

RESOLUTE

THE PACIFIC LUTHERAN UNIVERSITY MAGAZINE | SEPTEMBER 2016



The GOSPEL ACCORDING TO MATTHEW

AN ACCOUNT OF THE GENOLOGY OF JESUS THE MESSIAH, THE SON OF DAVID, THE SON OF ABRAHAM.

ABRAHAM WAS THE FATHER OF ISAAC, AND ISAAC THE FATHER OF JACOB, AND JACOB THE FATHER OF JUDAH AND HIS BROTHERS, AND JUDAH THE FATHER OF PEREZ AND ZERACH BY TAMAR, AND PEREZ THE FATHER OF HEZRON, AND HEZRON THE FATHER OF ARAM, AND ARAM THE FATHER OF AMINADAB, AND AMINADAB THE FATHER OF NAHSHON, AND NAHSHON THE FATHER OF SALMON, AND SALMON THE FATHER OF BOAZ BY RAHAB, AND BOAZ THE FATHER OF OBED BY RUTH, AND OBED THE FATHER OF JESSE, AND JESSE THE FATHER OF KING DAVID, AND DAVID WAS THE FATHER OF SOLOMON BY THE WIFE OF URIAH, AND SOLOMON THE FATHER OF REHOBOAM, AND REHOBOAM THE FATHER OF ABIAH, AND ABIAH THE FATHER OF ASAPH, AND ASAPH THE FATHER OF JEHOASHAPHAT, AND JEHOASHAPHAT THE FATHER OF JORAM, AND JORAM THE FATHER OF UZZIAH, AND UZZIAH THE FATHER OF JOTHAM, AND JOTHAM THE FATHER OF AMAZIAH, AND AMAZIAH THE FATHER OF HEZEKIAH, AND HEZEKIAH THE FATHER OF MANASSEH, AND MANASSEH

THE FATHER OF AMOS, AND AMOS THE FATHER OF JOSIAH, AND JOSIAH THE FATHER OF JECHONIAH & HIS BROTHERS AT THE TIME OF THE DEPORTATION TO BABYLON. AND AFTER THE DEPORTATION TO BABYLON: JECHONIAH WAS THE FATHER OF SALATHIEL, AND SALATHIEL THE FATHER OF ZERUBBABEL, AND ZERUBBABEL THE FATHER OF ABILD, AND ABILD THE FATHER OF ELIAKIM, AND ELIAKIM THE FATHER OF AZOR, AND AZOR THE FATHER OF ZADOK, AND ZADOK THE FATHER OF ACHIM, AND ACHIM THE FATHER OF ELIUD, AND ELIUD THE FATHER OF ELEAZAR, AND ELEAZAR THE FATHER OF MATTHAN, AND MATTHAN THE FATHER OF JACOB, AND JACOB THE FATHER OF JOSEPH, THE HUSBAND OF MARY, OF WHOM JESUS WAS BORN, WHO IS CALLED THE MESSIAH. SO ALL THE GENERATIONS FROM ABRAHAM TO DAVID ARE FOURTEEN GENERATIONS; AND FROM DAVID TO THE DEPORTATION TO BABYLON, FOURTEEN GENERATIONS; AND FROM THE DEPORTATION TO BABYLON TO THE MESSIAH, FOURTEEN GENERATIONS.



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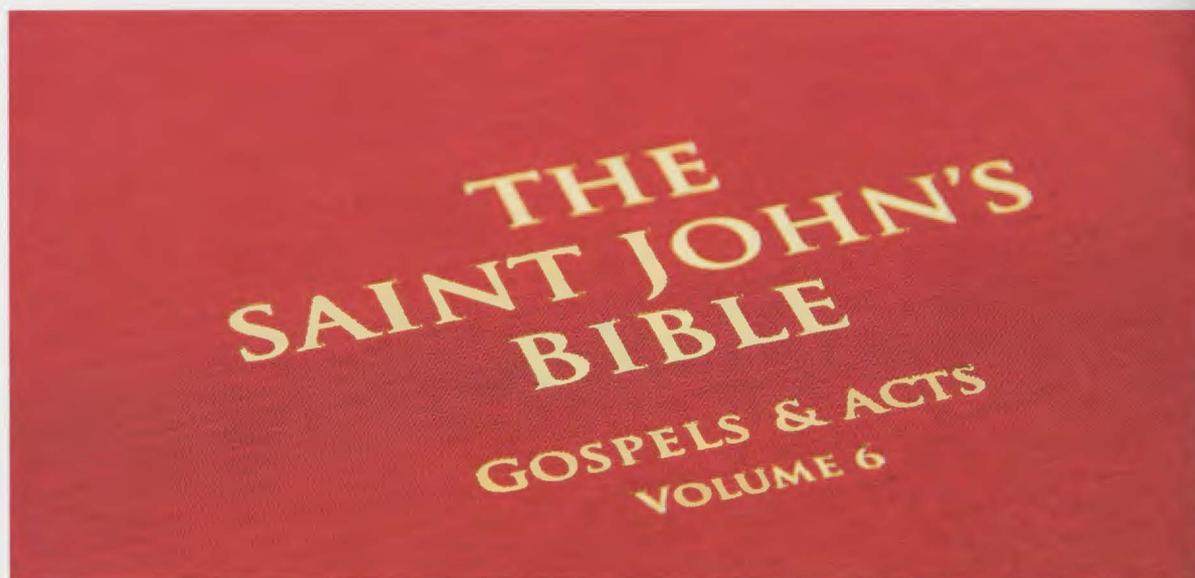
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OPENINGNOTE



TRUE TO OUR MIDDLE NAME



DOES A BIBLE created by Benedictine monks belong on the cover of PLU's magazine?

You might think not. After all, our middle name is "Lutheran," placing us in the Reformation tradition that was partly defined by separation from the Roman Catholic church. Maybe we shouldn't have a Catholic text on our cover?

Or, you might think not because our first name signals our location in the Pacific Northwest, the "None Zone" with the lowest affiliation to organized religion in the nation. Many of our students, staff and alumni belong to no faith tradition, and many others come from a diverse range of faiths. Perhaps we shouldn't have any religious text on our cover?

On the other hand, PLU is a university, called to study and understand the traditions and texts that shape our society and our world. Historical study reveals that biblical texts and art inspired by them have helped shape human civilization. So, perhaps we should study *The Saint John's Bible*, a beautiful work of art illuminating a text that billions of people call sacred.

Five centuries ago, careful study of biblical texts helped inspire the Lutheran Reformation. Students and faculty at PLU still study the Bible in the spirit of the Reformation, meaning that we do not expect simple truths or universal agreement. Instead, we find in these texts critical and challenging questions about our history, our community and our planet. We

welcome *The Saint John's Bible* to our campus in that spirit, looking for the challenging questions it can inspire rather than easy answers.

This year, PLU honors the 500th anniversary of the Reformation with special attention to the tradition of Lutheran higher education. You'll see this emphasized on banners around campus, and you can read more about it in the "Core Elements of Lutheran Higher Education" (www.plu.edu/lutheran-studies/core-elements). The first core element is "critical questioning," insisting that we can always learn from rigorous inquiry that considers multiple possible answers to every question. For example, one might begin an argument that a Catholic Bible should be on the cover of PLU's magazine by considering why it shouldn't.

Lutheran higher education is about striving to be an open, thoughtful learning community. At PLU, we do not insist that everyone be Lutheran, Christian or anything except open to learning about the world and thinking critically about it. This issue of *Resolute* is full of stories about PLU's work to nurture critical thinking and critical questioning as an inclusive, welcoming and thoughtful community. So, it's entirely fitting that we host *The Saint John's Bible* on campus and on our cover as a symbol of the ways we welcome — and critically question — all. □

Kevin O'Brien
Dean, Division of Humanities

CHECK OUT OUR NEW LOOK! *ResoLute* has updated the magazine's size and feel, creating a richer reader experience. We increased the number of pages from 32 to 48, offering more depth and visual appeal to stories about Lutes on and off campus.

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Photo courtesy of Elise (Boldt) Woodsmith '09

ON THE COVER

Photo John Froschauer



A LUTE'S PERSONAL JOURNEY COMING TO TERMS WITH THE 'L' IN PLU

BY KARI PLOG '11

I ENTERED Pacific Lutheran University in 2007 as a first-generation college student who grew up void of a faith tradition. I never really struggled with my lack of religious identity.

As recent as six months before graduating high school, it didn't cross my mind that I'd attend PLU. I was a Spanaway native who always assumed the "L" excluded me from consideration.

Then I toured campus and stayed overnight. I learned PLU's middle name wasn't a label, but rather a philosophy — a philosophy that energized me. I didn't have to be Lutheran. The Lutheran in PLU means "come as you are, leave a better version of yourself."

I returned to the university in similar fashion earlier this year. An unexpected vocational shift landed me in charge of a magazine showing others the value of Lutheran higher education — the commitment to big questions, inclusion and thinking within and beyond yourself that fundamentally changed who I am.

I still don't identify with a faith tradition, and yet I'm here writing a story about an illuminated, handwritten Bible that inspired me from the moment I first examined its pages in Collegetown, Minnesota.

The Saint John's Bible captivates me for the same reasons I was pulled to PLU. It's beautiful. It's accepting. It's a vehicle for bringing people together to ignite collective spiritual imagination, to reflect on what matters most in the world.

My journey with PLU is not a journey of faith or lack thereof. It is, instead, a journey of embracing the values of Lutheran education. I am a champion of those values for the same reasons I am a champion of *The Saint John's Bible*.

My story about the Bible describes its creation, purpose and connection with those who interact with it. The stories that follow embody the intersection of the book's primary themes — hospitality, transformation and justice for all people — with the core tenets of Lutheran education. Each themed story is paired with an illumination from *The Saint John's Bible*, as well as a related Martin Luther quote.

So, while I've never been profoundly affected by any religious traditions, I continue to embrace PLU's middle name religiously. Once you learn more about the values that prop up the middle name, I believe you'll embrace it, too.



A BIBLE FOR EVERYONE

The Saint John's Bible comes to PLU for a year to share its ecumenical, inclusive and universal message that will live for centuries



I wanted to carry it.

You know the feeling you get in a museum, surrounded by beautiful things — the overwhelming urge to touch what's in front of you and experience history in a tactile way.

But this was different. I wanted to be close to *The Saint John's Bible*. I wanted to be a part of it.

I quickly learned that I already was, along with everybody else in the room at Saint John's University on a hot Midwestern day in June. *The Saint John's Bible* is for everyone, made by a diverse community to share with an even bigger one.

Rich community was the only way such a project was possible, says Suzanne Moore, a Vashon Island-based book artist who served as one of just two American illuminators for *The Saint John's Bible*.

"It's the only way it could get done," she said in a sunlit art studio, reminiscing about her contribution to the most ambitious book-arts project of our time.

Moore was one of 23 artists who worked on 160 illuminations throughout the book, the first handwritten Bible since the invention of the printing press in the 15th century.

The 1,165-page manuscript, which has yet to be bound, and its authentic reproductions are massive — seven volumes, 2 feet tall and 3 feet wide when open. It takes 14 people to carry the whole thing into a church.

So, I couldn't carry it. But I can tell its story. For me, the story mirrors Pacific Lutheran University's mission — a deep commitment to liberal arts learning, care for others and social justice.

"The goal was to make it absolutely ecumenical," Moore said. "They wanted an open-arms book."

That's exactly what *The Saint John's Bible* is, in size and philosophy. PLU will use it to mark the 500th anniversary of the Reformation as part of its yearlong Re•forming series. The university is hosting a volume of the Heritage Edition — part of a series of 299 authentically >



THE SAINT JOHN'S BIBLE

Genealogy of Jesus, Donald Jackson, Copyright 2002, The Saint John's Bible, Saint John's University, Collegeville, Minnesota, USA. Used by permission. All rights reserved.



The Gospel According to Matthew

AN ACCOUNT OF THE GENEALOGY OF JESUS THE MESSIAH, THE SON OF DAVID, THE SON OF ABRAHAM.

ABRAHAM WAS THE FATHER OF ISAC AND ISAC THE FATHER OF JACOB AND JACOB HIS BROTHERS AND JUDAH THE FATHER OF PERE AND PEREZ THE BROTHERS AND JEREB AND JEREBON THE FATHER OF ABAM AND ABAM THE FATHER OF AMINADAB AND AMINADAB THE FATHER OF NAHSHON AND NAHSHON THE FATHER OF SALMON AND SALMON THE FATHER OF BOAZ BY RAHAB BOAZ THE FATHER OF OBEID AND OBEID THE FATHER OF JESSE AND JESSE THE FATHER OF KING DAVID AND DAVID WAS THE FATHER OF SOLOMON BY THE WIFE OF URIAH AND SOLOMON THE FATHER OF REHOBOAM AND REHOBOAM THE FATHER OF ABIAH AND ABIAH THE FATHER OF ASAPH AND ASAPH THE FATHER OF JEHOSHAPHAT AND JEHOSHAPHAT THE FATHER OF JORAM AND JORAM THE FATHER OF UZZIAH AND UZZIAH THE FATHER OF JOTHAM AND JOTHAM THE FATHER OF AHAZ AND AHAZ THE FATHER OF HEZEKIAH AND HEZEKIAH THE FATHER OF MANASSEH AND MANASSEH

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...of death
...Report
...near. As
...save his brother
...were fishermen
...me, and I will make
...ately they left their
...went from there
...ance sons of Zebedee
...with their father
...ate, and he called them
...the boat and their father.

...not Galilee, teaching in their
...claiming the goalposts of the
...ery disease and every sickness
...? So his fame spread, through
...they brought to him all the sick
...flicted with various diseases ac
...s, epilepsies and paralyses, and he
...And great crowds followed him
...the Decapolis, Jerusalem, Judea, &
...the Jordan.

reproduced versions designed to be shared more widely than the handwritten original.

The folks who commissioned this revolutionary Bible for the 21st century understand what I've always known PLU to understand: a commitment to a faith tradition that doesn't leave anybody out, an understanding of the beauty behind faith and reason in one place — not in spite of each other, but in unison.

