



The Catholic Reporter

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OPEN LETTER FROM THE CATHOLIC BISHOPS OF PAPUA NEW GUINEA TO OUR POLITICAL LEADERS

The Catholic Church values greatly the good relationship it has with Government in Papua New Guinea. It is one of mutual respect. It has the potential to bring about many good things for the people of our nation.

In the social services, health and education, the relationship is a partnership. Catholic Church education and health care services are large and widespread in PNG. We believe that the partnership in health and education services is good but still needs to be strengthened through better communication and consultation at both national and provincial levels.

MAINTAIN COOPERATION

The Catholic Bishops, who shepherd and guide the Church, are actively seeking to improve collaboration with Government in these and many other areas of integral human development. We are encouraged by signs that Government also wishes to strengthen this cooperation, for the benefit our people everywhere, especially in the remotest areas of the country.

The most important ministry of the Catholic Church is evangelization, proclaiming the Good News of Jesus Christ. Papua New Guinea, which declares itself to be a Chris-

tian nation in its Constitution, has heard and accepted this message with faith. With this in mind, the Catholic Church recognizes its responsibility to speak out in encouragement and admonition on issues that affect the spiritual and material wellbeing of our society. We have done this often. In the recent past we spoke out against the death penalty. Here we remind our leaders that it is not too late to change a decision many believe to be misguided and morally wrong. We also publicly admonished both the Australian and Papua New Guinea Governments for what has become a shameful and failed policy, the Manus Island detention centre where asylum seekers, innocent people seeking freedom and a better life, are imprisoned.

UPHOLD HUMAN LIFE

Today we face new and dangerous trends we feel compelled to speak about. Traditionally Papua New Guineans have always been open to new life, to children born to their families. Abortion, which the majority of our citizens find abhorrent, remains illegal in Papua New Guinea. However, political leaders face great pressures from within and outside of PNG to take another view. Will the PNG Government one day decide that killing the un-

born child is a good thing for PNG, something that will bring the blessing of God upon our people? We pray that our leaders will never bow to this temptation for political and economic gain.

This brings us to another concern of the Catholic Church, the growing political ideology that links development with population control. The thinking of many politicians these days aims them in this direction.

Why is it, they wonder, that education and health services are rapidly worsening in Papua New Guinea, and what can be done about it?

And look at all the unemployed and frustrated young people who gather on the streets of our towns and cities every day looking for opportunity where there is none. This is becoming a dangerous situation. What can we do?

Unfortunately, instead of looking creatively for positive solutions, government seems to have settled on a strategy that does not address the underlying causes of our decline. Many politicians think that population growth, too many people, is the culprit.

Put the brakes on having babies and everything will be okay again, they say. Thus the door is opened for such organizations as Marie

Stopes to come in and temporarily "sterilize" great numbers of women as a way to slow the growth of population. Hormonal implants are promoted and injected on a massive scale with little thought about the physical, emotional and social effects on young girls and women and on the community as a whole.

Have you, our political leaders, really thought this through? Do you know what the people of your electorates might think about this strategy? Do you worry about what could be the consequences of tampering with nature in this way? Do you really believe that population control, seemingly an easy-fix, will actually work, will solve the serious problems we continue to face? Such a young, proud and energetic independent nation, and now some want to take aim at fertility as the solution to our troubles?

PUT AN END TO CORRUPTION

We are all fond of speaking about the great riches of our country, of our culturally diverse population and its energy. We rejoice in the great wealth contained in the abundance of the natural resources God has put here in our care. Perhaps a much better plan would be to link these two things, our wealth and the natural growth of a vibrant population, as we seek

to find the secret to becoming a successful nation with prosperity, peace and justice for all.

But, of course, that means there must be an end to corruption that benefits a few and impoverishes others. The wanton exploitation of the environment by interests that have very little concern for the common good, must also be stopped. And there are a host of other factors which damage sustainable development that must be dealt with. The Catholic Church, and we are sure other Christian churches too, are eager to work with Government to meet the challenges of PNG today in a more positive way.

