



# THE MOORING MAST

Vol. LVI March 23, 1979, Issue No. 17

PACIFIC LUTHERAN UNIVERSITY

## Bible company lures students door-to-door

By Mark Dunmire

**W**ithin a few months summer will be here, and with the anticipation comes the frantic search for a summer job.

Even so, if a well-dressed individual should approach you on campus and offer you an interview for a high-paying job, you may be better off saying, "No thanks."

Some students have complained that they attended "interviews" by companies such as the Southwestern Company of Nashville, a Bible selling company, only to find out the meetings are high-pressured presentations for jobs involving door-to-door commission sales.

In most complaints involving Southwestern interview techniques on this campus, students have said they were "tricked" into attending the presentation before being given information about the job or even the company's name.

A secretary for the scheduling office reported she received a call from a Southwestern Company representative requesting a room for job interviews.

She said when asked for the company's name, the agent reluctantly revealed the company was Southwestern, and added "but it would be better if you didn't mention that."

Complaints about the company and many of its techniques have led to a section in a Career Planning and Placement flyer warning students about Southwestern, CPPO director Richard French said.

Pre-seminary student Bob Hendrix said that in attending one of the presentations he experienced the extreme high-pressure reportedly used for reluctant participants.

In displaying a lack of interest in the job, Hendrix was taken aside for a "one-to-one" chat with the recruiter, who told the PLU student he would be "missing the opportunity of his lifetime."

As Hendrix stood up to leave, he said the agent pushed him back into his chair and informed him that he was not listening to God's will for his life.

"That's Satan telling you not to go," the Bible company representative told Hendrix.

According to other students some of the methods the company uses in its presentation are misleading.

In the presentations, the interviewer reportedly asks a variety of questions such as, "How many of these Bibles do

you think you could sell, given thirty tries?" Since the average student knows very little about the door-to-door marketability of the book, the student tends to give answers which are somewhat inflated by the situation, critics of the company have said.

Prospective employees are then directed to multiply this figure by the number of calls one can expect to make in a summer. The resulting figure, usually several thousand dollars, is what students are led to expect as their summer earnings.

Some student veterans of the program are enthusiastic about the possibility of high income, and a few good salesmen report earning several thousand dollars. A large number of students, however, seem to feel they

were "taken in."

After an hour and a half of sales pitch, students complain they are then urged to make a decision on the spot whether or not to sign a contract promising to work for the summer.

The agent for Southwestern insisted that this was not asking anyone to make a snap decision.

"A snap decision," he said, "is based entirely on emotion, and we want you to make a decision based on the facts presented."

Although it is reported that the company's contract is of no legal value, the legal language of the document, along with the large block letters saying "CONTRACT" at the top, tend to preclude a student's second thoughts about his summer,

students have complained.

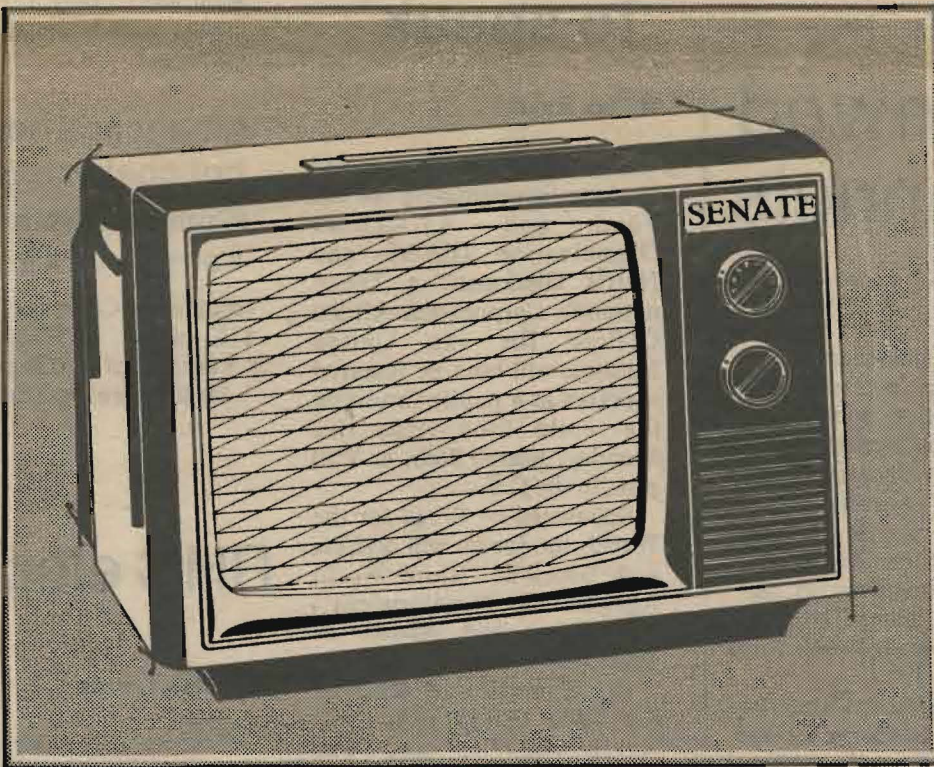
The recruiter for the company states the purpose of the document is to guarantee the student a job. The company, however, keeps the contract.