The Rev. Michael Patella, who led the Committee on Illumination and Text that guided the theological thinking of the project, said it best on that hot summer day in Minnesota: "Faith and reason are not at odds."

A LOOK INSIDE

Gazing at the book feels like looking into history that hasn't become history yet.

The art bursts with life. Butterflies and other insects, based on species native to Wales and Colleagueville where the book was conceived, look as though they were plucked from nature and adhered to the pages. The detail is stunning. Inspecting the original pages with a magnifying glass in the Saint John's University archive feels more like looking at colorful fossils in stone than paintings of bugs in a book.

Light glistens on the gold leaf, dancing around the illuminations with every slight pivot. The sparkling accents throughout the book represent the presence of the divine.

Women and marginalized people can see their faces in the artwork. Science, anthropology, history, multiple faiths and more stand on equal ground, from the subtle use of DNA strands in the illuminations to the recurring use of Hebrew and Arabic text throughout the book.

For the illumination "Genealogy of Jesus," Moore said it was an "extraordinary stroke of genius" to depict a menorah as Jesus' family



Creation, Donald Jackson, Copyright 2003, The Saint John's Bible, Saint John's University, Colleagueville, Minnesota, USA. Used by permission. All rights reserved.

tree. "Those spiritual traditions often have more in common than things that divide us," she said.

I always come back to the first illumination in *The Saint John's Bible* when people ask why I was in Collegeville learning about a Bible; it summarizes the book's narrative in a neat little package.

The story: Creation.

The task: creating an image of the story without making anyone mad.

No easy feat, but it seems the artists got it right.

Seven panels denote the seven days it took for God's creation. The image juxtaposes light and dark, chaos and order, all peppered with the familiar gold leaf, symbolizing the divine.

What is most striking, though, is the incorporation of multiple disciplines: satellite imagery of the Ganges Delta; prominent rock paintings that include one of the oldest depictions of a woman on the planet, a huntress from Nigeria; and fractals, geometric shapes that encompass never-ending patterns.

"That's just the first page, folks!" exclaimed Tim Ternes, director of *The Saint John's Bible* program. But he didn't need to underscore the significance; the book already had my full attention.

Then comes the illumination "Adam and Eve." It is an image that helps me reconcile my long-held criticisms of Eve's depiction in the Bible, a story I've always interpreted as placing the fall of humankind on a woman's back. The pair in the illumination look androgynous (intentionally, I later learned) and have painted faces, inspired by photographs of the Karo tribe of the Omo River in Ethiopia — a beautiful nod to current anthropological theories that humankind evolved from our predecessors there.

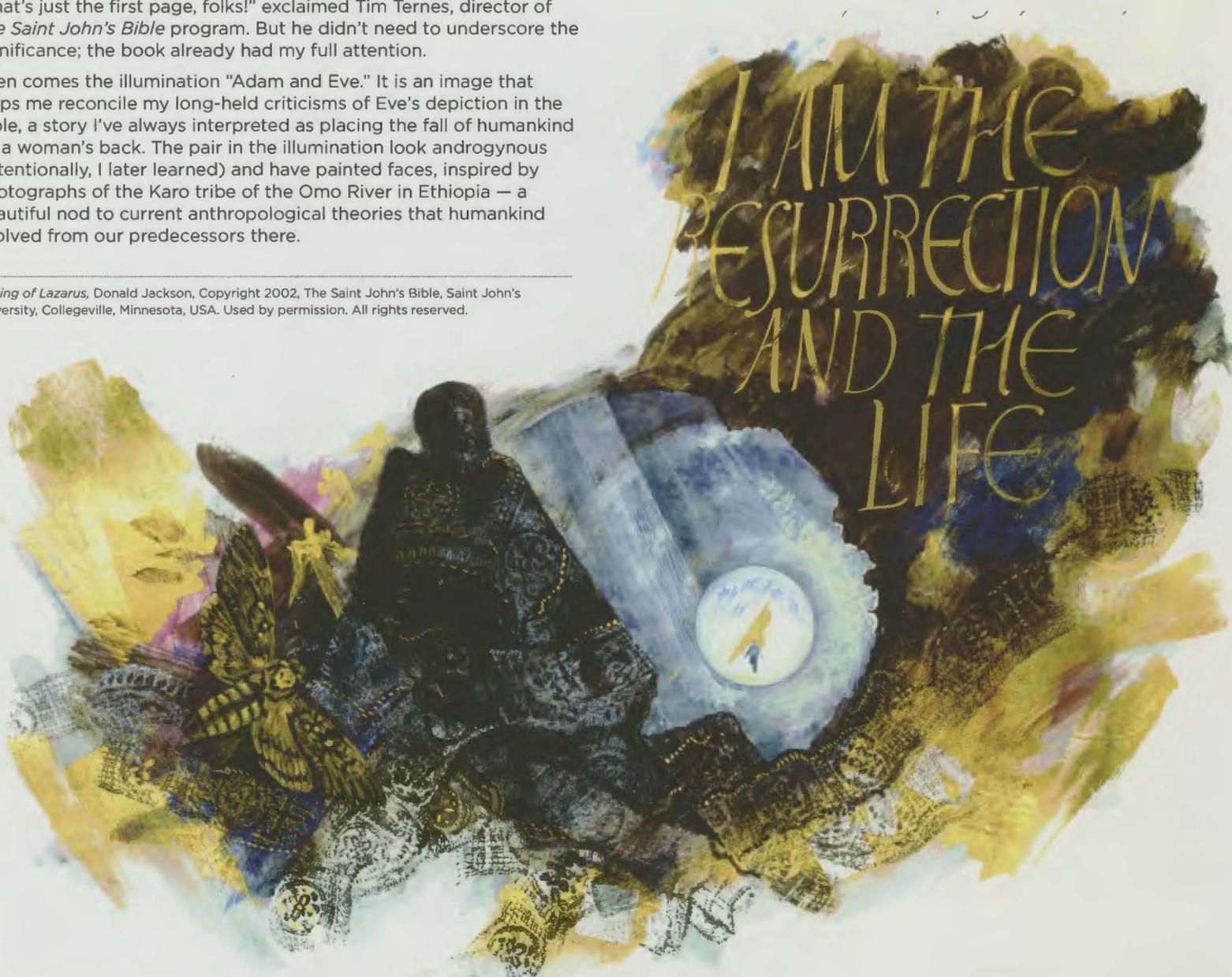
Raising of Lazarus, Donald Jackson, Copyright 2002, The Saint John's Bible, Saint John's University, Collegeville, Minnesota, USA. Used by permission. All rights reserved.

For the first time, I saw an image of the beginning of humankind that made sense to me, an image that didn't ignore what I've learned from textbooks. More importantly, it made me believe someone who looks different than me could see themselves in the story, too.

The Book of Psalms adds another layer of enchantment. A computer program recorded visual patterns of sound waves, drawn from audio recordings of psalms, chanting and sacred music from various religious traditions. Those visuals transform into a marriage of fluttering lines that dance on the pages, illuminated with gold trimmings and vibrant colors.

The sound waves of psalms run horizontal; those of the other traditions — Islamic, Jewish, Native American and more — run vertical. Together, they create an inclusive tapestry of sound that you see rather than hear.

The idea is to honor the physics of sound, which reverberates through the universe forever. For me, thinking about sacred music from all religious traditions coming together to represent the infinite nature of sound is a beautiful ode to universality. ▶



I AM THE
RESURRECTION
AND THE
LIFE

It's unclear where the psalms end and the sacred music from other traditions begins. That's poetic.

'THESE GUYS GET IT'

Donald Jackson, the official scribe for the queen of England, wanted to create a handwritten Bible since he was a boy.

In 1981, Jackson visited Saint John's Abbey and knew right away that its parent university was the place to commission his lifelong dream. "Immediately he said to himself 'these guys get it,'" Ternes said.

I understand the reaction. The church itself embodies artistic vision, with striking architecture that includes a breathtaking floor-to-ceiling wall of stained-glass cells that resemble a beehive.



The project was formally commissioned in 1998, thanks to an ambitious multimillion dollar fundraising effort. The first words were penned on Ash Wednesday in 2000.

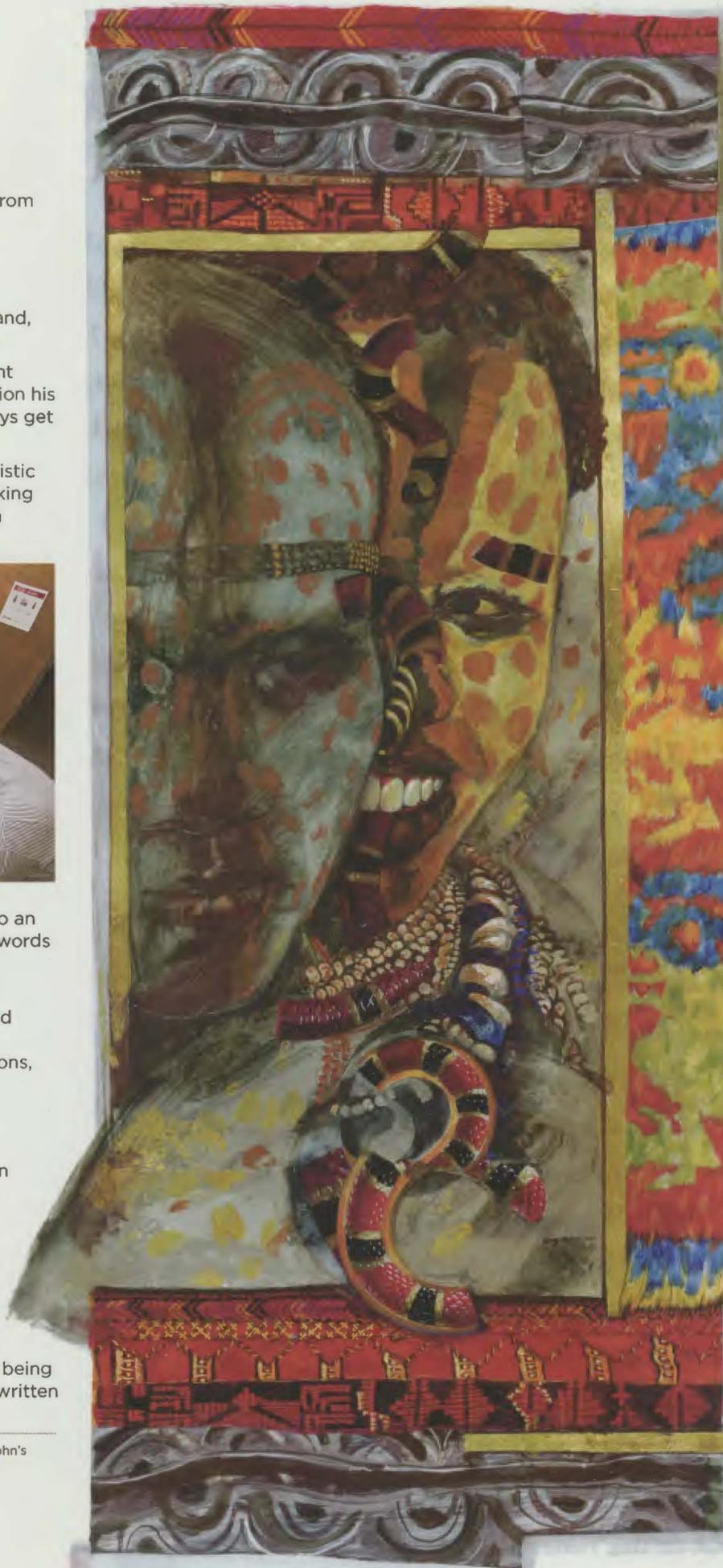
The Committee on Illumination and Text communicated digitally with collaborators. Committee members included theologians, scholars, artists, historians and more. They researched passages and held visual brainstorming sessions, then sent their work to the international artists.

"They were never in the same room," Ternes said.

The artists did their own research on the text, too, and after four to eight months of back-and-forth feedback, an illumination was born. "It was not an approval process," Ternes said. "It was a discussion."

Many calligraphers combined their talents to write in one streamlined style. The sweeping strokes covering the pages look uniform.

The inks they used (142 black ink sticks) were made in China in the 1870s from candle smoke and egg whites. The calligraphy quills soaked for 24 hours before being baked in hot sand. The vellum on which the words were written



Adam and Eve, Donald Jackson, Copyright 2003, The Saint John's Bible, Saint John's University, Collegeville, Minnesota, USA. Used by permission. All rights reserved.

¹ HAPPY ARE
THOSE
WHO DO NOT
FOLLOW THE
ADVICE OF
THE WICKED,
OR TAKE
THE PATH
THAT SINNERS
TREAD,
OR SIT
IN THE VIEW
OF SCOFFERS,
² BUT THEIR DELIGHT
IS IN THE LAW
OF THE LORD,
AND ON
HIS LAW THEY
MEDITATE
DAY
AND NIGHT.
³ THEY ARE
LIKE TREES
PLANTED
BY STREAMS
OF WATER,
WHICH YIELD
THEIR FRUIT
IN ITS SEASON,
AND THEIR
LEAVES DO NOT
WITHER,
IN ALL THAT
THEY DO,
THEY PROSPER.

THE
WICKED
ARE NOT SO,
BUT ARE
LIKE CHAFF
THAT
THE WIND
DRIVES AWAY.
THEREFORE
THE WICKED
WILL NOT
STAND
IN THE
JUDGMENT.

OR
SINNERS
IN THE
CONGREGATION
OF THE
RIGHTEOUS;
FOR THE LORD
WATCHES OVER
THE WAY
OF THE
RIGHTEOUS,
BUT THE
WAY OF THE
WICKED
WILL
PERISH.

soaked in lime and water for weeks, before being sanded down to a soft, durable writing surface.

Let's recap: a turkey feather transferred words made from candle-smoke ink onto calf skin, all so the pages could be digitally transmitted to dozens of collaborators worldwide. I'm still trying to wrap my brain around the juxtaposition of ancient and modern.

