

1979

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Lutheran Human Relations Association of America

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LCA President Clarifies Nuclear Energy Stand

Has the nuclear power industry put pressure on church leaders? Did Dr. James Crumley, newly elected president of the Lutheran Church in America, spearhead the National Council of Churches (NCC) rejection of an anti-nuclear energy statement?

These are questions raised by recent reports in *Sojourners* magazine (December 1978) and *The Christian Century*. They are also important questions because energy policy has a significant impact on efforts toward justice and equality: low-income families now use 30 to 50 percent of their income for energy, according to Community Service Administration estimates.

The November meeting of the NCC's governing board, composed of representatives from most mainline denominations, declined to accept as policy a 43-page document drafted by an NCC energy committee. The board asked the committee to refine and shorten the statement for consideration at the governing board's May meeting.

In a statement to *VANGUARD*, Dr. Crumley talked about his role in the NCC's decision. "The article in *Sojourners* implies something other than the truth," he said. "The LCA had not been happy with the developing energy statement for some time. The LCA's executive council had considered the document and had suggested some revisions, which were not incorporated."

Dr. Crumley also indicated the document was too long to be a useful policy statement and that it was generally "poorly written." Though he did introduce the resolution rejecting the document as policy, Dr. Crumley said that many other board members shared with him their own unhappiness with the document.

The document's anti-nuclear and no-growth stance does trouble Dr. Crumley, though. "I think some use of nuclear energy must be made in the next several years as we are developing a total energy policy," he says. "The poor people would be the first to suffer, and Third World countries would have no hope for development."

Critics point out that Crumley served for 13 years as a parish pastor in Oak Ridge, Tennessee, where nuclear energy and weapons are major industries. But no one outside the church contacted him about the NCC energy policy, contends Dr. Crumley.

The LCA will be involved in refining and amending the energy document, and Dr. Crumley is hopeful it will be acceptable when it comes back for consideration. Jean Caffey Lyles of *The Christian Century* believes that it is very unlikely, however.

"There is simply no agreement in the NCC at this point on energy questions—particularly on nuclear energy," she says. "A key challenge the NCC faces is how to address sometimes unpopular issues with integrity and yet retain the trust and financial backing of its constituency."

Lutheran Human Relations Association of America

vanguard

Valparaiso, Indiana 46383

February 1979

LHRAA STATE COUNCIL

South Dakota Lutherans Respond To Indian Concerns, Build Network

By Karl Lutze
Executive Director

Just when many had come to think Custer was the name of a state park and the spirit of Native Americans caught in tourist attractions, the dust began to stir on reservations. American Indians, seemingly divided by tribal distinctions and geographic distances, were unanimously calling the country to account for its outrageous dealings with Indians over the years.

South Dakota became a focal point, and it was there in 1971 that Indians helped Lutherans develop a unique ministry in a structure called the National Indian Lutheran Board (NILB). NILB and other Lutherans were to play a key role as the nation responded to the Wounded Knee demonstration a few years later.

Lutheran Social Services in South Dakota, Lutheran Church and Indian People (LuChIP), and the American Lutheran Church worked together to offer regional "Grace and Race" retreats to help Lutherans in South Dakota explore the Christian dimension of human relations problems in the state.

To build on this work, more than 50 persons came together in early December

for the first state-wide meeting of the LHRAA State Council in South Dakota. Supported by a start-up grant from Aid Association for Lutherans, LHRA-South



Bea Friesth and Ruth Jones

Dakota is directed by Bea Friesth and Ruth Jones of Sioux Falls. Lutherans in the state will be kept abreast of human relations developments in South Dakota through six newsletters each year and an annual state-wide meeting.

At the first such meeting, I was impressed that several non-Lutheran Indians attended. They were enthusiastic about Lutherans who would continue to stand

with them in their struggle for justice.

A Roman Catholic priest also attended the December meeting. His outspoken concern for Indians has won him few friends and little support in his own communion. He expressed gratification for the welcome he's received and for the courageous ministry he saw being fulfilled in LHRA-South Dakota.

Charles Trimble, former director of the National Congress of American Indians shared similar thoughts: "Through the years I've seen Lutheran people like you standing with us. I'm eager to encourage you in this."

