
The Witness of a Prophet

Clarence L. Cave, J. Oscar McCloud
and Robert T. Newbold, Jr.

Edler practiced a form of reconciliation that he likened to liberation.

Those who knew Edler Hawkins will remember him as a gifted pastor, sensitive to the needs of his parishioners; a faithful presbyter, ever mindful of his obligations to the presbytery; a devoted community leader, constantly advocating for the well-being of the parish; and an ecumenist in the Reformed and Black Church traditions whose outstanding service to the World Council of Churches and the National Committee of Black Churchmen in particular is well documented.

But what about Edler Hawkins, the prophet? Is it not strange that that fact of his ministry is not as readily apparent to most of us? Perhaps our failure to see and hear the prophet is not at all unusual. All too often the fault is not in the prophet but in us. We do not often wish to see what the prophet sees or hear what the prophet hears. Worse still, when that which is less than the best in us comes to the fore, do we not resent the prophet in our midst who sees what we have not seen, hears what we have not heard,

Each author brings a specific contribution to the effort of presenting Edler Hawkins' prophetic challenge: the parish and local level (Clarence Cave), the General Assembly dimension (Robert Newbold), and the ecumenical perspective (Oscar McCloud).

Since 1963, the Rev. Clarence L. Cave has served as a staff member in the agencies of the General Assembly. Prior to that he was pastor of Faith Presbyterian Church in Germantown, Philadelphia (1950-1963).

The Rev. J. Oscar McCloud, former COCAR field staff member from 1969-1971 and past Executive Director of the Program Agency, is presently the Executive Director of the Fund for Theological Education.

The Rev. Robert T. Newbold, Jr. is one of the two Associate Stated Clerks of the Presbyterian Church (U.S.A.). He held the same position in the former United Presbyterian Church from 1975-1983. Before that he was Associate Director of the Council on Administrative Services (1973-1975) and of the Department of Ministerial Relations (1968-1973).

and speaks what we cannot understand? Could these be some of the reasons why, 10 years after his death, we pay tribute to Edler Hawkins as pastor, moderator, presbyter, ecumenical churchman, advocate for human rights, but not as a prophet?

In important ways, Edler was very much in the tradition of the prophets. It was much in evidence, particularly in times of crisis either in the lives of people who saw him as pastor or community leader, or in the affairs of the church in mission which threatened its unity or integrity, or in the councils of black churchmen and women when frustrated in their search for racial justice and respect for their person.

In those times of need Edler was very much the voice of the prophet. Speaking in the language of his listeners and to a people whose hearts and minds he seemed to know as well as his own, he brought to them a message not his own, carrying a power and authority far beyond the bounds of his own influence. However serious the tone of his utterances, it never failed to reassure his listeners with the promise of God's presence and power. Like the prophets of old, with courage and in confidence, he called his audience to give obedience to the Lord.

There are Presbyterians across this nation who still remember Edler's speech at the 1963 General Assembly that prepared the way for the church to undertake a witness of unprecedented scale and determination in the area of racial justice and reconciliation. He called the church to be a major part of the solution of the concerns of race even as it had been part of the problem. He did not speak in thunderous tones but with a calm, eloquent voice for human rights. Nevertheless, when he spoke his listeners had the sure and certain conviction that the message had been delivered and blessed with divine authority.

After the manner of the Lord of the church who began his ministry like the prophets of old who were called to preach good news to the poor and to liberate the oppressed, Edler labored tirelessly and passionately in pursuit of justice. One of the distinctive features of his ministry was his consistent tendency to be a reconciler. He was a prophet of reconciliation in the sense that he saw his calling to be that of a reconciler of racial conflict and its resolution. And though he practiced this aspect of his ministry with the skill of an artist, in important ways he parted company with those who regarded reconciliation as an expediency rather than the restoration of wholeness and the gift of healing.

He was quick to recognize the fraudulent use of reconciliation as a device for affecting an accommodation that left the former unjust arrangements and relationships very much intact and the condition of injustice essentially unchanged. The powerful are still very much in control and the poor are still defenseless against the forces of oppression. In short, Edler

practiced a form of reconciliation that he likened to liberation. This form reflected more of the prophetic task and tradition than the more conventional approach of reducing friction and effecting a "peaceful" adjustment between unequal parties.

Before President Lincoln issued the Emancipation Proclamation bringing institutionalized slavery to an end on January 1, 1863, black Presbyterians, sometimes alone but more often in concert with other churchpersons in their communities, had formed caucuses as an essential means of protest and survival in a world that openly despised their presence.

