

DOWNLOAD PDF RESPONSIBLE PARENTHOOD AND FAMILY PLANNING RESOURCE MANUAL

Chapter 1 : Responsible Parenthood - Family Planning (RP-FP)

As such, he pronounced strong political will to fully implement the Responsible Parenthood and Reproductive Health (RPRH) Law as a component of the national socio-economic agenda during his first State of the Nation Address (SONA).

Married love "involves a totality, in which all the elements of the person enterâ€”appeal of the body and instinct, power of feeling and affectivity, aspiration of the spirit and of the will" Familiaris consortio [FC], no. The marital union calls husband and wife to become one flesh, one heart and one soul see FC, no. It therefore "demands indissolubility and faithfulness in â€” mutual giving; and it is open to fertility" FC, no. Marriage is for the good of husband and wife, the creation of new people, and the forming of the family. It therefore is good for society. Marriage bestows a unique dignity on husband and wife that contributes to their mutual salvation see Gaudium et spes [GS], no. Marriage is a vocation, a real calling from God to form a communion of persons, the one-flesh union spoken of in Genesis and reaffirmed by Jesus see Gen 2: In fact, the Church teaches that when they marry, husband and wife receive a "kind of consecration in the duties and dignity of their state" GS, no. In other words, God prepares spouses to faithfully live their sacred union and become parents who will love and nurture their children. What does NFP have to do with married love? The methods of NFP are a support for married love. In itself, however, avoiding pregnancy in marriage can also be a sign of irresponsibility since it may lack generosity. In light of Catholic faith, responsible parenthood has a much wider meaning than avoiding or planning pregnancy. It relates to how God created men, women, human sexuality, and marriage. This takes in the marital relationship including the sexual act as "ordered Responsible parenthood includes the just and prayerful decision-making exercised by spouses in light of this beautiful design of God, recognizing that God wants the best for husband and wife. Spouses ought to be well-formed in understanding Church teaching and reflect upon their responsibilities toward each other, children already born, and the wider society when deciding when to attempt to conceive or not see Humanae vitae [HV], no. Authentic responsible parenthood, therefore, only makes sense in light of the nature of married love as willed by God. That love is "total," a "very special form of personal friendship in which husband and wife generously share everything â€” not thinking solely of their own convenience" HV, no. This marital friendship means that spouses love each other not because they will get something from each other, but just because of who they are. This kind of generous, selfless love "leads the spouses to a free and mutual gift of themselves" to each other GS, no. It is precisely this gift of self which must be received in its wholenessâ€”fertility included. If spouses want their marriage to grow, they will have to strive to love rightly. Inviting the Lord God into their marital love and honoring his design is foundational for a happy marriage. It helps men and women see and cherish each otherâ€”gifts and weaknesses included! It calls forth patience and bestows forgiveness. Mercy is a blessing. So, how does practicing a method of NFP encourage spousal mercy? NFP requires effort since husband and wife must live their sexuality in a way that respects the gift of their combined fertility. Through the use of periodic sexual abstinence the NFP means to postpone pregnancy , husband and wife practice individual and couple self-discipline for the good of each other and for their family. This can be difficult; it may quickly reveal their weaknesses and may even result in discord. Ideally, husband and wife should discuss with each other why they may be attempting to postpone a pregnancy and also any underlying issues that make periodic sexual abstinence difficult, e. They can discover whether their reasons are in line with what God wants for their marriage. This will need honesty and lots of "give and take. Marital love puts the well-being of the beloved before personal desires. Pope Francis explains that marital love is a powerful love that is "infused by the Holy Spirit," and "a reflection of the unbroken covenant between Christ and humanity that culminated in his self-sacrifice on the cross" Amoris laetitia, no. God himself, through the power of the Holy Spirit, "gives a new heart and renders man and woman capable of loving one another as Christ loved us" FC, no. It means that spouses live true charity, grounded in generosity and regard for the well-being of the