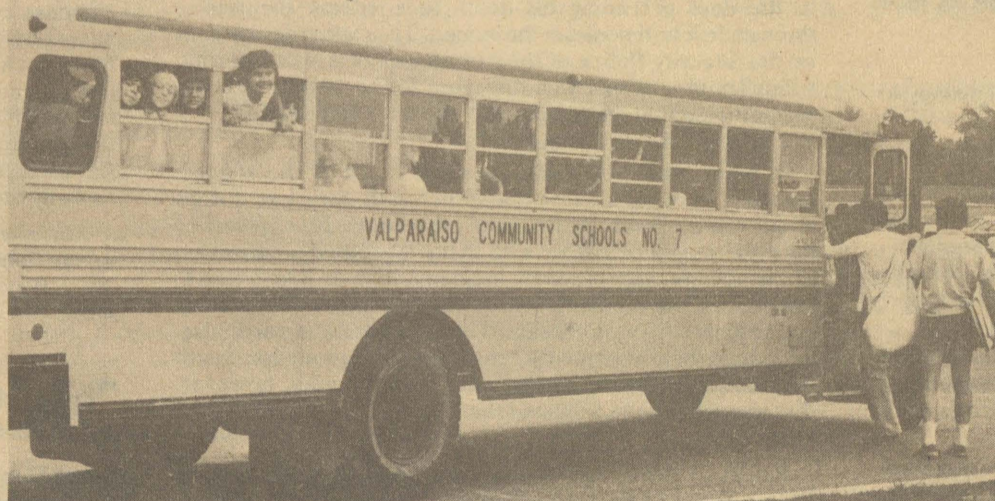
Trimble, now with the United Effort Trust in Washington, D.C., also told participants that most current anti-Indian legislation—calling for setting aside all past treaties with Indians—will fail.

"What is worrisome, though," he said, "is that other anti-Indian bills will get support because, by contrast, they appear so mild and reasonable."

Dr. Duane Addison of Augustana College (Sioux Falls) also spoke at the meeting. He urged participants to respect the Indian's high regard for "vision." Addison feels such vision is part of God's covenant and His promise to liberate the poor and the captive.

LHRAA State Councils now function in Iowa, Ohio, Minnesota, and Wisconsin as well as in South Dakota.

1979 Human Relations Institute, July 27-29



The bus is rolling for the 1979 Institute, July 27-29, at Valparaiso University. The Rev. Richard Perry, pastor of Calvary Lutheran Church in Gary, Indiana, and chairperson of the LCA's Black and Lutheran project; Professor Lou Jeanne Walton of Valparaiso University's social work department; David Utech, a school psychologist in Evanston, Illinois; and Carolyn Utech, social worker and an LHRAA Coordinator, are helping the LHRAA staff plan this year's event.

State-Wide Meetings In March

Martin Schreiber, immediate past governor of Wisconsin, will be the keynote speaker for the Saturday, March 24, meeting of the LHRAA State Council in Wisconsin (LHRAA-Wisconsin). Lutherans from across the state will meet in Madison to explore the impact of the tax revolt and concern about government spending, particularly as it affects the poor. Joanne Dull of Appleton serves as volunteer director of the LHRAA State Council in Wisconsin. Eileen Larson of Racine is president of the advisory board of directors.

Lutherans in Minnesota will come together for the fourth statewide meeting of the LHRAA State Council program in Minnesota, Saturday, March 31. LHRAA State Council Director Suzanne Nagezek reports the meeting will take place in a northern suburb of Minneapolis.