As the artists worked hard to create the intricate pages of the original Bible, Jackson and company worked simultaneously to design the volumes for each Heritage Edition.

A separate, equally meticulous process involved unprecedented printing techniques. The paper was carefully chosen to mimic the feel and weight of vellum. The transparency between pages was re-

Psalms Frontispiece, Donald Jackson, Copyright 2004, The Saint John's Bible, Saint John's University, Collegeville, Minnesota, USA. Used by permission. All rights reserved.

created with care, and the binding and embossing was done by hand.

Jackson penned the final word in 2011. After all was said and done, only nine corrections were made in the entire book. Not bad when accounting for the potential for human error with a project of that scope.

Even the Bible's mistakes were beautiful, treated as artistic opportunities rather than errors, an homage to humanity's imperfections. >





The reality of community extends beyond living human beings to include the risen Christ (seated above at the center) surrounded by angels, and his mother, Mary, below with saints and martyrs gathered around a table. At the center is the altar table of the Holy Communion in which the equitable sharing of earth's food and drink is highlighted in the quotation from Acts 4: "No one claimed that any of their possessions was their own, but they shared everything they had."



"I WILL THEREFORE GIVE MYSELF TO MY NEIGHBOR," WROTE MARTIN LUTHER, "AND WILL DO ... WHAT I SEE WILL BE NEEDFUL, ADVANTAGEOUS, AND WHOLESOME FOR MY NEIGHBOR."



HOSPITALITY

TRADITION OF GIVING BACK STARTS AT PLU, BUT CONTINUES LONG AFTER

Marilyn (Force) Knutson '59 was smitten with Pacific Lutheran University before she set foot on campus. During her three-day train ride from Michigan to Washington, her young mind was a swirling sea of nerves, anticipation and excitement. She had never been to Washington, and "didn't know a soul" at PLU (then Pacific Lutheran College).

When the train stopped in downtown Tacoma, for a moment, so did her heart. She clutched the

monogrammed luggage she received as a high school graduation gift, and departed. A senior from Knutson's soon-to-be college was standing there with a warm smile and a cardboard sign with her name on it. She still remembers how special and welcome she felt that momentous day in 1955.

When Melody Ferguson first arrived on the pretty PLU campus, with its towering trees, lush gardens and brick buildings, she said something else stood out even more — the friendly people.

"I've worked at three institutions and all of them are great — what is unique about PLU is ▶

HOSPITALITY



EVERY MORNING KNUTSON, A FORMER ELEMENTARY SCHOOL TEACHER, WALKS THE PERIMETER OF THE PLU CAMPUS AND PICKS UP TRASH IN HER NEIGHBORHOOD. HER BIGGEST ENEMIES ARE CROWS GETTING INTO GARBAGE CANS. SHE FILLED FOUR BAGS ON HER BEST GARBAGE-COLLECTION DAY.



this whole kind of vibe that's all about service, and hospitality," said Ferguson, the university's director of admission. She often tells prospective students about that first impression when she came to campus four years ago to interview for her job. People opened doors. They said hello. "I was like, 'Do they know I'm here for an interview?'" she said. "Even when you're walking through a mall or down the street; people don't necessarily look up at you. And that was happening here. It's one of the things that drew me to this place."

Elmer Coria-Islas is a 19-year-old Lute who felt the warmth, love and philanthropic nature of PLU and the community when he was awarded a full scholarship through Act Six — Northwest Leadership Foundation, a faith-based leadership and scholarship program. Coria-Islas was born and raised in Vallecitos de Zaragoza, Guerrero, Mexico, and graduated from Thomas Jefferson High School in Federal Way.

"PLU is an institution that allowed me to fulfill my dream of obtaining a tertiary school education, despite my legal status," he said.

All three first impressions of PLU are as unique as the individuals themselves, but each story contains a common theme: hospitality. It's the seed that PLU plants with the hopes of growing students, staff and a community of people who will extend love, graciousness and leadership beyond university walls.

There are many traditions that go into the foundation of Lutheran higher education, and PLU lists seven elements that are fundamental in its teachings.

Those include: helping students develop critical-thinking skills; freedom for expression and protection of learning; learning the value of the whole creation; a liberating foundation in the liberal arts; helping students figure out where they belong in the world; and a focus on the teaching of service.

PLU's mission statement embodies hospitality:

"PLU seeks to educate students for lives of thoughtful inquiry, service, leadership and care — for other people, for their communities and for the Earth."

Many things have changed since Norwegian Lutheran pioneers founded PLU in 1890, but hospitality still is significant.

For example, when a new student is accepted to PLU, they can expect a personal congratulatory phone call.

"We do some old-school things that are now considered high customer service because you just aren't used to it," Ferguson said. Admission staff, current students and alumni even write birthday cards, holiday cards and emails when a student shows success in activities.

Admission staff make it their business to get to know each student.

Professors know their students, too. PLU has a smaller average class size than most area high schools — a student-faculty ratio of about 12 to 1.

Coria-Islas, a double major in Hispanic studies and elementary school education who is also minoring in French, said his instructors can sense when something isn't right.

"One day I was feeling upset and my French professor noticed how I was not participating the same way I always did," he said. "My professor made me feel I was not only receiving a well-rounded education, but that my professor cared about my well-being, as well."

When Knutson was a student at PLU, it wasn't unusual for professors to invite students into their homes for meals, celebrations and even group study sessions.

She recalls a time when she and the other cheerleaders and the basketball team were invited to a home on Wheeler Street after a big on-court victory. The school's attorney and his wife had built the home.

Knutson and her late husband, David '58, who was a PLU religion professor, bought that same home in 1985. It was convenient for the family to live next to campus where they were raising two kids, Kari and Kris. David, a diabetic, was blind and eventually lost both his legs. There were times students came to the house to turn in an assignment, Marilyn Knutson recalled.

It was then, and still is, a home with an open door. The couple built a downstairs apartment in the late 1980s and hosted students, visitors, speakers — even former PLU President Loren ▶



Anderson and his wife, MaryAnn, who lived there for several months while Gonyea House was under renovation.

Every morning Knutson, a former elementary school teacher, walks the perimeter of the PLU campus and picks up trash in her neighborhood. Her biggest enemies are crows getting into garbage cans. She filled four bags on her best garbage-collection day.

When her husband died in 2004 she wanted to do something big — maybe create a scholarship in his name. But her walking partner at the time had another idea, and soon the David and Marilyn Knutson Lecture series was born.

Every October, scholars come to PLU to present thought-provoking lectures presented by the Department of Religion. And for the past decade (this year's event on Oct. 26 will be the 11th) Knutson has hosted the speakers in her home. In the morning they are treated to a Swedish breakfast — hotcakes with lingonberries and egg pouf.

So, why does she do all that she does for PLU, strangers and her community? It's simple, she says: "to make the world a better place, I guess."

Knutson said she's always loved PLU, because she felt that PLU loved her. Giving back makes her feel happy.

In the Department of Admission, this is how Ferguson and the team hope every student feels long after graduation.

"What we are hoping is that we will provide a really good hospitality experience upfront when they get here, and then when we hand them off to student life and academic affairs, that they'll still experience that hospitality and customer service," Ferguson said. "We are teaching right away by example."

Call it giving back, paying it forward or simply the output of a solid Lutheran education — hospitality is what makes being a Lute feel special. It's something that is experienced, and something that stays with you, Knutson said. And how the seeds continue to sow. □

Photos by John Froschauer/PLU







The artist has created a collage of metaphors spoken by Jesus in the Gospel of John, Martin Luther's favorite gospel. The metaphors all point to the promise of transformation and the reforming of life: bread offered without price, increasing light, entering through a gate into a new experience, a journey on the way into purposeful living, drinking from the fruit of a life-giving vine and receiving refreshment.



"LIFE IS NOT HEALTH BUT HEALING; NOT BEING BUT BECOMING; NOT REST BUT EXERCISE. WE ARE NOT YET WHAT WE SHALL BE, BUT WE ARE GROWING TOWARD IT. THE PROCESS IS NOT YET FINISHED, BUT IT IS GOING ON. THIS IS NOT THE END, BUT IT IS THE ROAD. ALL DOES NOT YET GLEAM BRIGHTLY, BUT ALL IS BEING PURIFIED." — MARTIN LUTHER



500 YEARS LATER

PLU embodies the spirit of Martin Luther's revolution

University builds up to monumental anniversary with year of events centered on Re•forming, Lutheran higher education

BY KEVIN KNODELL '11



Martin Luther, a humble German theology professor and Catholic clergyman, seemed an unlikely man to start a revolution. But when he questioned the Catholic church's practice of selling indulgences in his famous *Ninety-Five Theses* in 1517, it was the beginning of an era of religious and political upheaval that would fundamentally reshape Europe.

Luther's challenge against the church, arguably the most powerful institution in the world at the time, was a bold statement. Since then, Lutheranism and the idea of reform have gone hand in hand. For many Lutherans, reformation is a constant process that continues to this day.

Pacific Lutheran University has long embraced a commitment to introspection. The university plans to bolster the philosophy of reform as it marks the upcoming 500th anniversary of Luther's historic defiance.

PLU's year of reflection, Re•forming, will offer sweeping events that will culminate in October 2017, five centuries after Luther started his revolution. Lectures, exhibits, concerts and more spanning the next year will allow the campus community and beyond to reflect on the importance of reforming, which is the foundation for the core tenets of Lutheran higher education.

Those elements, a longstanding part of the fabric of the PLU community, will adorn banners greeting campus visitors to share in the celebration. Visitors, students, faculty >

and staff also will get to learn more about Luther through interactive geocaching. Thanks to the work by sculptor Spencer Ebbinga, associate professor of art and design, 21 miniature Luther statues hidden across PLU's campus in October will ping phones and offer fun facts about the historic theologian.

All of the engaging events, including some that have yet to be determined, will build up to the milestone anniversary on Oct. 31, 2017, allowing a community to reflect together on a movement that continues to shape our values today.

CHALLENGING AUTHORITY

Though he had the greatest impact, Luther was not the first to challenge the authority of church leaders. Samuel Torvend, Ph.D. and chair of Lutheran studies at PLU, explained that Luther's native Germany was already a hotbed of discontent, with many Germans increasingly frustrated with church practices.

Torvend said Luther's path to revolution started with a personal quest to find answers to his own questions about salvation and damnation. He would frequently ask his religious superiors what he needed to do in order to be with God in the afterlife.

"That really kind of drove him crazy," Torvend said. "On the one hand he's told he can do all these spiritual activities and the more you can do the better, but no one could tell him how much he needed to do.

"The personal anxiety led to the questioning, and the questioning piqued when members of his parish in Wittenberg, Germany, had gone across the river to another province in which spiritual favors were being sold."

According to the Vatican, these "spiritual favors" — indulgences — would ensure that the people who paid would spend less time in purgatory.

Torvend said Luther saw two problems with paying indulgences: it discriminated against the poor and was nowhere to be found in the Scriptures.

Both these economic and theological questions prompted Luther to craft *The Ninety-Five Theses* — a direct opposition to the practice that he considered abusive. It served as a list of

500 YEARS LATER



The Rev. Richard Jaech says the two pillars of the Reformation are grace and vocation. He believes these ideals are as relevant today as they were in Luther's time, and there's a lot to learn from the Reformation.



propositions for an academic disputation. He'd hoped it would lead to a debate among his fellow academics.

"What he didn't know is that the person who actually sanctioned the sale of these spiritual favors was the very person to whom he sent a copy of his theses saying 'isn't this a terrible thing,'" Torvend said. That person was Albert of Brandenburg, the Archbishop of Mainz. "He was doing the sales of these personal favors in order to pay off the bribe he had given the Vatican for a promotion, and the bribe would then go to the building of the new St. Peter's."

Pope Leo X hoped that St. Peter's Basilica, an elaborate work of Renaissance architecture, would eventually be his tomb. "It wasn't about Jesus or the people, it was about his personal gravesite," Torvend said.

Luther had just challenged the most powerful religious leader in Europe.

In the years leading up to the Reformation, heresy was often dealt with ruthlessly through agents of the Inquisition. But Luther's challenge came at a unique time.

"The mass communication revolution of that time was the printing press," Torvend said. The printing press allowed news of *The Ninety-Five Theses* to spread quickly and Luther's words to be mass produced — words describing how many already felt, Torvend said.

SELF REFLECTION

The Vatican quickly ordered Luther to recant his statements, but he refused. "His thinking was that the more people were coming after him, the more he was confident in what he was discovering," Torvend explained. Through his careful study of the New Testament, Luther recognized that it is God who acts for human beings regardless of their spiritual status or good works. "It was about the liberation from anxious religion which Luther had been raised with his whole life."

Luther also went on to translate the Bible into German. Up to that point, only clergy versed in Latin could read Scripture. But the

Luther Bible was one that common people could read, and make up their own minds about. Studying the Bible and questioning its meaning was an important part of the Reformation. And for many Lutherans today, it remains so.

"It's a complicated thing, you can open up the Bible and find one verse to prove just about anything you want it to," said the Rev. Richard Jaech, bishop of the Southwestern Washington Synod who sits on PLU's Board of Regents. "To seek the truth is not just a simple one-day task, it is a lifetime journey and adventure. The truth often is not one simple statement but many elements connected together and even in tension."

Jaech explained that the two pillars of the Reformation are grace and vocation. He believes these ideals are as relevant today as they were in Luther's time, and there's a lot to learn from the Reformation.

"We live in a time of high anxiety," he said. With news of economic turmoil, warfare and mass shootings, he said many people feel adrift. "I think a lot of people are yearning for some sense that their life means something."

That's why he thinks the idea of vocation — a strong value within PLU's educational mission — is particularly important. "Each one of us has a purpose and a direction," Jaech said. Part of life is figuring that out. But, Jaech said, "our life is not meaningless, our life is not purposeless, and that's part of what the Reformation is about."

