

# The **+** WITNESS

II JANUARY, 1970

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## SERVICES

In Leading Churches

### NEW YORK CITY

#### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

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FOR CHRIST AND HIS CHURCH

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## Story of the Week

# Tom Hayes Reports on Ministry To Deserters in Stockholm

\* Youthful American war protesters who have taken political asylum in Sweden have "deserted from madness to sanity," according to a clergyman just returned from 10 months of ministering to 350 men in Stockholm.

The Rev. Thomas Hayes said the main impression he derived from work with the deserters was that "the military mind and system of values feeding that mind is the no. 1 public health problem" in the U. S.

He stressed the seriousness with which the Americans in Stockholm are approaching life now that they have escaped the U. S. military, which he likened to a "massive psychotic ward."

Hayes, his wife and two daughters, went to Stockholm last March under the sponsorship of Clergy and Laymen Concerned About Vietnam, an inter-religious anti-war organization. He reported on his experience in a press conference after returning to the States.

The former director of the Episcopal Peace Fellowship said he wanted to dispel two common but "wrong" impressions about the deserters in Sweden. They are not, stated Hayes, trouble-making "dropouts" or "criminals."

He explained that 350 men have been granted official political asylum by Sweden, and 400

more have applied for that status. Fifteen were said to have been denied entrance, some have withdrawn applications and other cases are pending. Only 30 men who have gone to Sweden for asylum have left the country to Hayes knowledge.

He insisted that the Pentagon, the state department and some news reporters have "harassed" the men and incorrectly informed the public by implying that many have criminal records in Sweden. He said only 22 have been indicted for any misdemeanor or felony and that seven are in prison.

For the most part, Hayes reported, the men do not regret their desertion, although they consider themselves Americans, and many are determined to remain outside the U. S., even if amnesty is granted.

At the press conference, the Rev. Richard John Neuhaus, a Lutheran pastor from Brooklyn and a clergy and laymen concerned leader, said amnesty must be granted for the welfare of America as a place giving sanctuary to the oppressed, rather than for the benefit of military deserters.

Hayes told newsmen that at least 104 of the men are working, 103 are attending Swedish language classes and others are in high schools and universities.

He stressed the broad spec-

trum of educational backgrounds represented — ranging from sixth grade to a law school graduate. Most, he said, had nothing in their experience to prepare them for political exile. About 10 per cent are black, he said.

He saw their action in deserting as based on deep felt conscience of opposition to the Vietnam war. He termed the men in Stockholm as the "first troop withdrawals."

The four men who left the ship Intrepid in 1967, and became the first publicized deserters to Sweden, are still there, said Hayes, and have now been joined by a fifth shipmate.

According to the Hayes report most men in Stockholm have "grown tremendously" in their understanding of their actions and are proud to call themselves military "deserters." Many parents, he said, have changed initial negative attitudes and are also proud of their sons.

Hayes, a native of Pittsburgh whose brother is a career marine, is spending some weeks reporting to church and anti-war groups across the nation on his work in Sweden.

His ministry in Stockholm emerged from a Clergy and Laymen visit to deserter communities in Europe in 1968. Members of that group took particular note of a Protestant pastor in Paris assigned to political exiles and decided to send Hayes to Stockholm.

He was charged with putting

deserters in touch with sympathetic elements of Swedish society, with being available for counseling, with interpreting the deserter movement to the American public on his return, and to relate back to parents whose sons have fled.

Hayes said the mission was successful. The program was

supported by Clergy and Laymen Concerned. About \$20,000 was spent on the work, according to an unofficial estimate.

A replacement for Hayes in Stockholm is not planned, since he feels the maturity of the deserters has been established. Contact will be continued, however.

## Young People of Chicago Study Delta Ministry on Visit

★ The Delta Ministry, an unpopular program to much of the white community in Greenville, Miss., was joined by a local Lutheran church in sponsoring a visit by 29 Chicago youths to the poverty-filled delta.

