

The **+** WITNESS

MAY 22, 1969

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Story of the Week

**Worldwide Problems are Faced
By General Board of NCC**

★ Taxes, black economic aspirations, Middle East tensions and the administration's proposed ABM missile system were uppermost in the minds of churchmen and women who met in New York, May 1-2, to determine policy for the 33-denomination National Council of Churches.

On taxes, the policy makers for the churches' cooperative agency decided the time has come to ask the federal government to levy taxes on church income from business enterprises not related to their religious function. The board made its decision at a time when the U.S. House of Representatives ways and means committee is writing legislation as tax reforms.

Noting that basic U.S. public policy, since the founding of the nation, has been to accord freedom of religion, speech, press and assembly a preferred position at the head of the Bill of Rights, the board stated that property or income of religious bodies that is genuinely necessary — rather than merely advantageous — to the free exercise of religion, should not be taxed. — But such exemption should be confined to the essential facilities of the church and to the voluntary contributions of members, the board stated.

It further urged that employees — both lay and clergy — of religious organizations should not enjoy special privilege in regard to any type of taxation. "If a clergyman receives a cash allowance for housing, that amount should be taxed as part of his income . . . if he owns his own home, he should not enjoy any reduction of property taxes," the statement reads.

Simultaneously it was announced that the U.S. Catholic Conference had joined with the NCC in a statement urging the ways and means committee to implement the recommendation.

The joint statement endorsed two proposals for tax reform which affect churches. One would eliminate the historic church exemption from taxation from unrelated activities and commercial activities. The second would eliminate a potential abuse from the use of debt financing to acquire commercial income property.

"Such exemptions" the statement said, "make available to churches a potential advantage over tax paying organizations engaged in commercial business activities. The NCC and the USCC favor elimination of this specific exemption of churches from taxation on income from regularly conducted commercial business activities which are un-

related to their exempt functions."

On black economic power, the church leaders made a quick response to a Black Manifesto, presented to the board by Mr. James Forman, former director of the student non-violent coordinating committee. He, in the name of the Black Economic Development Council, demanded that churches and synagogues give the black man \$500,000,000 as a "modest reparation" for capital taken from him during 300 years of slavery.

The church leaders said that "they shared the aspirations of the black people of this country" and urged that NCC member communions give serious study to the manifesto.

Specific action by the NCC itself on the demand — received only a few hours before adjournment — will be considered at a special meeting of the executive committee, scheduled for June 23.

On the Middle East tensions, the board adopted a policy statement that called for a solution to hostilities there designed to meet the "human needs" of the people in the region.

It rejected either a "pro-Arab" or "pro-Israel" stand and asserted that political, military, and national rivalries in the area are secondary to the human person, his society, and peace. Specifically, the board called attention to two needs:

● That of the 1,500,000 Palestinian Arab refugees, af-

fectured by the establishment of Israel, for a home that is acceptable to them and for a future in which they may discern justice, security, and hope.

● That of the security of Jews in the area.

With regard to the first need, the board noted that what will constitute a home "acceptable to them" — the refugees — must now be a matter of negotiation in which generosity will be required of many and compromise by all who are directly involved.

As far as security for Jews is concerned, the board warned that until they both within Arab countries and Israel, are assured of safety and of their rights, "there will be no justice or peace in the Middle East."

Oppose ABM

On the ABM system, the board resolved to oppose its deployment "on the basis of the case now made to its necessity for national security, its effectiveness, its effect on the arms race and disarmament negotiations generally, its implication for the nonproliferation treaty, its cost, and its drain upon national resources."

The paper said the issue raised questions of fundamental importance for the future of U.S. foreign policy, security, the use of national resources and the "quality of our society."

Churchmen and all concerned citizens, "because of the potential consequences of this watershed decision for international peace" were called upon to consider these grave matters and make their conclusions known to decision-makers.

