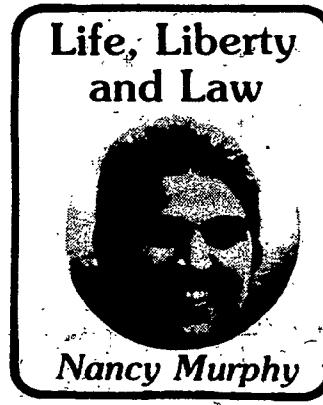


Cardinal John Dearden of Detroit has urged the U.S. political leaders to take a "very sharp look" at the nation's military budget and exhorted individual Americans to exercise their morality by getting involved in social and political issues. Five auxiliary bishops of the Archdiocese of Newark, N.J., have made what was called "an unprecedented display of pastoral concern" for separated and divorced Catholics in December. The five, Bishops John J. Dougherty, Jerome A. Pechillo, Robert F. Garner, Joseph A. Francis and Dominic A. Marconi, took part in special programs throughout the archdiocese. Cardinal William Baum of Washington D.C., has issued a statement calling for the end of the death penalty in the U.S.

Major parties in Italy's Chamber of Deputies have given overwhelming support to the proposed sweeping revision of the Italian state since 1929. Messages of support for Pope Paul's World Day of Peace appeal, "If you want peace, defend life," have been pouring into the Vatican. The messages have come from leaders of nations the world over.



You won't believe this series. At least you won't want to. Even my closest friends (including spiritual advisers), winced, hesitated and asked politely if they could borrow the books, papers and reports from which I had quoted. Most felt that perhaps I had been kidding, that I had deliberately taken passages out of context for some reason, or that I may have misunderstood the contents entirely and exaggerated their meaning. Not true.

I couldn't blame them. No one enjoys verifying the unpleasant. I didn't believe the passages myself at first and had to reread and restudy them in order to convince myself that educated men and women actually had written the stuff, and that they meant exactly what they seemed to mean. There was no temptation to exaggerate, no call to remove anything from context. I'm talking about Values Clarification.

Background: Contrary to popular misconception, Values Clarification is not new. In conversations with supporters of this method of education, it has been referred to as Moral Development, Values Modification, Collective Moral Liberation, Moral Restructuring, Situation Morality, Group Principles Theory, the New Morality, Experience Orientation, Process Morality, Self-Development. It received its first public acclaim, as far as I can determine, in the 1930s—the same decade which saw the Lambeth Conference (which announced the acceptance of artificial birth control within the Anglican Church), the Humanist Manifesto, the educational experiments of John Dewey, one of the celebrated signers of the Humanist Manifesto, the

rise of Herr Baldur von Schirach's German Youth Corps, euthanasia experiments in the German mental hospitals (and euthanasia legislation introduced into the British Parliament), state control of the German churches, and March 19, 1937, Pope Pius XI's encyclical against atheistic communism. It is important to stress here before we get into specific Values Clarification paragraphs, that this very clear, precise and reasonable encyclical was issued little more than a month after another notable public utterance. Dr. Hans Karrl, German minister of Church Affairs, said on Feb. 13, 1937: "The party (the Third Reich) stands on the basis of Positive Christianity. Positive Christianity is National Socialism. National Socialism is the doing of God's will. Count Galen (the Catholic bishop of Muenster) has tried to tell me that Christianity consists of faith in Christ as the divine son of God. That makes me laugh. True Christianity is represented by the party. The German people are called by the party to the real Christianity." Such was the mood of the decade.

One final note before I quote directly from Values Clarification: Oswald Spengler wrote in 1926 a salutary warning to the Western nations: "You are dying. I see in you all the characteristic stigma of decay. I can prove that your great wealth and your great poverty, your wars and your revolutions, your atheism and your pessimism and your cynicism, your immorality, your broken-down marriages, your birth control — are bleeding off (the life) from you and are killing your brains. I can prove to you that these were the characteristic marks of the dying stages of ancient states — Alexandria and Greece and neurotic Rome." (Decline of the West, Oswald Spengler, Allen & Unwin 1926).

