



## Diocesan NFP Program Endorsement, Step 2

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](mailto:nfp@uscgb.org)

### Section I, Standards for Diocesan NFP Ministry

## Education in Catholic Teaching, NFP, and Related Subjects

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

*This form examines diocesan education in Catholic teaching on marriage, conjugal love and responsible parenthood, NFP and related subjects. Complete this form to document compliance with the letter indicated in Section I of the Standards for Diocesan NFP Ministry (hereafter, Standards). The relevant text from the Standards is provided below. Please read the text and the following requests to document your responses. Follow the instructions and where requested, attach the appropriate documentation. Please note, all documentation should be current (within the last 12 months). For diocesan NFP coordinators who are formally taking part in the external review, contact your assigned NFP mentor for guidance. If further assistance is needed, contact the NFP Program at [nfp@uscgb.org](mailto:nfp@uscgb.org); 1-202-541-3240.*

*Diocesan NFP ministry provides . . .*

B. Opportunities for NFP teachers, couples/clients, and others within the diocese (e.g., young adults, parishioners, healthcare professionals, Catholic school teachers, university students, etc.) to learn Catholic teaching that supports NFP use in marriage including but not limited to:

1. God created man and woman in His image and likeness—male and female He made them (see Gen 1:27).
2. God willed that human sexuality affect every aspect of the person and allow man and woman to unite in the unique communion of persons called marriage (see *Catechism of the Catholic Church*, 371–372; 2332–2335; see also *Amoris laetitia*, 9–13).
3. The nature of conscience and meaning of a properly formed conscience in light of the teachings of the Catholic Church in order to discern the good and avoid evil, especially in decisions pertaining to human sexuality, marriage, conjugal love and responsible parenthood (see *Catechism of the Catholic Church*, 1776–1785; see also *Amoris laetitia*, 222).

*Standard B, Church teaching continued . . .*

4. Chastity is the virtue that “maintains the integrity of the powers of life and love,” powers that God placed in every man and woman. Chastity ensures “the unity of the person” (see *Catechism of the Catholic Church*, 2338; see also *Amoris laetitia*, 205–206).
5. In God’s plan, marriage is a permanent, faithful, exclusive relationship between husband and wife (one man and one woman), directed toward mutual sanctification, unity, and parenthood. (see *Code of Canon Law*, 1055.1; see also *Amoris laetitia*, 125).
6. For validly baptized Christians, marriage is a sacrament, a sign of God’s presence in the world (natural marriage is a sign of God’s presence in the world while sacramental marriage is an effective sign of Christ’s union with the Church), and a source of grace for the couple (see *Catechism of the Catholic Church*, 1601–1617; see also *Amoris laetitia*, 71–72).
7. The unifying factor between the spouses is conjugal love: that is, an interpersonal love between husband and wife that is free, faithful, permanent, and fruitful—open to life (see *Gaudium et spes*, 49–50; *Humanae vitae*, 9; *Amoris laetitia*, 74, 125).
8. Sexual intercourse is part of God’s plan to enable couples to intensify their mutual intimacy and to bring new life into the world. By God’s design there is an inseparable connection between the two meanings of the act of intercourse: the love-giving or “unitive” and the life-giving or “procreative” (see *Gaudium et spes*, 50; *Humanae vitae*, 11–12; *Familiaris consortio*, 28; *Amoris laetitia*, 80).
9. Decisions regarding parenthood are primarily the responsibility of husband and wife based on a recognition that human life is a sacred gift from God and that the transmission of human life, and the socialization and education of children are both the privilege and prerogative of the married couple. Discernment especially regarding the postponement of conception is a serious matter—decisions should be made by the couple in a spirit of love and generosity, in light of their responsibilities to God, to themselves, to their children already born, and to society in accordance with a properly formed conscience (see *Gaudium et spes*, 50–51; *Humanae vitae*, 10; *Amoris laetitia*, 222).
10. Children are “the supreme gift of marriage” and God has given husband and wife the task to care for and nurture them (*Gaudium et spes*, 59; see also *Amoris laetitia*, 81).
11. If a married couple finds themselves to be challenged with infertility, they are called by God to seek moral solutions while also discerning the nature of their vocation to be open to life (e.g., adoption, foster care, etc.; see *Familiaris consortio*, 14, 41; *Donum vitae*, 8; *Amoris laetitia*, 178–184; *Catechism of the Catholic Church*, 2379).
12. The family is the foundation of society; moreover, in the Catholic faith, family is also the domestic Church where the faith is lived, learned, and embraced (see *Lumen gentium*, 11; *Familiaris consortio*, 21; *Amoris laetitia*, 86–87; *Catechism of the Catholic Church*, 1655–1658, 2204, 2207).

