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Excerpts from Washington Chancery Statement

Major sections of the Washington Chancery statement on Cardinal O'Boyle's "point of view of the issue between him and the dissenting priests":

What is the issue between Cardinal O'Boyle and the dissenting priests of the archdiocese of Washington who have been disagreeing with him during the last six weeks? Is the issue the priests' personal opinions with regard to marital morality? Is the issue the doctrine of the Church? Is the issue a matter of authority and obedience?

All of these are involved, but the central question is whether or not the priestly ministry will be carried out in the archdiocese of Washington in strict accordance with the Church's teaching. (We are not here discussing Catholic University, which involves some additional questions.)

Pope Paul's encyclical, *Humanae Vitae*, restates and reaffirms the constant teaching of the Catholic Church with regard to the morality of abortion, sterilization, and contraception.

The priests of the archdiocese have been asked repeatedly to carry out their priestly ministry in accordance with this teaching.

Yet some have subscribed to a statement including the assertion that "spouses may responsibly decide according to their conscience that artificial contraception in some circumstances is permissible and indeed necessary to preserve and foster the values and sacredness of marriage."

Cardinal O'Boyle has rejected this statement from its first appearance as incompatible with the Church's teaching.

On Aug. 31, the cardinal issued a pastoral instruction to all the priests of the archdiocese. He has asked those who are dissenting to accept this pastoral instruction and to withdraw their support from the objectionable statement. Some have done so, but others feel obliged to hold to the position they have taken.

The issue between the cardinal and the dissenting priests is not their personal opinions or their personal state of soul, so far as that remains private. The issue does involve the Church's doctrine, although some of the dissenting priests state that they accept the Church's doctrine and wish only to permit "freedom of conscience" for those who do not.

Still, the issue is the Church's doctrine in this sense, that pastoral practice must agree with the Church's doctrine or the doctrine is denied in practice. A doctrine that is not

existentially applied is meaningless.

The issue is not merely contraception. There is the larger issue of the authority of the Church's teachings and the obligation of Catholics to accept and obey them.

However, the issue is not one of authority and obedience in the sense in which that might usually be understood—a conflict between an employer and employee, or something of that kind. The cardinal has no personal quarrel with the dissenting priests, and he does not particularly resent their position so far as it incurs upon his personal authority.

The difficulty rather is that the cardinal himself feels bound in conscience to regulate pastoral practice in this archdiocese, for which he is responsible, in accord with the Church's teaching. The cardinal himself has no authority

to act except in accord with the Church's teaching.

Priests in the archdiocese receive their authorization to engage in the priestly ministry from him. He cannot allow them to act with his authorization beyond the boundaries of his own authority.

The question is one each of the dissenting priests must answer for himself—whether he is willing to commit himself again to the priestly ministry as it must be carried out in this archdiocese according to the teaching of the Church, or whether he insists on removing himself from the ministry.

In the latter case, the exclusion by the cardinal from the ministries of preaching, teaching, and hearing confessions is simply a formalization of a factual state of affairs. Even with that exclusion a priest remains a priest of the archdiocese.



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Rhythm

By MARIO GATBONTON
NC News Service

Mamla—A Filipino member of the papal advisory commission on birth control believes that Pope Paul VI's encyclical *Humanae Vitae* came "a little too late."

Dr. Mercedes B. Concepcion, director of the Population Institute of the University of the Philippines, said that Pope Paul's encyclical on birth control "would have been more forceful if it had been issued shortly after the papal commission had submitted its report."

Dr. Concepcion, an expert on population, believes strongly that the Church should launch an all-out drive to establish rhythm clinics throughout the Philippines.

Dr. Concepcion was one of five women in the 76-member Papal Commission for the Study of the Family, Natality and Population. There were three married women recruited by the Pope for the commission, together with their husbands, for their work in family guidance clinics. Dr. Concepcion and one other member are unmarried.

The commission was instituted by Pope John XXIII as an advisory body in 1963. When it was enlarged by Pope Paul in 1965, Dr. Concepcion was invited as an expert in demography.

In discussing the population explosion in the Philippines, Dr. Concepcion pointed out the following:

"On July 1, 1967, the Philippines contained an estimated 34.5 million people; a million more than a year earlier. By July 1, 1968, the population was nearing the 36 million mark.

"During 1967, approximately a million and a half babies were born and about half a million died. The difference represents an addition of 2,700 or so people daily.

"Early marriage of Filipino women (median age or 19.3 years) combined with a lengthening expectation of life and a low rate of childlessness have contributed to the high Philippine birth rate. Most recent estimates place it at 45.5 births per thousand persons.

"Filipino wives surviving through their reproductive ages, 15-44 years, produce an average of 6.8 children. Meanwhile, death rates have decreased from pre-World War II levels to the present estimated level of 12 per thousand.

"With an estimated 3.4 per cent yearly increase, the population is expected to double in about 20 years."

Dr. Concepcion believes that the Philippine population will eventually taper off and fertility will show a decline.

Sunday Youth Mass Group Organizing

Sacred Heart Cathedral proposes to have a Mass every Sunday at 5 p.m. "especially designed by and for young people of the area."

Barbara Hall, president of the parish Youth Mass Group, has called a meeting for 7:30 p.m. Tuesday, Oct. 3, in the rectory hall, of all interested musicians, artists, readers, sewers, singers, servers and others."

Refreshments will be served, so those planning to attend are asked to notify the rectory, 254-3221.

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