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other person. When husband and wife work with God and his design, they will honor the power to unite in a holistic and procreative way and be enabled to maintain the "integrity of the powers of life and love" placed in them by the Lord God CCC, no. They will ensure the unity of their persons and marriage, thus living chastely see CCC, no. In addition, through the use of periodic sexual abstinence, spouses will be able to "experience the gift of married love while respecting the laws of conception," thereby acknowledging that they are "not the master of the sources of life but rather the minister of the design established by the Creator" HV, no. NFP education teaches husband and wife to value their fertility as their gift from God. NFP teaches husband and wife to prayerfully discern when to attempt to conceive a new baby or not. Each NFP method helps couples understand their "fertile window. No other method of family planning does that; NFP methods therefore clearly value procreation! The methods of NFP can be used both to achieve and avoid a pregnancy. NFP methods help couples to recognize and respect each other and their future children "in their own right" EV, no. Through the practice of NFP, couples are encouraged to make decisions about the size of their families "guided by the ideal of the sincere gift of self" EV, no. When we consider that marriage and conjugal love are "by their nature ordained toward the begetting and educating of children" GS, no. Husband and wife can participate in a lifestyle that reminds them that they are "cooperators with the love of God the Creator, and are, so to speak, the interpreters of that love" GS, no. If couples persevere, the benefits are well worth the effort! Husband and wife will see their love grow and deepen. Their hearts, and the heart of their marriage, will be open to all good gifts that the Lord God wishes to give them! Ask for publication no. To order write to customerservice ifcweb. An abbreviated two-page bulletin insert of the above text is available here:

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Chapter 2 : Responsible Parenthood-Family Planning (RP-FP)

MAGDALENA G. ABELLERA. Regional Director. MESSAGE. Expanding our horizons with program partners marked our directions. While a number of existing and historical issues on the family planning program continue to challenge our advocacy and provision of services, our partnership with the Ministry of Youth of the Diocese of Albay and the Dioceses of Virac and Matnog provided opportunities to.

Pray with us by using these simple Humanae vitae inspired monthly prayers that can help us reflect upon Church teaching on marriage, conjugal love, and responsible. Listen and reflect on the academic presentations from the Humanae vitae 50th anniversary symposium. Planning a Humanae vitae event? Please tell us and we will post it in the calendar below. Paul Check, Rector of St. The conference is held at St. Call to Holiness, sponsors a two-day conference in Southgate, Michigan. For detail, see www. Presenters will include Dr. The day begins with Mass with Bishop Boyea and concludes at 3: RSVP by October 8. For more information, see Flyer and Registration and Details. Speakers will discuss various topics including Humanae Vitae, Theology of the Body, the Creighton Method, and the effectiveness of NaPro technology in achieving pregnancy. Registration and details November , For more information see flyer. Held at Crystal Gardens, in Detroit, Michigan. Jennifer Roback Morse, among others, about the beauty and truth of sacramental love. Held in Costa Rica. International Conference on NFP. May June 1, Humanae vitae at Christian Lepine, Archbishop of Montreal, Dr. Janet Smith, Patrick Coffin, and Dr. Held in Ottawa, Canada. Simultaneous translation in English and French will be provided. Please visit the following website for registration and information. Humanae vitae World Congress. This world meeting will provide inspiring and academic presentations. Participants will have an opportunity to visit the church where Pope Paul VI was baptized. Held in Ave Maria, FL. Benedict Church in Cambridge, Ohio begins with Mass at A potluck meal will follow. Janet Smith, Kate Wicker and Sr. Held in Buffalo, NY. The Diocese of St. A Day of Reflection. Hosted by the Diocese of St. Registration and details March 20th, , and monthly. Learn more at www. A Call to Self-Gift. Archbishop Chaput and Mary Eberstadt, among others. The papers will be published in the near future. The Archdiocese of Denver hosts a one-day 50th anniversary Humanae vitae conference. Michel Therrien and Dr. Susan Selner-Wright will explain the teachings in the encyclical and its many implications. For more details, please see the following flyer. May 6th, and various dates in The Archdiocese of St. Paul and Minneapolis has several events planned in to celebrate the 50th anniversary of Humanae Vitae. More Events May 15, For details, contact Christian J. June July 13, Join the Diocese of Venice for a five-week study series on Humanae vitae every Friday night 6: Held at Epiphany Cathedral, this series provides dinner 6: John the Evangelist, Stamford, CT. Vigil Mass celebrated by Bishop Frank Caggiano. For more information visit: Gianna Dinner celebrating the 50th anniversary of Humanae Vitae. Cathedral of the Immaculate Conception, North Broadway, 3: Join the Diocese of Grand Rapids, "Humanae vitae: The event is free and may also be viewed live on the CIC website, <https://> Free, Total, Faithful and Fruitful. A celebration of our freedom to live out the teachings of the Church and the gift of Natural Family Planning. Kathy Schmutge, kschmutge@charlestdiocese.org. This family-friendly regional conference will feature continuing education and activities for all family members. Some sessions will be available in Spanish. A Humanae vitae celebration. This conference will focus on NFP science for healthcare professionals. For more information, visit <https://> Sponsored by the Diocese of Madison, WI. Details July 22, The event will include a catered dinner and keynote address by Dr. For more information and to register visit www. Andrew, followed by a picnic on the Piazza Secchia to celebrate the 50th anniversary of Bl. Celebrate the 50th Anniversary of Humanae vitae. This national conference will provide both pastoral and theological information. Families are encouraged to attend. A Spanish language track will be offered. Special clergy education day is July Good for the Body, Great for the Soul! For more details visit this site and check out this flyer. For details and registration, visit <https://> More information at hv50philly.com. This two-day event celebrates the canonization of Paul VI and the 50th anniversary