We end this letter to our political leaders with comments made by Pope Francis. He said, "Politics, though often denigrated, remains a lofty vocation and one of the highest forms of charity, inasmuch as it seeks the common good." "I ask God to give us more politicians capable of sincere and effective dialogue aimed at healing the deepest roots – and not simply the appearances – of evils in our world!" (Evangelii Gaudium no. 205)

*Catholic Bishops of Papua New Guinea
May 14, 2014*

PEACE ELUSIVE FOR FR JERRY

Fr Jerry Maria Inau was killed on Sunday, 4 May along with his communion minister Benedict at Kamulai in the Goilala mountains as a result of tribal warfare and pay-back.

He had been a priest only for nine months. "He was a determined person who would never give up", said Archbishop John Ribat of Port Moresby. "At a time he withdrew from his seminary studies for two years and was in a parish, Waitape in Goilala without a priest.

Before I was appointed to Port Moresby from Bereina, I arranged for him to return to continue his studies". "What they have done is totally wrong – said Fr Harry Gahare a former lecturer to Fr Jerry as a seminarian -

Tribal conflicts always target

educated and influential people, but Fr Jerry was trying to reach across the divide and bring peace to the area". For Bishop Rochus Tatamai of Bereina, "Fr Jerry was our St John Marie Vianney, who struggled with his studies but was a very spiritual and dedicated priest". Fr Gerry's body was buried by villagers in the chapel of the Olivi substation on Friday, 9 May.

The following day the police arrived in the area by helicopter with Fr Brian Cahill and Fr Paul Guy, the Vicar General of the diocese of Bereina, who blessed the grave and thanked the people for properly laying Fr Jerry to rest.

An official police report on the case is still to be released. (G.L.)



Fr Jerry Maria Inau the day of his ordination at Bereina on 16 Aug 2013.

Big Koko's Kona

125,000 unborn children killed every day



G'day, Mate! Are you one of those adults who find "childhood" a mysterious stage in human development? Someone who wonders what contribution, if any, these little creatures can make to society and the adult world? Some adults can hardly wait for them to grow up and be old like the rest of us. But how impoverished our world would be without children!

The famous Brazilian author Paulo Coelho once said: "A child can teach an adult three things: to be happy for no reason, to always be busy with something, and to know how to demand with all his might that which he desires. And better still, Jesus said: "...unless you change, and become like little

children, you shall not enter the kingdom of heaven." So it already sounds like children do have something to offer our societies.

For example, if you don't know the meaning of "love", you can ask young children ages 4-8! They know. Here are some of their definitions:

"Love is what's in the room with you at Christmas if you stop opening presents and listen." (Bobby-age 7)

"You really shouldn't say 'I love you' unless you mean it. But if you mean it you should say it a lot. People forget." (Jessica-age 8)

A 4 year old child saw his next door neighbour, an elderly gentleman who had

recently lost his wife, crying in the backyard. The little boy went into the old gentleman's yard, climbed onto his lap and just sat there. When his Mother asked what he had said to the neighbour, the little boy said, 'Nothing', I just helped him cry!

And if you have never seen God, but want to know what He looks like, visit a Kindergarten class of 5 year olds as one teacher did.

As she walked around to see each child's work, she got to one little girl who was working diligently. The teacher asked what the drawing was. The little girl replied, 'I'm drawing God.' The teacher paused

and said, 'But no one knows what God looks like'. Without missing a beat, or looking up from her drawing, the 5yr old girl replied: 'They will in a minute'.

Children are in our world to help us recapture that innocence, simplicity, and generosity we once possessed and have perhaps since lost.

They see everyone as being special. They give from the heart; they share everything. They keep an open mind; always ready to try something new. Their love is unconditional; they forgive and they don't worry about tomorrow.

They are honest and call it like it is! They believe in themselves and are optimistic.

Listen, Mate, if you think kids are just a bother and have nothing to offer, think again! They are indispensable role models for us on how our Christian life must be lived.

Sadly there aren't enough children in our world. World Health Organization says that 40-50 million pre-born babies are destroyed in the world every year; 125,000 every day!! What a great tragedy! Let's preserve the sanctity of childhood by caring for, protecting, and nurturing our children. We need them. They're our hope; our future!

Lukim yu next time Mate!

Big Koko

Letter from the jungle - Nature is rich, people are poor

By Fr Leo Kartika

Kamusi is a remote logging camp in Western Province at the boundary with Gulf Province. It's managed by Wawoi Guavi Timber Co Ltd, a subsidiary of the giant timber company Rimbunan Hijau.

