN NFP PROGRAM - PROFILE SHEET
1992 SUMMARY

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DIOCESAN NFP PROGRAM--PROFILE SHEET

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

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

The following information is the report of the 1992 Diocesan NFP program activity.

Overview of Findings

In November of 1992 **187** Profile Sheets were mailed to the dioceses. **Sixty-seven** or **36%** completed and returned their Profile Sheets. Some critical trends continue to hold constant when we compare the 1992 survey to the 1991 survey. These include:

a) The majority of dioceses do not have a full time NFP coordinator.

In the majority of dioceses coordinating NFP activities is one of many other responsibilities held by one person; e.g., the Family Life director.

b) Few NFP programs receive adequate financial support from their dioceses.

A common financial arrangement is for the NFP program to "share" the resources of its umbrella department; e.g., the budget of Family Life; or the facilities of the education department of a Catholic Hospital. The majority of dioceses contribute less than \$5,000. per year to help subsidize NFP programming.

c)The majority of the diocesan NFP teachers are volunteers.

A few dioceses give their teachers a stipend.

d)Although NFP is officially supported in diocesan marriage preparation programs, it is given limited attention.

The average time allotted for NFP education in marriage preparation in 1992 was roughly thirty minutes.

e)Many clients instructed in NFP in the dioceses are non-Catholics.

f)Both the Ovulation Method and the Sympto-thermal Method of NFP are evenly distributed among the majority of the responding dioceses.

In the 1992 Profile Sheet three subjective questions were asked in order to elicit further direction of the efforts of the DDP to aid the diocesan NFP programs. Below is a summary of the responding dioceses' comments and suggestions.

Question #27: What are the three major obstacles limiting the further growth of your program?

The most common responses to this question were:
(Listed in order of frequency mentioned.)

a)The clergy in the dioceses, on the whole, do not support the efforts of the NFP programs.

b)Laity, religious, and clergy are woefully ignorant of the existence of and benefits of NFP.

c)Limited budgets hinder program development; e.g., training for new teachers.

d)Small numbers of NFP teachers per program, along with the transience of trained teachers, and the lack of new teacher recruits make it difficult to both teach and attract larger numbers of clients.

Question #28: Please describe how the DDP can better assist you in your efforts?

The answer to this question expressed the individual needs and concerns of each responding diocesan NFP program. Specific requests such as aid in the implementation of the **National Standards** or assistance with the development of an NFP Advisory Board, reflected the various levels of development of the responding programs. Among the most common suggestions for the DDP were:

a)Initiation and oversight of a national outreach campaign to clergy and Catholic physicians.

b)Development and dissemination of free or low cost NFP education materials, such as generic booklets, brochures, promotional articles for newspapers, clip art, visual teaching aids, posters, etc.

c)Provide information on where to look for and how to write for grants.

Question #29: Please include additional information not covered by this questionnaire which you feel the DDP/NFP should know regarding your diocesan NFP program.

In their many comments, the diocesan NFP coordinators revealed that they were assisting in many related projects in their dioceses. For example, some serve as members of:

a)Diocesan committees of chastity education;

b)Special diocesan task forces seeking to strengthen the Pre-Cana and Marriage Preparation programs; and

c)Steering committees for the formation of state wide NFP associations.

From their personal comments and suggestions, the responding dioceses reveal a group of diocesan professionals who are committed, enterprising, creative, and enthusiastic. Working most often with limited resources, the diocesan NFP coordinators are among the strongest assets to their own programs and indeed, to the diocesan bishop himself.

The specifics of the strengths and weaknesses of diocesan NFP program activity are seen in the following data. It is suggested that each diocesan NFP coordinator compare the results of this survey with their own program and meet with their bishop in order to discuss strategies for strengthening their NFP efforts.

1992 PROFILE SHEET REPORT*

I. PROGRAM MANAGEMENT

1) Does your diocese have a person(s) who serves as the NFP Coordinator(s), either in an official or unofficial capacity?

63 [94%] YES

4 [6%] NO

2) If the answer to question (1) was "Yes" who is responsible for coordinating NFP programs and services in your diocese: e.g., Family Life Director, Director of Catholic Charities, Engaged Encounter Couple, Pre-Cana Couple, Diocesan NFP Coordinator, Respect Life Director, etc.?

Frequency:

NFP Coordinator:

31 [46%]

Diocesan NFP Coordinator

19 [28%]

Family Life Director

3 [4%]

Associate Family Life Director

14 [21%] Other

3) If the answer to question (1) was "Yes" this position is: (Check only one.)

28 [42%] full time paid

20 [30%] part time paid

2 [3%] full time volunteer

13 [19%] part time volunteer

4 [6%] (no response)

4) If the answer to question (1) was "No" who refers couples to NFP providers in your diocese?

Comment: Four dioceses reported not having a person responsible for coordinating NFP programs and services. Couples are referred to NFP providers through: Offices of Family Life; Marriage Preparation programs; parish priests; and through couples who have already received NFP instruction.

**Totals, percentages, and comments were compiled (1/11/93) from 67 dioceses.*

5) Please check the statement which best describes your program's staff:

- | | |
|----------|---|
| 28 [42%] | We share the support staff of our supervisory department. |
| 14 [21%] | We are able to maintain our own support staff. |
| 17 [25%] | We do not have a support staff. |
| 8 [12%] | (no response) |

6) How many NFP teachers work for your diocesan program? (Count teaching couples as two.)

Comment: Total NFP work force as reported by 64 dioceses consists of 689 individuals.

7) Please check the statement which best describes the program management of your teachers:

34 [51%] Most of our NFP instructors are volunteers, but we are not able to offer them a stipend.

17 [25%] Most of our NFP instructors are volunteers, and we are able to offer them a stipend.