A number of schools, including Harvard, have barred the company from their campuses due to the "psychologically loaded" presentations of Southwestern, according to one national magazine.

PLU will continue to sanction the company's presence on campus, despite CPPO's warning to students, according to French.

"We don't bug meeting rooms," the CPPO director said. "This is part of the learning process, and it's important that we not shelter the students from the outside world."

## Shorts deleted from budget



By Kathleen M. Hosfeld

**A**SPLU Senate voted to delete Knight Shorts from their committee list as a line item in their budget at last Sunday's Senate meeting.

Although the decision cuts off direct ASPLU funding, according to ASPLU President Steve Rieke, the program is eligible to receive a grant for the next academic year if they apply along with other campus organizations in April.

The action came after Knight Shorts delegates presented the program's history and listed the potential advantages to ASPLU of continued direct

funding. After the presentation, one delegate called for Senate action on the issue of Knight Shorts funding.

In an interview Monday, Rieke said that the Senate decision stemmed mainly from Knight Shorts' lack of "accountability" to Senate.

In a subsequent interview, Rieke said that accountability meant not only responding to Senate's requests for progress reports but also ASPLU's ultimate responsibility for Knight Shorts operations.

Rieke also said he felt student government should not be in a position of "control" over the news media.

According to Knight Shorts faculty adviser Rick Wells, Senate had not enforced communication. "Senate never asked us to report," he said.

Knight Shorts programmers are not concerned over the lack direct ASPLU funding. They say that the grant system would allow them more programming independence and eliminate their accountability to Senate.

But according to Jim Weyermann, Knight Shorts producer, it would be in the best interests of ASPLU and Knight Shorts to work together.

Weyermann felt that what Senate had sacrificed in their decision was accessibility to a communications link between Senate and the student body.

In a February *Mast* article, Wells said that ASPLU entirely funded the Knight Shorts production.

## INSIDE:

Seniors Doug Anderson, Dave Keller, Bob Kratzke and Scott Kronlund, PLU's regional College Bowl winners, are too busy trying to graduate to worry about their upcoming national conference. Story page 3.

Burp! Bonnie LePard won the RHC pizza eating contest last week. The filling details are on page 8.

Did you know that the mandolin is not a ukelele? You would have if you'd visited the Baby Watson Brothers show in the Cave last weekend. Story page 9.

The women's crew team is looking forward to the national championships in June. Story page 11.

This week Offshoot explores the slogan "Quality Education in a Christian Context"-what it means to administrators and students. See insert.

# Criteria 'ambiguous' Regency award reexamined

By Lana Larson

The future of the Regency Professorship Award may be in doubt despite a faculty resolution asking that a candidate be considered for the 1980-81 academic year.

Last month the award nominating committee voted unanimously not to select nominees for the award, at least "until several problems have been taken care of," according to committee chairman David Atkinson.

"The committee deciding not to nominate could be construed as a move to discontinue the award," professor Daniel Van Tassel said.

The award, the highest presented to PLU faculty, was founded in 1970 by the Board of Regents to recognize and encourage achievements made by university professors.

The nominating committee felt there were several problems and questions which must be answered before a nominee for the award can be selected.

The problems, according to Atkinson, involve the vagueness of the criteria for choosing the recipient, a growing dissatisfaction with the way the award is administered, and a lack of general faculty interest in proposing candidates.