Tyler Dobies '16, who served as president of University Congregation during his time at PLU, was particularly drawn to the Lutheran notion of vocation. He was raised non-denominational Christian, but as he became more involved with worship at PLU, he became more interested in Luther's teachings.

Dobies was particularly drawn to Luther's ideas about vocation and purpose, as well as the idea of promoting diverse perspectives. Dobies said that means you don't have to be Lutheran to embrace Luther's teachings.

In particular, teachings about humility come into play. "Lutheranism does not presume that you are right," Dobies said, "but that there is more to learn."



Statue created by Spencer Ebbinga, associate professor of art and design at Pacific Lutheran University.

EDUCATION

Torvend said questioning and self reflection are among the central ideals in Lutheran higher education. "First of all is the value of questioning what people assume is normal, but may not be healthy," he said.

Inviting varied perspectives is central to that philosophy.

Torvend said Luther actually led the way in making education far more accessible in Europe. "In the reform of education, Luther was the first person in human history to ask that girls as well as boys receive an education, which had never been asked before.

"Privilege was always given to boys from wealthy families who could afford tutors," Torvend said. "So, to ask that peasant boys and peasant girls be educated was a phenomenal, revolutionary act and request."

Torvend also pointed out that during the Reformation, cities in Germany began supporting schools through taxes, a concept that at the time was unheard of. "What we take for granted as public education, which is supported through taxes, is a Luther invention," he said.

But Torvend argues perhaps the most important Lutheran innovation in education was allowing every subject to exist independently. "That meant that professors in religion could not tell professors in geology or biology how to go about the study of their discipline; it meant that professors in psychology could not tell professors in English how to go about their discipline," Torvend said. "There is to be freedom to follow the methods of every discipline in their own way."

That means scholars, including those at PLU, are allowed to pursue ideas that challenge or upset both peers and superiors. It promotes the free exchange of ideas, free from censorship. It means no idea is above scrutiny — or beneath consideration.

That philosophy resonates with PLU's continued mission of thoughtful inquiry, asking big questions and welcoming all perspectives to the table. As the university prepares for a year of Re•forming, an even bigger exploration of the core components of Lutheran higher education, it's clear that Luther's revolution isn't over. It never is. □

He has told you
O mortal,
what is good

and what does
the LORD require of you
but to do justice
and to love kindness
& to walk humbly
with your God

A consistent and compelling voice is heard in the Jewish and Christian traditions: God acts for the poor and the powerless. Jesus and his followers stand within this long line of reformers who took courage from the prophet Micah to live a life marked by acts of justice and loving kindness.



“AS LOVE AND SUPPORT ARE GIVEN YOU,
YOU IN TURN MUST RENDER LOVE AND
SUPPORT TO CHRIST IN HIS NEEDY ONES.
YOU MUST FEEL WITH SORROW ALL THE
UNJUST SUFFERING OF THE INNOCENT
WITH WHICH THE WORLD IS EVERYWHERE
FILLED TO OVERFLOWING. YOU MUST
FIGHT, WORK, PRAY, AND—IF YOU CANNOT
DO MORE—HAVE HEARTFELT SYMPATHY.”

— MARTIN LUTHER



LISTEN

MOVING BEYOND THE WELCOME MAT: PLU LAUNCHES LISTEN CAMPAIGN TO LIVE OUT ITS INCLUSIVE MISSION IN A MORE INTENTIONAL WAY

STUDENTS, FACULTY, STAFF AND ALUMNI SHARE EXPERIENCES, OFFER INSIGHT ON IMPROVING SENSE OF BELONGING FOR ALL

Josh Wallace '19 already knew that growing up black meant his life experience was strikingly different than that of his white roommate.

And Wallace also knew that both Pacific Lutheran University students likely viewed the narrative behind recent cases of police brutality differently, as a result. He used their conversation about the nation's racially charged incidents as a teaching moment for his roommate, who Wallace says never needed to think about how their upbringings contrast.

"We're taught two different things when we're growing up," Wallace recalled explaining to his friend, who he fondly calls "the best guy." As a white kid, he said, his roommate never needed a talk from his parents about interacting with police officers. "I had to have a special conversation."

For people of color, Wallace stressed, reaching for vehicle registration during a traffic stop isn't just a silent, standard procedure — it's a carefully calculated process that involves telling the officer every move you plan to make.

"We have to do these special things to make sure our lives aren't in danger, that our lives aren't at risk," Wallace explained at the time. "And sometimes it doesn't matter what you do."

Wallace believes his roommate took the new-found perspective to heart. He credits it to a practice that is often taken for granted — listening.

"Listening and hearing are two totally different things," Wallace said. "Hearing, you're talking to me." >



“Listening isn’t just a one-and-done process. There’s something really powerful about being able to tell your story. It makes you more human. Often times, we don’t allow people to do that.”

But listening, he said, is processing that information. And doing something with it.

Conscious listening often means being uncomfortable. It means struggling to set aside biases and being open to the opportunity to learn something.

Listening is active, says Tolu Taiwo, outreach and prevention coordinator for PLU's Center for Gender Equity. It's about asking questions and reflecting back, she said.

"Listening isn't just a one-and-done process," Taiwo said. "There's something really powerful about being able to tell your story. It makes you more human. Often times, we don't allow people to do that."

Amid divisive, vitriolic rhetoric that is poisoning public discourse in recent months, PLU is launching an institution-wide educational campaign to promote active listening in academic spaces and beyond. The university's primary goal for this academic year, to be carried throughout the years that follow, is to move PLU's campus from a place of welcoming to a true place of belonging for students of all backgrounds.

PLU strives to be a place where people of color, people of all sexual and gender identities, people of all faiths, no faith and more feel a sense of belonging. Honest introspection is vital to achieve this goal.

In a rare public acknowledgment of institutional oppression, Hillary Clinton recently called for that sense of belonging on a national scale.

When Clinton made history and became the first woman to formally accept a presidential nomination for a major party, she underscored how to mend the dire state of this nation:

"I refuse to believe we can't find common ground here. We have to heal the divides in our country. Not just on guns. But on race. Immigration. And more. That starts with listening to each other. Hearing each other. Trying, as best we can, to walk in each other's shoes. So let's put ourselves in the shoes of young black and Latino men and women who face the effects of systemic racism, and are made to feel like their lives are disposable."

Clinton's words echo the goal of PLU's Listen campaign — confronting the important question, "what happens after laying out the welcome mat?"



Photos by John Froschauer/PLU

CREATING A SENSE OF BELONGING

The difference between welcoming and belonging is distinct. It's the difference between being invited into someone's home and feeling comfortable enough to walk into the kitchen and pour a glass of water, in the words of Rose McKenney, PLU's chair of geosciences.

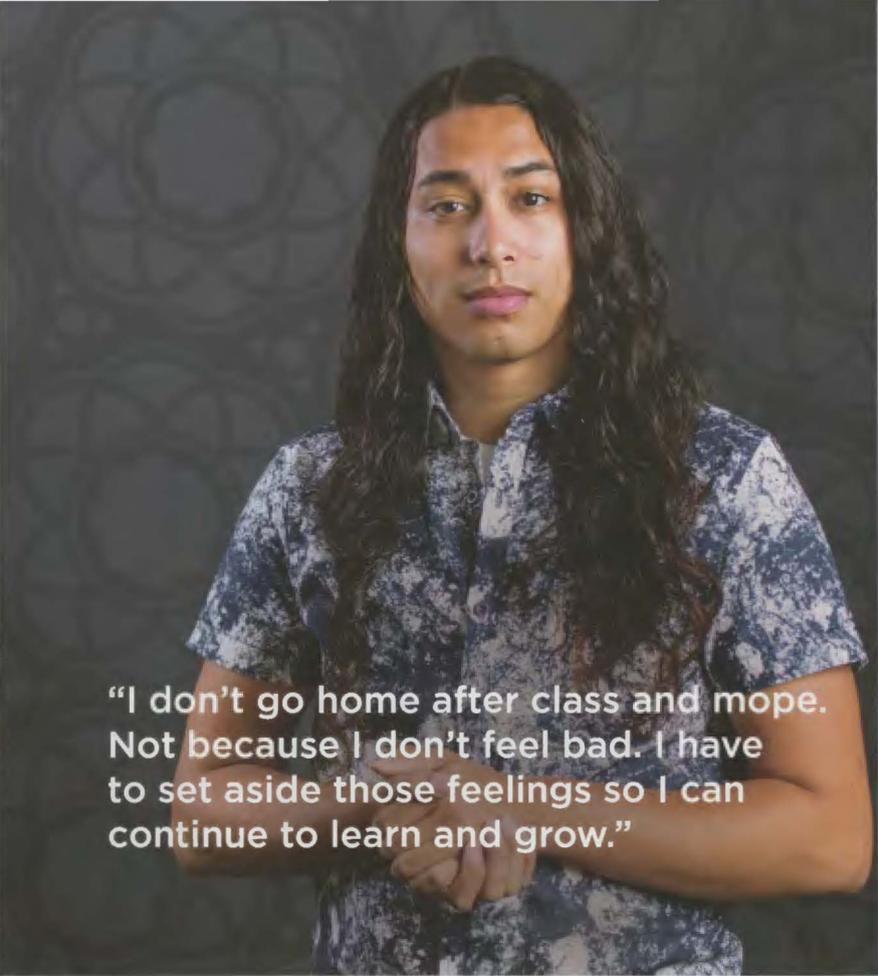
Wallace said welcoming invites students to come to campus. Belonging means checking up on students after they're invited to come to campus.

"PLU could do a little bit more outreach," Wallace said. "PLU could have staff and faculty check up on students a little bit more often."

Belonging is about all students from all walks of life feeling ownership over their spaces on campus, said Angie Hambrick, PLU's assistant vice president for diversity, justice and sustainability.

She said students of color at PLU are "hypervisible" and sometimes they want and need to be in a space where they are like everyone else. It's how they recharge, she added, in order to bear some of the big questions about social justice that they have no choice but to confront on a daily basis. >

▶ **WATCH MORE STORIES**
www.plu.edu/listen



“I don’t go home after class and mope. Not because I don’t feel bad. I have to set aside those feelings so I can continue to learn and grow.”



“Multicultural sensitivity is a big thing to possess as faculty. PLU is predominantly white, so it’s harder to have these discussions when there’s only one or a few people of color in the classroom.”

LISTEN

PLU is having an ongoing conversation about trying to create more of these spaces, Hambrick said. In addition, Taiwo said PLU must hire more staff and faculty of color who understand students’ struggles.

“To truly feel that I belong or students belong, it isn’t just welcome to PLU,” she said. “It is ‘welcome, we’ve carved a space for you.’”

Kiana Norman-Slack '17 echoed Taiwo, stressing that PLU must have professors who can facilitate discussions about race in the classroom.

“Multicultural sensitivity is a big thing to possess as faculty,” Norman-Slack said. “PLU is predominantly white, so it’s harder to have these discussions when there’s only one or a few people of color in the classroom.”

Jes Takla, director of residential programs, said it’s important to use students’ first names to build a sense of belonging. Authentic listening must be the goal.

“Listening is the act of receiving the information with an open heart, open ears and an open perspective,” she said. “Being heard is the acknowledgment that comes back.”

FACING MICROAGGRESSIONS

Many people from diverse backgrounds at PLU recognize the systemic challenges that minority groups face in society and on the university’s campus. They also recognize the need for change.

Confronting microaggressions remains a primary challenge. Microaggressions are subtle, often unintentional, comments or actions directed at a minority or marginalized group that may cause offense or reinforce harmful stereotypes. Some examples from the mouths of PLU students, faculty and staff include:

“You’re pretty for a black woman.”

“You don’t look or sound Hispanic.”

“You look like a girl.”

“What are you?”

Wallace says he always reminds himself that microaggressions aren’t intentional.

“When I respond to microaggressions, I try to educate,” he said. “A lot of times, people aren’t trying to send microaggressions on purpose.”

Still, the impact is there, Hambrick says. She describes microaggressions as “death by 1,000 papercuts.”

“The intent doesn’t diminish the impact,” she said.

Hambrick said microaggressions exist in all spaces on PLU’s campus, just as they do in all spaces off campus, most prominently around race and gender identity. For example, the refusal to use preferred pronouns when talking to transgender students.

The silver lining at PLU is the university’s commitment to caring for others, Hambrick said.

PLU has always touted a mission of inclusion; the next step is making real progress toward modeling the type of inclusion it describes in its mission, Hambrick said. In other words, moving from a campus that welcomes diversity

A portrait of Tyler Dobies '16, a young man with a beard and short dark hair, wearing a blue blazer over a black t-shirt with a graphic. He is looking slightly to the right of the camera.

“When I respond to microaggressions, I try to educate. A lot of times, people aren’t trying to send microaggressions on purpose.”

A portrait of Jonathan Adams '16, a woman with short grey hair, wearing a black cardigan with a floral pattern over a light-colored top. She is looking directly at the camera.

“Listening to me means not only hearing the words, but hearing the intent behind the words.”

to a campus that creates an authentic sense of belonging for all students, regardless of race, religion, sexual orientation or gender identity.

Tyler Dobies '16 said it is difficult to face microaggressions every day. As a person of color at PLU, Dobies felt as though he had to raise his hand to be heard in class discussions, despite fellow white students “speaking out of turn, half raising their hands or interrupting people.”

“That’s not to say they’re rude people,” Dobies said. “But I think that they’ve grown up with the idea that everyone who speaks will be heard, but that everyone does not include *everyone*. It only includes a certain group of people.”

While it made college more challenging, Dobies says he tried to avoid letting it dictate his student experience.

“I don’t go home after class and mope. Not because I don’t feel bad,” he said. “I have to set aside those feelings so I can continue to learn and grow.”

Still, Dobies said people must not remain silent and allow microaggressions to continue.

“If we don’t take the time to educate,” he said, “it won’t necessarily get better.”

Hambrick said the university is trying to take proactive steps to get ahead of national conversations surrounding social justice. That shift in philosophy creates an intentional, proactive approach to improving students’ sense of belonging, particularly those who have felt marginalized in the past.

“It’s not something we’re whispering about anymore,” Hambrick said.