Regrettably, not very much has been written about these caucuses and the critically important role they have played in the matter of race not only in the Presbyterian Church but in the larger society as well. But this can be said of almost everything else that is black and Presbyterian, a tragic loss that only now is being redressed by serious efforts to record and preserve their history and heritage. In the meantime, the widespread ignorance of these caucuses has left the unfortunate impression in the minds of far too many that they are of peripheral importance, if that, to the church.

The Afro-American Presbyterian Council began in 1894 in Philadelphia, Pennsylvania, following closely behind the Reconstruction period, an era marked by Ku Klux Klan lynchings and other forms of mob violence, the disfranchisement of the Negro voter, segregated schools and public accommodations, and the enforcement of the fiendish Jim Crow laws which the Supreme Court of the United States declared constitutional in 1896. Inasmuch as it was the custom of the church then (as now) to appropriate the attitudes and behavior of the society rather than submit itself to the ethical standards and imperatives of the gospel, a major priority of the council was to find the means at its disposal to address the cruelties and injustices perpetrated upon black Americans in the church and society. More than anything else, reliance was placed on expressions of protest against mistreatment, exhortations to the church to repent of its sins against God and peoples of color, and creating opportunities for fellowship and spiritual reinforcement in the midst of the tyrannical forces of racism.

As the decade of the forties began, the council continued to expand its agenda in accordance with the needs of the time and to set a new course for the caucuses. Priority attention was given to creating opportunities for personal and professional growth in the ministry for black and other minority clergy and the development of strategies for wider participation in the mission of the whole church. A prime mover in support of this revised and expanded council agenda was Edler Hawkins. Though an ordained pastor of few years and relatively unknown beyond his parish, Edler had a strong and growing reputation as a leader to be reckoned with. Very little in the council's life was not influenced, particularly in the area of his wise coun-

sel and advice, a remarkable blending of prophetic insight and diplomatic bearing. Yet, beneath it all, he was a proud man whose sensibilities often brought pain to his soul as he reflected on the church he loved, as it frequently and callously looked the other way when the Negro felt the lash of discrimination. And these were the times when the church itself was guilty of complicity in acts of racial oppression. It never left him, that love-hate relationship with his church.

Edler's leadership was very much in evidence when the council in 1945 negotiated the creation of an office for Work Among Negro Presbyterian Churches with the Boards of Christian Education and National Missions. The council shared in defining the duties and functions of the office, taking every care to see that its primary goal in this collaborative effort would be affirmed: to facilitate the complete integration of these churches into every phase of the life and structure of the Presbyterian Church as a whole.

When the General Assembly in 1946 declared for "a non-segregated church in a non-segregated society," the council moved swiftly in support of its actions by reviewing its own policies and practices to make sure they were properly aligned with the denomination's intentions. That examination resulted in two constitutional changes: the change of the name to the Presbyterian Council of the North and West and, secondly, extending the membership to any pastor and congregational delegates who expressed a desire to become a member. In the view of the council, the time had come for Negro and white Presbyterians to fellowship together. The revised constitution set the tone for the years ahead; it gave more explicit definition of the goal of integration by calling for the "furtherance of responsible participants and opportunities for leadership in the activities and obligations of the Church."

Though there were no acceptances by whites to the council's invitation over the next ten years, it nonetheless pressed on in its commitment to a desegregated church. In 1957 the council dissolved and contributed its modest treasury to the General Assembly.

The question might very well be asked here as to whether or not Edler Hawkins was an advocate for integration. We think, given the situation of his leadership and influence in the Afro-American Presbyterian Council, that the answer should be unequivocally and unashamedly yes. And surely not for him alone but for the overwhelming majority of its membership. From the perspective of the council, symbolized by the actions of 1947 and 1957, integration held out the hopes and promises of a new day in American Presbyterianism. That it did not come as we entered the decade of the 1960s—indeed, seemed further away—appeared to be a day of disillusionment or disappointment, or both.

The failure of integration did not give rise to black despair among those who labored and waited for the day of deliverance from racial alienation

and distrust. However bitter the lesson it taught, it was an important, perhaps an essential, learning experience. Our recollection of those fateful days for black Presbyterians was the swiftness and confidence with which leadership regrouped, assessed the current situation of a recalcitrant racism in the church and moved ahead with new resolve to face the needs and challenge for racial justice and reconciliation.