In addition to the faculty resolution requesting reconsideration of the decision, several recommendations were voiced.

One recommendation was that criteria for the Regency Professorship would be limited to "teaching faculty" instead of "all tenured faculty," which can include administrators who are tenured professors.

Another recommendation

**"Our purpose is not to kill off the award."**

called for study of the award's criteria and nomination procedures in an effort to clarify their reported ambiguities.

"The faculty are behind this award but aren't unified on what the focus is or should be in the future," said Van Tassel.

"There are very few sources of faculty development other than this," he added.

"Our purpose (in not nominating) is not to kill off this award, but to reexamine it," Atkinson said. "There are too many ambiguities and difficulties with the process for

an award that involves this much money and prestige," he said.

Atkinson also noted that the guidelines for the award state that the "Committee may choose not to make any nominations in a given year."

A recent survey by the Faculty Affairs Committee indicates that 17 percent of the faculty think the Regency Professorship should be continued as is. Fifty three percent feel it should be studied and modified and 16 percent feel it should be discontinued.

Comments on the decision varied:

"It is an excellent award and I feel it does a lot for morale and enhances the quality of our teaching."

"Make it a monetary award — split it into three awards that are unrestricted to rank, and give 'six \$500 awards, with both tenured and non-tenured faculty eligible."

"The faculty deserves better...it turns out to be a joke among faculty members in the open and a bitter, greedy contest behind doors."

"Flush it before it smells even worse."

## Food forum UN officials to speak

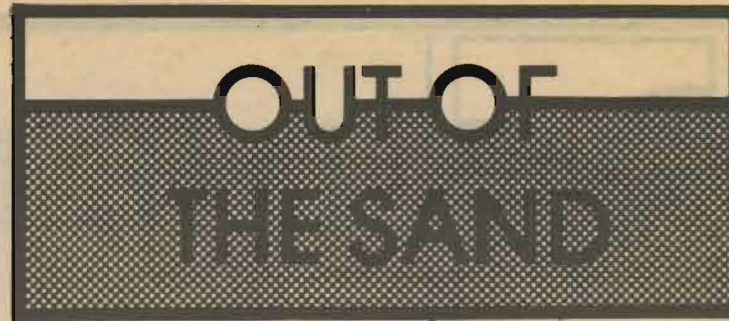
By Jan Ruud

Don Kimmel, a United Nations representative for the Food and Agriculture Organization (FAO), and Harris Gleckman, a Transnations Corporation Affairs Officer for the United Nations, will both be featured speakers at a public forum on the world food crisis this Monday, March 26th, at 7:30 p.m. in the C.K.

Sponsored by Bread for the World, the forum will address such issues as "Third World Agricultural Development" and "Uses and Abuses of Food Aid."

Dr. Kimmel is director of the FAO liaison office for North America and was previously Deputy Director of the Agricultural Operations Division in Rome, Italy. His experience and expertise in Third World agricultural development is extensive, and he has been involved in projects concerning formulation and supervision in all the developing regions.

Harris Gleckman is currently involved in designing a large computerized data management system on transnationals to provide information useful in public policy decision-making. Before becoming a consultant to the U.N. in 1977, Gleckman was the director and principal researcher for the Agricultural Data Center in Cambridge Massachusetts, a non-profit research and educational center designed to study the impact of the world food industry. He too has extensive experience and knowledge of the uses and abuses of food aid.



By Geri Hoekzema

## Peace treaty plans still set (AP-UPI)

The Israeli parliament opened the second day of debate over the treaty, with shouting matches flaring up often between the hawks and the doves.

Begin's address to the parliament included a listing of three "nevers"; Israel will never return to the borders it had ten years ago, Jerusalem is united as a capital and "will never be divided," and that a Palestinian state will never be allowed to rise.

Egyptian Prime Minister Khalil said that Begin's statements violated the peace framework set up at Camp David, but he didn't think the statement would change President Anwar Sadat's plan to fly to Washington D.C. on Monday for the signing of the treaty.

## Trial expenses exceed \$1 million (TNT-J. Gillie)

The judge, attorneys, defendants and witnesses, to name a few, must be transported, fed and housed for as long as the lasts.