To further movement toward Christian unity, the board approved a wide-ranging North American study conference to consider new forms and relationships of the Christian church, mandated by rapid

changes in the world today. The conference is to be held in the early 1970's and will be open to representatives from churches who are not members of the NCC. Churches from Canada, the Caribbean and Mexico are also to be involved, both in the planning and carrying out of the conference.

Need for Conference

James I. McCord, president of Princeton Theological Seminary, said the need for the conference includes the drastic changes that have taken place within the climate of relations between churches in the last decade, as well as changes in society itself.

The "fresh blowing of the spirit through the churches" in the last ten years, said McCord, has "created an ecumenical miracle . . . a new climate among the churches, a new vision of the unity of mankind."

The historic first visit of a delegation of U.S. Protestant clergy to the Vatican this March was described by the Rev. Robert C. Dodds, NCC director for ecumenical affairs. Calling the mood and quality of the conversations "candid, revealing and probing," he told the churchmen that each side had been eager to "ferret out" answers on numerous questions. The Catholics, he said wanted to know more about ecumenicity in the United States, the so-called underground churches, and the possibility of Roman Catholic participation in such trends. The movement among black Christians in the U.S. and the possibility of membership of the U.S. Roman Catholic Church in the National Council also were subjects of the talks when as many as forty representatives of both sides were gathered around a table.

Dodds stressed, however, that the talks were "exploratory rather than definitive" and

"looked beyond our present separation." After all, he told the 200 board members, "this is the first time we have met together after hundreds of years of friction and bitterness."

Finally, the church leaders listened to sharp criticism for their failure to give adequate financial support to the NCC's crisis in the nation program, created last year to deal with the nation's deteriorating racial situation.

"The church isn't yet convinced in its very guts, in its very soul that a crisis exists," the Rev. Lucius Walker, executive director for inter-religious foundation for community organization, told the board.

He accused the churches of "playing with the crisis, and while we have been playing with it, it has gained momentum."

Referring to the problems the NCC is facing in securing financing for the program, Walker continued: "Normal budgets of the churches are hardly touched. Normal investing of the churches are hardly touched. Normal reserves of the churches are hardly touched. So we go about seeking special funds to deal with problems that should be the first order of the church's business."

Development Program

The board approved a \$2.7 million joint program, to be carried out in cooperation with the U.S. Catholic conference, that will advance development efforts in emerging nations.

Major aspects of the five-year program include "widespread research discussion and policy debate at home and abroad concerning the meaning of development;" an educational program designed to "motivate action" on the part of the general public on development; a program of "public and political citizen action" and efforts to "relate

people to significant projects of development overseas."

Several black delegates expressed opposition to the program. Bishop John M. Burgess, suffragan of Massachusetts expressed fears that adoption of this program might weaken the NCC commitment to the urban crisis.

"I'm afraid that we will hear again the kind of thing that I heard when we were raising

benevolence giving of church funds for Biafran relief, when I heard someone say: 'Thank God, now we can talk about something besides the racial crisis.'"

In response to Bishop Burgess' objection which was supported by only a few other black delegates, Theresa Hoover, joint chairman of the overseas program and a Negro, said she wished to "identify with Bishop Burgess' concern that the domestic scene not be forgotten," but urged favorable consideration of the problem of developing countries.

"If Protestants and Catholics can cooperate in this, there will be a spill-over of values in many other concerns," she added.

The proposal was adopted with only a few "no" votes.

Receipts for all operating pur-

poses of the Council in 1968 totalled \$24,819,358, according to a financial report.

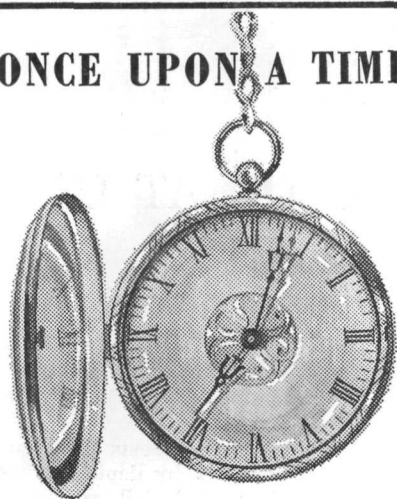
Highest in the NCC's history, the receipts were almost balanced by expenditures of \$24,612,355. The total covered income and outlay of all the divisions of the organization, many of which operate with some degree of financial autonomy.