vanguard

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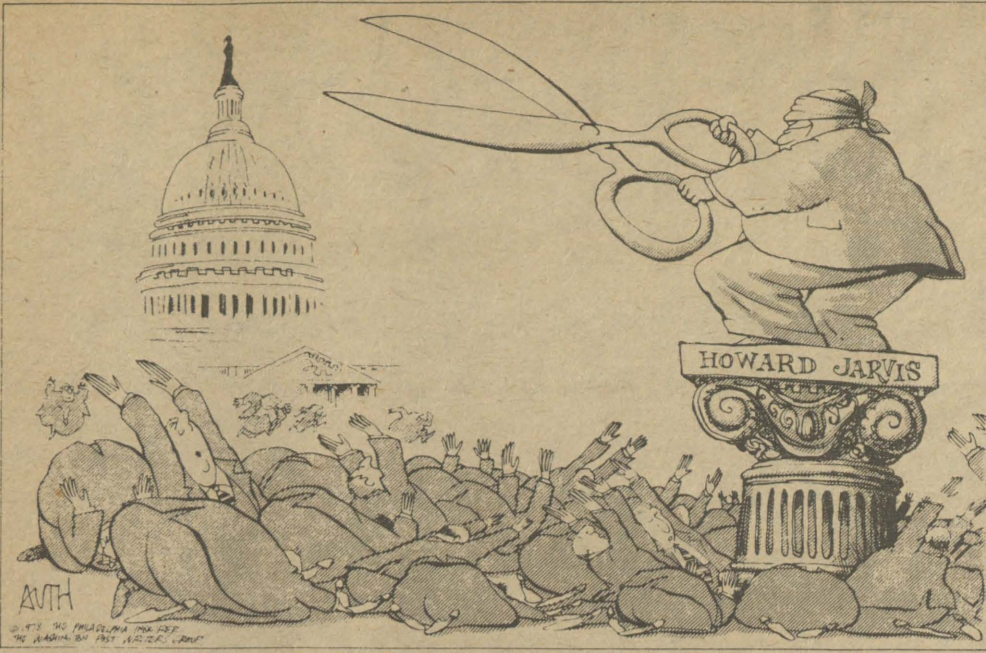
Lutheran Human Relations (LHRAA) is an independent association of individuals and congregations from all Lutheran church bodies. LHRAA's mission is to enable Christians to carry out an active witness to Christ's life and love, to alleviate and, when possible, overcome racism, sexism, and other forms of injustice.

VANGUARD is sent to all LHRAA members. Tax-deductible membership contributions: \$10 or more.

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IN THIS ISSUE...

Undocumented Residents	page 4
Paul Schulze on Jonestown	page 3
President Carter's Budget	page 2
Resources and Television	page 3
Book Reviews	page 2
Infant Formula Boycott	page 2



Cartoon by Tony Auth, Philadelphia Enquirer. Used with artist's permission.

EDITORIAL

Carter's Budget — Less and More

The 96th session of the U.S. Congress begins just as VANGUARD goes to press. President Carter delivers his State of the Union address in late January, and the federal budget will be the subject of news stories and commentaries in months to come.

Howard Jarvis, California's Proposition 13, and demands for cuts in government spending will be adding heat to the Capitol's political climate this winter.

But defense spending won't feel the heat. President Carter is proposing a three percent increase in defense spending—\$10 billion dollars more. Health Education and Welfare, in contrast will have to get by with \$4 billion less, and other agencies will give up \$8 billion if Carter's budget is accepted. Public works and employment programs make up a bulk of the proposed cuts.

All this in spite of a recent article in *Scientific American* in which MIT's Philip Morrison and Harvard's Paul Walker show how cutting \$50 billion from the Pentagon's budget will provide a "better, much safer defense for the U.S. and its allies . . . with less risky forces." Cutting Pentagon waste could save another \$6 billion.

Again and again, studies demonstrate that funds spent for non-military purposes produce more jobs and more economic activity than does buying more guns, paying more soldiers.

So once again, this session of Congress, Christians have lots of work to do—to choose life over death, to advocate for people over useless bombs.

BOOKS·BOOKS

The Power of the People: Active Nonviolence in the United States

Edited and produced by Robert Cooney and Helen Micalowski
Peace Press, 1978
Paperback: \$7.95

How can we effectively work for radical changes in our established political system? The editors of this particular book feel the most effective method is the use of nonviolence. The book cites examples from history, starting with the United States in the 1600s and ending with the peace movement of the early 1970s.

As early as 1658, a man was persecuted for refusing to be trained as a soldier in the Continental army in the Revolutionary War. There have been conscientious objectors during each major war in which the U.S. has been involved.

The labor movement has had a long history of using non-violent methods (strikes and boycotts) to gain their demands. Cooney and Micalowski also discuss the women's movement—from the hunger strikes in the suffragette movement to the efforts to pass the Equal Rights Amendment.

The book includes a very helpful list for further reading as well as a directory of nonviolent organizations.

Reviewer Jan Hintz is a teaching aid in the Shorewood High School and teaches drama in the Saturday program in the Milwaukee Public Schools.