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of his important encyclical, *Humanae vitae*. [View Flyer](#) and [Schedule](#). [Details and event website](#).

Chapter 3 : Responsible Parenthood and Reproductive Health (RP-RH)

Responsible Parenthood and Family Planning (RP-FP) The Responsible Parenthood and Family Planning (RP-FP) component deals with issues related to sexual and reproductive health, including fertility and family planning concerns.

Separability Clause, Repealing Clause, Effectivity Summary of major provisions[edit] The bill mandates the government to "promote, without biases, all effective natural and modern methods of family planning that are medically safe and legal. Companies with fewer than workers are required to enter into partnership with health care providers in their area for the delivery of reproductive health services. Those with fewer than workers shall enter into partnerships with health professionals for the delivery of reproductive health services. Employers shall inform employees of the availability of family planning. They are also obliged to monitor pregnant working employees among their workforce and ensure they are provided paid half-day prenatal medical leaves for each month of the pregnancy period that they are employed. There are several studies cited by those who support the bill: Economic studies, especially the experience in Asia, [9] show that rapid population growth and high fertility rates, especially among the poor, exacerbate poverty and make it harder for the government to address it. The country is not a welfare state: The penal provisions constitute a violation of free choice and conscience, and establishes religious persecution [17] President Aquino stated he was not an author of the bill. He also stated that he gives full support to a firm population policy, educating parents to be responsible, providing contraceptives to those who ask for them, but he refuses to promote contraceptive use. He said that his position "is more aptly called responsible parenthood rather than reproductive health". The Revision coming from 3. The TFR for women with college education is 2. Unbridled population growth stunts socioeconomic development and aggravates poverty". Pernia, and Stella Alabastro-Quimbo, "rapid population growth and high fertility rates, especially among the poor, do exacerbate poverty and make it harder for the government to address it", while at the same time clarifying that it would be "extreme" to view "population growth as the principal cause of poverty that would justify the government resorting to draconian and coercive measures to deal with the problem e. They illustrate the connection between rapid population growth and poverty by comparing the economic growth and population growth rates of Thailand, Indonesia, and the Philippines, wherein the first two grew more rapidly than the Philippines due to lower population growth rates. Darker areas mean more poverty. For example, the study of Ross Levine and David Renelt, which covered countries over 30 years versus a University of the Philippines study of 3 countries over a few years. The RAND study also said that a large population can promote growth given the right fundamentals. Emerciana de Jesus and Luzviminda Ilagan wanted to delete three provisions which state that "gender equality and women empowerment are central elements of reproductive health and population and development", which integrate responsible parenthood and family planning programs into anti-poverty initiatives, and which name the Population Commission as a coordinating body. The two party-list representatives strongly state that poverty is not due to over-population but because of inequality and corruption. He emphasized that the government should apply the principle of first things first and focus on the root causes of the poverty e. She reported that every day, "there are 11 women dying while giving birth in the Philippines. These preventable deaths could have been avoided if more Filipino women have access to reproductive health information and healthcare". The millions of funds intended for the contraceptive devices may just well be applied in improving the skills of our health workers in reducing maternal and child mortality in the Philippines". The Bill provides that "the State shall assist couples, parents and individuals to achieve their desired family size within the context of responsible parenthood for sustainable development and encourage them to have two children as the ideal family size. Pritchett said that it is "based on a discrepancy Pritchett argued this term is applied to women who are not sexually active, are infecund, whose husband is absent, etc. He also challenged that he is willing to bet that if the government will provide cash money to the poor to buy condoms, the poor will use the cash for food and basic needs, thus exploding the myth. The bill intends to provide universal access through government