The general operation fund for general administration received \$835,129 from denominations and donors, against a need of \$941,685. The balance was made up by drawing on invested reserves.

Included in the tabulated totals were income and expenditures involving church world service, the NCC's relief arm.

As of March 31, capital funds were set at \$4,571,663.

ONCE UPON A TIME



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United Black Appeal Director Explains Drive on Church

* "The Christian church is just as much a business as General Motors" and is associated with government activity, a militant black leader charged.

James Forman, director of the united black appeal for the newly formed national black economic development conference, made the charge as he explained why his group is seeking \$500 million in "reparations" from the nation's white church and synagogues. "We have learned through experience," he said on a radio interview, "that we have taken on the total government by taking on the church... The church is the jugular vein of the country, because, wrapped up in the church is a vital system which helps to perpetuate the kind of exploitation of blacks which goes on."

Forman was interviewed by news reporter Steve Young, for

"The World in Religion" program.

Christianity today is not the religion Jesus talked about, he said. "After all, Jesus Christ took a whip and went into the temple and chased out the money lenders and so forth. And he was a very principled, very dedicated man to the concept of equality, liberty and brotherhood of man. But what has happened is that the Christian church over the years—through the accumulation of land and resources and money from very poor people—have invested that money into business enterprises and the Christian church cannot be seen as just a religious institution."

Asked why he interrupted a communion service at New York's Riverside Church to read the demands, Forman replied: "We have clearly established that there's an interlocking re-

lationship between the church, between business and between government. And this is why the resistance to what we have done is going to mount, because we've exposing a vital nerve in this country . . .

"As we begin to examine more and more who the trustees of the Presbyterian Church are, and the Lutheran Church and the Catholic Church, above all, and when we start doing these things and getting into who runs the Jewish synagogues, we're going to find that the elite of this country is wrapped up into religious institutions, economic institutions and government institutions. One must not see a church merely as a building, but as representing its membership."

The reporter, picking up on Forman's reference to the church as the "jugular vein" of the country, observed that "if you cut the jugular vein, the body dies."

"Well, so be it," replied Forman. "Well, and good, I clap."

The militant black leader also explained, however, that by the use of the word "revolution" he means "a total change in the means of production in this country. I mean that no longer can we allow a few rich people like the DuPonts and the Rockefellers, the Mellons, the Ford Company, if you will, to control the lives of everybody in this country, including whites . . ."

Forman and fifteen aides returned to the Riverside Church, Sunday, May 11. He read a statement from the steps before the group marched down the center aisle and sat quietly in two front pews. They remained seated during the singing of hymns but Forman stood throughout the sermon by the Rev. Ernest Campbell. When asked why by a reporter he replied; "I guess the spirit moved me." The group ignored the collection plate.

The document read on the steps said that the black group had no quarrel with the ministers of the church but were only trying to "expose the board of trustees of this church as rich, white businessmen who are manipulating the church for their financial interests." It also called upon "all black people across the country, and especially our black brothers and sisters in the churches," to arm themselves with shotguns "to stop the violence of the racist white man."

Campbell and Forman held a news conference following the service when they discussed what would constitute a responsible black channel for the reception of funds. Forman recommended his own group but another representative of the church made it clear that this was out of the question.