S·BOOKS·BOOI

Biko

By Donald Woods
Paddington Press (Grosset & Dunlap), 1978
Hardback: \$10.95

Because Donald Woods was Steve Biko's friend, we could not expect him to write a totally objective, dispassionate biography. Now living in London, Woods and his family escaped from South Africa after he was banned and could no longer write newspaper articles criticizing apartheid. Without long recitals of facts and dates, Woods introduces Biko's predecessors in the struggle of South African Blacks for equality, establishes Biko's place in that struggle, and creates a vivid image of Biko as a warm, intelligent, committed human being.

Woods uses Biko's own words to explain his Black Consciousness philosophy. He includes the transcript of Biko's

testimony at a 1976 trial of nine men accused by the government of subversion. Similarly Woods allows the men holding Biko in the days preceding his death to condemn themselves through their testimonies at the inquest. The callous descriptions by the Security Police of their treatment of a man suffering serious injury reveals their disregard for life and the law. As the commanding officer put it: "We have full authority . . . We don't work under statutes."

In many ways the book reveals as much of the anguish involved in being a white liberal in South Africa as it does about being a Black. As Biko and others note, Blacks seem to have the weight of history with them. Increased polarization of the society, as created by incidents such as Biko's death, portends violent confrontation, in which all whites will probably be the losers. Woods calls on Western nations, in particular, to change that outcome by censuring the Nationalists South African government. He does not seem hopeful, however, that enough people will heed the life or words of leaders like Steve Biko.

Reviewer Kathleen Piehl is reference librarian for the Robert Rische Library of Pennsylvania State University, Altoona Campus.

KS·BOOKS·BOC

Food, Fuel and Future
Parish Life Press (LCA), 1978
Paperback

Food, Fuel and Future deals with the theological confrontation between the call of the prophet Micah "to walk humbly with your God", and Madison Avenue's push to make us all victims of "agoromania"—the compulsion to buy.

In its 79 pages, the book packs five short lessons which lay out the whole socio-economic system involved in our lifestyle. It suggests actions most Lutherans can feel comfortable with: scripture study, a social structure simulation game, personal energy and food budgeting inventories, short-and long-term energy conservation checklists and suggestions for political and social "advocacy". It is accompanied by a leaders guide and two filmstrips.

The booklet is not for Sunday Christians. Rather, its sound arguments are only for the serious, although it carefully avoids advocating that we prove ourselves to God, others or ourselves. It's a real beginning for those who are seeking ways to tie faith into lifestyle.

However, this is not a final authority. It does lack an extensive list for followup, assuming each person and (I

INFANT FORMULA

ALC Convention Resolution Used To Blunt Boycott

In efforts to blunt a growing boycott of its products, the Nestle Company has sent a letter to all congregations of the American Lutheran. David Guerrant, president of American Nestle, cites the ALC Convention's refusal to endorse a boycott of Nestle's products because of the company's promotion of infant formula in Third World countries (December 1978 VANGUARD).

Charles Lutz, director of the ALC hunger effort, responded to news of the Nestle letter, saying, "We should have expected this. I don't blame Nestle; their action is appropriate. Ours is the only national church statement on their side."

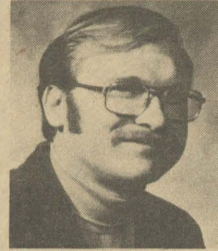
But Lutz is also concerned that the "issue be kept alive—consultation on the boycott is available from the national ALC office." *The Lutheran Standard* is also planning to publish an article by editorial assistant James Huber, who wrote an introduction to the infant formula issue for *Sojourners* magazine (September 1978).

Julie Stine, director of American Lutheran Church Women (ALCW), emphasized the resolution of the August 1978 ALCW Convention still stands. ALCW members are urged to consider ways to protest Nestle's infant formula practices, including consideration of a boycott (September 1978 VANGUARD).

Nestle's Guerrant contends Nestle has

"suspended all consumer advertising of infant formula in developing countries because we believe the role of advertising in this educational process should be re-evaluated." He also stresses that American Nestle "neither makes nor sells infant formula."