Last year, the Walther League, the youth organization of the Lutheran Church-Missouri synod, allocated \$60,000 to the ministry, which is related to the NCC.

Walther members, black and white, came to learn about the ministry they are helping to support. The event, including joint sponsorship by Greenville's Faith Lutheran church, was a "first."

Members of Faith church, and other local residents housed the young people. Half of the group was black, half was white.

The Delta Ministry is among the most controversial church-related projects ever begun in the south. It aims to help the blacks and poor whites of the delta in a variety of ways. Civil rights, voter education, economic security and job training are some of its priorities.

While Delta Ministry is criticized in the area, it is also considered the most successful and only lasting venture to come from the Mississippi civil rights drives of the early 1960s. Its significance, according to supporters, is its firm indigenous base.

The young Lutherans were exposed to a wide variety of people, conditions and projects. They visited NAACP leader Aaron Henry in Clarksdale and the near-legendary Fannie Lou Hamer of Ruleville, the former black plantation hand turned politician.

They went to Mound Bayou, to inspect programs to alleviate health and malnutrition problems among the poor. They talked to staff aides at the Delta Democrat-Times.

Greenville Mayor Pat Dunne and Police Chief W. C. Burnley Jr., spoke to the group. Both expressed the suspicions many local citizens have of Delta Ministry.

Mayor Dunne accused the ministry of polarizing the races. "I think they have probably done the blacks the greatest disservice of all." Chief Burnley accused the project of organizing black dissent against the police.

Another picture of Delta Ministry was received from the staff and from visits to Freedom City, where former tenant farmers have built a community. The youths sat in on an adult education class. Part of the Walther League's \$60,000 has gone to buy gravel for the road in Freedom City.

A television station filmed an interview which caused some tension in the group. Oliver

Brewster of Chicago's South Side said he saw only the Delta Ministry trying to overcome the intolerable misery and poverty in the area. He said he felt the ministry's hands "are almost completely tied."

The Rev. Ralph Heller of Faith church, and the Rev. David Mahn, a Greenwood Lutheran pastor, were shaken by the comment and asked that it be "killed." They feared their work among whites would be more difficult because of the statement.

Brewster would not agree. A short shouting match took place. It was halted when the Rev. Henry Parker, the ministry's director of interpretation, passed out copies of "The Cottonpatch Version of Paul's Epistle" — written by the late Clarence Jordan — and pleaded for understanding.

"Those of you who are black have absolutely nothing to do with your blackness," said Parker, "and those of you who are white have nothing to do with your whiteness." He expressed hope that all were bound by "a commitment to each other" and would be guided by love and tolerance.

Then the Walther Leaguers, the clergy and local church members took communion together.

A newsman observed that for a time, at least, the youths' visit overcame "that wall of fear and distrust which seems to bear so heavily on the human mind as to permit men to preside over the meaningless destruction of other men."

### BLACK CONTRACTORS HELPED BY FUND

★ Cincinnati black contractors have new access to commercial loans because of a \$50,000 fund established by the Executive Council.

A loan was made to the Cincinnati Business Assistance



Guarantee Fund, administered by the Determined Young Men, an organization made up of executives who help minority business ventures get started with advice, talent and, where possible, funds.

Black building contractors who lack the collateral or credit for commercial loans may apply to the new fund. If approved, the group guarantees a loan by a local financial institution.

That leaves the Church's \$50,000 loan in the bank gathering interest for the fund, and frees commercial loans for the contractors.

If a borrower defaults, the fund makes it good to the lender, according to Mervyn Stenson, executive director.

One loan was made in September — \$20,000 for two years — on a job that was otherwise too big for a black contractor to handle.

Since, then, however, criteria have changed and the loans now are for 60 to 90 days maximum, as guaranteed by the organization.

Stenson said they intend to make the remaining \$30,000 a revolving fund, lending it in amounts and intervals to insure that the fund doesn't run dry, assuming that all borrowers pay back their loans from commercial lenders on time.