I have been here since August 2013 after spending three years in Boset along the Middle Fly River. We take care of the small Christian communities in 23 villages. We try to assure basic education and health services. Here in Kamusi we have no information: no Post-Courier; no National; no Wantok or Catholic Reporter.

Fr Yohanes Werang, who is in Europe for meetings and is going back to work in Indonesia for some time, often tells me to take up his job of writing news from these remotest corners of the Western Province.

I tell him I don't know how to do it. He says, "Don't worry! Fr Giorgio will do the editing. He will put an Italian flavour on top of any broken English!" You know, every news item that is posted makes our simple people so proud!

Even our government officials are happy; because nobody talks and writes of the people of Western Province and their hard life. For this simple reason I would like to become a reporter and a journalist!

Last month the Superior General of our Montfort Congregation, Fr Santino Brambilla, came to visit us from Rome. He spent a couple of days in my parish. He was deeply touched by the poverty of our people especially those on the coast of the Gulf Province.

No schools, no medicines, no proper drinking water. Children just grow up without attending even the elementary level, totally illiterate. TB is a common sickness. People don't realise the reason of their early death, so they blame sorcery.

Fr Santino fell in the mud in Bamio village. We were all scared since he is not that young any



Fr. Leo Kartika and local people pray around the new dinghy donated by the Catholic Health Services in Kamusi, Western province on 7 May 2014.

more. But we were able to reach Kamusi on the night.

We travelled five hours in the dinghy on the Bamu river to Panakawa, the site of the RH timber processing plant, and five hours on the muddy and slippery road to the interior. "Leo, is there any way for us to tell Kiunga or Port Moresby that we are in Kamusi?", Fr Santino asked before

taking rest. "I am sorry, padre. We are in the middle of the jungle, we have a generator but no network coverage, no newspaper, no television, no internet". He shook his head and went to bed.

His presence meant a lot to me. He was the first General Superior of the Monfort Congregation to reach the most neglected place in the Western Province.

In Western Province we have huge social issues related to mining and environment, health and education.

How can I bring them to the national attention? And what can I do when workers are not properly paid? Please, advise me on reporting and accurate information.

Empower or Sterilize?

For the first time in history (our time) human reproduction is being perceived as a threat to the survival of the species. It is said that a large number of inhabitants of the planet will exhaust resources in a short time (while we waste them) and prematurely spell the end of mankind. It is also said that parents and governments in many parts of the world cannot ensure education, health and jobs for many young ones. Therefore, some United Nations agencies and individuals are promoting as much artificial contraception as possible not excluding procured abortion. The idea is also that the human function of reproduction should in no way hinder any other legitimate "interest" of individuals, especially the

mothers. Abortion, therefore, will kill the unborn, but will allow a prospective teenage single mother to continue her studies. See for all the above the recent "Ensuring human rights in the provision of contraceptive information and services", by the World Health Organization, March 2014.

The above mentioned organizations ignore family values and dynamics. They promote aggressive contraception campaigns, especially towards disadvantaged individuals, communities and countries; a strategy unrealistically expected to solve all problems.

No serious mention is made in the above mentioned recent document about education, just distribution of

resources, respect of life, jobs and entertainment for young people, marriage and family, the dignity of the person, fight against alcoholism and domestic violence... Nothing! Only the chemical and surgical aggression against the human body is emphatically and suspiciously put forward as the new frontier of "human rights".

Spacing of children is good for all couples, rich and poor; and population control may be necessary in some circumstances. Both goals, however, should be achieved through responsible parenthood and personal effort, not irresponsible third party intrusion in somebody else's life, privacy and intimate sphere.

And everybody should grow in responsibility in regard to his or her personal exercise of sexuality. Human weakness and fault cannot be eliminated or ignored, but if a discipline is needed for safe eating, drinking and driving, why not for sexuality?

We believe that the poor have the (human) right to be respected and empowered, not sterilized. Furthermore, we consider the unborn and indeed any form of human life at any stage simply untouchable. We wonder what "safe" abortion means for the unborn that is killed.

Catholic Reporter PNG – 5 June 2014

Pomio people robbed of their wealth

"Our politicians should go to Pomio and see for themselves what is happening to our beautiful forests and how logging companies and oil palm companies are changing the environment, taking over areas which are sacred to the people", Archbishop Francesco Panfilo of Rabaul wrote in a statement in early May.