*Diocesan NFP ministry provides . . .*

- D.4.j. . . . continuing education, enrichment, and support for diocesan NFP teachers and couples/clients that may include information, resources (including social media and appropriate NFP support groups), and discussion of NFP science, methodology, and special topics (e.g., breastfeeding, infertility, etc.).
- K. Resources and outreach education designed especially for seminarians, religious, deacons, and priests to enable them to pastorally support and encourage couples to use NFP.

Complete the statement below to document standards B.1-12; D.4.j; K:

**The diocesan NFP program provides opportunities for education in basic concepts of Catholic teaching on human sexuality, marriage and family life, conjugal love and responsible parenthood to NFP teachers, couples/clients, and others within the diocese (e.g., young adults, parishioners, healthcare professionals, Catholic school teachers, university students, etc.) through . . .**

*(Check all that apply)*

	<b>NFP Teachers</b>	<b>Couples</b>	<b>Clergy</b>	<b>Healthcare Professionals</b>	<b>Young Adults</b>	<b>Other (please state)</b>
Diocesan lectures, seminars, workshops, and conferences (in person or virtually)						
Diocesan retreats						
Non-diocesan conferences						
Library of books (hard copy and/or virtual), audio and video resources; (provide web links if relevant)						
Newsletter						
Published articles in the diocesan newspaper and/or the website (provide web links)						
Informational mailings (e-mails or U.S. postal mailings)						
Diocesan NFP website (include link)						
Social media (e.g., Facebook, etc.; include link)						

*Diocesan NFP ministry provides NFP . . .*

E. Teaching formats, curricula, and materials for couple/client education that conform to the *Standards* (see Section III, Couple/Client Curriculum).

*NOTE: These are the curricula which the diocesan teachers use. Diocesan NFP teachers are those who are accountable to and work in cooperation with the diocesan NFP coordinator. Due to the complexities of NFP curriculum—a separate form is used to document compliance with Section III of the Standards (see Form 3).*

Diocesan NFP ministry provides teaching formats, curricula, and materials for couple/client education that conform to Section III of the *Standards for Diocesan NFP Ministry*. Please read Section III of the *Standards* and follow the directions below.

### *NFP Couple/Client Curricula*

In order to complete this section, indicate all NFP client/couple teaching curriculum(a) that are currently being used in your diocesan NFP ministry by a diocesan NFP teacher (*check with an “X” all that apply*)

\_\_\_\_\_ Billings Ovulation Method Association-USA

\_\_\_\_\_ Couple to Couple League

\_\_\_\_\_ Creighton Model FertilityCare™

\_\_\_\_\_ Family of the Americas

\_\_\_\_\_ Marquette Model

\_\_\_\_\_ Sympto-Pro (Northwest Family Services)

\_\_\_\_\_ Diocesan or other NFP method \_\_\_\_\_  
(Write name of diocesan/non-diocesan NFP method program in the space below)

### **IMPORTANT**

Next, complete a separate Form 3 (*Couple/Client Education Assessment*) for any curriculum used within the diocesan program that has **NOT** been reviewed and “Approved” according to the *Standards* by the USCCB’s NFP Program. Please remember to include a copy of the curriculum with its completed form.