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funding, complementing thus private sector initiatives for family planning services, such as those offered by the International Planned Parenthood Federation IPPF which supports the Family Planning Organizations of the Philippines and the 97 organizations of the Philippine NGO Council. It provides that "the government shall ensure that all women needing care for post-abortion complications shall be treated and counseled in a humane, non-judgmental and compassionate manner". The PMA condemns abortifacients that "destroys the fertilized egg or the embryo" and "abhors any procedure Proponents such as 14 Ateneo de Manila University professors, argued thus: For these women, terminating a pregnancy is an anguished choice they make in the face of severe constraints. When women who had attempted an abortion were asked their reasons for doing so, their top three responses were: Thus, for these women, abortion has become a family planning method, in the absence of information on and access to any reliable means to prevent an unplanned and unwanted pregnancy". The pro-RH people accuse the anti-RH group of misleading the public by calling the bill an abortion bill, when the bill states that abortion remains a crime and is punishable. The anti-RH advocates accuse the RH supporters of hiding from the public the international population control agenda which includes abortion and they refer to U. Secretary Hillary Clinton who said that RH includes abortion. Relevant discussion may be found on the talk page. Please do not remove this message until conditions to do so are met. January Learn how and when to remove this template message Fourteen professors from Ateneo de Manila University , a prominent Catholic University, considering the empirical evidence of the dire socioeconomic conditions of the Filipino poor, urged that the bill be passed to help them. We are thus deeply disturbed and saddened by calls made by some members of the Catholic Church to reject a proposed legislation that promises to improve the wellbeing of Filipino families, especially the lives of women, children, adolescents, and the poor". They announced that "Catholic social teachings recognize the primacy of the well-formed conscience over wooden compliance to directives from political and religious authorities", urging Catholic authorities to withdraw their opposition the bill. They emphasized that the bill "promotes quality of life, by enabling couples, especially the poor, to bring into the world only the number of children they believe they can care for and nurture to become healthy and productive members of our society". The editorial of the Philippine Daily Inquirer , moreover, stated that Catholic teaching is "only" a religious teaching and should not be imposed with intolerance on a secular state. Proponents such as E. The risk of dying within a year of using pills is 1 in , The risk of dying from a vasectomy is 1 in 1 million and the risk of dying from using an IUD is 1 in 10 million But the risk of dying from a pregnancy is 1 in 10, Lagman explained that "Globally, the new number of reported cases of HIV infections and deaths has dropped by nearly 20 percent. The proponents applauded government efforts last February when it distributed condoms in some areas of Manila. A survey conducted in by the Social Weather Stations , commissioned by the Forum for Family Planning and Development FFPD , a non-government advocacy group, showed that 68 percent of Filipinos agree that there should be a law requiring government to distribute legal contraceptives. Among those who originally knew of the bill, the score is 84 percent in favor, and 6 percent opposed. Among those who learned of the bill for the first time because of the survey, the score is 59 percent in favor, versus 11 percent opposed. Leaders of both sides, including Rep.

Chapter 4 : National Council of Churches - Common Witness - RESPONSIBLE PARENTHOOD

The Responsible Parenthood and Family Planning Program (RP-FP) component deals with issues related to sexual and reproductive health, including fertility and family planning concerns.