For some of the wealthier defendants, such as John and Joseph Carbone, an expensive defense will not leave them broke, according to the Tacoma News Tribune. But it will be rougher for others, including Janovich, who is already paying legal fees to have a recall attempt against him blocked by the court. His home in Gig Harbor has been pledged as bail security.

## Americans healthy but cost is high (Compiled from news services)

Health care costs are expected to top \$200 billion this year.

The secretary of HEW says that Americans are among "the healthiest people in the world" but the costs of staying that way are high.

Joseph A. Califano Jr., reported to Congress that the nation's health bill in 1977 was \$163 billion, or \$737 per person. Health care costs average 8.8 percent of the Gross National Product.

Health care costs are expected to top \$200 billion this year.

## RHC elections appealed

By Lana Larson

Elections for Residential Hall Council officer positions may be held again this Sunday if Deb Kenneweg decides to question the constitutionality of last week's voting procedure.

Kenneweg ran for the RHC Chairperson position but lost to Matt Morris by one vote.

The results of the Sunday election were: Morris, chairperson; Steve Ray, executive vice-chairperson; and John Greenquist, acting vice-chairperson.

Morris said that the election method was based on precedence and only current dorm presidents were allowed to vote.

According to the RHC constitution, if a dorm president cannot attend, he/she can appoint a representative to vote in his/her place. Apparently some new dorm presidents attended the meeting, but were not allowed to vote.

"There is nothing in the

constitution that tells us what to do to solve these kinds of problems," Morris said.

Elections for the position of secretary, treasurer and rental agent will be held in two weeks.

Whether the election will be held again was still under question yesterday.

## PLU energy

A \$20,000 grant for installation of energy-saving equipment on campus has been awarded to PLU by the Union Pacific Foundation.

The grant will finance the installation of automatic precision timing control units in Olson, the University Center, the Administration Building and the library.

The equipment will reduce energy consumption and costs to an extent sufficient to amortize the equipment in less than three years.

## Security reviewed in regular channels

By Hilde Bjorhovde

No special commission will be formed to investigate student complaints of the Security Department, President William Rieke said this week.

The investigation will go through regular university channels instead, according to Don Jerke, acting vice-president for Student Life.

According to Rieke the complaints about the one security officer are now being processed through the Security Department.

Three weeks ago former

ASPLU president Jim Weyermann presented the administration with signed written complaints about the Security Department.

In other security-related business, current ASPLU president, Steve Rieke, said that the student escort service which started last fall will be reevaluated this semester.

Rieke indicated that he would like to see the service part of the Security Department because it is a more natural place for administration and funding purposes.

## Patrol cart overturned

Security officer Lonnie Garrison went to Harstad Wednesday night to answer a call about an attempted assault in the Wheeler parking lot behind Aida Ingram Hall.

Garrison was unable to find out who reported the incident. The girl hung up before giving her name, Garrison said. Before hanging up, the girl told Security that a man on a motorcycle tried to grab her, but she escaped.

Garrison told the *Mast* he was worried that she was in a "trauma" state.

When Garrison returned to his security vehicle, his "thank you" was \$50 worth of vandalism to his cart, which had been turned over.

Garrison was warning late night U.C. workers of the incident and suggesting students call Security if they wanted an escort after the 2:30 a.m. student escort service hours.

## Too busy to be excited

# College Bowl team prepares for nationals

By Kelly Allen

Doug Anderson, Dave Keller, Bob Kratzke and Scott Kronlund haven't had time to be excited about their upcoming week-long trip to Miami. They're too busy trying to graduate.

The four past and present Hong Hall residents are the

Northwest Regional Winners of the College Bowl competition held at the University of Oregon during the weekend of Feb. 10. This regional victory gives them the chance to travel to Miami for the week of June second through the ninth to compete against such challenging rivals as Cornell, Harvard, Rutgers, Tulane,

Oberlin and San Francisco State. In the event the team does lose, they will still stay the entire week in Miami, which makes for a great graduation gift.

"The competition, which is co-sponsored by Reader's Digest and the Association of College Unions is a throw-back to the old College Bowl

which used to be on TV until the late '60s or early '70s," said Rick Eastman, University Center Activities Coordinator. Eastman said, "PLU's team is one of 15 other regional winners. Last year's regional winner was UPS. They lost to Stanford in the first round and Stanford went on to win the championship."