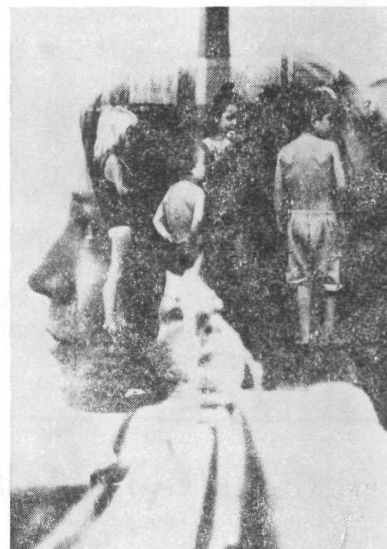
It was disclosed during the meeting that the church had agreed some time ago to make a fixed percentage of its annual budget available to "a responsible fund for the rapid improvement of all disadvantaged people."

Earlier Forman had presented the manifesto to the archdiocese of New York and demanded \$200 million from U.S. Catholics. The statement charged that the Catholic Church "must be the biggest corporation in the United States" and demanded a list of all assets after which how much would be demanded, in addition to the \$200 million, would be negotiated.

Forman characterized his meeting with the Catholic officials as "being in the spirit of friendliness" and added that he felt Catholics would respond to the demands. No comment was available from the church officials.

The Episcopal Church was the first to be served with the manifesto. On May 1 Forman led a

(Continued on Page Nine)



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EDITORIAL

Student Revolts

By Lee A. Belford

*Chairman of Department of Religion
New York University*

BY THE TIME the Declaration of Independence was ratified on July 4, 1776, Yale University had had six presidents. Three of them had resigned because of student revolts. When in 1776 the students petitioned President Thomas Clap to resign because of alleged senility and arbitrariness, he declined at first but after the students rioted, breaking furniture and 400 panes of glass at a time when glass was quite expensive, and after two thirds of the students had left for home, Clap bowed to the inevitable and quit.

We now have a rash of student revolts. It is easy to say that history is merely repeating itself. The logic runs that in time the student revolts will pass and we will settle down once more. This may be true but I doubt it unless there are some significant changes. The present revolts are indicative of serious social criticism.

Vietnam War

THE BIGGEST CRITICISM is directed at our involvement in the war in Vietnam. I do not need to spell out the loss of life on both sides and the destruction of the culture of Vietnam where prostitutes, black-marketers, and government grafters are the rising plutocracy and traditional values are being destroyed. Nor do I need to dwell upon the frightful financial cost to the U.S. at a time when we have so many people slowly dying of starvation. Suffice it to say that when our president proposes to cut the recommended budget of President Johnson by 4 billion dollars, it is small comfort to learn that the military establishment will be cut by only 1.1 billion and the rest of it will come from domestic programs.

It is in relation to our war in Vietnam that some students are protesting against the presence of R.O.T.C. units on college campuses. In many institutions the students receive eight points credit for their R.O.T.C. classes and drills. If we are to have a citizens army, and I, personally, am repelled at the idea of hiring mercenaries to do our fighting for us, then I see nothing wrong with R.O.T.C. or even the giving of credit for course work because it is certainly relevant to the obligations of citizenship. But the opposition focuses

on only one thing — the war in Vietnam. And if you are opposed to the war in Vietnam, then to fight the R.O.T.C. is one way to express your opposition.

Of course, it could be said that the content of R.O.T.C. courses has nothing to do with a college education. That may well be true but it depends upon what a college education is for, and that is a real problem. Aristotle could dream of knowing all there was to know. So, too, could Leonardo da Vinci. The Encyclopedists of the 18th century could aspire to recording all of man's knowledge. But we have had a knowledge explosion. Ninety percent of all that man knows has been discovered since 1940. Since the brain is limited in its capacity to receive and to hold knowledge, selection becomes very important. And who is to decide that?

A New Day

PRESIDENT LOWELL of Harvard once remarked facetiously "What makes this institution such a treasury of knowledge and wisdom is that the freshmen bring in so much and the seniors take out so little."