A group formed, known as Concerned Presbyterians, with a membership of approximately thirty lay and clergy, men and women:

Lillian Anthony	Robert P. Johnson
Cornelius Berry	Clinton Marsh
U.B. Blakeley	James McDaniel
Eugene Callender	J.H. Nelson
Clarence Cave	Robert Newbold
James Chambers	LeRoy Patrick
James Colston	R.P. Perry
St. Paul Epps	James Robinson
Milton A. Galamison	J. Metz Rollins
Bryant George	J.W. Smith
Emily Gibbes	Furman Templeton
Walter Greene	James Wadsworth
Edler Hawkins	Edgar Ward
Reginald Hawkins	Gayraud Wilmore
A.E. Hewlett	Frank Wilson
William Hill	

Described as a “compact, disciplined and purposeful group,” the minutes of its April 27, 1963, meeting are impressive in their range of race-related issues. More than that, they convey to the reader the sense of a new relationship coming into being between officials of the bureaucracy and the representatives of a constituency once without voice, presence or status but now coming of age. The agenda for that meeting included conversations with the Witherspoon Society: “whether or not it will deal primarily with the race problem or concern itself with ‘broader’ issues.”

Two other issues of considerable importance came before the body that day for discussion and action: Johnson C. Smith Seminary’s future and the possibility of establishing a Commission on Religion and Race by the General Assembly. It is important to note here that Edler Hawkins’ involvement in these two issues was extremely significant, if not determinative of the outcome. His report to Concerned Presbyterians indicated that the General Assembly committee assigned the task of studying the situation of the seminary had developed several recommendations, including the expansion of the library and the addition of four Ph.D. faculty members by September 1964. The committee’s goal “is that Johnson C. Smith Semi-

nary be accredited by 1967.” He also indicated that the committee had explored several possibilities (from closing the seminary to having it join the federated faculty at the Interdenominational Theological Center in Atlanta). This latter idea, interestingly enough, was rejected as not feasible inasmuch as there was “real uncertainty of the Atlanta venture.”

Preceding Edler Hawkins’ second report on the question of a Presbyterian Commission on Religion and Race, a discussion centered on the present mood of the church and its disposition toward recognizing “race and other crucial issues. At present it seems that the church is unwilling to give it the rank of importance it deserves.” Dr. Hawkins went on to report that the Board of Christian Education’s discussion of the proposal was “more or less defeated. Much of the opposition seemed to be on structural grounds . . . it seems that the board will not recommend this proposal to the General Assembly.” There was consensus by the group that an overture from a presbytery would probably be the most likely way of putting the issue before the assembly. At this point he went on to report that he “met with the General Secretary of the General Council and has been invited to make a formal presentation to the Council the week of General Assembly.”

In a matter of days following the 175th General Assembly (1963) Bryant George circulated a memorandum dated June 3, 1963, to the membership of Concerned Presbyterians. It came as “a bearer of good tidings of great joy.” We quote the first two paragraphs:

Sometimes, when we do something in our Concerned Presbyterian group we do not see the fruits of our labors. This memo is to bring you up to date on some very real fruits of our labors.

In our last meeting you remember we asked to have an overture brought to the General Assembly for the establishment of a Commission on Religion and Race. This overture was brought by New York Presbytery and served its purpose. Instead of \$150,000 to finance the commission, it received \$500,000. This is of unparalleled significance. Hawkins of our group spoke to the General Assembly to support the Commission on Religion and Race and made one of the most brilliant presentations on human rights that has ever been made before that august body. He moved grown men not only to tears, but to action.

There are few who will refute the claim that Edler Hawkins’ speech before the 1963 General Assembly (he was a last-minute substitute for Martin Luther King, Jr., who was being detained in Birmingham, Alabama, for his defiance of constituted authority) did in fact create both the mood and the moment for the United Presbyterian Church to rise in unprecedented fashion to meet the challenge of civil rights, justice and human dignity for all Americans. As mentioned above, there were those who questioned the wisdom of the assembly’s action, who felt that the time was



Edler and Thelma with Bryant Kirkland at the Fifth Avenue Presbyterian Church in New York City (1964)

not ripe or prayed earnestly that somehow the issue would go away. But even most of them had to admit that Edler Hawkins' speech had carried the day. While achieving the purpose it was intended to serve, the address before the assembly did more: it told the church something about the mind and spirit of this man who rendered distinguished service to and for the church as pastor and ecumenist, seminary professor and pre-eminently as prophet for racial justice and reconciliation.