Anderson, Keller, Kratzke and Kronlund, who go by the name of "The Grandsons of IK," have been competing together in the PLU Trivia bowl competitions since they were sophomores, and three of them competed together in high school.

When they aren't dancing on the library tables or singing Kenny Roger's version of "The Gambler" in four-part harmony, they are preparing for the competition by reading anything they can get their hands on.

The topics for questions range from the Arts to political science to theology. "We split up the responsibilities concerning who answers what kinds of questions," they said. "We use our almanacs a lot but we really never know what to expect. One thing we've learned is that if all else fails, say Peter Frampton." They all agree that spur of the moment answers are always a surprise. "Some of our best answers have come when we just take a

guess."

Some of their most memorable questions include "What is the length of the arm on the Statue of Liberty?" and the naming of the seven deadly sins.

Once, when asked to hum or whistle certain love songs of the '20s and '30s, Anderson's involvement with music came in handy and he ended up whistling his own jazzy versions of "I'm in the Mood for Love" and "People Will Say We're In Love."

An interesting characteristic of the team is that it usually falls behind and then comes back to win. "We owe it all to Jim Jarvie—he's always been there when we win," they said.

The alternate for the team is Bob Fallstrom, a senior chemistry major.

Some of the matches may be televised, but they could be shown as late as August.

They all agree that competition will be stiff since they will only have one chance to compete in the single elimination system.

In addition to the money earned at the regional competition, the team's stay at the Fountainbleau Hotel could earn them some more scholarship money, which would be given to PLU in the names of the team members.

But the all-expense paid trip to Miami almost seems reward enough.



Becky Lundin, last year's co-anchorperson for Knight Shorts, PLU's closed-circuit television program, appeared before Senate Sunday with other members of the crew. Story page 1.

## Non-college life style

# Dealing with reality after the ideal

By Alana Koetje

Three PLU employees enlightened students about "Adjusting to a Non-College Life Style," at last week's Senior Seminar.

Laura Elliott, from the School of Business, discussed Budgeting. She advised that everyone should save a portion from every paycheck for con-

tingencies and future goals.

"Be very investigative before making any purchases also," she forewarned. She suggested reading for personal finance *The Money Book*, by Sylvia Porter.

Barb Carter, nursing faculty, talked about 'adjusting to the single life.' "It's really a neat opportunity; you learn what you're really like,"

she said.

Carter said that basically "you'll be dealing with reality after the educational ideal."

Expect feelings of excitement, energy and determination. But also prepare yourself for feelings of loss, she said. A major segment of life and friends is left behind. You have to go out and search for your type of friend; no longer will you be grouped together, she added.

"What about being alone at night?" one student inquired. Carter said to make a plan of action to protect yourself, seek a friend and fill your time.

Ron Tellefson, University Pastor, added the Christian principle for handling fears, "I've already died . . . you can't kill me twice."

Tellefson talked about the vocation of being single or married.

He said that marriages are an earthly choice, something like finding a job. You're choosing someone you can commit yourself to.

"It should be seen as a service to one another, not a romantic world of total fulfillment. It's a call to bear the cross," he said.

"What you create for yourself is very important. Know yourself, prioritize your values, then it's your choice," ended Carter.

research.

Sudermann's specialty is medieval religion as it affected literature of its time. His primary sources are 11th and 12th century epics, such as the "Song of Roland," which has contributed to the legend of Charlemagne.

According to Sudermann, Christian beliefs in medieval times had a profound effect on history itself, as well as the way that history was recorded and literature was created. Such perceptions still have an effect on contemporary history, he said.

Sudermann earned his bachelor's degree at Indiana University and both his advanced degrees at the University of Chicago.

## Prof gets fellowship

Dr. David Sudermann, PLU foreign languages professor, has been awarded an Andrew W. Mellon Faculty Fellowship in the Humanities.

Each year the Mellon Foundation awards 10 to 15 such fellowships to bring younger college educators from across the country to Harvard University for research and teaching. This year there were some 200 applicants for the grants.