## CLERGYMEN LEAVE FOR NEW CHURCH FORMS

★ The current quest for new forms of the church is creating a minor exodus of clergymen into the teaching profession and fields related to the social services, according to reports received in Detroit.

Bishop Archie Crowley, suffragan of Michigan announced that six priests have accepted teaching posts in area colleges and universities.

In nearby Pontiac, the Rev. H. C. Clark, a Disciples of Christ

pastor and executive director of the Pontiac council of churches for the past six years, has resigned from both church positions.

Clark has been named administrative assistant of personnel of the department of public works and services in the city. "I wanted to get off of the minister's success ladder, which I have noted has not been particularly fulfilling among the people I see," he said.

Among the six Episcopal priests who have entered the teaching profession is the Rev. Thomas Masson, chaplain at Wayne State University. Masson is now assistant professor of English at the Lawrence Institute of Technology.

Now on the staff of the Wayne state school of social work are the Rev. Schuyler L. Clapp Jr., former director of Episcopal community services here, and the Rev. Frederick Jansen, former associate director of program for the diocese.

The Rev. Joseph Pelham, rector of Trinity church, Farmington is now assistant professor of field education at Colgate-Rochester-Bexley, an ecumenical seminary in Rochester, N. Y.

Teaching at the Northwood Institute, Midland, is the Rev. T. Edward Bennett, former rector of St. Paul's in Port Huron. The Rev. John M. Shufelt, former rector of St. John's at Royal Oak, is now working in educational psychology and public relations for a computer firm.

Bishop Crowley said most of the priests are continuing as auxiliary clergy, helping out in parishes on Sundays.

## BLAKE DISCOURAGED ABOUT COCU

★ The Pope is trying to exercise an authority which no longer exists, the chief officer of the WCC said.

And Eugene Carson Blake has just "about lost all interest" in

the Consultation on Church Union (COCU) which he was responsible for starting a decade ago.

The question of papal authority and COCU were among the topics discussed by the general secretary at a press conference preceding an address before the Northern California council of churches.

Blake was questioned about proposals that the Roman Catholic pontiff be recognized as the "chief shepherd" of the Christian world. Bishop C. Kilmer Myers of California has made that suggestion.

"The proposal is premature," said Blake, "because of the Catholic struggles with the place of the Pope in their own scheme of things."

He said that forces pressing for immediate and radical changes in catholicism have placed Pope Paul in a position of trying to assert authority which no longer exists.

The address to the council of churches was given in a San Francisco Masonic auditorium across the street from Grace cathedral where, a decade ago, Blake proposed what has become the Consultation on Church Union. Blake told newsmen that he was doubtful that the COCU-planned church would ever become a reality, adding: "Not only am I fearful it won't happen, but I've about lost all interest in it. Those involved seem to be so involved in the organizational concerns that they've just about forgotten the reason the proposal was made."

As the world ecumenical leader explained it, COCU originally aimed at church merger to "effect spiritual renewal and fervor—to develop a church that would confront today's problems head on."

"This is not a time for business as usual when the world's falling apart," he said.

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## - - People - -

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**MICHAEL RAMSEY**, the archbishop of Canterbury, and Leon-Joseph Cardinal Suenens of Malines-Brussels will come together to Trinity Institute in New York, March 10-12. They will conduct a seminar on the future of the Christian Church for the bishops of the Episcopal Church in the U.S. By mid-January, 84 of the 150 active bishops of the church had registered. This meeting is something in the nature of an incident in ecumenical history, since it signifies so concretely the present openness of the Roman Catholic and Anglican communions to each other. The institute is a theological institute for the church nationally, sponsored by the parish of Trinity Church. Both the archbishop and the cardinal will visit General Seminary, and will also give lectures at Union Seminary.

**DIANE PIKE**, widow of James Pike, has returned to Israel to continue her husband's research into the origins of Christianity. She arrived in Tel Aviv, according to Reuters, the British news agency, with a group of 31 persons to aid in the study.