He is also worried about the provincial and national government heavily tackling population growth with all possible contraception means, "The country has resources on ground and underground to feed and support 100 million people – Panfilo says –; why should we reduce the people at table?" In other words the East New Britain Catholic archbishop agrees that population growth places stress on inadequate social services, but he also wants political leaders to explain to him "and the rest of the population why logging companies are making huge profits and yet the services to people are not improving". (G.L.)

EVANGELIZATION IN AND THROUGH THE FAMILY

Pastoral Letter of the Catholic Bishops Conference of Papua New Guinea and Solomon Islands to Priests, Religious and Laity

“The joy of the Gospel fills the hearts and lives of all who encounter Jesus” (Evangelii Gaudium, no.1). With these few simple words Pope Francis has ignited a flame that is spreading throughout the world. It is our prayer that Catholic families in Papua New Guinea and Solomon Islands might be filled with the joy of the Gospel and an ardent desire to share that joy with other families. In this way more and more people will become alive in Christ, disciples of Jesus eager to participate in a new evangelization, which will bring the Good News to everyone in the community.

A Christian home should be a place of joy, love, peace, and mutual support. It is not right that anyone in the family should feel abandoned, sad or lonely and lose hope. The house where the family lives deserves to be called a “home” only when happiness is the air that all in the family breathe and where everyone experiences the joy of living together in harmony.

We encourage our families to search for the joy that comes from meeting Christ in the Gospel. It is there they will find true happiness. With Pope Francis, we urge families to rediscover the Gospel. “Radiant with the glory of the cross, (it) constantly invites us to rejoice. ‘Rejoice!’ is the angel’s greeting to Mary (Lk 1: 28). Mary’s visit to Elizabeth makes John leap for joy in his mother’s womb (cf. Lk 1:41). In her song of praise, Mary proclaims, ‘My Spirit rejoices in God my Saviour’ (Lk 1:47). When Jesus begins his ministry, John cries out, ‘For this reason my joy has been fulfilled (Jn 3:29). And Jesus himself ‘rejoiced in the Holy Spirit’” (Lk 10:21) (Evangelii Gaudium, no. 5) But Pope Francis also expresses a sad reality when he says, “There are Christians whose lives seem like Lent without Easter” (Evangelii Gaudium, no. 6). Fathers and mothers, read the Good News with your children and other family members in the home, pray about it and make it part of daily family life. If you do this, joy and peace will surely increase in your family.

After the General Assembly of the Catholic Church in 2013, the Bishops chose a theme for pastoral activity in Papua New Guinea and Solomon Islands for 2014. It is this: new evangelization in and through the family. Imagine this scene. A little boy, a little girl, out of breath, filled with excitement, bursts through the door into the family home to announce some great happiness just experienced. The family, delighted by the unbounded joy of the child’s sharing, laugh and clap their hands. “Unless you become

like little children...” The joy of the Gospel, when it fills the family home and brings peace and happiness in good times and bad times, must not remain hidden but must be shared with others. For those who become true disciples of Jesus, it is a great blessing to feel the confidence and freedom to be able to do this.

Building Healthy Families

Today, many of our families are struggling. There are such great challenges to face, so many problems to overcome in order to build healthy families.

We are grateful for the many Catholic families who believe in Gospel values, follow them in family life, teach them to their children and set an example that other families can see and imitate. Many dioceses encourage the formation of “core group” married couples in the parishes, couples who work with the diocesan family life office and parish priests to help struggling husbands and wives find happiness and stability in their married life. We think this is a very important initiative and we commend those generous couples who work so hard to make their marriage and family life a picture of what God intends and blesses abundantly. Their happiness, when shared with others, will bear much fruit and evangelization in and through the family will become more and more a reality in their Christian community.

In a world where today there are so many distractions, especially for children and young people, it is time to get back to the basics that build unity and a bond of love in marriage and family life. It is so very important that young couples receive good advice from their elders and clear instruction from the teachers of the faith in the parish as they prepare to get married. It is a sign of our tragic failure to pass the faith to the next generation in and through the family when so many couples see no reason to make a real commitment to each other through the Sacrament of Marriage. We would like to see a change in this way of thinking. We call on couples, happily married, to encourage those who are hesitant to marry in church to reconsider their situation, by sharing with them the blessings they have received from the sacrament.