The fellowship provides a full year's salary at Harvard, where Sudermann will become a member of the Department of Language and Literatures faculty during the 1979-80 academic year. He will teach one course and spend the remainder of his time in

Applications are being accepted for 1979-80 Mast staff in the following areas:

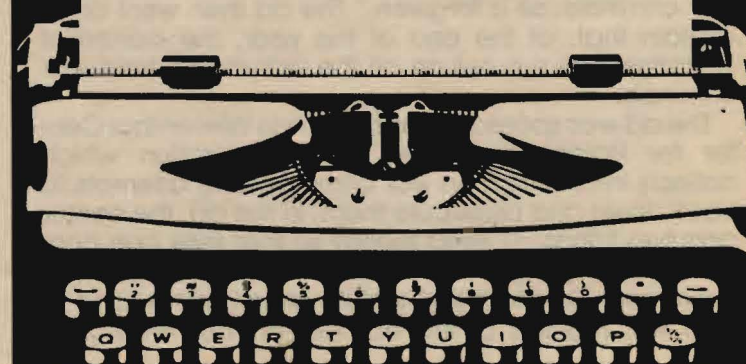
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- Photography

### Also:

- Ad Manager • Copy Editor • Proofreader
- Business Manager

Contact Jody Roberts  
Ext. 437



# — Editorial —



BUT WITHOUT THE DEATH PENALTY, HOW COULD WE KEEP LAW AND ORDER ?...

Community awards aren't given out at PLU. But if there was such a thing, one would definitely have to nominate Joye Redfield, *Saga* editor, and the entire *Saga* staff this year. Joye reports that all material was submitted to the yearbook company this week—a significant accomplishment given this year's controversy of the 1978 *Saga* delay.

From what Mast members have seen, the book will look outstanding. Photographers Mike Bainter and Steve Turcott have done one monumental job, and it's going to be a real treat, aside from being earlier than usual. Joye says the book will be delivered in May—before students leave for the summer. A special supplement will follow later and will cover all spring activities.

Congratulations *Saga* staff: Joye Redfield, editor; Mike Bainter, photo editor; Carrie Holland, assistant editor; Steve Straume, layout; Steve Turcott, photography—and the many writers, typists and "elves" (friends and supporters).

# — Comment —

## Shorts needs bucks, but not ASPLU's

The issue of whether ASPLU should fund Knight Shorts, a weekly closed-circuit television program, is no simple matter to be sure.

But Mike Bury's comment over Knight Shorts last night that ASPLU is losing "an effective tool" by voting to delete Campus Video (Knight Shorts) from their standing committee list, seems a bit presumptuous. Student government has no business funding a news program of any sort. Incident after incident can be cited to show how governmental financing of the media has resulted in nothing but trouble. And it is not true that ASPLU is losing a tool of communication. The media already has an obligation to report on the student government. If they don't get ASPLU funds, as journalists they can't ignore ASPLU. If anything, Knight Shorts should be leery of accepting ASPLU financing.

But it is true that somewhere between the Com-

munications Department and other university committees, the Knight Shorts program should be able to find a financial home.

Though the program will be able to continue until May — to survive next year the crew will have to request special funds for the program. With this uncertain status, the future of the program could turn out to be a yearly question. And it is impossible to build consistency when you don't know whether you'll be able to financially "make it."

The members of both Senate and Knight Shorts should keep their ears wide open for suggestions. It may not be a simple matter — but listening to what other people have to say is always the best station to turn to.

Allison Arthur  
Mooring Mast Editor

## Reporter says programs needs funds

I'm sick and tired of seeing my parents' money going into this institution without seeing something of worth coming out and I'm not going to take it anymore. The loss of support monetarily for Knight Shorts is the last straw that has broken the proverbial camel's back.

Being a communication arts major, with emphasis in broadcast journalism, I am deeply concerned with the outcome of the Senate's reaction to the funding to Knight Shorts. I may be a senior, on the way out the door, but apathy is not going to be mentioned in my vocabulary. I pay the same amount of money as anyone else does to go to this school. And I for one, would like to see something that I have worked hard to continue.

Some people may not agree with Jim Weyermann, producer of Knight Shorts, but they shouldn't take personal vendettas against the crew of Shorts. Weyermann does things the best way he knows how. Some people may not like the way he goes about it, but he does make people stand up and listen.

Knight Shorts has proven valuable to not only the

people involved with it, but to many students on campus. I for one, feel that we have accomplished many goals that we have set. The experience for a student to actively take part in job experience is important and without this program, many journalism students will not get the much-needed job training. We don't get paid to run out and interview people. We spend time on research and you don't see us complaining. We love Shorts and the fun we have doing it is our reward.