**EVERETT J. JENSEN**, secretary of the Washington state council of churches, issued a statement explaining exactly what the NCC did about U.S. draft-age emigrants to Canada. "The church traditionally has stood with the lonely, the condemned and the alienated," he said. "We make no value judgments as to the rightness or wrongness of a person's position; we are interested in people as human beings." He noted that

most of the 60,000 young Americans in Canada left their homeland "in an agony of conscience with few material possessions and, in most cases, in the face of parental hostility." The action by the assembly was to receive a set of guidelines which recommended that an independent body in Canada channel financial and material aid and counseling to the young Americans, in part to relieve the Canadian churches from this service. There was no appeal for funds but several individual gifts were received.

**HUGH MONTEFIORE**, who was born a Jew, converted to Christianity and became one of England's most controversial churchmen, will become a suffragan bishop. The canon who is 49, is currently vicar of Great St. Mary's, the university church of Cambridge. In his new post he will be suffragan bishop of Kingston, which is in the London-area diocese of Southwark, already widely termed the home of "South Bank radical theologians." In 1967 he caused nationwide discussion when he suggested in a lecture at the modern churchman's conference that Christ might have been a homosexual. Archbishop Ramsey later issued a special statement saying there was no evidence to support this contention. Canon Montefiore declared that what he said had been "sensationalized" and could only be understood in the context of his lecture, which lasted an hour. Also in 1967, he conducted a multi-faith service despite a number of protests by various churchmen to Archbishop Ramsey and his own bishop of Ely. And he has made headlines at various times by criticizing the Church of England's policy on divorce and

re-marriage and by charging that the Anglican Church in his diocese of Ely was "in dire danger of dying."

**TENNESSEE WILLIAMS** said that he loves the ritual of the Roman Catholic Church and "the concept of Our Lady, but I don't go to church any more . . ." The playwright, previously an Episcopalian, became a convert to catholicism in January 1969. Williams was interviewed shortly after his release from a prolonged hospital confinement. He attributed his illness partly to self abuse through "pills and liquor." He said he was now off both. Concerning his views of the church and religion, the prize winner said, "If some priest were to ask me now, 'Do you believe in immortality or the infallibility of the church?' I would have to say no. I do need God and I do pray, but formal religion . . ." The interviewer, said the playwright left the sentence unfinished.

**ANTULIO PARRILLA BONILLA**, former auxiliary bishop of Caguas, now a full-time teacher at the University of Puerto Rico, has been on a nationwide tour aimed at calling the American people's attention to the fact that "political prisoners are suffering in jail here in the states." He reflected serious concern over the Catholic Church's "overburdening itself with resources and materials." Stating that the church should reflect an "image of poverty," he said any human association needs some resources but that the Catholic Church often portrays an "image of capitalism," devoting too much time and concern to resources. "I was a pastor, and I found I spent most of my time col-

(Continued on Page Ten)

THE WITNESS

# EDITORIAL

## Grant to the Alianza

THE EXECUTIVE COUNCIL made a grant of \$40,000 at the December meeting to the Alianza Federal de Mercedes in New Mexico. There was strong opposition from some churchmen, including Bishop Kinsolving who immediately announced that his diocese of New Mexico and Southwest Texas would not pay its \$92,365 quota for 1970 to the national church (Witness, II Dec. '69).

The executive board of the diocese of West Texas soon thereafter, with no negative votes, voted that the grant to the Alianza be immediately rescinded and referred back to the committee that screens requests for money from the special program setup at the GC in Seattle in 1967.

What about the Alianza and its leader, Reies Lopez Tijerina? They are mostly descendants of Spanish conquistadors and indigenous Indians. Their ancestors received some 35 million acres in land grants from the Spanish crown and the Mexican government in the years before the treaty of Guadalupe Hidalgo ceded what is now New Mexico to the United States in 1848. But after Americans started moving into the territory, the natives started losing their land. "You hold it," Governor David Cargo told some of the present Anglo landowners, "but the land was stolen originally."