I think it true that many Harvard students entered the university full of ideas and were then indoctrinated in the tenets of the social establishment and left with the desire to maintain the status quo, even though Prof. Lowell at the time was being humorous. For a long time students were inclined to "leave it to the snake." Just as Eve in the Garden of Eden said, "the snake told me to eat the forbidden fruit," the students were often perfectly willing to accept the institutions of their day and to listen without question to what was said, and to echo the words without thinking about their meaning, for the rest of their lives.

That day is now over, and I hope will remain over because we cannot give someone else the responsibility for our lives. It is immoral to assume the pose of the Nazi executioners and say, "I was only following orders; I was only doing what I was told to do," or as Eve said, "The snake told me."

Our Responsibility

WE ARE in the midst of a gigantic social revolution, I believe. There is a radical upheaval affecting the values, ideology, and structures by which we live. Perhaps never again will patriotism have

the same ring. The taboos in regard to race, ethnic background, and class are disappearing in the demand for greater justice for all, including the right to a decent job at a living wage. Deep in our hearts most of us have recognized the evils of our society. We have been deeply concerned by the exorbitant budget for the trip to the moon; the tremendous budget for our armed forces. We have read of the tremendous cost of the anti-ballistics missile program, and have also read the "pros" and "cons" in regard to it. I must say that most of the people I talk to are not convinced of its importance.

The reaction of some people is that we, the people, can do nothing about it, that the defense department will have its own way. But can we talk in that fashion? Can we leave it to the snake? Can we leave it to the snake when there are those crying out for the material things of life which are requisite for physical, mental, and spiritual, well-being? And when our cities are in chaos and our air and rivers are polluted?

We grow in responsibility as we learn to accept responsibility. Students have a right to ask for a greater responsibility in their education and a greater responsibility should be given to them. They should have a sense of responsibility in regard to broader social issues even when they are in institutions of higher education. It is ironic that attacks upon the social system should occur within our colleges and universities, the most liberal institutions in our society. But the students are only acting where they are. Would we prefer that they abnegate their responsibility as human beings merely because they are students? I think not.

Baptism Can Be Fun!

By Jeffrey P. Cave

Rector of Church of the Angels, Pasadena, California

AS ONE of those younger clergy to whom Corny Trowbridge refers in his article, "Baptism: Public or Private" (4/10/69) I gratefully recall his ministrations to me in St. Luke's Hospital several years ago, when I was a student at GTS afflicted with appendicitis. I know that he speaks out of a wide and distinguished pastoral career.

There are many cases in which private baptism ought to be administered, and I agree that all baptisms are public by the nature of the ministration itself. When baptism arises primarily out of a pastoral situation, such as pre-marital counselling, or when families which present themselves

from out of town, or when an unmarried mother wishes to have her child baptised, I feel the minister would be very insensitive to insist upon public baptism, which is to say that it ought to take place at a Sunday service.

But I would cast my lot with those who feel that as a general rule, baptism, for persons of whatever age, ought to take place as part of the Sunday service.

Most clergy make frequent mention of the importance of the holy communion with some regularity in their preaching. But how many seriously tackle baptism with anything like the same regularity? Shouldn't the meaning of this universal Christian sacrament be as exhaustively covered from month to month as parish families gather around the font for the Christian initiation of their children and friends? It seems to me not to be asking too much for the faithful parish family to share their joy at the time of baptism with the wider parish gathered for public worship. I find that even rather casual churchgoers can be made to feel quite welcome at a parish baptismal service, and that it is frequently a new beginning for the family's devotion to the church.

I vigorously dissent from Chaplain Trowbridge's view that baptism is what many feel to be the "least inspiring" of our services, and feel that when it is also one of the least familiar to parish congregations, it will only remain, as is so often the case, a kind of back door entrance into a strange household.

Certainly much work needs to be done on the Prayer Book service of baptism, but even now much can be done to make it a meaningful and thrilling service for everyone present. A lay reader or god-parent can read the lesson, and the whole congregation can ease the embarrassment of the sponsors by joining them in the vows, in reaffirmation of their own baptismal promises.