In the present instance many member churches have already given formal expression to the same basic conviction as is contained in this statement. But differences of conviction exist which make it necessary for representatives of the Orthodox churches to abstain from voting on this pronouncement. Because of dramatic reductions in death rates, children generally have a far brighter chance to live to maturity; indeed, the persistence of large family patterns in many societies causes new and dangerous pressures upon presently inadequate means of subsistence. On the other hand, new medical knowledge of human reproduction increases the means available or potentially available to parents for regulating their fertility. In the altered circumstances of today, how is the Christian doctrine of parenthood to be made relevant to the needs of husbands and wives? Without attempting to restate the full range of parental duties, we advance certain considerations bearing on the control of procreation within the marriage bond. The concept of responsible parenthood is considered in relation to the ends of marriage, the reasons for family planning, the methods of family planning, and the task of society. The Ends of Marriage Genuine marriage, in the Biblical view, is a union whereby husband and wife become "one flesh" Gen. Such a union embodies a covenant, a commitment to a dedicated common life. True marriage, however, is more than a human achievement. It has a "given" quality, expressed in the words of Jesus: God has joined together Hence it is a mystery according to St. Paul which symbolizes the union of Christ and His Church Eph. This task is described in Christian traditions in terms of sanctification and mutual perfection. These emphasize the fundamentally spiritual character of the basic purpose of marriage, which can be served through parenthood, companionship, and vocation: Christians differ in regard to sanctions for the sexual expression of marital companionship, though most of our churches hold such expression right and necessary within the marriage bond, independently of procreation. All agree that Christian marriage should be free from sensuality and selfish indulgence, and that mutually accepted periods of continence can be of value in a common life of Christian discipline. Just as vocation may enjoin celibacy upon those to whom the gift is given Matt. Responsible parenthood, in the first instance, means to weigh the claims of procreation in relation to the total purposes of the marriage and the situation of the family in society. For most couples, the new knowledge of human reproduction and of means to. But the responsibility, to be exercised in prayer and trust, has deeper roots. Reasons for Family Planning Within the purposes of marriage ordained by God, there are a number of considerations concerning parenthood which need to be taken into account in trying to determine the number and frequency of pregnancies. The rights of existing children to parental care have a proper claim. Reasons such as these enter into the calculations of responsible parenthood. Methods of Family Planning Christians are agreed that the limitation of procreation may be right and proper for parents under certain conditions, but differences arise in regard to circumstances and methods. The Orthodox Church follows the traditional teaching which sanctions marital abstinence as the means of family planning. Most of the Protestant churches hold contraception and periodic continence to be morally right when the motives are right. They believe that couples are free to use the gifts of science for conscientious family limitation, provided the means are mutually acceptable, noninjurious to health, and appropriate to the degree of effectiveness required in the specific situation. Periodic continence the rhythm method is suitable for some couples, but is not inherently superior from a moral point of view. The general Protestant conviction is that motives, rather than methods, form the primary moral issue, provided the methods are limited to the prevention of conception. Protestant Christians are agreed in condemning abortion or any method which destroys human life except when the health or life of the mother is at stake. The destruction of life already begun cannot be condoned as a method of family limitation. The ethical complexities involved in the practice of abortion related to abnormal circumstances need additional study by Christian scholars. Another approach to family limitation is voluntary

sterilization. Because medical science cannot guarantee that the procedure is reversible it presents the Christian conscience with special problems. Responsible parenthood is seen by many as a day to day process of decision-making which sterilization may negate. On the other hand, where reasons of health or the obligations of parenthood argue for the use of the most effective means of family limitation, sterilization represents one sure method now available. Additional study of these factors and of the moral issues entailed needs to be undertaken by Christian scholars. The Task of Society While responsible parenthood is the moral obligation of husband and wife, the concept has implications for society also, to assist parents in the exercise of their duty. In addition to the educational and social services called for to help equip children for their fullest development and contribution to society, there are services due married couples. For most couples, family planning requires access to appropriate medical information and counsel. Legal prohibitions against impartation of such information and counsel violate the civil and religious liberties of all citizens including Protestants. Their right to means they approve in conscience does not infringe the right of others to refrain from using such means. Legislation or institutional practices that impair the exercise of moral and professional responsibilities of family-serving professions should be opposed. As Christians and citizens in a world society, we also have the responsibility to help our fellow men overseas. Therefore, at the request of people in other countries, we believe our government and voluntary agencies have a duty to assist with various measures to alleviate population pressures and to extend family planning. Private agencies have an important role to play, but the scope of the population problem internationally vastly exceeds their resources. Christian responsibility indicates that, when requested by other governments, governmental and intergovernmental aid for family planning should be given favorable consideration as part of a wise and dedicated effort to advance in the underprivileged regions of the earth the essential material conditions conducive to human dignity, freedom, justice, and peace.

Chapter 5 : Responsible Parenthood and Family Planning (RP-FP)

ANGELITO S. OBCENA, MADem Indeed, is a challenging year for us. A new administration, under the leadership of President Rodrigo R. Duterte, posed a challenge for the attainment of "zero unmet need for modern family planning" to all concerned agencies.