*For a list of Approved NFP teacher training programs, see the NFP providers’ page on the USCCB website at, [usccb.org/topics/natural-family-planning/nfp-national-providers](http://usccb.org/topics/natural-family-planning/nfp-national-providers).)*

*Teaching Formats*

Complete this statement:

**The format for couple/client education used in the diocesan NFP program is ...**

*(Check all that apply.)*

- on-site, classroom instruction.
- on-site private instruction.
- a combination of classroom and private instruction.
- distance learning. Please check the type of distance learning:
  - Virtual (Internet, web-based, Zoom, facetime, etc.)
  - Virtual education provides access for assistance from certified NFP teachers
  - Paper/DVD home study via U.S. postal system
  - Combination virtual education and paper/DVD via U.S. postal system

*Diocesan NFP ministry engages in outreach education which includes the . . .*

J. Promotion of NFP, chastity, and fertility appreciation throughout the diocese, especially in programs of: remote (e.g., resources for parents; appropriate curricula for children and youth, etc.); proximate (e.g., young adult sexuality education including appropriate dating behavior, etc.); immediate (e.g., marriage preparation); and ongoing marriage ministry (e.g., marriage enrichment, etc.).

In order to promote NFP education throughout your diocese, it is important to build working relationships with staff from appropriate diocesan offices. In the space below or in an attachment, describe two of your collaborative activities (e.g., “We collaborate with Pro-Life Activities to create educational events for health care providers.”; “We collaborate with Catholic Schools Office to organize special assemblies on fertility appreciation and chastity education.”; etc.).

Complete this statement . . .

**NFP, chastity and fertility appreciation are promoted throughout the diocese in ...**

*(Check all that apply and follow additional instructions where requested.)*

<b>Chastity and Fertility Appreciation Ed.</b>	<b>Adolescents</b>	<b>Young Adults</b>	<b>Adults</b>
Articles in the diocesan newspaper, website, other publications			
Newsletter ( <i>hard copy or digital</i> )			
Lectures, talks, conferences, rallies (in person or virtual)			
Fertility appreciation/chastity education in Catholic schools and parishes ( <i>attach a description of how this education is provided and which curricula is used if relevant</i> )			
Seminars offered for health care professionals (in person or virtual)			
Clergy workshops (in person or virtual)			
Seminarian education programs (in person or virtual)			
Parish bulletin inserts or informational ads			
Public service television and radio ads			
Brochures (hard copy)			
Diocesan website			
Social media ( <i>e.g., Facebook, Instagram, etc.</i> ) Provide link(s) here:			

Programs of marriage preparation

**Attach** a copy of the diocesan marriage preparation policy indicating the section where NFP education is discussed. If no policy exists for marriage preparation, **describe** below or in an attachment how NFP is promoted in marriage preparation.

*Diocesan NFP education includes access to trusted and competent experts as well as quality resources, consequently, NFP ministry provides . . .*

- H. Appropriate medical, psychological, moral, spiritual, and educational resources available for NFP teachers and couples/clients.

Check the statements below that best describe how the diocesan NFP program provides medical, psychological, moral, spiritual, and educational resources to the teachers and couples/clients. *(Check all that apply.)*

<b>Resources</b>	<b>NFP Teachers</b>	<b>NFP Clients</b>	<b>Clergy</b>
Masses, retreats and/or prayer services (in person or virtual)			
Library of relevant medical, psychological, moral, and spiritual topics (hard copy, digital, and/or virtual)			
Referral list of competent and trusted medical professionals			
List of clergy and professional lay spiritual counselors			
Articles (hard copy and/or digital) treating relevant medical, psychological, and spiritual topics			
Informational mailings (electronic or hard copy) on relevant medical, psychological, moral, and spiritual issues.			