The service need not take place wholly at the font. In many churches, such as ours, where the font is conspicuous by its being tucked into a dark little apse, only the blessing of the water and the baptism itself have to be taken from there. The rest of the service we do from the chancel steps. In many places the font is totally out of the picture, and as is frequently done, baptism is administered from a small table in the chancel.

I share Chaplain Trowbridge's skepticism when it comes to decent preparation for this important service, but hope he would agree that lack of imagination on the priest's part has a lot to do with it. Baptism can be fun!

CHURCH NEWS: —

(Continued from Page Six)

delegation of 25 members of the organization in a meeting with Bishop Stephen Bayne and Bishop J. Brooke Mosley, at headquarters in New York.

Bishop Bayne in commenting upon the demands pointed out that many of the demands of the manifesto are ones with which church people could agree.

"We believe in many of the demands," he said, "and we have supported them. We believe in land banks. These are things we've all been talking about. We're for them. I'm not even sure I would argue about welfare demands. Our church has supported this kind of thing."

"I don't question the morality of reparations. Christians cannot question reparations. I'm not even questioning 500 million dollars. Black people probably are entitled to a lot more.

"But it is unreasonable to think that this is the way to go about raising that amount of money from the church. We are utterly dependent on the voluntary contributions of people. And this kind of confrontation tactic will accomplish nothing at all."

He pointed out that 20 percent of the Episcopal Church's national budget has been earmarked for projects similar to the ones proposed in the manifesto.

Bishop Mosley described the method of making the demands on the church as "unrealistic" and "unreasonable," and that it could end by destroying a good friend of the blacks.

Meet with P.B.

A further meeting with Presiding Bishop John E. Hines to discuss the manifesto was requested for May 13 and was held. The Episcopalians were then asked for \$60 million as its share.

The demand was also made for a complete listing of Episcopal assets in the U.S. and 60 percent of the income from them.

Forman characterized his meeting with the P.B. as "extremely profitable from my point of view" and said it was a friendly confrontation. During a press conference he stressed that the manifesto was not asking just for funds from the program budgets of the churches but for a share in their corporate wealth.

Support from Union Group

About 50 students at Union Seminary took over the administrative wing in support of Forman. They asked a commitment of \$100,000 from the seminary for his group and \$1 million from directors.

The protesters vacated the building after holding it for 24 hours when directors agreed to hold a special meeting to discuss demands that the seminary support the manifesto.

An afternoon "teach-in" on the "black manifesto" attracted some 200 persons. Considerable disagreement on the document and on the seizure of the seminary administration building were expressed throughout the day by members of the Union community.

Many persons expressed disappointment that the manifesto's backers had acted without adequate time for dialogue of the kind which had become characteristic of the school during recent months. Through a series of large and small community meetings, a new plan of participatory government for the seminary was developed over the past year.

The incident, however, produced little resentment, according to observers and Union personnel. A feeling that the 700

students, the faculty and the administration had strong enough inter-relations to work through the problems was reported.

Picketing Deferred

Announced plans for picketing the leading white churches in the Detroit area were temporarily postponed by black leaders. The picketing was to have supported the demand for \$500 million in "reparations" from churches and synagogues.

A spokesman for the group said the churches had been granted a "reprieve" because the general board of the National Council of Churches had called for a special committee to study the demands (see page three).

"I was a little surprised at the response of the churches," he said. "It looks like there might be some positive response."

He added that some "confrontation" might be possible "later."

U.S. FOREIGN POLICY HIT BY NOLDE

★ At a dinner honoring O. Frederick Nolde, who retired after 22 years as head of the WCC commission on international affairs, he responded to many tributes by saying some sharp things about U.S. policies. "The United States must put its domestic house in order if it is to make an effective contribution to international affairs, and it must clear up some international situations if it is to make a contribution to domestic problems." He called for building relationships of mutual trust with Russia and China, expanding the 1963 test ban treaty, collaborating with Russia on moon exploration, bring China out of isolation, ending the war in Vietnam.