Lutz believes the ALC convention misunderstood the boycott's intention. At the October 1978 convention, former missionary Vernon Toso extolled the virtues of formula for malnourished mothers whose breast milk is insufficient



Charles Lutz



Julie Stine

for their newborn children. Lutz argues the boycott's purpose is not the removal of infant formula but an end to the misleading advertising and promotion practiced by Nestle.

Updated information about actual Nestle practices and ways individuals and congregations can participate in the boycott is available from Charles Lutz, American Lutheran Church, 422 S. Fifth St., Minneapolis, MN 55415; phone: 800-328-7185.

ALCW Leaders Will Receive VANGUARD Again In 1979

American Lutheran Church Women (ALCW) will again make it possible for Lutheran Human Relations (LHRAA) to send VANGUARD each month to national and district officers and all conference presidents.

Julie Stine, ALCW executive director, announced that the October meeting of

the auxiliary's national board of directors had approved a \$2000 grant to Lutheran Human Relations. More than 300 women will receive the newspaper throughout 1979 as a result of the grant.

American Lutheran Church Women is an auxiliary of the American Lutheran Church, in the division for life and mission

hope) study group will find its own local resources.

My husband and I have been attempting (for Christian reasons) to live a simpler and more just lifestyle for 3 or 4 years now and we've found that it's not that easy. We learn more each day. We'd be willing to provide encouragement and contacts we have found through our experience, in food coops, Third World Shoppes, celebrations study groups and the like, to any who write. Within a few miles of anywhere there is usually a silent support group waiting to be discovered and enjoyed. Seek it out and you will find it.

Reviewer Marian Waltz is resource coordinator for Friends of the Third World. She can be contacted by writing 611 West Wayne St., Fort Wayne, IN 46802; phone: 219/422-6821.

KS·BOOKS·BOC

Stand Fast in Faith
By Wallace Fisher
Abingdon, 1978
Paperback: \$.95

If Christians would not write a book everytime they catch a glimpse of God's behind, their writing would be more valuable to the world.

Fischer has caught a glimpse of God's divine order for our moral and spiritual bankrupt age: God's commandments bring human freedom and discipline into balance; His son, Jesus, brings, through faith, the human doing of the commandments.

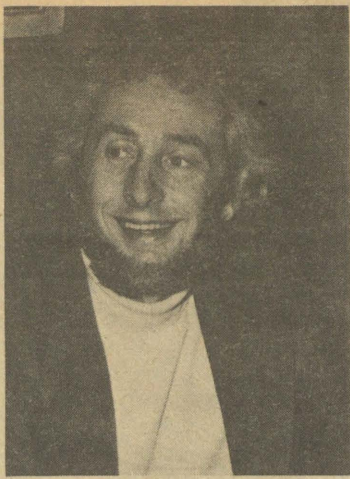
Fisher's message presents no argument, the ten commandments do "provide a working morality for this era" of loss moral constancy by teaching us to be responsible. Fisher writes a sound theological book: the world is in chaos, God has a plan for it.

But his book disturbs me. His book is another churchly pronouncement preaching the truths of faith because it is more intent on proving Christians to be right than on struggling to discover and satisfy the spiritual hunger of those to whom it speaks.

To discover and satisfy this spiritual hunger requires shutting up and listening to the world first to hear its cry and to recognize God's Word is one with that cry. It could be that the world has something to teach us. But, no, Christians are always catching a glimpse of God. Besides it is easier to write a book.

John Robinson served as the pastoral intern of Angelica Lutheran Church in Los Angeles in 1977-78.

Paul Schulze



December 27-San Francisco

Driving past the Hall of Justice and looking up at the classic line of its blue-gray dome, I caught sight of the flag flying at half-mast. My mind jolted back four weeks to the morning our mayor was shot point-blank sitting at his desk in this very building.

My mind shot back further. The last time I had seen and talked with the mayor was on the platform of the Peoples' Temple. There we both sat with Temple leader Jim Jones, California Governor Jerry Brown, and other civic/religious leaders observing Martin Luther King's birthday. A few months later, Jones was to leave for Guyana.

With all that history having happened right here in my (everybody's?) favorite city, the flag at half mast still haunts me with the **why** of it all.

Radical New Testament Ministry?

I remembered that in his early ministry in Indianapolis, Jim Jones began a pattern of exemplar inner city ministry with poor people and the outcast. He had a simple way of taking our Lord's call at face value and just going out and doing it.