Family and Prayer

The family that prays together stays together. This old saying should be framed and hung in the family room of every home. We recommend daily family prayer and regular attendance at Sunday Mass or Sande Lotu as a family, and also Eucharistic adoration. Scripture reading, the Rosary, the Divine Mercy chaplet,

meal prayers, morning and night prayers, devotions to Mary or a favourite saint of the family and other prayers, when said together by all in the family have a powerful effect on the family. Prayer fosters love and forgiveness in the family. It brings unity that binds the family together when times are difficult.

Recognizing that loving God and loving our neighbour should begin within the family, we realize that turning away from God and sinning against our neighbour can also have their origin within the walls of the family home. When there is little respect and love between family members this attitude can easily be carried by them into the community. Regular use of the Sacrament of Penance is the remedy for this. The father and mother should set the example for the others. In families where parents take seriously their God-given responsibility to nurture and support, teach and guide, protect and defend their children and other family members, their duty as Catholic lay people to evangelise in and through the family can be clearly understood and carried out.

Dangers Facing the Family

There is a great danger, a great evil, looming over society in Papua New Guinea and Solomon Islands, and that is the increasing loss of respect for one another and for human life. This manifests itself through the many forms of violence we see in the community these days: murder, abortion, rape, tribal war, domestic violence, child abuse and others. It is what Saint Pope John Paul II labelled a “culture of death”. The great evil shows its face in the cults that promote devil worship, sorcery and witchcraft, in false accusations, torture and killings of innocent people. It is evident in corruption that benefits a few and impoverishes others, and in the wanton destruction of the environment. It is enslaving in alcohol and drug addiction and pornography. It is dehumanising in the promotion of various forms of artificial contraception, said to promote the dignity of women, but in fact having the opposite effect.

It will take a powerful and well disciplined army, a spiritual army, to combat this great evil. True believers and disciples of Jesus from all the Christian churches, along with other people of faith, form this army. Within the Christian communities that form the Catholic Church our spiritual groups of the laity, family people, must be in the front lines of the battle, the Legion of Mary, the Charismatics, Catholic Youth, Catholic Women Associations, Divine Mercy Prayer Groups, Antioch Youth, Catholic Men’s

groups, Couples for Christ and others. And from these lay groups more vocations to the priesthood and religious life must come. These dedicated disciples of Jesus serve the Church by building the Kingdom of God and promoting the New Covenant, which Jesus proclaimed and established through his death and resurrection, a reality we celebrate each time we gather for the Eucharist.

Harmful Cultural Practices

There are in PNG and Solomon Islands harmful cultural practices which are not in accordance with the teaching of Jesus Christ. As a result they are detrimental to Christian marriage and family life. We feel compelled to speak out about some of these in this pastoral letter. The first is polygamy. Even though the Good News of Jesus Christ has reached the ears of most people of our Christian countries and touched deeply the hearts of many, still the practice of polygamy continues. This traditional custom violates the meaning of Christian marriage, “the two become one” in an unbreakable bond of love. It devalues the dignity and worth of women who are seen as mere possessions of rich and powerful males. Christian marriage builds on a foundation of mutual love and respect between a man and a woman. “That is why a man leaves his father and mother and is united with his wife, and they become one” (Gen 2:24). Jesus himself quotes this passage when teaching about marriage (Mt 19:5 and Mk 10:7-8), as does St. Paul when writing to the Ephesians (Eph 5:31) and the Corinthians (1 Cor 6:16).

At a time when society is focusing more and more on child abuse, a second cultural tendency has increasingly come under the spotlight. This is the custom of “sharing” children within the line or extended family. In some cases children are given away or even sold to people outside the family. No, it is not okay to do this. Casual child exchange violates the unique relationship of parents with their children. Parents have a sacred obligation to love, nurture and raise their own children, care for and educate them as the special gift God has given to them, the children born to them, their own flesh and blood. Of course there are legitimate cases where it is necessary for children to be cared for by others who are not the biological parents. In these instances it is extremely important that the adopted child is received into the family with the same love and care as the other children.

Last year the Bishops wrote a pastoral letter about the appropriate care of children. Since then

many dioceses have set up diocesan child protection offices and have begun giving awareness about child abuse, about appropriate ways to form and discipline children and how to teach the little ones good Christian values, which will guide them in life. Praise God that many parents and other adults have received this information with joy and enthusiasm. Some questionable customary ways of teaching and disciplining children have come under serious scrutiny and parents are accepting Christian ways of raising their children that are more fruitful, bringing about a greater love, unity and harmony in the family.