At the very outset Dr. Hawkins made it quite clear that he knew the audience before him: a people generally regarded as contributors to, and molders of, opinion in the public sector as well as in the society. And because they also belonged to the household of faith, they had to regard themselves, in a profound sense, as possessors of "an unmerited privileged position" in the society. Given these two rather basic realities, he accused them of doing the nation a great disservice by believing it did not need to understand the true nature of the crisis confronting the nation and the irresponsible course it was pursuing. How tragically misleading it was to go on believing that the country was in convulsions over a Negro problem when in fact it was a problem of the white majority, a problem of white racism.

His purpose assuredly was not to sit in judgment but to press for a new understanding. The hope of a just and equal society, as he saw it, required that the majority community understand the underlying meaning of the Negro protest—that the Negro is morally and politically and spiritually right in fighting for and demanding his rights to freedom, justice and equality. And he is right in doing so today and not at a later time.

He was satisfied in his own mind that for himself and for all Americans of color they would in due season become part of the American dream in

its fullest historical sense or that it would never be realized in any satisfying sense for anyone. To use some of his own words, blacks increasingly were beginning to take seriously that they were "part of the American dream—or will be—and nothing can stop you. Indeed, the dream will not be fulfilled without you."

There is this too in the speech and it comes across with a tone of assurance mixed with a touch of pleading: a very deep and persevering confidence in the church he dearly loves. He is looking to that time, and it is not far off, when the church, governed by and giving in to the Spirit, will elevate its policies and practices to a new level of caring and compassion that will enable it to embrace all of God's children. This is the challenge to which he calls the church, in the sure and certain hope that it will follow the leading of the Holy Spirit. To do otherwise as a worshiping and faithful community, to seek a way out or turn its back on those who cry out for justice and the end of hurting, the promise of a new tomorrow and an end to being rejected "leaves a silence that is terror to the hearts of those of us who, being Negroes, were yet born into the life of the church, and will die in it, one hopes we could add, die for it."

Another racially sensitive area in the church where Edler rendered invaluable service was the need for constructive communications between blacks and whites, and, we may presume, between all the minorities and the white majority. The issue, basically speaking, was that of members in the same household of faith not speaking and listening to each other so that, in the absence of hearing, there is a lack of understanding and knowledge and caring among all in their respective isolation.

Cultural conditioning, to be sure, has much to do with the task of honest-to-goodness communication between differing communities of people. The late Dr. Benjamin Mays, best known as the President of Morehouse College in Atlanta and an esteemed ecumenical churchman, wrote an article in the *Atlantic Monthly* in 1960 called "A Plea for Straight Talk Between the Races." This is what he had to say:

Negroes and White people have talked to each other. But it was conversation between a "superior" and an "inferior," a "man" and a "boy," a conversation between a "master" and a "servant." In this relationship the truth could seldom, if ever, emerge. . . . If only the Communists, the Yankees, and the N.A.A.C.P. would leave the Negro alone [white southerners believed], he would live happily forever within the confines of legal segregation. All the Negro wanted was equality within the segregated pattern.

We need at this point to remind ourselves that another characteristic of the prophets is that they are sent by God, generally to a place not of their desiring and among a people who have not laid out the welcome mat for their coming. These were not unfamiliar experiences for Edler Hawkins in

the earlier years of his ministry and as one of the leading spokespersons for the Afro-American Presbyterian Council and its successor bodies between the forties and sixties. What was of moment was the beginning of a dialogue between contending parties, whatever the means. Whether he favored the strategy of confrontation or not was beside the point. What really mattered was that it usually achieved its purpose: to get the attention of the keepers of the establishment, and sometimes that called for extraordinary measures. The cumulative effect of those years of encounter with the bureaucracy may explain why it took almost 20 years from the founding of St. Augustine to membership on the Board of Christian Education (having been elected to the Board of Christian Education in the former United Presbyterian Church in 1957) before the church recognized the quality of his spirit and the depth of his commitment to racial reconciliation.