Let's hope that the Knight Shorts problem can be solved...it's always money...so we can get back to the business at hand...learning about the real world. Don't let anyone fool you; PLU is a fantasy world and some of us are just trying to keep the real world in perspective. Voice your opinion...don't let Knight Shorts fall down the tube because somebody didn't give it all the time it deserves to be reviewed. Before long, who knows what they'll stop funding...choir?

Debbie Barnes  
Knight Shorts Sports Reporter

## Write, support cause to find WWII criminals

In last week's *Newsweek* an advertisement caught my attention. In large print were these words, "Nazi war criminals: all is forgiven." The ad then went on to explain that, at the end of this year, the statute of limitations will run out on all the unindicted Nazi war criminals.

The ad was sponsored by the Simon Wiesenthal Center for Holocaust Studies, an organization which collects information on war criminals and attempts to track down and prosecute them. In the ad, the center asks two things: 1) Send money so that they can continue tracking the criminals and also help pay for the movement to repeal the statute of limitations, and 2) that we, readers of the ad, express our feelings of

outrage by writing directly to Chancellor Schmidt, Bonn, West Germany.

At PLU, most of us are short on cash and can't afford to send the money, but we can express our feelings in letters. Individually we can't do much, but collectively perhaps we can.

I'm not a freshman idealist ranting and raving about the general injustices of the world. Here is a specific cause to which we all have a moral obligation. The hideous monsters who took part in the Holocaust should be brought before justice. Write.

Name withheld  
upon request

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# Letters

## Shaver responds — shoes of Security not easy to fill

To the Editor :

Before you can make recommendations on Security, concern yourselves with defining security. Security is divided into two areas; the security of persons and the security of property with primary concern to the security of persons.

One of the most primary safeguards, and yet the most difficult to change, is the attitude of the people who make up the community. Security is of utmost importance, but too often the individuals either deliberately or unconsciously assume it is someone else's problem.

People fail to take any responsibility for themselves, their neighbors or the community at large. Until individuals become personally concerned about and responsive to behavior and attitudes which enhance safety and security, no security program, however sophisticated, will begin to solve problems.

A security program can at best be only a supportive program which provides persons and resources which can aid concerned and responsive individuals.

It should be evident that the majority of Security Officers' time is spent

opening and/or securing buildings on the campus. This as well as carrying out a variety of miscellaneous tasks. Little time is left for security officers to patrol the campus and to fulfill the primary function of crime prevention and detection.

In order to allow security officers sufficient time to accomplish the primary task of crime prevention and detection, and thereby enhance the safety of persons and the preservation of property, a

different system would have to be implemented. Who would be responsible for locking buildings and other conventional measures related to buildings? But as any other program implementation this would require funds and additional equipment.

The main purpose of this comment is to say that a new awareness about security has taken place. People are taking their own precautions and reporting suspicious ac-

tivity to the Security Office.

Security has numerous duties on the campus and anyone who would like to know the work situation is welcome to stop by. Our door is open 24 hours a day, 365 days of the year.

I would like to quote an old Sioux Indian prayer:

Great Spirit—Grant that I may not criticize my neighbor until I have walked a mile in his moccasins.

**Rick Shaver**  
Chief of Security

## Summer Bible selling; interviews not good

To the Editor:

"Would you like to make between \$2,500 and \$4,000 during the summer?"

I had a lady come up to me and ask me this question. I asked her very bluntly what type of job it was, and whether it would entail going door-to-door selling items. She said, "It would take too long to explain, if you'd like to know more you could come to the interest meeting in U.C. 130." So I went.

When I entered the room, I was greeted by "Buddy." We started shooting the breeze for 32 minutes and then he got down to describing the job to a

group of two people.

Sure enough, the job was selling Bibles, door-to-door. I asked myself, "Why didn't they tell me this when I first asked?"

How can PLU let people like this on campus? When I say, "people like this," I mean people who deceive, mislead, or just plain trick people into attending their meetings.

I feel that if these people are allowed on campus, they should be required to answer any and all questions asked of them while they are persuading students to go to their meetings. If they don't do this, they should be kicked off campus.