Widespread participation is key, Hambrick added. Issues of inequity, such as the use of microaggressions, aren’t just for marginalized people to bear. Privileged people created systems of injustice, she stressed, and therefore they need to be actively involved in tearing them down.

“The default is always for people of color to solve the problems,” Hambrick said. “We didn’t create this system of privilege.”

In order for people from all backgrounds to work in coalition to dismantle institutional inequities,

people must not fear their privilege, she said. Too often people are scared of saying or doing the wrong thing, she said, so they don’t speak out at all.

Hambrick said that must change. “All I care about is that the effort is there,” she said. “The learning will come. This work is hard and it’s messy.”

Wallace welcomes the messiness. He says if the learning feels forced one day, he saves the conversation for another day.

“I don’t like to give up on people and I don’t like to give up on things,” Wallace said. “It all goes back to listening. Growth requires you to listen.”

Jonathan Adams '16 has worked hard to help improve the university’s approach to inclusion. Among other efforts, he was heavily involved with a video project as part of the Listen campaign, documenting people’s raw feelings about confronting microaggressions and how to overcome them.

Adams said this campaign is PLU’s chance to get it right.

“This is it,” he said. “Nobody’s asking for perfection. It’s asking for active acknowledgment. We need to actualize our ‘now what?’” □



Gay pastor tests celibacy rule



LUTHERAN ORDINATION | She's becoming a minister at Lake View church but won't take vow

BY JOHN FROSCHAUER

The one holding the Chicago hat over the wedding register is the Rev. Jen Rude, who is becoming a minister at Lake View church but won't take the vow of celibacy.

Rude, 37, is the only openly lesbian pastor in the Chicago area to be ordained by the Evangelical Lutheran Church in America (ELCA) in 2007. She is the first openly lesbian pastor to be ordained by the ELCA in the Chicago area.

Rude, who is openly lesbian, is the first openly lesbian pastor to be ordained by the ELCA in the Chicago area.

OSTER



Church to ordain lesbian pastor

BY JOHN FROSCHAUER

The Rev. Jen Rude, who is openly lesbian, will be ordained by the congregation next weekend.

Rude, 37, is the first openly lesbian pastor to be ordained by the ELCA in the Chicago area.

TOY STORY

Bea Ager makes 'A Mother's World Forum.'

Soccer league funds fields at Margate

The Chicago Park District has broken a deal with a private youth sports organization to build two new soccer fields at Margate.

Photos by John Froschauer/PLU

TRAILBLAZING PASTOR CALLED TO PLU BECOMES FIRST OPENLY GAY PASTOR AT ELCA COLLEGE

The Rev. Jen Rude, who started at PLU in August following a career of advocacy, was drawn to the university's inclusive mission

BY ZACH POWERS '10

The Rev. Jen Rude smiled wide before more than 100 congregants, many weeping, at Chicago's Resurrection Lutheran Church. With her father and grandfather — both Lutheran ministers — sitting proudly in the pews, Rude became the first ordained LGBTQ pastor after the Evangelical Lutheran Church in America urged bishops to not penalize congregations who violate the celibacy requirement for gay clergy.

An article the next day in the *Chicago Tribune* punctuated the historic shift: "Lesbian ordained despite refusal to take vow of celibacy." Rude's "extraordinary ordination" was held in 2007, two years before a policy change that allowed non-celibate LGBTQ pastors such as Rude — who has been with her spouse, Deb, for nearly a decade — to become official ELCA clergy. ▶

“In our modern political climate, as well as the Lutheran church, there is often a sense of ‘let’s just all more or less be the same and get along,’” Rude said. “I’m more passionate about how we can bring our differences to the table to build and transform community.”



Now, nine years after her historic ordination, Rude is making her rousing debut at Pacific Lutheran University as the first openly gay university pastor at a Lutheran college. She says her sexual orientation as a queer woman is an important part of her public identity.

“I hope more and more people are growing up seeing a female pastor, but I think seeing a LGBTQ pastor is still too rare in the Lutheran church,” she said. “There are so many messages in Christianity that are anti-LGBTQ, so I want to be a face and an embodied person that people can see and think ‘oh, maybe I can be part of that community.’”

Rude’s career has been defined by a passion for bringing diverse communities together, even if that means challenging traditional paradigms — as she did with her extraordinary ordination in Chicago at the age of 27. That meant Rude was ordained outside the requirements of the ELCA and thus recognized by her congregation as a pastor, but not by the ELCA. In 2011, her ordination was recognized by the ELCA and she became an official member of the church’s clergy.

“In our modern political climate, as well as the Lutheran church, there is often a sense of ‘let’s just all more or less be the same and get along,’” said Rude, who started her tenure at PLU in August. “I’m more passionate about how we can bring our differences to the table to build and transform community.”

During a recent conversation at Northern Pacific Coffee Co., a coffee shop near PLU’s campus, Rude said she’s eager to lend that passion to PLU.

“I was shaped by the values of a liberal arts education at an ELCA-affiliated university,” she said. “I benefited from learning to ask questions, living into my values, engaging difference, serving others and living in community. It was hard, and at times, I desperately needed a place of grace. I feel called to help create that space — physically and spiritually — within the PLU community.”

As she mentors PLU students, Rude says she plans to draw on her experience enduring the controversy that surrounded her ordination. She believes she is a more dynamic mentor and minister because she was forced to navigate years of discriminatory obstacles and begin her career as a Lutheran minister from outside the ELCA looking in.

“That experience helped shape my identity, as not just a pastor, but a pastor who is a queer person and is concerned with social justice issues,” Rude said. “I became involved in other justice work because of my own experience of being pushed to the sidelines. That all shapes the kind of pastor I hope that I am, and the pastor I plan to be at PLU.”

Rude began to feel called to serve the Lutheran church while studying religion at Augustana University, where she graduated in 2002, but at that time she didn’t think pastoral work could be a possible career track. She assumed that she would become a religion professor, since the Lutheran church didn’t ordain LGBTQ individuals at the time.

Once she enrolled in the Master of Divinity program at the Pacific School of Religion, she connected with a community of openly gay and lesbian pastors serving Lutheran communities across the country. The group inspired and empowered her to pursue ministry.

“They were living as though the world had already changed,” she said, “serving in ministry despite the policies of the church and being their full selves.”

Rude completed her master’s degree in 2005, at a time when the ELCA allowed LGBTQ pastors to be ordained, so long as they

pledged celibacy — a requirement not applied to heterosexual pastors. Rude refused to comply with the discriminatory policy, which ultimately led to national headlines and the emotional ceremony in November 2007.

Before being called to PLU in May, Rude was program director for Extraordinary Lutheran Ministries (ELM), a nonprofit organization that grew out of the network of LGBTQ Lutheran pastors she joined while in seminary. There she led programs committed to expanding opportunities for LGBTQ pastors.

ELM Executive Director Amalia Vagts, Rude's longtime friend and colleague, has no doubt that Rude will be an excellent fit at PLU.

"Jen's authentic and joyful spirit is a perfect fit for college students, staff and faculty," Vagts said. "She's passionate about developing leaders, always looking to find the right way to engage someone and help them discover or deepen a gift or interest of theirs."

Rude also has served as a colleague in ministry at Grace Lutheran Church in Evanston, Illinois, an associate pastor at Resurrection Lutheran Church in Chicago, and as youth outreach minister for The Night Ministry in Chicago, where she provided pastoral care, crisis response and advocacy in an interfaith and multicultural setting for young adults experiencing homelessness.

Rude says she was enchanted with PLU's philosophy early in the process that called her to campus. She was struck by remarks from President Thomas W. Krise, in one of her interviews, about his aspirations for an inclusive campus.

"He told me 'if we can be a school that's welcoming to Muslim students and welcoming to transgender students, then I feel like we're on the right path,'" Rude said. "I felt excited that the leadership at PLU wants to be pushing the envelope and be on the progressive edge when it comes to the welcoming and belonging of students."

Rude understands that a call to PLU is different than a call to an entirely Lutheran community. She looks forward to helping guide the faith journeys of PLU students with a wide variety of spiritual convictions.

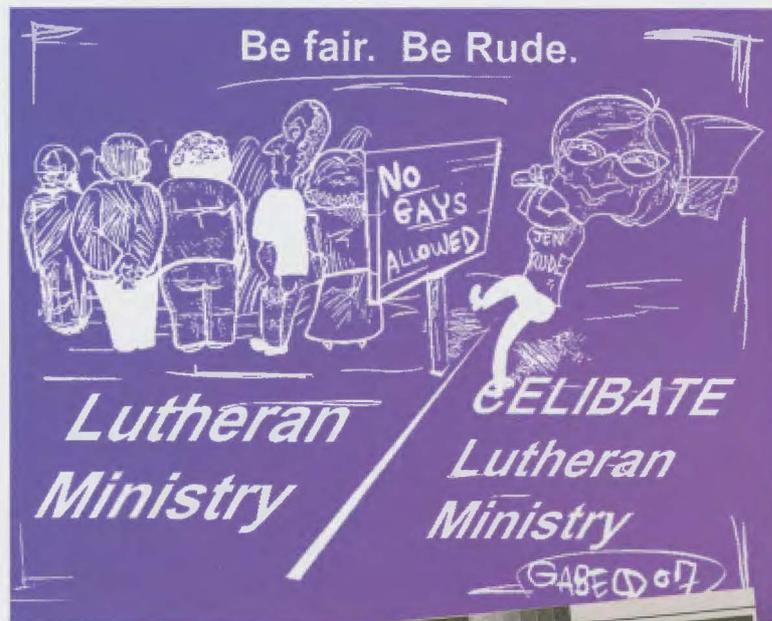
"I'm an ELCA pastor, but I definitely see the call to PLU as a call to the whole university, which means that it is ecumenical and interfaith," she said. "That also includes people who are unaffiliated, don't have a faith tradition or have a life philosophy of some sort that's maybe not an organized religion."

The Rev. Richard Jaech, bishop of the Southwestern Washington Synod and member of PLU's Board of Regents, believes Rude is uniquely suited to lead PLU's diverse faith community and maintain PLU's inclusive identity.

"Pastor Rude's experience working in congregational and community ministry settings that welcome and honor all, regardless of gender, racial, ethnic, sexual orientation or socioeconomic differences, makes her an ideal pastor to broaden the role of campus ministry," Jaech said.

Rude's unique experiences taught her that the most constructive way to assist someone facing a challenging circumstance is to walk with them. She plans to do that as she meets students "where they are at" on campus.

"The people I felt most supported by were the people who were willing to walk in solidarity with me," she said. "I plan to be a visible presence on campus, and not just if you go to chapel." □



Lesbian ordained without pledge

Pastor says vow of celibacy for gays is discriminatory

By Azam Ahmed and Manya A. Brachear
Tribune staff reporters

Sitting in sight of her father and grandfather, both Lutheran ministers, Jen Rude on Saturday became the first ordained lesbian pastor since the Evangelical Lutheran Church in America urged bishops to not penalize congregations who violate the celibacy requirement for gay clergy.

Several of the more than 100 congregants present wept as the 27-year-old stood before them, a beaming smile drawn across her face.

Under church policy, homosexual ministers are required

new "refrain and restraint" church challenge to the celibacy rule. The resolution passed in August during ELCA's Assembly in Chicago, was a landmark LGBT inclusion. The resolution to refrain from punishing clergy members in committed to a celibacy rule, however, has been challenged.

support to gay and lesbian congregations. Wayne Miller has already gone so far that he will not discipline Resurrection Lutheran Church for calling a lesbian to the pulpit. Miller replaced former Bishop Paul Spong, who brought the "refrain and restraint" resolution to the floor during the August assembly.

gay policy was a hot issue during the assembly, following the July removal of Atlanta pastor, Rev. Bradley Schmeler, from the ELCA roster because of his same-sex relationship. Miller could have taken a variety of actions if he wanted, ranging from writing a letter of censure to removing the congregation from the ELCA. Congregations have been removed only a couple of times since 1990.

is looking forward to staying in conversation and community with Resurrection," Rude said. She has been with Lakeview's Resurrection Lutheran since August 2005, when she started as an intern. Since August 2006, she has served as an outreach minister with The Night Ministry.

The congregation voted to call Rude as their pastor in late October. "It's really exciting," she said. "I am honored and humbled to receive this call from a congregation."

While in college, Rude felt the call to ministry. During that time, she also came out. Despite ELCA's celibacy rule, Rude decided to go through the process of candidacy for ordination. The ELCA candidacy committee indefinitely postponed its decision to approve Rude due to her non-compliance with the celibacy rule.

"I went through... knowing that I probably wouldn't get through the whole process, but knowing it was important to keep the issue on the table and keep real people's lives in the face of committees and in the face of decisions," she said.

ELM has already planned to also ordain lesbian Jen Nagel of Minneapolis' Salem Lutheran in January 2008. Twelve "extraordinary ordination" services have taken place since the first one was performed in San Francisco 17 years ago.

Despite the fact that the discriminatory celibacy policy was not stricken down at the biennial assembly, Rude remains hopeful. "I believe it will happen eventually," she said. "I feel like people are moving and challenging the policy. It's really going to take congregations and pastors stepping up and coming out as either GLBT or as allies and challenging the church."

ONE STEP AT A TIME

PLU ALUMNI BRAVE THE PACIFIC CREST TRAIL FOR MONTHS, EMBRACE COMMUNITY AND MARVEL AT THE BEAUTY OF THEIR 'BACKYARD'

BY KARI PLOG '11

MILE 766

"Mile 766 — a bad day turned to amazing campsite with a view and happy feet.

I don't want to climb tomorrow. It's about the PCT and family."

Elise (Boldt) Woodsmith '09 has a lot of days like this on her monthslong journey across the Pacific Crest Trail. And she tackles them one step at a time and with a little help from new friends she's made along the way.

MILE 673

"Mile 673 — Mamba just passed me, and Yardstick is behind me too. Huge morale boost knowing I've got some friends around."