New Evangelization through Families

Will we see a new and fruitful evangelization in and through the family in this our generation? Surely God wills it, but whether or not a real renewal of faith takes place in our families and communities depends on us too. As we reflect on these things, let us consider the Holy Family of Nazareth - Joseph, Mary and Jesus. Our Lord and Saviour grew up in a devout Jewish family and clan. His upbringing prepared him to amaze and delight the wise teachers in the Temple with his thoughtful questions and his profound knowledge of the Law and the Prophets, when he was only twelve years old. His family formation gave him the confidence to face Satan and his temptations in the desert. It imparted in him the courage to proclaim the kingdom and to challenge evil. It gave him the will to offer himself on the cross in obedience to the Father for the salvation of the world. Jesus is the ultimate model for evangelization in and through the family, an example we now seek to imitate and to carry out in whatever little and humble ways we can in our time and place.

In October 2014 the Holy Father and Bishops from throughout the world, having consulted widely with Catholic families, will meet for a Synod, which will focus attention on the sanctity of the Christian family and other related issues. Let us prepare for that event as living witnesses to Christ through the Christian joy of our families.

We end this pastoral letter to the clergy, religious, and especially the laity, who make up the largest number of the membership of the Church, with words spoken by the priest to his congregation at the end of Mass. Brothers and Sisters: “Go forth and announce the Gospel of the Lord.”

Port Moresby, May 8, 2014

The health risks of some contraceptive methods

By Dr Jerzy Kuzma
Divine Word University
Madang

In medical terms, there is no such thing like perfectly safe contraception method. Each method involves some degree of health risk.

Ethical concept of informed consent requires that persons making choices be fully informed about all consequences of their choices. After reading a few brochures popularized among women by some organizations, I have noted that not full information was provided to the clients.

What is more, some brochures used manipulative language, for instance claiming "no changes to the body" after employing intra uterine devices (IUDs) and then enlisting all page of possible side-effects. Therefore this article is trying to provide to the people full information so that they will be able to make their own informed choices.

INTRA UTERINE DEVICES (IUDS). The primary mechanism of action of Intra Uterine Devices is that of inducing a local foreign body reaction, which makes the uterine environment hostile both to sperm and to implantation of an embryo.

IUDs primarily work by preventing fertilization. IUDs can contain copper or hormone progesterone. Copper ions kill sperm while progesterone makes cervical mucus very thick and thus immobilizing sperm and consequently preventing sperm from reaching the egg.

It is not true that IUDs produce "no changes to your body" or "normal changes to the body" as some organizations claim.

Is heavy or prolonged monthly bleeding a normal thing? Or are abdominal cramps during menstruation, which were not there before the insertion of the IUD normal? Users need to know, for example, that expulsion of the device can happen in 5% of the cases.

Uterine perforation, which in poor health services conditions can lead even to death, may happen in up to 0.7% of the cases. Risk of pregnancy remains up to 2% and there is an increased risk of the embryo implanting outside the uterine cavity (ectopic pregnancy) that may cause life threatening bleeding or may lead to infertility.

A small risk of ovarian cyst is also there. Potential side effects of intrauterine devices also include expulsion, uterus perforation, pelvic inflammatory disease (especially in the first 21 days after insertion), as well as irregular menstrual bleeding.

VASECTOMY. It's a surgical procedure for male sterilization and birth control. Some imply that it has only short-term side effects. However, there are some relatively common long-term effects. Long-term post-vasectomy pain is experienced at a frequency which ranges between 2% and 33% of vasectomy patients. It is a permanent and sometime debilitating condition that may develop immediately or several years after vasectomy.

One survey cites studies that estimate post-vasectomy pain incidence at one case every ten to thirty vasectomies (Potts, 2008). The pain can develop into orchialgia (constant pain of the testes) or it can occur only at particular times

such as with erection and intercourse.

CONTRACEPTIVE IMPLANT. A contraceptive implant is another way of contraception. It is a small flexible tube measuring about 40mm in length which is inserted under the skin (typically the upper arm) by a doctor. Once the device is inserted under the skin, it starts releasing small amounts of hormone progesterin into the blood.

This hormone prevents pregnancy by releasing hormones that stop ovaries from releasing eggs and by thickening cervical mucus. The implant can prevent pregnancy for up to three years.