You won't want to believe this series. You may not even read it. I don't blame you — I didn't want to write it. But no one else has taken up the challenge.

NEXT WEEK: Values Clarification, Part 1.

Clergymen Issue Statement Opposing Death Penalty

Bishop Joseph L. Hogan late last week joined a number of other religious leaders in the Rochester area to issue a statement opposing the reinstatement of the death penalty as an instrument of criminal justice.

The statement, released Friday, reads: "We view the seemingly imminent reinstatement of the death penalty as an instrument of

criminal justice with a sense of dismay and alarm which leads us to speak out and to urge members of the religious community to declare, with us, a resounding no — it must not be!"

The statement cites the need for society to protect itself but says that capital punishment has not been proven an effective deterrent to crime.

The leaders call the death penalty "an act of naked vengeance... an act as inhuman as those to which it is a response."

The 13 signatories to the statement express in it their "deepest concern," that the death penalty, "puts those who render it in the place of God, in whose hands and wisdom alone, we believe, lies the power to speak the final word."

Other signers of the statement, which also was endorsed by the Genesee Ecumenical Ministries, are Rev. Jack Cassidy, area minister of the United Church of Christ; Rev. Leon DuPree, president of the United Church Ministry; Rabbi Judea Miller of Temple B'rith Kodesh,

Rabbi Harvey Goldman of Temple Sinai, Rev. Richard Harrington, superintendent of the Rochester District of the United Methodist Church; Rev. Lawrence E. Witmer, director of Genesee Ecumenical Ministries; Rev. Dan Kuhn, Jr., pastor of the Community Christian Church; Rev. Hugh Q. Morton, executive of the American Baptist Churches in the Monroe Association; Dr. James Oldshue; Rochester Classis, Reformed Church in America; Rev. Frederick Reissig, dean of the Genesee Valley District of the Lutheran Church in America; Bishop Robert R. Spears, Jr., Bishop of the Episcopal Diocese of Rochester; Rev. William W. Young, moderator of the Presbytery of the Genesee Valley.

March, Prayers To Note Date of Abortion Ruling

The Rochester Right to Life Committee has planned a March for Life and prayer service in downtown Rochester Saturday, Jan. 22, to note the fourth anniversary of the Supreme Court decision which made abortion on request a reality in our nation.

Marchers will assemble in Washington Park (across

from St. Mary's Church on South Street) at 2 p.m. and proceed down Clinton Avenue to Main Street, to the Liberty Pole, and back to St. Mary's for an ecumenical prayer service.

The prayer service will begin at 2:45 p.m. Further information may be gotten from Ray or Lynne Buonemani at 328-4936.

Big Turnout Expected in D.C.

Washington (RNS) — Coming just two days after the inauguration of Jimmy Carter as the 39th president, the March for Life planned here Jan. 22 is expected to draw the largest turnout to date, according to its organizers.

Court decision of Jan. 22, 1973 liberalizing abortions.

Expectations for a large turnout rest on the fact that the march will take place on a Saturday for the first time.

Miss Gray does not see the election of Carter as harming the cause for an amendment to overturn the court decision although she does feel that he "apparently will not lift a finger to stop abortion."

Nellie J. Gray, a Washington lawyer, has directed the event since 1974 in reaction to the Supreme

State Legislature Asked to Act on Abortion Amendment

Albany, N.Y. (RNS) — The board of directors of the State Right to Life Committee rejected a proposal to sponsor a call for a Constitution Convention as a means of securing a Human Life Amendment but approved a request to the State Legislature to "memorialize" Congress to work for such an amendment.

Life Amendment. The argument was challenged by Thomas Dillon of Manhasset, who said a convention call could result in a delay of 10 to 20 years in the passage of an anti-abortion measure.