As their property slipped away in various ways, the Spanish-Americans sank into poverty. The average family income is about \$1,500 a year. Many are on welfare. Roads to their villages are often impassable. Homes are substandard without plumbing; in winter, when temperature can drop to 30 below, unemployment is 50 percent.

The national forest service, which now owns much of the old land grants, is to all intent and purpose, a servant of large lumbering and ranching interests in other areas, but in northern New Mexico it has severely restricted grazing rights for the Spanish-Americans.

For the past four years, the Alianza, led by Tijerina, has been involved in a series of incidents in the national forest regions of New Mexico, where most of the old Spanish land claims are located. Their harassment tactics has kept Tijerina and his allies parading through a series of jails and court rooms on rather insubstantial

charges. The leader is presently serving a sentence in a federal prison in Texas for assaulting two forest service rangers in October, 1966.

On January 8, 1970, Tijerina was sentenced in Albuquerque to concurrent state prison terms — 1 to 5 years for the false imprisonment of a deputy sheriff during the raid on the court house in Tierra Amarilla in June, 1967, and 2 to 10 years for assault on a jailer with intent to commit a violent felony. His lawyer is seeking to have these state sentences run concurrently with the federal terms.

He started picking vegetables in the fields of Texas at age 7. He was an unsuccessful wandering Pentecostal evangelist for a time. He next headed a utopian community in the Arizona desert called Valley of Peace. Local people didn't like it and burned the settlement to the ground.

He appeared in New Mexico in the early sixties and started organizing the Alianza. It has been tough. After the court house raid, for example, Tierra Amarilla officials felt perfectly free to arrest more than 30 innocent people in horrid conditions without charging them with a crime. The Anglos ruled — and still do.

Like Cesar ("Don't Eat Grapes") Chavez, Tijerina is not fighting merely for civil rights, but to overturn a whole social structure that has ruled the southwest for more than a century. And he has accomplished the first step — made an oppressed people aware of themselves and their potential power.

The story is told in a new book, Tijerina and the Courthouse Raid, written by Peter Nabokov, a reporter for a Santa Fe newspaper, The New Mexican, until he became a freelance writer. The publisher of the 285 page book, with illustrations, is the University of New Mexico Press in Albuquerque and costs \$6.95.

We suggest that Bishop Kinsolving and others in his diocese, and the executive board of West Texas — as well as the many other critics of the Alianza grant by the Executive Council — get this book.

Joe Fletcher used to say, and I am sure still does, that your opinions are only as good as your facts. This book presents facts that we think will change opinions — at least some.

— W. B. Spofford Sr.



# Job of Communication

By Wayne Wilson

*Rector of St. Patrick's, Deer Park, N. Y.*

IT HAS BECOME increasingly evident in our time that the usual methods of teaching employed by the church fall pitifully short of the goal for which we might hope. No place is this more apparent than in teaching the church's children. It has been estimated that seven out of ten of our confirmed children never take an active part in the church in later life. We continue to grow because of conversions from other denominations. And of those who do not actually leave the fold, we know many, of course, whose nurturing in the body of Christ seems to make shamefully little impact on their ordinary way of living and understanding.

When problems in family and social living do arise, the pastor, if he is consulted, is often struck by the deep backlog of distorted thinking and understanding in his parishioners. If he asks himself how these distortions arose — distortions in their grasp of the gospel, of the meaning of love, of the purpose of the church, etc. — he may answer that they have never really heard the church's message, or better, that they have never experienced it first hand.

We want so much for our children not only to learn about the gospel, but to apprehend its effectiveness, to see it at work in such a way that they may know the reality of the power and grace it offers. How to bring this about, remains, certainly, a perennial question.