Though it protects against pregnancy, it does not protect against Sexually Transmitted Infections (STIs). Irregular and unpredictable bleeding, in particular for the first 6-12 months, is the most common side effect for women using implants.

For some women, periods become fewer and lighter, while other women may experience longer and heavier periods. Excessive bleeding may lead to severe anemia.

Other possible side effects are change of appetite, weight gain, breast pain and tenderness on touching, dizziness, vaginitis, pregnancy symptoms, stomach pain, nervousness, feeling sleepy, depressive mood, painful periods and hair loss. Rare side effects that have also been reported include: extra hair on the face and body, trouble using contact lenses, a darkening of the skin, especially on the face. In studies, about 1 out of 10 women stopped using Implanon because of bleeding changes.

About 1 out of 3 contraceptive implant users have no periods after one year. Implant site complications were experienced by 3.6% of clinical study participants. Pain was the most frequent implant site complication, reported during and/or after insertion, occurring in 2.9% of subjects. Additionally, hematoma, redness, and swelling were reported by 0.1% to 0.3% of women. Removal complications occurred in 1.7% of participants and included: implant couldn't be felt, broken or damaged implant, difficult localization, and slight movement.

There is a slight risk that you will get a scar from insertion or removal of implant.

DEPO PROVERA (DMPA) is a method of birth control available through injection of the progestin medroxyprogesterone acetate. Depo Provera slowly releases hormone and protects against pregnancy for a period of 11 to 14 weeks. It works mainly by preventing ovaries from releasing eggs and by thickening cervical mucus thus stopping sperm to migrating inside tubes and meeting with the egg.

Many women stop using Depo Provera during the first year of use due to irregular bleeding (spotting) and/or prolonged bleeding. Another side effect is possible bone loss

that may contribute to osteoporosis.

The producer of the drug recommends that a woman stops her Depo Provera injections one year before she wishes to become pregnant. This is because it takes an average of nine to 10 months (sometimes more than a year) to regain fertility and begin ovulating after receiving the last shot.

Other side effects include weight gain, depression, nervousness, dizziness, nausea, change of appetite, headaches, skin rash or spotty darkening of the skin, sore breast, hair loss or increased hair on the face.



TAKE WORK SERIOUSLY! As Pope John Paul II was being declared a Saint in Rome on 27 April this year, his representative to Papua New Guinea and Solomon Islands, His Excellency the Papal Nuncio Archbishop Michael Banach, visited the University of Goroka and the city that same weekend. Card. Karol Józef Wojtyła of Cracow was in fact in Goroka and stayed at the Namta parish in 1973, five years before becoming Pope John Paul II. He then visited PNG again as a Pope in 1984 and 1995. Archbishop Banach told the students that, "Only Christianity has given a religious meaning to work and recognizes the spiritual value of technological progress. There is no vocation more religious than work! A Catholic layman or laywoman is someone who takes work seriously." The Papal Nuncio also praised the songs and dances inviting students and staff to treasure and preserve traditional PNG culture.

Mary Stopes and abortion

It is disturbing to learn that the government of Papua New Guinea has chosen to entrust the program of family planning to an organization which is well known to provide not only contraception and sterilization but also abortion.

Mary Stopes International claims that the abortion they provide is part of health care, and that it is "safe, compassionate and medical". What a heap of lies! Abortion

is never safe and compassionate. It is always the killing of an innocent, unborn child, created in the image and likeness of God.

Abortion has no place in health care and medical practice since all health care providers take an oath to uphold life and not death. Once conception has taken place, human life begins.

This life is to be respected since it enjoys the same rights as those

of any other human being: the right to life, to be respected and loved, to be born and cared for, and to grow so as to know, love and serve his Creator and be happy with Him forever in Heaven.

The Constitution of Papua New Guinea does not allow for abortion except in the case of a pregnancy which directly threatens the life of the mother.

What the Church teaches is that

the life of both mother and child is equally important. Under these difficult circumstances, what should be done is to do one's best to save the lives of both mother and child.

If in the process of saving or curing the mother, the child in the womb should die, this should not be regarded as an intended consequence. We are never justified to directly kill an innocent human being even if this were to save the

life of another. Medical doctors should do their utmost to save the lives of both mother and child, and not regard one as more important than the other.

(Bishop Rolando Santos CM – Alotau – Circular Letter 31 May 2014)