The Commission on Religion and Race (CORAR), formed in 1963 by action of the General Assembly, was reorganized in 1968 as the Council on Church and Race (COCAR) by that governing body. When the General Assembly of 1969 met in San Antonio, it finally acceded to the request of COCAR to have James Forman address the assembly. Edler Hawkins took his place on the platform in the company of others including Frank Wilson, Kenneth Neigh, Gayraud Wilmore, the National Race Staff (COCAR and adjunct staff from other General Assembly Agencies). He sat there not only because he was chairman of the council but for a deeper reason: he was being true to his prophetic instincts. He knew unequivocally that James Forman, author of the Black Manifesto and an advocate for reparations, was there in behalf of the black and the poor, the nation's underclass of oppressed and disinherited peoples, and he numbered himself among them.

In the year 1973 when Clinton Marsh was elected Moderator of the 185th General Assembly, he corresponded with Edler regarding the tension that existed between the Presbyterian Lay Committee and minorities, and he was deeply concerned about finding a resolution to the problem. His letter came at a time when Edler had been hospitalized for another round of surgery. His letter of reply to Clinton, dated July 6, gives evidence of his penchant for taking a conciliatory position on the issue.

At the outset he supported the action of the General Assembly, believing that it was obviously desirous of taking action toward reconciliation. It seemed clear to him that the assembly did not want to prejudge the situation but it did go on to provide the General Assembly Mission Council with a very substantial mandate. It included the provision of a vehicle through which the Presbyterian Lay Committee was obliged to dialogue; it counseled the committee regarding the manner its publications dealt with issues and urged the committee to examine its methods and procedures. This would insure that the committee allow for differing points of view . . .

within its own body.

“So much of the difficulty,” Edler continues, “has been the inability of the Presbyterian Lay Committee to talk to, and hence its inability to understand, the people about whom it writes, especially in relation to minorities in the life of the church. If they undertook serious dialogue with folks in Black Presbyterians United, for instance, since they hardly possess any broad segment of black thought in their own organization, they could not possibly write as they do about issues that are so terribly important to the black community. Not to understand this has been the occasion for the hurt they have inflicted on the black community among others.”

After commending Clinton Marsh for “a really splendid example” of trying earlier to bring this concern to the Presbyterian Lay Committee, Edler goes on to say that “the really disheartening thing was the casual and almost calloused way in which they dismissed your reply, as if it was not a reply at all to the issues they had raised. I have a very vivid memory of the spirit of it that refused to listen and hear a contribution toward understanding. This leads me to suggest that your committee . . . might . . . want to have some conversations with folks who could be helpful in delineating the meaning of that hurt, . . . in or out of BPU. . . . The committee may also want to talk with others, outside of blacks, since it is not just a black and white issue.”

And then he makes the following comment: “Dissent must also be responsible. In tackling issues it must be done in a spirit that does not hurt or destroy basic relationships between people and groups within a common fellowship. I would think that much of the counseling and urging of Presbyterian Lay Committee would be in this direction, and for the very desirable end of reconciliation.”

Let us now briefly turn our attention to Edler’s relationship with Black Presbyterians United. The record of Black Presbyterians United would be incomplete without the name of Edler Garnet Hawkins. His wise counsel was sought during the discussions of the organizational plans of this church caucus; the organizers welcomed the generous sharing of the wealth of his broad ecclesiastical experience and knowledge.

It is therefore interesting to note that he was never elected to national office in Black Presbyterians United. But while it is true that he never held office in the caucus, he did serve as the unofficial senior consultant. And there were many who regarded him as a patriarch. His service, and the esteem in which he was held, contributed to the life and growth of the organization. In 1976 he graciously undertook the responsibility of a fund-raising drive which, unhappily, he was not able to conclude because of failing health and finally death.

But death did not prevent Edler from passing on a legacy of service to all Presbyterians. His own impressive record has placed Presbyterians deeply

in his debt. Black Presbyterians United belatedly acknowledged its indebtedness and made a small payment by establishing the Edler G. Hawkins Award and Banquet. By an action of the Black Presbyterians United Steering Committee on October 20, 1978, the awards presented at the annual conferences for distinguished service in the Presbyterian Church would henceforth become the Edler Garnet Hawkins Award.

Publication of this volume drives home again to Black Presbyterians the urgent need to continue and quicken the pace of research into the life and witness of others who have been a part of us, made a contribution of unusual merit to the church and left behind a legacy we have yet to claim. One such is the subject of this volume. Edler Hawkins has decreed to all of us a forty-year ministry singularly focused on the issue of racial justice and reconciliation and richly endowed with a man's love for his church and for his people that was his constant companion. He has left the Presbyterian Church greatly in his debt. (See Appendix.)