All the church's ministering is designed in part to communicate the meaning of the gospel. Her preaching, teaching and counselling, her art, sacraments and prayer life are all tried and true methods of leading her membership toward a deeper awareness of God's will for all men as revealed most completely in the life and work of her Lord and Saviour Jesus Christ. And yet something more cries out to be done. We continue to be impressed that so few, especially in our day of secularism, consciously try to live the Christian life. All the varied seeds we sow seem so often to bear meager fruit. In the parable of the sower, only the seed which fell on good ground produced fruit fit for the kingdom of God. Perhaps we need to prepare the ground more than we do, so the seed may better germinate and flourish.

## Impact of New Knowledge

EVERYWHERE modern psychology is making its impact. Radio, television, magazines and news-

papers have become vehicles by which psychologists and psychiatrists have been able to bring their understanding of human nature, its needs, dynamics and structure to the public. The church too has felt the impact of this new knowledge. The impact is reflected in her church school curriculum, her counselling techniques and, I dare say, more and more in her theology. Nevertheless, a certain reluctance to accept the contributions of modern psychology still prevails among her people because they are seen as threatening to some of her teachings and as providing a framework by which practitioners can compete with her traditional methods for the souls of men.

Moreover, the newness of psychology, the conflicts which exist between some of its theories and among the various schools lead many churchmen to be sceptical of its value. Despite this reluctance, and sometimes downright hostility toward accepting psychological knowledge, more and more of the church's leaders are beginning to appreciate the value of psychological training and the necessity for cooperating professionally with psychotherapists in order to be more effective pastors.

Actually a large body of psychological knowledge has now been built up since Freud concerning which there is a demonstrable uniformity of agreement. And it is high time that the church more generally did better than pay lip service to the doctrine that truth is of God, regardless of who discovers it. The basic truths of psychology are inherent in the gospel, and we need to act more seriously upon the belief that whoever aids in the curing of men is an ally of the church.

A basic incontestable fact discovered by modern psychology is that early childhood experiences have a lasting influence on the developing personality. Knowledge of self, love, trust, human nature is absorbed by the infant from the day he is born and perhaps even in the womb. By the time the child comes for baptism he has already experienced several days in human society. He has already sensed warmth, affection, and care freely given unanxiously by his parents or, more likely, he has felt these positive factors mixed with some degree of coolness, resentment and anxious uncertainty. By the time he enters the church's nursery, say at age two, he has budding concepts of who he is, whether he is loved, whether others can really be trusted and what traits he must develop in order to survive in the world. All of this he has learned from experience, not words. In fact, he probably can just barely form a sentence.

We in the church then try gradually to teach

him of a loving God the father, whom he can trust; of his son with whom in some sense he ought to identify the pattern of his own life; of the church, which is to be his loving and nurturing family. We try to do this one hour a week, largely through words, although certainly other methods are employed. Yet, by the time he comes to the parish church, he already knows what a father is like, he already knows what, in part, is expected of him — his parents and relatives have been trying to civilize him according to their own brand of civilization for some time; hence, he already knows what a family is and whether it loves and nurtures or not. In one hour a week we try to teach him what it is to be a Christian and to be a member of a Christian family. If he hasn't emerged from a Christian family or if he hasn't had such a miserable experience that he is looking for a substitute family, it will truly be a miracle if we do in fact succeed to any noticeable degree.

In the light of this it seems to me the church must attempt to prepare the ground more carefully, in which she shall later sow her seed. And I wish to offer one suggestion out of my own experience how this might be done.

### Begin with Parents

IF WHAT I have previously said is at all correct, one way to attack the problem is to begin with the parents of our children. By this I mean that we should attempt to educate them as to how in fact they do, very early, shape their children's concepts of parenthood, human nature, self-understanding and family and social living. The principles and insights which are now generally available concerning the development of children can be employed by a Christian family to establish the proper environment, if the parents have a grasp as to what these principles and insights are. Many of the church's books on Christian education do suggest some such approach but seldom give concrete information concerning how it might be done. Moreover, in these books child psychology is used primarily to bolster ecclesiastical ways toward educating the child rather than using this information as the core around which religious teaching is wound.