Woodsmith quit her job on a Friday. The following Monday, she started hiking. She isn't doing it to "find herself" or to achieve a lifelong fitness goal. She's doing it to learn about the beautiful region she lives in that many people take for granted. Eventually, she will share her favorite spots with the people she loves most.

"Traveling abroad (at PLU) taught me that there is so much out there to see," Woodsmith said in a recent interview during one of a few

planned breaks from hiking. "Why not see it in my backyard?"

The Pacific Crest Trail spans about 2,650 miles from Mexico to Canada. It snakes through mountain ranges, national parks and three states — California, Oregon and Washington. Hundreds of thousands of hikers use the trail annually, according to the Pacific Crest Trail Association. Thru-hikers — those who make the entire trek in a single trip — finish the journey in about five months on average.

Woodsmith said she isn't a thru-hiker, but that doesn't mean she hasn't covered a lot of ground. She had walked 1,600 miles by the end of August, documenting every step of the way and sharing it with a dedicated social media following.

Struggles are a constant: Woodsmith averages about 18 miles per day. She left her husband, PLU alumnus Nat Woodsmith '09, behind for much of the trip. Her feet grew two sizes in just a week of hiking the trail. She can only pack what she can carry; her backpack weighs a maximum of 36 pounds at any given time. And some sections of the trail are void of water.

"The most challenging thing has been water management," Woodsmith said. "There's a stretch coming up of 42 miles without



water. I've been going 17 miles without water sources fairly consistently."

She said part of the community building that occurs on the trail

is recognizing that everyone is facing the same challenges, and recognizing that some handle those challenges differently.

"We're all struggling together," she said. "Everybody's hurting, but we're managing it because it's a necessary part of life."

Her Facebook post just before Mile 673 reads, "5 miles into this morning and all I can think is how crazy I am to be back out here and how much I miss Nat. I am sick to my stomach, what am I doing out here?"

Walking.

Just keep walking.

This too shall pass."

MILE 704

But the experiences Woodsmith stumbles upon make the hard stuff worth it. There's the community.

"Mile 704.68 — Kennedy Meadows! Got clapped in today, which was really special."

NEXT PAGE



MILE 747

There's the cause that keeps her going.

"Mile 747 — Camped solo, although Antonio's flag is with me. The rainbow

flag I am carrying is for Antonio Davon Brown. Jackrabbit (a fellow hiker) has arranged flags to be carried by 53 hikers for all of the (victims of the Orlando, Florida, nightclub shooting June 12). I am pretty stoked to be a part of this. It's so important that we show love out here, and that the love gets shared both on and off trail. I hope I can give a bit of light to this man's family and friends through carrying their son's name on my back for the next 1,900 miles. If anything, it signifies how agonizingly short life is."

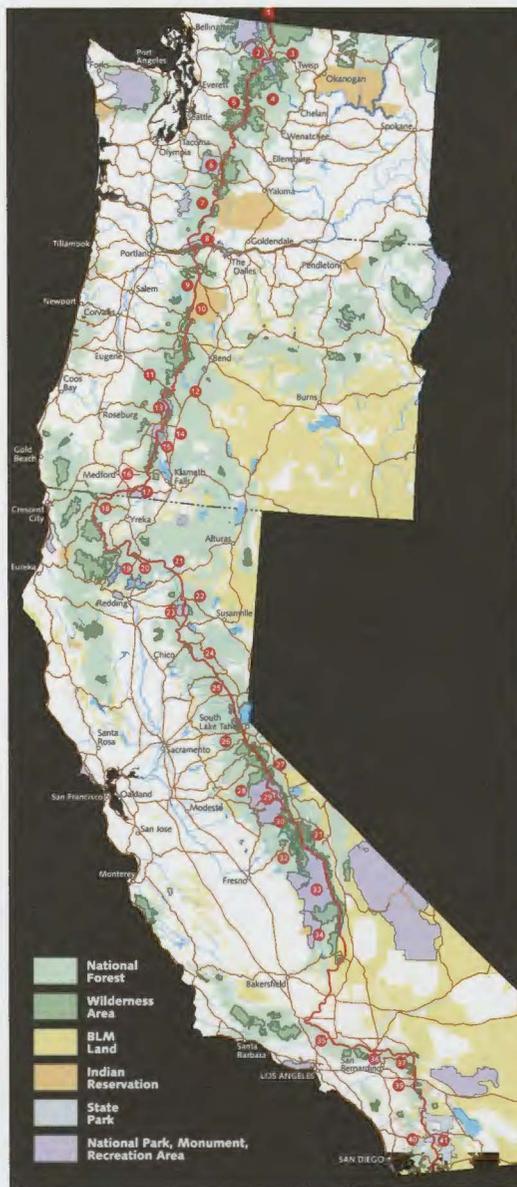
And, of course, there's the beauty nature has to offer. Woodsmith says one of her favorite stops has been the San Jacinto wilderness near Idyllwild, California.

"It goes from boulder gardens to massive sugar pine forests down onto a 20-mile descent without water," she said. "It's beautiful, it's challenging, it's scary all at the same time."

Alexis Ballinger '12 can relate. She said pictures from her Pacific Crest Trail hike in 2014 don't do it justice. She said the hike through the high Sierras in California was physically challenging, as was the jaunt through Glacier Peak in Washington. But the views there were breathtaking, she said.

"I really learned how much I can push myself and how mentally strong I really am."

- Alexis Ballinger '12



"We had a sunset when we were up there," Ballinger said of one of the highest peaks in the state. "All the pinks, yellows and oranges you could imagine. It makes you wonder how all this beauty came to be."

For Ballinger, her so-called "flip-flop" hiking experience was a new challenge that set her up for conquering future challenges. She started in June 2014 and finished in November that year, hiking from the Oregon-California border north to Canada then driving south to hike through California to Mexico.

She spent four nights total in hotels; the rest of the nights were spent camping under the stars. She and her high school friend walked every day in the same clothes. "We stunk pretty bad," Ballinger said, laughing.

Much like Woodsmith, Ballinger entered into a community with many people from all walks of life. "I met people from all over the world," she said, noting that many came to the Pacific Crest Trail





Photos courtesy of Alexis Ballinger '12 and Elise (Boldt) Woodsmith '09



because it's unlike anything else in the world. "We have something really special here when it comes to conservation."

Ballinger also learned a lot about her personal needs and consumption. At the beginning of her journey, her backpack weighed about 45 pounds; at the end it weighed about 20. She started walking an average of 13 to 15 miles per day, only to increase that average distance to 25 to 28 miles per day. She lost 25 pounds and learned the importance of clean, dry socks.

"I really learned how much I can push myself and how mentally strong I really am," Ballinger said. "It made me way more mentally tough than I thought I was."

That epiphany still works to her advantage. When Ballinger learned she qualified for Iron Man Kona in Hawaii with just four months to train, she never doubted her abilities.

"If I can survive the trail, I can survive this," she recalled telling herself. "It really pushed me through that whole race."

But Ballinger still had moments on the Pacific Crest Trail that challenged her willingness to continue. She recalled one moment during a phone conversation with her mother in which she threatened to quit.

Her mom wasn't having it.

"She said, 'You're so close. You only have 400 miles to go. Hang up the phone and I'll talk to you at your next stop,'" Ballinger said. "I would have definitely regretted not completing the trail. It was quite an accomplishment for sure."

Both Woodsmith and Ballinger — who studied business and political science, respectively — say PLU helped them prepare for their big adventures.

Woodsmith said thoughtful inquiry and embracing community are part of the fabric of the Pacific Crest Trail, just as they are a part of the fabric at PLU. Ultimately, those lessons have helped her come to terms with the unpredictability of the journey she is on.

"It's about being open to any experiences life is going to throw at you," she said.

Ballinger said her hike underscored her love of the environment that grew out of the Antarctica study abroad program she was a part of during her time at PLU.

"I'm thinking of going to law school and dealing with environmental issues," she said. "Doing the trail really heightened that passion."

Ballinger said there is much to gain for everyone who hikes the Pacific Crest Trail in some fashion. "I think everyone should do this, even if it's just a weeklong hike," she said. "You learn to appreciate the little things in life that are forgotten a lot."

And don't let your personal limitations scare you out of it, she said.

"You don't know how far you can go until you do it," Ballinger said. "One foot in front of the other." □



DISCOVERY **PLU**

RELIGION PROFESSOR ELEVATES PLU'S COMMITMENT TO INTERFAITH DIALOGUE

Erik Hammerstrom says Lutheran higher education encourages learning about what's different

ERIK HAMMERSTROM, PH.D., makes interfaith education a priority at Pacific Lutheran University. He says Lutheran higher education is intellectually inclusive, and therefore his calling to promote interfaith dialogue is a perfect fit.

"Free inquiry includes asking about other religious traditions," said Hammerstrom, associate professor of East Asian and comparative religions.

Hammerstrom already teaches classes that immerse students in Buddhist communities here and abroad. During the summer, he took that commitment to the next level. He participated in a seminar in Chicago on teaching interfaith understanding, which boosted his ability



to further PLU's inclusive mission regarding interfaith education.

"The goal is for us to be able to agree to disagree, while protecting the right to our views," Hammerstrom said.

He traveled to Chicago July 31-Aug. 4 for the competitive seminar. He was one of 26 faculty members selected from a nationwide pool of applicants. The five-day event was offered by the Council of Independent Colleges and Interfaith Youth Core, a nonprofit organization working to make interfaith cooperation a social norm.

Hammerstrom and other educators from various universities learned about engaging students in constructive dialogue. They dealt with case studies that each participant brought to the table, springing from everyday experiences and challenges related to religion.

He said knowing how to respond to religious difference is a mandatory skill in today's world.

OCTOBER

COMING

SOON

FOR A COMPLETE LISTING, VISIT:

www.plu.edu/resolute

OCT. 11

THE 12TH ANNUAL DALE E. BENSON LECTURE IN BUSINESS AND ECONOMIC HISTORY:

"The Future's Business: Standards, Grades and the Making of the Modern World"

OCT. 14

BJUG DAY

www.plu.edu/bjugday

OCT. 14-16

HOMECOMING AND FAMILY WEEKEND

www.plu.edu/homecoming



LUTE LIBRARY

ACCOLADES

“(The seminar) strengthened my belief that religious literacy is an essential requirement for American citizens,” he said. “Whether you work in nursing, the military, business or some other field, you will encounter people of different religious backgrounds whose commitments impact the choices they make.”

Hammerstrom is a practicing Buddhist, serving on the outreach and education committees for the Tacoma Buddhist Temple. But he says he’s been trained “to view Buddhism objectively.”

“I want to tear down the romantic notion of Buddhism,” he said, adding that the goal with any faith-based dialogue is to avoid pitfalls of extremes. He wants colleagues and students to think critically about the good and bad in all religions from an objective, scholarly standpoint.

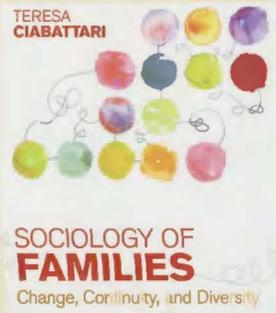
“It’s becoming far more important to get people to talk about religion,” he said, not suspend those conversations. “If we are living out the mission of PLU, we have to help students think through their own commitments.”

Hammerstrom said PLU teaches students how to disagree, which helps people avoid treating others as stereotypes. “The interfaith piece is a lot about treating individuals as individuals,” he said. “Be present to the person in front of you.”

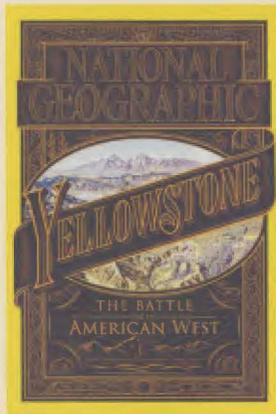
Some other denominations, in contrast, argue that learning about “what’s wrong” is dangerous, he noted. Lutheran higher education takes a different approach — intentionally learning about what’s different or contradictory.

PLU and other institutions of Lutheran higher education don’t see

CONTINUED ON PAGE 45



Sociology of Families: Change, Continuity, and Diversity by Teresa Ciabattari, Ph.D. and women’s and gender studies chair, considers the tension between change and continuity, situating families in a social, historical and economic context.



Duncan Foley, Ph.D. and professor of geosciences, was a consultant for the May 2016 issue of *National Geographic*. Foley assisted magazine staff in taking a deeper look at the geothermal activity below the surface of Yellowstone National Park.

CONTINUED ON PAGE 47



Rae Linda Brown, Ph.D., joins PLU as provost after eight years at Loyola Marymount University in Los Angeles, where she served as associate provost for undergraduate education. There, she restructured the study away program, internationalized the curriculum and helped develop new core curriculum. She also revamped LMU’s Disability Support Services, Academic Resource Center, University Honors Program and the Office of National and International Fellowships.

Previously, Brown worked at University of California, Irvine as the Robert and Marjorie Rawlins Chair of the Department of Music and as faculty assistant to the executive vice chancellor and provost.



Chung-Shing Lee, Ph.D., will serve as dean of the School of Business at PLU. He will continue serving as a business professor. Lee brings to the table extensive research experience.

Previously, he worked as visiting professor in the College of Management and as a research associate in the Institute of Knowledge Service and Innovation at Yuan Ze University in Taiwan. Lee has also worked as a faculty research associate in the Center for Advanced Life Cycle Engineering (CALCE) at the University of Maryland.