The characterization of his ministry as a bridge makes an important point: It recognizes the influence he had on the denomination as it moved away from the most flagrant forms of patronizing paternalism and dehumanizing segregation and began to address the concerns of partnership in mission and the affirmation of racial diversity. Shortly after the 1971 meeting of the General Assembly, the newly elected moderator, Lois Stair, made these significant observations:

To me, the Assembly itself was truly representative of the broad diversity in our denomination. . . . I see here the beginning of our accepting our diversity and operating through that diversity rather than demanding that all conform to one pattern. . . . This new understanding of our diversity is leading us to new relationships with youth, women, and minorities. . . . These actions indicate we seek a greater distribution of power, a dispersion of authority. . . . There was, however, throughout the Assembly, a disturbing air of suspicion. This again is a sign of our diversity. I would hope it points to our recognition that discipleship is a costly business. I hope it is a sign we all care deeply about the mission of the church. And I hope it is the beginning of our reconciliation. . . . So I see many signs of hope, perhaps all the more hopeful because we have seen the need to be utterly realistic. Our honesty about our differences is a healthy sign.

June 3, 1971

Having reviewed Edler's many contributions to the church, we ask now the question: What about his legacy to us? The responses that promptly come to mind are:

1. That he was convinced beyond a doubt, particularly after the 1957 dissolution of the Presbyterian Council of the North and West, of the continuing need of a black caucus to keep alive the heritage of the black Christian tradition and to enhance the credibility and relevance of the

denomination's witness in the nation and beyond.

2. That the black congregation at its best was a servant church to the community and a local expression of the whole mission of the whole denomination in that place.
3. That the future development and growth of Black Presbyterianism rests not on the personal achievements of the individual, or even the congregation, but on the genuine concern and support of all of us for black unity and solidarity in a racially and culturally diverse church.

Appendix

The intention of this appendix is to give concrete and specific evidence of Edler G. Hawkins' participation in the church, particularly in the area of racial justice and reconciliation.

General Assembly

Number Year

161st	1949	World Alliance of Reformed Churches
162nd	1950	World Alliance of Reformed Churches
163rd	1951	World Alliance of Reformed Churches
164th	1952	World Alliance of Reformed Churches
165th	1953	World Alliance of Reformed Churches, Western Section
166th	1954	World Alliance of Reformed Churches, Western Section
169th	1957	Board of Christian Education
170th	1958	Board of Christian Education
171st	1959	Board of Christian Education
172nd	1960	Board of Christian Education Special Committee, National Council of United Presbyterian Men Appointed Vice Moderator
173rd	1961	Board of Christian Education ('62) National Council of United Presbyterian Men
174th	1962	Board of Christian Education ('65)
175th	1963	Board of Christian Education Commission on Religion and Race
176th	1964	Moderator of General Assembly Commission on Religion and Race General Council (1) National Emergency Strategy Commission Committee on Conservation of Property

		Committee on Disaster Relief and Emergency Appeals Council for National Presbyterian Church and Centre Board of Christian Education ('68)
177th	1965	General Council (2) National Emergency Strategy Commission The Fifty Million Fund Council for National Presbyterian Church and Centre Committee of 15 to Exam Proposal to Revise Confession
178th	1966	General Council (3) The Fifty Million Fund Council for National Presbyterian Church and Centre Board of Christian Education ('68)
179th	1967	General Council (4) Council on Church and Race The Fifty Million Fund <i>Presbyterian Life</i> , Board of Directors Special Committee on Nominating Procedures Board of Christian Education ('68)
180th	1968	Council on Church and Race ('71) <i>Presbyterian Life</i> , Board of Directors ('70) Special Committee Amend Book of Confessions Temporary Committee, Theological Education in Southeast
181st	1969	General Council <i>Presbyterian Life</i> , Board of Directors ('70) Council on Church and Race ('71) Temporary Committee, Theological Education in Southeast
182nd	1970	Council on Church and Race ('71) Council on Church and Society
182nd	1970	Executive Committee, Temporary Commission Theological Education in Southeast
183rd	1971	Council on Church and Race ('74)
186th	1974	Council on Church and Race World Council of Churches, Central Committee Joint Strategy and Action Committee
187th	1975	World Council of Churches, Central Committee Special Committee on Theology of Liberation Renewal
188th	1976	Special Committee on Theology of Liberation Renewal Presbyterian Economic Development Coporation



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