I remembered that in Ukiah, California, where the Temple later moved, they had set up some of the most creatively managed rest homes for elderly folks. So I understood why people admired Jim Jones. More than any other church in San Francisco, in name **and** in fact, this was a peoples' temple.

And I wasn't surprised to find some folks (including some Lutheran preachers' kids) ready to give up their fortunes and their lives to be a part of this "radical New Testament ministry."

Paranoia and Idolatry

Paranoia grows easily in the climate of poverty. Jim Jones was unusually sensitive to the plight of the poor. He was also prophetically aware of the racist "forces" in our political and economic structures. When some of those forces reacted to Jones' analyses and tried to expose some of the human aspects of the Temple leadership, Jones and his people began to take shelter.

And Jim Jones was human enough to allow—even feed on—the adulation of many of his followers whose lives had literally been turned around because of their connection with the Temple.

In the end, a potentially fantastic example of New Testament ministry became a modern tale of religious tragedy.

A few days after the Jonestown tragedy, a group of prominent San Francisco clergy issued a statement repenting their failure to be in communication with "their brother Jim" during the ordeals of his ministry in this city. They acknowledged that before the Temple had moved to Guyana, the Christian community had not provided the support and admonition, that might have averted the tragedy.

The Doctrine of Sin

Lutherans of all people—with our doctrine of sin, our understanding of the anti-Kingdom forces present in all parts of the human condition—should not be surprised if noble efforts of ministry (our own included) sometimes result in equally ignoble tragedy.

A more vibrant Christ-at-center theology and liturgy may have spared Jim Jones from the doomsday of his paranoia and idolatry. But what limits do we place on the Christ-at-the center of our theology and worship—limits that prevent us from risking more than we do for our brothers and sisters in need?

As tragic headlines fade with time and flags are raised to mast again, the words of our Lord still stand in full force: "Who loses one's life for My sake shall find it."

Paul Schulze directs internships and field education for Pacific Lutheran Theological Seminary and is pastor of St. James Lutheran Church, Richmond, California. His comments on theology and social justice will appear in every other issue of VANGUARD.

LCA Synods Asked To Help Implement Minority Goals

"He's a new man and a southerner."

That's how Dr. Massie Kennard, Lutheran Church in America's director for minority concerns, explained the desire to have LCA President James Crumley involved in a meeting with representatives from the church body's 33 synods (districts). The meeting's purpose: to enlist synod support in implementing the Goals and Plans for Minority Ministry passed by the 1978 LCA convention (April and September 1978 VANGUARDs).

Originally planned for early January, the meeting was rescheduled for February 26-27 so that Dr. Crumley as well as Dr. Kenneth Senft, director of LCA's Division for Mission in North America, could participate.

Dr. Kennard indicated some people in the church have expressed concern that Dr. Crumley's emphasis on the pastoral role of the church president might mean decreased emphasis on social justice.

But Dr. Kennard is pleased after an initial conversation with the new president and feels Dr. Crumley's wish to address the February meeting demonstrates his commitment to the minority goals and plans.

Initiating 40 new congregations in minority communities, improving employment, housing and education opportunities for minorities, and starting Spanish language broadcasts in six cities are some of the goals the meeting will explore.

The Goals and Plans were formulated by the LCA's Consulting Committee for Minority Group Interests. In April, the committee will meet with the Consulting Committee on Women in Church and Society to deal with the relationship of sexism and racism.

David Perez of San Antonio, Texas, a member of the board of directors of Lutheran Human Relations, is chairperson of the minority consulting committee.

IN THE NEWS

A recent FORTUNE magazine survey reveals women hold only .2% of the top jobs in 1300 American corporations -- about the same percentage as five years ago.

Florida's NAACP is fighting for a 10-year delay in implementing literacy tests for graduating high school seniors. A test last year of the state's 11th graders resulted in a 77% failure rate for black students; only 27% of the white students failed the test.

April 29, 1979, is Indian Concerns Sunday -- a chance for congregations to recognize the church's ministry with Native Americans and to contribute offerings to the National Indian Lutheran Board. Resource materials are available from the national church body offices.

Seed money for building or rehabilitating low-income housing is still being distributed by Missouri Synod's "Keys for Christ" program. Contributions are needed to enlarge this lending effort: Board for Social Ministry, Lutheran Church-Missouri Synod, 500 N. Broadway, St. Louis, MO 63102; phone: 314/231-6969.