His research has been featured in dozens of national and international journals, earning him many awards. Most recently, he received the Research Award from the School of Business at PLU for the 2011-12 academic year. □

MORE ONLINE

NOVEMBER

OCT. 26

2016 David and Marilyn Knutson Lecture: “From Ferguson to Charleston: Religious Faith, Righteous Feminists and Holy Fire” by Jennifer Harvey of Drake University

www.plu.edu/religion

NOV. 17-20

Opera: “Fiery Jade — Cai Yan.” Music by Gregory Youtz, professor of music and composer, and libretto by Zhang Er.

www.plu.edu/sing

DECEMBER

DEC. 3-5, DEC. 9-10

Christmas concerts: “In Sweet Rejoicing.” Tickets on sale Nov. 1.

www.plu.edu/christmas



WOMEN AND THE HOLOCAUST

— ✦ —
2016 POWELL-HELLER
CONFERENCE FOR
HOLOCAUST EDUCATION

OCT. 17-19

— ✦ —

The ninth annual Powell-Heller Conference for Holocaust Education, “Women and the Holocaust,” will take place Oct. 17-19 at Pacific Lutheran University. In preparation for this event, Beth A. Griech-Polelle and Samuel Torvend — the Kurt Mayer chair of Holocaust studies and chair of Lutheran studies, respectively — discussed PLU’s approach to Holocaust and genocide studies and how the university talks about Martin Luther’s anti-Semitism.



WWW.PLU.EDU/HOLOCAUSTCONFERENCE

Below is a short, edited excerpt from that discussion. Visit www.plu.edu/resolute to hear the full podcast.

Why does it make sense for a Lutheran university to have such a rich commitment to Holocaust and genocide studies?

Griech-Polelle: I think there's a unique quality (to PLU's approach). I believe it deals with the school's mission. This idea of producing students who have thoughtful inquiry skills, who have critical-thinking skills to be able to take on the topic of Martin Luther and his relationship with the Jewish community and how it evolved and really degenerated over the course of his lifetime.

I think it's a very unique environment that helps students get into this topic. ... I know many of my students last year were in missionary work in places such as Rwanda. So, it is a natural tie-in for them to look at the topic of genocide in the classroom and then go and travel to these areas of the world that have recently experienced genocide and (ask) how we bring about reconciliation among the survivors and perpetrators. These are the messy questions that students seem to really sink their teeth into at PLU.

Torvend: I think there's another piece to it, as well. It's part of the story of the History Department at PLU. I'm a graduate of that department. Beth teaches in that department. But there has been a steady stream, over a long period of time, of interest in German history. ...

I think another angle to the question is the apparent paradox of a Lutheran university, which historically has been associated with Germany and Martin Luther and, many times, his anti-Jewish writings. ... There is a major reporter for *The New York Times* who has communicated with us at PLU saying "You are a very, very odd place because you have a chair in Lutheran studies and you have a chair in Holocaust studies." Nobody else has that. It's very unusual. We're the only place in North America that has the joining of those two kinds of chairs in which we come at that topic, the Holocaust and what led to it, from different perspectives. So, I think it adds to the richness that our students are exposed to.

BGP: I think that because this is a Lutheran university it allows people to push the envelope and say "OK, now let's really delve into these difficult questions," the great part of Lutheranism and the down side of Martin Luther's anti-Jewish writings. It's a perfect environment for people ... because they've had that grounding in all these different topics and they can kind of pull that information together.

How do you teach about Martin Luther's anti-Semitism in your courses?

ST: The intellectual tradition that emerged in Lutheran higher education has always been our ally because, in one sense, it is Lutheran scholars who invented the scientific and critical study of history itself. They certainly did that with the Bible, as well. ... So, it's not to teach either rah-rah for Martin Luther or consign him to the dustbin or toilet of history. It's to take those writings and ask why they were written in the time they were written. In my classes, we study the history of German anti-Semitism and place him in that context.

BGP: When I teach ... I take it even further back and place Martin Luther in the tradition of the Catholic Church, since he was a member of the Catholic Church before he had his great insight. I try to place it in the category in the larger context of traditional Catholic anti-Semitism, as well. So, we're looking at how he has been influenced by his involvement, really as a fanatical monk in a monastery, searching for his own deliverance so that he's guaranteed that he's not going to hell, as well. And so we put it into that context. ... □

Listen to the complete conversation between Griech-Polelle and Torvend about the context, history and complexities of Luther's relationship with the Jewish community at www.plu.edu/resolute.

ALUMNI NEWS

A MESSAGE FROM THE ALUMNI BOARD

My earliest memories of Pacific Lutheran University include riding my bike through campus as a small boy, weaving through big buildings and lots of trees. In the summer, my family would visit my aunt and uncle, who lived just a couple blocks away. The campus was always so peaceful and inviting.

I started working about that age, earning my own money from the time I was in first grade. Then I came to PLU as a young adult and watched so much work being done, but not necessarily for pay. It was an eye opener for me.

So, when Lauralee Hagen in PLU's alumni office called me six years ago asking if I was interested in serving on the Alumni Board, I knew I couldn't say no. There was work to be done. Now, my fellow board members and I want to improve that work, and we need your help.

We are a group of diverse, energetic people who are committed to staying connected, honoring tradition and anticipating exciting changes within our community. We want other alumni with a similar passion for enhancing the PLU experience to join us by applying to join our board.

Board members have vowed to move from a body of alumni who hear reports about the state of the university to playing an active role in shaping the state of the university. So far, we've restructured our bylaws and reflected on ways to mirror the changing face of PLU's student body. We need your help to continue doing that.

We are accepting applications for board positions now. Please visit www.plu.edu/alumniboard to learn more. Let's do some work. □

Sincerely,

Dale W. Haarr, Jr., '89

Alumni Board
President



ALUMNI NEWS

MY SOCIAL JUSTICE HAS NO CHILL. NONE. WHATSOEVER.



FELLOW ALUMNI AND FRIENDS,



In May, The Diversity Center hosted the third annual dCenter Alumni Network Weekend. Flying “home” is always an opportunity I look forward to. I can’t express how much it means to reminisce on those experiences of being a Lute and also to catch up with friends and meet current students.

This year, the weekend was more than just a time to get back together; it renewed our social justice consciousness. With the constant emergence of police brutality videos, bigoted political rhetoric and action, and an electoral race for the history books, there is a strong need for renewing the belief that this work is important and our self-care is vital for us to continue our care for the world. This weekend’s reminder of our social justice strength and resiliency, hence “no chill,” truly resonated with folks.

With lots of food, a stirring panel discussion, thought-provoking conversations and even a little karaoke fun, we came together and got what we all needed – support and validation. Our Alumni Network will continue to grow and provide these opportunities, not just for those of us who experienced The Diversity Center during our time at PLU, but also for those with an equal passion for social justice who attended the institution before such a space existed. For ways to get involved and invested, please do not hesitate to reach out. Please connect with us to share your time at PLU. Let’s work together to continue to challenge the conversations, as well as impact the experiences of current and future students of our alma mater.

Yours truly in chill-deficient social justice,

Maurice Eckstein '11
Co-chair, Diversity Center Alumni Network
eckstemp@gmail.com

ALUMNI PROFILES ONLINE

FOR THESE AND MORE, VISIT
www.plu.edu/resolute



PASSION FOR PARKS

Bryanna Plog '10



A LUTE AND A HUSKY

Jen Cohen '94

BJUG HARSTAD DAY OF GIVING – OCT. 14, 2016

The Rev. Bjug Harstad, founder of Pacific Lutheran University, trudged through the frozen Yukon in 1898 in hopes of bringing home gold for Pacific Lutheran Academy. That intrepid spirit will be honored by the entire PLU community for the third annual Bjug Harstad Day of Giving on Friday, Oct. 14.

All gifts made on Bjug Day will be matched dollar for dollar toward student scholarships, thanks to a generous group of Lutes. All are invited to participate in the powerful 24-hour fundraising campaign that will encourage Lutes worldwide to come together and pave the way for our students and the university, while honoring the man who made PLU possible.

It is a core belief at PLU that access to a world-class education shouldn't depend on one's ability to pay for it. Meeting our students' financial needs is one of the university's highest priorities. Last year, 602 loyal Lutes came together to raise \$236,507, including \$100,000 in matching funds toward student scholarships.

Your generosity enhances the PLU experience — a distinctive education grounded in academic rigor, close and collaborative student-faculty research, residential learning, global engagement and discernment of vocation.

In the days leading up to Bjug Day, we'll share Rev. Harstad's story through PLU's social media channels. We hope you'll find the information entertaining, enlightening and inspiring.

ONLINE RESOURCES

Please join the fun by sharing your own images and stories that pay tribute to your Lute experience.

For more information about Bjug Day, photos, quotes and results from last year's event, visit www.plu.edu/bjugday and check out social media via Facebook, Twitter and Instagram. Be sure to use the hashtag #bjugday with your posts.

BJUG DAY CELEBRATION EVENTS

Celebrate with us — for free — on Bjug Day in **Red Square 10 a.m.-1 p.m.** If you're on campus for Homecoming and Family Weekend, grab a cup of coffee, stop by the photo booth and enjoy celebrating PLU with bearded friends, alumni, students, and PLU faculty and staff. We will be giving away Bjug mugs and T-shirts while supplies last. The event is free of charge.

BJUG DAY TAILGATE AT HOMECOMING GAME

Join the fun before the Homecoming football game **11 a.m.-1 p.m. at the Sparks Firehouse Deli** in Puyallup! Cost is \$10 and admission includes your ticket to the game, lunch and a special Bjug Day T-shirt. Visit www.plu.edu/homecoming for tickets. Space is limited. □

(Left to right) Ellie Lapp '17, Martha Spieker '16, Shiori Oki '17



CAPTURING NATURE

Kevin Ebi '95



PROFESSIONAL PIVOT

Kate Deines '16



HEALTH EQUITY ADVOCATE

Rosa Franklin '74

2016

ALUMNI AWARD WINNERS



DISTINGUISHED ALUMNA AWARD

ANN MARIE MEHLUM '75

Mehlum is an accomplished banker with more than 35 years of banking experience. She has served as the associate administrator for the Office of Capital Access in the U.S. Small Business Administration since 2013, leading lending programs with a current portfolio of more than \$100 billion in loans to small businesses nationwide. Under her watch, loans to underserved businesses have increased by 28 percent. Mehlum has actively served her community through numerous volunteer board positions.



DISTINGUISHED ALUMNUS AWARD

DR. JEFFREY PROBSTFIELD '63

Dr. Probstfield has dedicated his life to PLU and the international cardiovascular health care community. Probstfield is professor of medicine in the Division of Cardiology at the University of Washington. He has led multiple national and international studies throughout the past three decades investigating optimal treatments for many conditions, including heart failure, hypertension (high blood pressure) and diabetes. In addition, he has been an active financial supporter of PLU and a volunteer for the university, serving as Alumni Board president in the early 1980s and member of the Board of Regents from 1981 - 1990.



OUTSTANDING RECENT ALUMNUS AWARD

WILLIE PAINTER '06

Painter has excelled in his service to the local community. Since 2007, he has worked as the public information officer for Franklin Pierce Schools. He is currently leading the public-relations effort on a \$157 million bond. In 2015, Painter was recognized as one of 35 outstanding school PR professionals younger than 35 in the country by the National Association of School Public Relations. He serves on the board of directors for the Franklin Pierce Foundation and as the board president of the Tacoma Rainbow Center, which he's helped bring to a level of financial security.



ALUMNI SERVICE AWARD

EDWIN TIJRAMBA '93

Tijramba is acting executive director for the Namibia Institute of Public Administration and Management (NIPAM). He also serves as the substantive director of communications and marketing at the University of Namibia. His career has focused on advancing the social, health, economic and educational sectors of countries in southern Africa, particularly of his homeland, Namibia. He has coordinated programs and activities of AIDS non-governmental organizations and conducted survey research within Botswana, Namibia and South Africa, among many other activities. Tijramba was one of nine Namibian students who received their degrees from PLU after their newly democratic country formed a partnership with the university and other Lutheran colleges.



HERITAGE AWARD

DAVID JOHNSON '74

Johnson has demonstrated consistent and outstanding service to PLU and its mission throughout the past 42 years. Johnson has served as the 1974 class representative since 1995. In 1998, he set up the Listserv for his class that has grown throughout time to include members of other classes. Through the Listserv he communicates about things happening at PLU, the fate of classmates, fun stuff and opportunities to donate. He also currently serves as a Lute Link career advisor and corporate representative. Johnson previously served as president of the Alumni Board, a member of the Board of Regents and on the most recent Presidential Search Committee.



SPECIAL RECOGNITION AWARDS

ALVIN "AL" BROECKEL '60 '70

Broeckel has been an educator and coach in the greater Tacoma area for more than 43 years. He has taught thousands of students and athletes and has served as a track official in major track competitions, including district and state finals, as well as for PLU track and the Washington State Senior Games. During the past decade, Broeckel has contributed to the PLU track and field programs as the pole vault coach. He helped replace the roof on the south track and field shed, assembled the permanent covers for the high jump and pole vault pits, donated a fleet of vaulting poles and offered countless hours to athletes and staff during their PLU journey.



DONNA SCHLITT

Schlitt, along with her late husband, Bill, is the parent of two PLU School of Business graduates, Michael Schlitt '98 and Rena (Schlitt) Rabe '00. Bill and Donna were members of the PLU Parents Council and served as council chairs. Schlitt went above and beyond, not only planning or executing the meetings but truly being a part of the campus community and life. She and Bill helped mediate issues between students, parents, the university and community members. Schlitt stayed involved with PLU after her children graduated. She always has and continues to attend university events on and off campus. She recently completed a nine-year term on the Board of Regents.



BRIAN C. OLSON STUDENT LEADERSHIP AWARD

STEVEN SHUMAKER '16

Aside from being a husband and father of four, Shumaker earned a bachelor's degree in politics and government in May and is currently pursuing a graduate degree in the School of Business. He hopes to become a civil rights lawyer. He is a decorated veteran who has taken leadership roles on campus, serving as a member of the ASPLU senate and the Student Veterans Association. He is also a Wild Hope Fellow. He takes time to help coach, guide and mentor his fellow students. As an ASPLU senator, he proposed legislation to explore and update PLU's observance of Veterans Day and instituted a new program sponsored by ASPLU called "Let's Talk about _____," designed to foster discussion about controversial topics. □

Interfaith dialogue *continued*



interfaith studies as a threat to Lutheran values, Hammerstrom said. "It's not only OK," he said of that approach, "it's encouraged."