6 [9%] We are able to pay our NFP instructors a salary (part and/or full time).

6 [9%] Other: A mixture of paid, reimbursed for expenses, non-paid instructors.

7 [10%] (no response)

8) The diocesan NFP program is: (Check one)

- | | | |
|----------|----|---|
| 5 [7%] | a) | Its own department |
| 42 [63%] | b) | Part of the Marriage and Family Life office |
| 4 [6%] | c) | Part of Catholic Charities |
| 2 [3%] | d) | Part of Pro-Life Activities |
| 5 [7%] | e) | A service of the Catholic hospitals |
| 9 [13%] | f) | Other: Delivered by various diocesan institutions, departments, or approved agencies. |
| 1 [1%] | | (no response) |

9)Other than the diocesan NFP program, NFP services are also provided by: (check all that apply.)

Frequency

27 Independent NFP teacher(s).
25 Independent NFP organization(s).
5 Other
10 (no response)

10)Does your diocese have an NFP Advisory Committee?

30 [45%] YES 35 [52%] NO2 [3%] (no response)

11)Did your diocese complete the DDP quarterly reporting forms for last year?

37 [55%] YES 24 [36%] NO6 [9%] (no response)

12)Does your diocese have its own NFP teacher training program?

20 [30%] YES47 [70%] NO

13)If the answer to question (12) was "No", who trains your teachers? (Check all that apply.)

Frequency:

14a) Billings Ovulation Method Association of the United States (BOMA)
37b) Couple to Couple League (CCL)
5c) Family of the Americas
3d) Northwest Family Services
20e) Pope Paul VI Institute (Creighton Model, OM)
12f) Other:
14 (no response)

Comment: The following results represent the frequency each provider was mentioned. The majority of dioceses use a mixture of providers. This is due to NFP teachers moving from one diocese to another or the simple proximity of a particular provider to a diocese.

14) Why was your NFP provider(s) chosen for training your teachers; e.g., methodology, affordable fees, convenient, locale, etc.?

Frequency:

30	Methodology
17	Affordability
14	Convenient/locale
12	Mixed rationale
16	(no response)

Comment: Those dioceses with a mixed rationale for why a provider was chosen was due to other criteria; e.g., tradition in the diocese; proximity; quality of program; materials; good working relationship with the provider; and past training of teachers.

PROGRAM BUDGET

15) How much money was spent last year on NFP programming?

5 [7%]	0
33 [49%]	1-4,999
7 [10%]	5-9,999
7 [10%]	10-29,999
7 [10%]	30-49,999
2 [3%]	50-69,999
2 [3%]	>70,000
3 [4%]	(no response)

16) What amount of the total in question (15) comes from diocesan funds? (Please estimate the percentage and check only one.)

16 [21%]	100%
22 [33%]	More than 50%
11 [16%]	Less than 50%
14 [21%]	No determinable percentage
5 [7%]	(no response)

17) Other than diocesan funding, what additional sources of income are used to support NFP programs in your diocese? (Check all that apply.)

Frequency: Sources of Funding:

2a)	Federal grants
5	b) Individual parishes
54	c) Client fees
8	d) Catholic organizations
3	e) NFP program fund raising activities
16	f) Other: Private donations, gifts from parishes, use of facilities, grants, etc.
9	(no response)

Comment: These numbers represent the frequency a specific source of funding was mentioned. Many programs use a variety of funding sources to offer their services.

PROGRAM SERVICE

18) Which NFP method(s) is currently taught in your diocesan program? (Check all that apply.)

Frequency:Methods:

53	a)	ST
53	b)	OM
2c)	BBT	
0d)	Other	
1		(no response)

Comment: Because most dioceses use a variety of providers or teachers having been taught in different NFP methods, various NFP methods are offered. The frequency of each method reflects this reality in dioceses throughout the country.

19) How many individuals (couples count as 2) in your diocese received instruction in NFP during the last 12 months? (Give your best estimate.)

Comment: Fifty-nine dioceses responded to this question for a total of 12, 548. Instruction was interpreted by respondents to mean: a complete course of instruction, brief presentation, promotion, or introduction to NFP.

20)Of the total number of individuals instructed in NFP, how many were non-Catholics?
(Check only one.)

Estimates in Percentages:

36 [54%]	Some 1% - 25%
18 [27%]	Many 26% - 50%
10 [15%]	Most 51% - 75%
9[13%]	(no response)

21)Does the diocese have a policy which strongly encourages engaged couples to participate in an NFP course of instruction?

38 [57%] YES 27 [40%] NO 2 [3%] (no response)

22)Is NFP included in your various diocesan marriage preparation programs?

61 [91%] YES 5 [7%] NO 1 [1%] (no response)

23)If the answer to question (22) was "Yes", on the average, how much time is allotted to NFP education? (Give your best estimate.)

Time Allotted for NFP Education:

19 [28%]	a)	5 min. - 15 min.
21 [31%]	b)	20 min. - 30 min.
9 [13%]	c)	35 min. - 45 min.
12 [18%]	d)	1 hr. - 2 hrs. +
6 [9%]		(no response)

Comment: The time allotted to NFP varies considerably, not only from diocese to diocese, but within each diocese; e.g., emphasis of instructor, program, etc.

24) Continuing education in NFP was provided in the diocese, during the last 12 months, for:
(Check all that apply.)

Frequency:

34	NFP Teachers
21	NFP clients
16	Clergy
7	Other: pre-Cana couples, student groups, etc.
23	(no response)

25) Does your diocese have guidelines on human sexuality?

33 [49%] YES 29 [43%] NO 5 [7%] (no response)

26) If the answer to question (25) was "Yes", is NFP incorporated in your Diocesan Human Sexuality guidelines?

24 [36%] YES 12 [18%] NO 33 [49%] (no response)