At least 20% of ALC hunger appeal contributions should go for advocacy and education, beginning in 1980. That's the recommendation of a consultation of 80 persons from throughout the American Lutheran Church. Lifestyle changes and political action were seen as the goals for such education.

The LCA Executive Council authorized four shareholder actions involving LCA investments. In three of the resolutions, the Lutheran Church in America will participate with others in protesting South American operations by banks. A fourth resolution questions Superior Oil's investments in Chile.

The Missouri Synod's Black Ministry Commission is sponsoring a conference for pastors in black ministry, February 12-14 in Selma, Alabama, to seek support a) for the Commission's recruitment program and b) for a \$100,000 fund drive for a Black Scholarship Endowment Fund.

worth writing for...

Looking ahead to Lent and Easter: A Liturgical Interpretation of Our Lord's Passion in Narrative Form avoids the anti-Jewish tendencies of some other passion narratives. 75¢ from the National Conference of Christians and Jews, 203 N. Wabash, Chicago, IL 60601; 312/236-9272.

Portions of the new Lutheran Book of Worship are now available in Spanish. 50¢ from Herbert Lammert, *Comite para Ministerios Hispanos*, 2414 Townbreeze, San Antonio, TX 78238.

What do city people, especially the poor and non-white, think about the problems facing urban America? And what can the church do? TO HEAR AND TO HEED: The Episcopal Church Listens and Acts in the City is an excellent resource for all Christians. \$2.00 each from Forward Movement, 412 Sycamore St., Cincinnati, OH 45202; phone: 513/721-6659.

"I Love My Children But I Need Help" is a free pamphlet for mothers from the National Center on Child Abuse, Children's Bureau, PO Box 1182, Washington, DC 20013.

If you have a sense of humor, \$1.50 will get you the "Money Issue" of THE WITTENBERG DOOR. Serious as well as witty looks at the Christian's use and abuse of money. From Youth Specialities, 861 Sixth Ave., San Diego, CA 92101; phone: 714/234-6454.

Lutherans Concerned for Gay People has issued its third edition of "A Bibliography on Sexism" -- free (with an enclosed, stamped, self-addressed no. 10 envelope) from Lutherans Concerned, Box 19114A, Los Angeles, CA 90019.

...and on the tube

Beginning Monday, January 29 and the following four Mondays at 8:00 pm, NBC, the White House will be viewed through the eyes of two black women servants who served four presidents. . . . "Langston!" portrays Africa and America through the poetry of Langston Hughes on Wednesday, February 7, 9:30 pm (EST) on PBS.

By RICHARD JAECH

Economic Factors Create 'Illegal Immigration'

More than a year ago, staff members of Lutheran social agencies in the Southwest voiced interest in a national conference on undocumented residents—the 10 to 12 million people (at least) living in the U.S. without the required immigration papers.

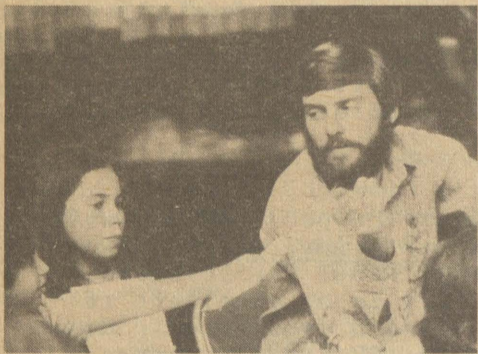
The undocumented residents' presence and the problems they face are most acutely evident in those states close to Mexico, but many throughout the church were beginning to recognize that this issue now affects every area of our country—with public reaction increasingly heated.

In late November 1978, a national conference, involving about 100 people from around the U.S., did take place in Los Angeles. Aid Association for Lutherans provided funding so that Lutheran Immigration and Refugee Service (a department of Lutheran Council's Division for Mission and Ministry) could bring together staff members of parishes, social agencies, and Hispanic ministries involved in immigration issues.

The conference opened with summary presentations on four aspects of the issue: a) economic, b) legal, c) social, and d) economic. Conference participants then went to work in small groups to formulate ways the church might minister in response to each of these four aspects.