As for interfaith studies for those who don't identify with a faith tradition: religion impacts the world, Hammerstrom said. Learning about all religions will help people grasp a better understanding of what's around them. "It's difficult to understand current events without understanding religion," he said.

Hammerstrom said he plans to use what he learned at the interfaith seminar in many ways. He looks forward to working with Ami Shah, Ph.D. — assistant professor of anthropology and global studies and a past participant of the seminar — as well as others across campus

to build upon existing interfaith activities.

"I have always worked to teach my students to engage constructively with religious diversity, regardless of their own commitments," Hammerstrom said. "At the workshop I have learned some new ways of teaching these skills."

With the recent political climate, those skills taught by Hammerstrom and others at PLU are vital to eliminate divisiveness.

"Given the role religion has played in both resolving and fostering conflict," Hammerstrom said, "if we're committed to caring for our communities in the world, it's important to build bridges between faiths." □



TERRY BERGESON | INTERIM DEAN OF THE SCHOOL OF EDUCATION AND KINESIOLOGY

Terry Bergeson, Ph.D., joins PLU as interim dean of the School of Education and Kinesiology with enthusiasm and extensive education experience.

"I am proud and excited for the opportunity to help build on the excellence of PLU's undergraduate and graduate education programs and the long-term, productive school and district partnerships that undergird our work," Bergeson said.

She previously served as Washington state superintendent of public instruction from 1997 to 2009, as well as

executive director of the Washington Commission on Student Learning from 1993 to 1996. She also worked as the executive director of the Central Kitsap School District, as the vice president and president of the Washington Education Association, as a counselor at Gault Junior High and Lincoln High schools in Tacoma, as a teacher and counselor at schools throughout Massachusetts and Alaska, as executive director of the San Francisco School Alliance, and as an adjunct faculty member at the University of Washington, Tacoma.

CLASS NOTES

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1942

Thelma (Thureson) Gilmur died on Jan. 17.

1952



June (Nysteen) Wikner died on June 17.

1955

Faith (Buelmann) Stern completed her self-published book *Takoma Park Junior High – A Struggle for Justice 1976-83*. The 350-page book used newspaper articles, reports, school board action and letters to describe the seven-year struggle the community maintained to prevent the school board from closing its integrated school.

1958

Georgia (Larsen) Larson died on April 19.

1959

Dick Clare died on June 24.

1961

Nancy (Olsen) Gradwohl was ordained as a pastor of the Evangelical Lutheran Church in America at Edmonds Lutheran Church on June 26. She was installed as the pastor of Island of Faith Lutheran Church in Wrangell, Alaska, on July 17. She graduated from Pacific Lutheran Theological Seminary, Berkeley, California, in 2015.

1963



John Stewart retired June 1 after spending 50 years in academia. He served as a teacher's assistant at Northwestern University and University of Southern

California; instructor at Wisconsin State University-Stout; assistant, associate and full professor at the University of Washington; vice president of academic affairs and special assistant to the president at the University of Dubuque.

1964

Frieda (Grimsrud) Martilla died on March 26.

1967

Gayle (Tiedeman) Lindeblom retired June 30 from her job as laboratory manager at Olympia Arthritis Clinic after 33 years and began working in the laboratory at St. Peter Hospital in July.

1972



Gary Nordmark retired on March 31 after 19 years as administrator of Bethesda Hospital in Boynton Beach, Florida, and more than 40 years as a hospital administrator.

1975

Beino Lange retired from 26 years teaching high school social studies and 40 years of coaching boys basketball in Orangevale, California.

1977



Cal Skaugstad '77 retired in June after 36 years as a sport fish biologist with the Alaska Department of Fish and Game. He and his wife, **Gale (Waldkoetter)**

Skaugstad '76, look forward to working on their log home in Fairbanks, exploring Alaska via all-terrain vehicle and boat, and fishing.

1978

Bruce Neswick received an honorary degree of music from the University of the South in Seawane, Tennessee.

1981

Kathleen Hosfeld received a Master of Arts degree from the School of Theology and Ministry at Seattle University. She was recognized with the Provost's Award for Graduate Student Excellence.

1982



Susan (Pomeroy) Wittenberg received the 2016 Contract Excellence Award in Rome, Italy, on May 10 from the International Association of Contracts and Commercial Management (IACCM) for her work on the emergency operation centers in Nigeria, Pakistan and Afghanistan to eradicate polio. She is senior officer, grants and contracts, for the Bill & Melinda Gates Foundation.

Diana (Daug) Porter received her master's degree in organizational leadership, with high distinction, from Colorado Christian University in May. She resides with her husband, **Kevin Porter**, in Friday Harbor, Washington.

1983

Bracy Elton became a technical fellow at Engility Corporation in Dayton, Ohio, in February.

1984



Rod Nubgaard recently accepted a new position as business operations division chief for National Centers Coastal Science, part of the National Oceanic and Atmospheric Administration (NOAA). The new job comes

after he worked for the U.S. Coast Guard for 20 years. He was also recently selected as head coach of the girls soccer program for Poolesville High School in Poolesville, Maryland.

1987



Capt. Barth Merrill (U.S. Navy) recently relinquished command of the U.S. Naval Hospital in Naples, Italy, after two years as the commanding officer. He and

his family will be moving to Colorado Springs, Colorado, where he will serve as the command surgeon for the U.S. Northern Command and North American Aerospace Defense Command (NORAD).

1992

Kari (Edmonds) Leppell was recently promoted to manager of talent acquisition at Russell Investments in Seattle.



Jane Lin entered her fourth year as a K-6 general music specialist with the Northshore School District. She loves making music with her students every day using

her voice and percussion skills. After working for the Seattle Seahawks for a decade, she went back to school and completed her teaching degree (K-12) and vocal music degree from the University of Washington in 2011.

1994

Ross Courtney is now an associate editor for the *Good Fruit Grower*, a Washington tree fruit industry magazine. He previously worked 16 years for the *Yakima Herald-Republic* newspaper as a reporter and photographer.

1996

Bryon Bahr was hired as the Rainier School District's superintendent.

1998

Alexander Bauer joined Sansum Clinic in Santa Barbara, California, as chief financial officer.

2000

Nathan Appleton joined West Monroe Partners' Security and Infrastructure practice in Seattle.

2001

Cheyenne Zahrt was appointed principal of City Neighbors High School, a charter high school in Baltimore.

JoAnne (Landis) Fernandes accepted the position of principal at Pioneer Middle School in the Steilacoom School District.

2004



Colin Stave received his Master of Music degree in choral conducting and composition from Central Washington University on June 11, alongside his wife,

Caitlin, who received her Master of Music degree in vocal performance and pedagogy. This fall, Colin will begin his doctoral studies at the University of Southern California's Thornton School of Music.



Jason Rubottom became the CEO of Ally Commerce in Atlanta.

2006

Erik Jensen joined the board of directors for The Adoption Exchange, an organization that helps foster children find permanent homes. As an associate at Brownstein Hyatt Farber Schreck, Jensen assists individuals, businesses and nonprofits with their federal, state and local tax issues.

NEW
DEAN



KEVIN O'BRIEN | DEAN OF THE HUMANITIES

Kevin O'Brien, Ph.D., has been named the new dean of humanities. He first joined PLU 11 years ago, straight out of graduate school. O'Brien says he was excited for the opportunity to teach both religion and environmental studies as interconnected subjects.

He also won the K.T. Tang Faculty Excellence Award in Research for 2015-16.

Now, he says he will work with his team to remind everyone of the importance of the humanities, which relate to all subjects of study, he says, and make students' worlds bigger.

Since that time, he's served as associate professor of Christian ethics and also as chair of environmental studies. He teaches courses in Christian ecological ethics, comparative ethics, religion and the environment.

"I came here because I was so excited to teach both religion and environmental studies," he said. "I stayed because of the amazing colleagues and students."

PICTURE PERFECT



Several graduates gathered to celebrate the life of fellow Lute, **Doug Ely '76**, in Southern California on April 30. Those present included **Phil Jerde '83**, **Karen (Murray) Nordin '77**, **Gretchen (Jerde) Ely '77**, **David Emmons '77**, **Lynne (Moehring) Emmons '77**, **Jim Bridge '77** and **Ron Snyder '77**.



David Steen '57 (left), **Marilyn Knutson '59** and **Ed Larson '57** reunited during the Syttende Mai celebration on campus.

MORE ONLINE AT WWW.PLU.EDU/RESOLUTE

2010

Josh Howell has been appointed by his employer, Kovarus Industries, as vice president of consulting services for the Pacific Northwest region.

2011

Sarah Wise accepted a new position at Geico as marketing coordinator and moved from Renton, Washington, to Washington, D.C.

2012



Anthony Kelly-Glasoe '12 and **Erinn Halligan '12** were married July 19, 2015, in Snohomish, Washington, surrounded by loved ones. Wedding party Lutes

included **Skye Bartholomew '12**, **Brendan Fitzgerald '14**, **Tyler Morse '12** and **Luke Stromberg '12**. Lutes in attendance included **Orion Bras '12**, **Megan Corbi '13**, **Danielle Cryer '13**, **Kevin Hale '10**, **Kara (Whitton) Hale '13**, **Simon Johnson '12**, **Amy Jones '12**, **McKenzie Kruml '13**, **Paige MacPherson '11**, **Andrew Mamerto '10**, **Kris Morris '80**, **Joseph Olson '12**, **Hannah Reece '12**, **Phillip Serino '11** and **Olivia (Hustoft) Taylor '12**.

2013



Callie Moothart and **Taylor Astel** were married New Year's Eve 2015, overlooking the fireworks of Seattle. Other Lutes in the wedding party included **Julian**

Reisensthal, **Craig Chamberlain**, **Casey Church**, **Thaddeus Golbek**, **Sean Boaglio**, **Hillary Powell** and **Karin Lee**. Callie and Taylor live in Seattle, where Callie is pursuing her Master's

of Education degree and Taylor is a financial advisor.

Alicia Stephens received her master's degree in physical therapy from California Baptist University in 2015.

2014



Arvid Isaksen '14 and **Amy (Lessig) Isaksen '15** were married June 4 in Kent, Washington. Numerous Lutes were in the wedding party, and more than 20 PLU alumni were in attendance.

Oksana Kryvobok was named one of the teachers of the month in the Renton School District, where she teaches in the English language learners (ELL) classes.

2015

Thomas Kim earned a Mortar Board Fellowship Award.

FUTURE LUTES

2000

Camille '00 and **Matt Vancil '01** welcomed Madeleine Elizabeth on Saturday, July 2, weighing 7 pounds, 6.5 ounces and measuring 18 inches long.

2007



John McClimans and **Christina (Reindl) McClimans** welcomed Kate Marie McClimans on April 30.

2007



Whitney (Wiest) Mielke and her husband, Kyle, welcomed Hemming Silas to their family on March 10. He joins his siblings Ander, Solveig and Lucia. The family resides in Havre, Montana, where Whitney home-schools their kids and is learning and teaching Braille to their oldest. Kyle works at Montana State University-Northern.

2008



Justin Hoover '08 and **Katie (Hasted) Hoover '10** welcomed daughter and future Lute, Charlotte, on May 19.

2011



Rebecca (Richardson) Holland and her husband Eric welcomed Lazarus John Holland on June 9, 2016, joining brother Leif Eric Holland.



Sara Aist and **Patrick (Gorski) Aist** welcomed daughter **Eleanor Hypatia Aist** on Aug. 1

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FAMILY & FRIENDS

William Teska, Ph.D., died in his home June 25. Teska started his service to PLU as professor of biology in July 2000. He served as associate provost from that time until June 2003, and as chair of the environmental studies program from August 2007 to February 2014.

Teska was dedicated to teaching, scientific research, and sustainable development and conservation. He developed research programs in Central America and the Galapagos Islands in the 1980s at Furman University in Greenville, South Carolina, where he chaired the Latin American studies concentration, implemented an interdisciplinary program among five departments and supervised dozens of undergraduate research projects.

In addition to his work with the U.S. State Department Bureau of Oceans and International Environmental Affairs and the U.S. Agency for International Development, Teska completed two Fulbright fellowships and was set to become site director for PLU's Gateway study away program in Oaxaca, Mexico.

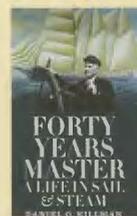
Thomas Pfeifle, a 19-year-old adventurous Lute who would have started his second year at Pacific Lutheran University earlier this month, died Aug. 29, several weeks after suffering a head injury in a climbing accident in Montana.

Pfeifle was a member of the university's cross country and track and field teams, as well as Outdoor Recreation. He was a loved and respected student on campus and beyond. Many describe him as a kind, energetic and genuine young man.

Pfeifle's parents, Craig and Jane, said in a statement that it's clear their vibrant, brilliant son touched many lives.

"We are so grateful to God for the gift Tom has been," they wrote. "We can't imagine a life without that gift, even though we lost him early."

LUTE LIBRARY CONTINUED



Rebecca Ellison '80 compiled the autobiography *Forty Years Master: A Life in Sail and Steam*, written by **Capt. Daniel O. Killman** and edited by **John Lyman** and **Harold Huycke, Jr.** **Capt. Killman's** book, written in the 1930s, recounts his more than 50 years at sea on sailing ships and steamers. It tells of hurricanes, typhoons, murder and attempted murder, the Alaskan gold rush, recalcitrant crews and bureaucrats, and troubles in ports all around the world throughout the waning years of sailing.



Lyle Slovic '82 had his book *Trials and Triumphs of Golf's Greatest Champions: A Legacy of Hope* published in May 2016. Slovic works as a consultant for the United States Golf Association Museum and Library in Far Hills, New Jersey.

MORE ONLINE



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Suzanne Moore spoke at the unveiling of *The Saint John's Bible* at Pacific Lutheran University on Sept. 15. Moore was one of just two American illuminators out of a group of 23 artists who worked on the Bible, which she says is the most ambitious book project of our time. Moore first worked on her illuminations in Cleveland before moving to Vashon Island and finishing the work in her home studio there. "I bought my first digital camera to be able to do this," she said.