Little stories and projects concerning biblical characters, altars in bedrooms, prayer times for the whole family are all excellent ways to supplement a child's learning in the home, but they can easily degenerate into empty forms and ac-

tivities unless something more basic is understood and supplied. What our families need are not more schemes for indoctrinating religious ideas and behaviour. There are more of these than anyone has time or energy to employ already. A better approach is to have the parents know how, by their every day actions, attitudes and words, they communicate to their children whether they themselves really trust God, love others, and know that they are forgiven. What Ruel Howe has called the "language of relationship."

"A tall order indeed!" you say. And with that I heartily agree. But let us direct our efforts at the point where they might do the most good rather than continue to rely on more familiar and churchly ways which also may be less effective.

The particular method I have used is neither new nor startling. Operating on the assumption that the type of understanding I would like Christian parents in my own congregation to have could only be communicated in a small group, I hand-picked eight young mothers from our membership. I would have liked to have included fathers also, but circumstances in our locality made this extremely difficult. The women came one morning a week and met in the rectory while their children were watched in the church. They were appraised of the purpose of our meeting when they were invited. Briefly, they were told that they had the greatest influence upon their children and if their children were to know the meaning of the gospel, it would be more easily and more successfully communicated through themselves. Why not then come together and learn how we might better establish an atmosphere in the home which would communicate love, trust and understanding on the deepest level available.

Selma Fraiberg's *The Magic Years* was used as a basis for discussion. I do not know whether the author is a Christian or not but certainly from what she writes she might as well be. Nothing in the book conflicts with Christian belief. However, nothing specifically Christian is mentioned either. It was up to me to take the implications of what she wrote and point to their Christian significance.

We followed the course of the book very slowly, reading and discussing approximately fifteen pages each week. Many sessions were devoted to certain sections which proved of greater concern to the group. The relating of actual situations involving their children was encouraged, and the group then attempted to discover the best way to



handle certain problems such as bowel training, discipline, conscience building, and sex education. Mrs. Fraiberg covers the first five years of personality development in her book. She writes in a very charming fashion which is easy to read, informative and, in some places, quite moving.

### Learning Together

THE MOTHERS involved became increasingly interested as we went on. Absenteeism was lower than with any other discussion group in my experience. They were eager to meet and share their experiences and were quite dismayed when the group was broken up because of other pressing commitments upon my own time. It was not unusual to hear comments like, "I tried the group's suggestion and my daughter and I are not fighting over eating anymore." They came to see how they perpetuated with their children some of the unfortunate mistakes their parents had made with them. They began to see their children, more clearly than before, as persons who needed respect, understanding, and patience as they gradually developed. They became aware that in some cases they were demanding more than their children could perform, in other cases less than they were capable of doing.

Of course, not all of the theories and practices discussed were received cheerfully. Heated debates centered around problems of discipline, around parental responsibility for particular traits in their children, and around methods of answering the sexual questions of their children. Clinical training is of course a valuable asset in leading this kind of study. Such training can be recommended for many other reasons. However, it should not be necessary if the leader adopts the

attitude that he is a learner too and together with the group is seeking more understanding.

Several months have passed now since the group met and I continue to hear from the women how our discussions are helping them deal with their children in a more constructive way than before.

I do not expect for a moment that the children of these mothers are all going to be the epitome of sainthood in their generation. What I do hope is that in helping the mothers to be more relaxed about coping with the demands of child training in certain basic areas and in helping them to appreciate better their children's needs and pace of development, they will then be more able to provide for their children the experience of being loved, nurtured, and understood by a parent. I hope that they will be better able to reduce the anxiety in their children about the world by being a little less anxious themselves. It is also my wish that they can give their children a sense that growing up can be fun when new demands are met in a spirit of cooperation and of encouragement toward mastery, rather than in the attitude: "You better do what I tell you because I'm your mother and I demand respect and I want you to be equal to or better than the kid next door."