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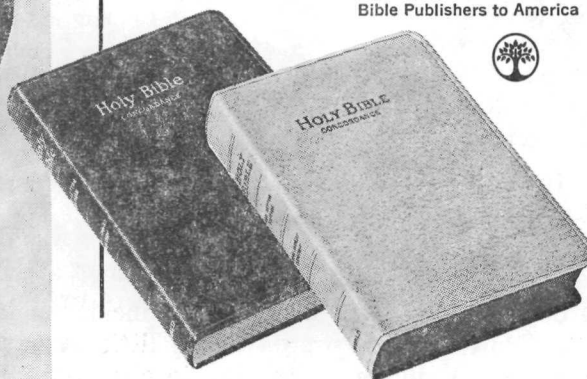
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--- --- -- People -- --- ---

FREDERICK J. WARNECKE will retire as bishop of Bethlehem at the end of 1971. He has asked for a coadjutor to be elected at the convention of 1970 or at a special convention in order to serve with him as diocesan for a year. He has served on many national commissions and is presently chairman of the board for theological education and was granted a leave of absence for six months to give full time to this post.

ALMUS M. THORP, dean of Bexley Hall, has been appointed executive director of the board for theological education. Bishop Warnecke, who continues as chairman, in making the announcement, pointed out that it concerns itself with the minister's total career, including his seminary education and training, advance study, continuing education and employment.

WALTER M. HIGLEY, who retired as bishop of Central New York, Feb. 1, 1969, died May 4. He served on many diocesan boards prior to his election, first as suffragan in '48; coadjutor in '59 and became diocesan the following year. He was chairman of the advisory committee for work among the deaf and was past president of the N.Y. state council of churches.

HORACE W. B. DONEGAN will retire as bishop of New York in 1972. He made the announcement at the diocesan convention and asked for the election of a coadjutor who will be his successor.

WILLIAM F. CREIGHTON, bishop of Washington, is chairman of the board of the Church Pension Fund, succeeding Bishop Mosley, now deputy to the P.B. for overseas relations.

JOHN K. CANNON, Episcopalian and attorney of Detroit, is chairman of the national project equali-

ty council. The council is the governing body for 17 state and regional offices of the inter-faith movement whose objective is to use the economic power of religious institutions to bring about equal opportunity in employment.

WILLIAM A. DIMMICK, dean of St. Mary's Cathedral, Memphis, is chairman of the metropolitan inter-faith association, which provides a means by which the churches can plan and act together in the areas of poverty, race relations, youth, aged. It grew out of earlier work by the downtown churches association and the association for Christian training and service, a project of the urban program of the P.E. Church.

H. PHILIP AUFFREY, former rector at Muscatine, Iowa, is associate coordinator for social planning on the model cities staff at Rock Island, Ill. He works in the fields of welfare services, income maintenance, health, education, manpower. Before entering the ministry he held various jobs on two Mass. newspapers.

DONALD H. V. HALLOCK, bishop of Milwaukee, is one of several church leaders sponsoring the establishment of a conference on religion and urban affairs in a three-county area, to carry on community projects involving all religious bodies. All would be represented in the assembly, which would propose projects, and in the cabinet, governing body of the conference.

CYNTHIA WEDEL, executive officer of NCC division of unity, has resigned as of June 1. She also

leaves the posts of associate general secretary of the NCC and a member of the working committee on the laity of the WCC. Dr. Theodore and Mrs. Wedel are to live in Alexandria, Va., moving there immediately.

NATHAN WRIGHT, who recently resigned as director of urban affairs for the diocese of Newark, is chairman of the newly-organized department of Afro-American studies at the State University of New York at Albany. He will also be professor of urban affairs.

ROBERTO MORALES-ALAMO is executive secretary for Latin America in the office of the deputy for overseas relations. He joins the 815 staff after five years of full time services to churches in Puerto Rico. Formerly a Presbyterian, he became an Episcopalian in 1967.

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