Several threads of agreement began to tie together the various small group discussions.

First, participants recognized they and Lutherans in general need to educate themselves about the undocumented alien's



The Rev. Richard Jaech is coordinator for Lutheran Latino Ministries in San Francisco. Here he's tutoring school children.

impact on U.S. society. And more awareness is needed about the problems undocumented persons face in their "underground" existence.

Secondly, participants moved toward a consensus in identifying various economic factors as root causes of undocumented immigration. Dr. Norris Clement, economics professor from San Diego State University, suggested that the current

migration of people between nations is "a structural component of contemporary capitalistic development."

Clement argues that as large multinational corporations move finished products, investment funds, and new technology from one country to another, they produce a movement of people to meet their shifting needs for low-cost laborers.

Conference participants generally agreed that efforts to stop undocumented immigration's negative effects are futile if these economic factors are not dealt with also. Until people have the opportunity for adequate employment in their own country, they will search for survival elsewhere.

Therefore the churches' ministry involves enabling people to restructure current economic practice from a disruptive to a productive and stabilizing force in world society.

In the meantime, most conference participants felt Lutherans should carry out a ministry of legal and material aid to those persons—citizens and non-citizens alike—who are victimized by the economic tug 'o war carried out by big business in the world marketplace.

COMMENTARY

Seeking Refuge...

I was impressed that, before the conference officially began, participants toured several facilities involved in ministering or offering services to undocumented persons.

The conference also included a remarkable mixture of participants: clergy and laity, doctors, lawyers, U.S. border patrol representatives, farmers and farm worker representatives, and executive and staff persons from different Lutheran agencies and organizations.

The conference's results will have meaning only if local congregations and regional church offices work through the concerns of the forgotten poor in Christ and resolve to support the work among people seeking refuge and a new way of life in our land.

The Rev. Roberto Flores, OFM
Roman Catholic Priest, Consultant
to Lutheran parishes in Houston.

Crossing Geographical Lines...

The church's way of looking at the issue of the undocumented must necessarily be different from the way most people view it. The church cannot heed geographical lines when dealing with human need.

The Rev. Donald Larsen
Director, Mission and Ministry
Lutheran Council/USA

Not Threatening

These undocumented aliens comprise less than five percent of the total labor force, at most. Considerable, but hardly an invasion! Unemployment in places they come from is in excess of 50 percent. Their pay there: \$5.00 to \$7.00 a day contrasted with more than \$20.00 a day in the U.S.

It is doubtful undocumented persons are really the threat they're touted to be. They pay far more in taxes and social security than they ever receive.

Dr. Norris Clement
San Diego State University

National Conference For NILB

Veronica Murdoch, president of the National Congress of American Indians (NCAI), will be the keynote speaker for the national conference of the National Indian Lutheran Board (NILB), February 8-10, in Tempe, Arizona.

NILB Director Eugene Crawford says that reports from last year's series of regional meetings will be the focus of the conference's first day. NILB's Theological Consultation Task Force will also report on its work since the last annual conference.

Before and after the conference, Joel Schlachtenhaufen, director of Lutheran Social Service's Arizona Indian Ministry program, has arranged visits to the lands of the Hopi, Navajo, and Papago Indians.

Began in 1971, NILB includes Indians and non-Indians representing regions across the country. One of the board's major responsibilities is the distribution of funds contributed on Indian Concerns Sunday each year.

For more information about the conference and Lutheran ministry with Native Americans, contact National Indian Lutheran Board, 35 E. Wacker Dr., Chicago, IL 60601; phone: 312/726-3791.

Schulze Fund Builds Future For LHRAA

YES, I want to participate in the Andrew and Margaret Schulze Fund.

Here's my cash contribution of
 \$100 \$25 \$50 \$

I intend to remember Lutheran Human Relations in my Will.

My insurance policies will name LHRAA as beneficiaries.

I'd like to make a gift of stocks or property. Please contact me to make arrangements.

NAME(S) _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

Please make mine an anonymous contribution

Lutheran Human Relations
Valparaiso, Indiana 46383



The list of participants in the Andrew and Margaret Schulze Fund is being updated. You can participate either through your cash contribution or, even more importantly, through a deferred gift. The Schulze Fund honors the founders of Lutheran Human Relations and serves as a stand-by reserve and investment fund.