If such an experience can be fostered in the early years, I believe the church will have better soil in which to plant the seeds of the Christian life. To know a loving Christian family at home is to have an introduction to the love of God in the world and to a church which is called to be his worshipping family on earth. The Good News becomes more than words. It becomes an actuality, realizable in part here and now, and fulfilled when Christ becomes all in all.

### PEOPLE: —

(Continued from Page Six)

lecting money to build a church or school," he said. "It bothered my conscience, because I was appointed pastor to build souls, not buildings." While in the U.S. he has celebrated and offered mass with Indians on Alcatraz, visited the California grape strikers under Cesar Chavez, and met with groups of Black Panthers, including the imprisoned Panther leader Bobby

Seale. He appeared at a Fordham University press conference with Fr. Daniel Berrigan, S. J., the priest-poet, author and activist who is now appealing a three-year jail term for destroying draft records; former army capt. Howard Levi, who was imprisoned for refusing to instruct army green berets going to Vietnam; and Felipe Luciano, a member of the Young Lords, a Puerto Rican militant group in New York.

RAMON LOPEZ TIJERINA, new Alianza president and brother of Reies, who is in prison, (see editorial), has asked the national Catholic social action conference for \$150,000 to assist a program already funded with \$40,000 from the Episcopal Church. The letter said, "We have begun to undertake an expanded program of social action to assist the poor in New Mexico, particularly the Indo-Hispano poor, a very large

percentage of whom are Catholics." "As you may know," the letter continued, "many parts of New Mexico are found within the areas of greatest poverty in the United States, particularly the northern section of the state." The \$190,000 program is called Compass community organization & mobilization program, alianza sectional service — and is planned as a community development program. It would establish 16 centers in Spanish-speaking areas in Albuquerque and small, largely Spanish, settlements in other parts of New Mexico. The program is designed "to establish a cohesive, composite and coordinated community development program that offers also autonomy and self-development service to each separate barrio (area) and township and helps existing and merging self-determination organizations in the various areas." To build "barrio power" the Alianza program will furnish meeting and activity areas, organize groups and action programs, establish inter-barrio councils, handle research into land grant claims, provide information services, and publish a newspaper.

**WILLIAM F. CREIGHTON**, bishop of Washington has announced he will not ask for a new suffragan bishop to succeed Bishop Paul Moore Jr., elected bishop coadjutor of New York. "We have profited greatly by having Bishop Moore with us the past six

years," he said. "We have known that he would not remain as suffragan bishop of Washington for all time. We are grateful for his ministry during these years."

**G. F. C. JACKSON**, of Qu'Appelle, has been elected metropolitan archbishop of the province of Rupert's Land. He succeeds the Canadian primate, Archbishop Howard H. Clark, who now becomes full-time without responsibilities in his former province. Jackson, 63, was elected on the fifth ballot over his closest competitor, Bishop Stanley Steer of Saskatoon. In the past, the see of the province has been Winnipeg, but Jackson will remain in his diocesan see city of Regina. The province is made up of Canada's three prairie provinces of Manitoba, Saskatchewan and Alberta, plus the Arctic. Ten dioceses are included within its boundaries. Archbishop Jackson, installed at a ceremony in the cathedral church of the Redeemer, Calgary, Alta., Canada, will continue a special assignment studying the manpower situation of the church's 28 diocese. This involves the hiring and deployment of priests, deacons and deaconesses.

**JACQUES KAPLAN**, chairman of the board of George Kaplan, furriers, New York, has made a rather remarkable announcement for these opportunistic, materialistic times. "If you respect life," his ad reads, "wait 20 years before you buy your next leopard coat from us." The ad continues to speak of the danger that unrestrained killing of the big African cats for the American and European fur markets will end in the total extinction of these animals. "We are, today, one of the world's finest furriers," says Kaplan, "and we fully realize that to refuse to sell leopard and cheetah coats will cost us many sales and many customers. Yet there has come a point in my life when decency and reason must prevail over monetary profit."



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