Responsible parenthood concerns the consideration of the factors or conditions, which have a bearing on family size. When considering physical, economic, psychological and sociological factors, couples are responsible to God, to themselves, to their families and to society, in that order. Natural Family Planning assists couples in making generous and responsible decisions regarding family size. Every woman learns how to understand her own body and its cycles, through one or more simple biological signs. With her husband, the two of them discuss and record their observations, gaining an awareness of and new appreciation for their shared fertility. If a couple wants to conceive, they have intercourse on fertile days. If they need to postpone pregnancy, they wait until the infertile times. The average woman is fertile from days a month. Natural Family Planning fosters self-control and helps couples accept more fully the responsibility God gives with regard to procreation. Catholic Church teaching does not say that a couple must intend to have a child in each and every marriage act. Should intercourse take place during the fertile time, when conception is possible, the couple must respect this possibility and must not frustrate it through contraceptive measures. The life-giving potential of the marital act must not be deliberately removed. With the use of Natural Family Planning, unlike contraception, nothing is done before, during or after the marital act to render the act sterile, incomplete or to prevent implantation of a fertilized ovum. In the book of Genesis it is revealed that God designed marriage for a twofold purpose: In the second account of creation, we learn that the other purpose God has for marriage is that it be love-giving. The two purposes of marriage are so interconnected that they must never be separated. With NFP, both the loving and life-giving aspects are respected every time the spouses are joined together in the marital act. NFP is true family planning because couples are taught to identify, chart, and interpret the signs of fertility so that they can either avoid or achieve pregnancy in a safe, healthy, and effective way. The church has always taught that every act of sexual intercourse must be open to life. Why would God care if we practiced NFP or used contraception? The result is the same. Contraception is a contradiction of the wedding vows: Sexual intercourse with Natural Family Planning is a renewal of the wedding vows and does nothing to sterilize an act of intercourse.

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Chapter 6 : What is Responsible Parenthood? – Diocese of Camden

The Responsible Parenthood (RP), Reproductive Health (RH) and the Family Planning (FP) program component of the PPMP aims to help couples, parents and individuals to achieve their desired timing, spacing and number of children and to contribute to the improvement of their Maternal, Neonatal and Child Health and Nutrition (MNCHN) status.

Planned pregnancies would enable couples to achieve their desired number of children, and young people to escape the perils of teen-age pregnancy. Abject poverty has oppressed generations. This is significantly because parents are unable to care and provide for their many children the education and other opportunities necessary to advance in life. The RPRH law gave poor families hope that their dream of a better future can be achieved. These hopes can only be realized if government fully and efficiently implements a comprehensive family planning program as mandated by law. Government prepared for its full implementation, and purchased needed family planning supplies. However, the SC issued a TRO preventing the Department of Health and its agencies from going full blast on its family planning program. This TRO is based on a petition alleging that all contraceptives are abortifacient, and aimed at having these vital commodities totally banned from the market. This TRO, affects These are the 6. Because of this TRO, no new registration for contraceptives can be approved, and when approved, they can be appealed. New legal cases will ensue and delays will continue. Stocks will run out and contraceptives will no longer be available in the market. Even those with money to buy will not anymore have access to these vital commodities. A total ban on contraceptives will happen. Because of this TRO, our teen-pregnancy rates, already one of the worst in the world, will further worsen. The future of more of our young people will be jeopardized. For , an estimated , teen-aged girls will get pregnant. The numbers will soar even higher without contraceptives. Because of this TRO, more women will die due to preventable pregnancy and childbirth-related complications. For this year alone, around 5, Filipinas will perish in giving life. This is equivalent to 14 women dying per day. Without contraceptives, more children will be orphaned as more mothers pass away. Thus, we, the undersigned Filipino people, earnestly appeal to the Honorable Justices of the Supreme Court for the gift of compassion -- side with our women and our families. Download the signature campaign form below and submit to the Commission on Population.

Chapter 7 : Responsible Parenthood-Family Planning Program(RP-FP)

Responsible Parenthood, as defined in the Directional Plan of POPCOM, is the will and ability of parents to respond to the needs and aspirations of the family and children. It is a shared responsibility of the husband and the wife to determine and achieve the desired number, spacing, and timing of their children according to their own family.

Chapter 8 : Responsible Parenthood and Reproductive Health Act of - Wikipedia

The Responsible Parenthood and Reproductive Health Act of (Republic Act No.), informally known as the Reproductive Health Law or RH Law, is a law in the Philippines, which guarantees universal access to methods on contraception, fertility control, sexual education, and maternal care.

Chapter 9 : Responsible Parenthood and Family Planning Program

Responsible Parenthood which means that each family has the right and duty to determine the desired number of children they might have and when they might have them. And beyond responsible parenthood is Responsible Parenting which is the proper upbringing and education of children so that they grow up to be upright, productive and civic-minded.