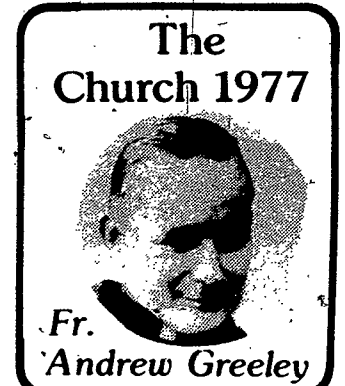
Dillon, speaking in support of the board's action, described a Constitutional Convention as "delusion and a snare." He pointed out that if a convention were called Congress could justifiably take a "hands-off position pending the convention's actions on the matter."

He noted that in 1964, 32 of 34 states required to call a Constitutional Convention sent applications to Congress in opposition to the U.S. Supreme Court's "one man-one vote" ruling, yet no amendment was ever proposed in Congress.

"It is difficult to see how there could be more clear and convincing proof that Congress won't be pushed into proposing a Constitutional amendment no matter how many states call for a convention," he added.

The board was told that such a bill will be sponsored by State Sen. Richard Schermerhorn and Assemblyman Andrew Ryan during the next legislative session.

An argument in favor of a Constitutional Convention was presented by John Arena of Utica, who said it was a means of pressuring Congress to act on a Human



Fr. Andrew Greeley

I have said so in private and I will now say it in print: I hope my friend and colleague, Gregory Baum, will reconsider his decision to seek laicization. He does not want to leave the priesthood; he is being forced out by an alliance of Roman bureaucrats, his religious order, and the Canadian hierarchy. Doubtless Gregory is right that the "ecclesiastical government" wants him out; but why give them an easy victory? Stay and bother them.

I express this hope in the full realization that the two of us have different styles. Gregory is a gentle person who has been badly hurt by what his community and the Canadian church have done to him. He does not like public life—and has resisted my pleas for some time that his long and agonizing ordeal be made public. Given who and what he is, he may well have made the only possible decision with which he can continue a free and peaceful human life.

But I hope not.

I hope that there are enough of us around who will rally to his support so that he will know that his provincial and the archbishop of Toronto and the priest senate which turned him down after a cardinal was willing to take him, are not the Church, and that there are many of us in the Church who still need and want him in the priesthood.

L'affaire Baum is in many ways the most ugly act of repression since the end of the Vatican Council. It was the event I had in mind when some time ago I said in this column that there were dark days ahead for those of us who dared to dissent in even the mildest way. A number of people wrote to say that I was completely wrong; since I was bound by secrecy I could not tell them my

evidence, but now the whole vicious matter is out in the open for all to see. One of the continent's greatest theologians has been thrown out of his religious community—on Rome's instructions—, suspended by the archbishop of Toronto for a mild dissent from the Holy Office's sexuality instruction—hardly an infallible document—, and refused refuge by the Canadian hierarchy. It is a shame for all of us, and shameful for the self-styled "progressive" Canadian church which has now cooperated in one of the worst ecclesiastical scandals since the modernism witch hunts at the turn of the century.

A refugee from Hitler whose family and friends died in the holocaust, a convert in his teens, an incredibly hard and generous worker, a pioneer ecumenist, a brilliant teacher, the author of the decisive "Man Becoming"—rejected by his order, his national hierarchy, and the Roman curia. Did the Vatican Council ever happen?

It's enough to make one sob with sorrow, and with rage.

And is also enough to make one afraid. Who will be next? All of us who live on the margins of the church must be warned by Gregory's experience. When push comes to shove we cannot count on any more support than he did.

If authority begins to move against us, our own diocesan and religious colleagues will join in, just as the Augustinians of the Assumption moved en masse against Baum. And who are the bishops who will stand up on our side when we need a place of refuge? Characteristic of the Catholic clergy, priests and bishops alike will rally to kick us when we're down.

In any event, let due notice be served on anyone who gets the idea I ought to be next: I'm not going, as long as God gives me life.

And I'd like to have Gregory Baum around too. I wonder how many priests will write and tell him that? How many priests will tell him that the Canadian priest senate which turned him down is a disgrace to the church?