**Matt Morris**



**WE ASKED MR. AND MRS. RALPH HICKS TO TEST OUR NEW DIOXIN PESTICIDE... AND AFTER ONE YEAR THEY'RE HAPPY TO REPORT, NO PHYSICAL SIDE EFFECTS.**

## Last word on brief hoax evens score — 3 pro, 3 con

To the Editor:

This is a response to the Publius article in the Comment section of the Mast 3/16/79. I feel that such a malicious article demands an answer to set straight all of its charges, and that the accused should have first crack at defending themselves.

Perhaps you are getting tired of printing about this subject, and if so let this be the last. There have been three cons to the hoax and two pro, and this should explain our position to those still upset on campus. We're a bit ticked off at all the mud-slinging going on here, and we should be allowed to retort.

I hope that everything is acceptable in the statement, and in light of all the name-calling, the language is very mild indeed. We trust that the practice of equal representation is a Mast policy.

**P.R.A.N.Q.U.E.**

Dear Publius:

My, my. Still uptight about the News in Brief? Your "Comment" was a scorcher, a real long-winded multi-syllabic collage of self-righteous foam-at-the-mouth. Before things really get out of hand, let me correct your highness on a few points.

You ask what criteria we

used to establish our claim that PLU students were "sheltered and unable to cope." Where were you three weeks ago Saturday? The reaction of this campus was certainly criteria enough to substantiate any claim that we made. Mass panic does not imply the ability to "cope." This statement was not a

preconceived idea, but a conclusion based on observation after the facts. We were as surprised by the intensity of reaction as all of you were by the news.

Next, about your "challenge" to "cast off our cowardice" and come out of cover. It's people like you who, when they get their pride picked, pull out their thesaurus to aid them in inventing all the "high class" mud-slinging that they can muster, that keeps us where we are. Besides, who could ever answer a challenge to reveal one's identity from someone who signs his name Publius? It seems that someone so right as you (with 90 percent of the students backing him/her) would feel no shame in signing his name to an article, especially to one with such grand literary style.

How dare you accuse us of cowardice in not facing the whole of campus when

you don't even have the guts to face a small group of "simpletons" and "sociological by-products of circumscribed cerebral and physical activity"? Either stand up and take a bow, buddy, or take the board out of your own eye before gouging out the speck in ours. And by the way, what is this about an "inquest by our Christian brethren"? I figure it must be something like the one they had in Spain if it's got people like you in it. And if that term refers to the "90 percent of the student body" my friend, you are more guilty of misrepresentation than we ever were, or thin theology, or both. I personally am not as quick to qualify the spiritual soundness of this campus as you seem to be. Must be "divine right origin," huh?

One more point. We do not, and never did profess to have any "fountain of awareness" that you so belligerently accuse us of

having. We were just sitting around at lunch one day when we realized how little we all knew about what was going on in the world, because all we relied on was the News in Brief. But how to make others aware of this? If we would have just told people, the response would have been, "Yea, we sure are," right out the other ear and then life as usual. I think we found an ingenious (and if I may say so) funny way to bring about some (though not much) lasting impact. At least we aroused some response, even if from irrationals like you. It's a heck of a lot more than anybody else has been able to do, probably in the history of this institution. We are pleased to see that some of it still lingers, but from now on, we would like to request that you put your brain in gear before engaging your pen.

**P.R.A.N.Q.U.E.**

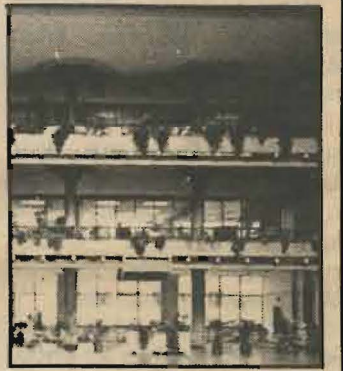
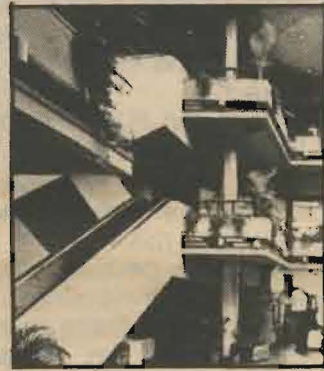
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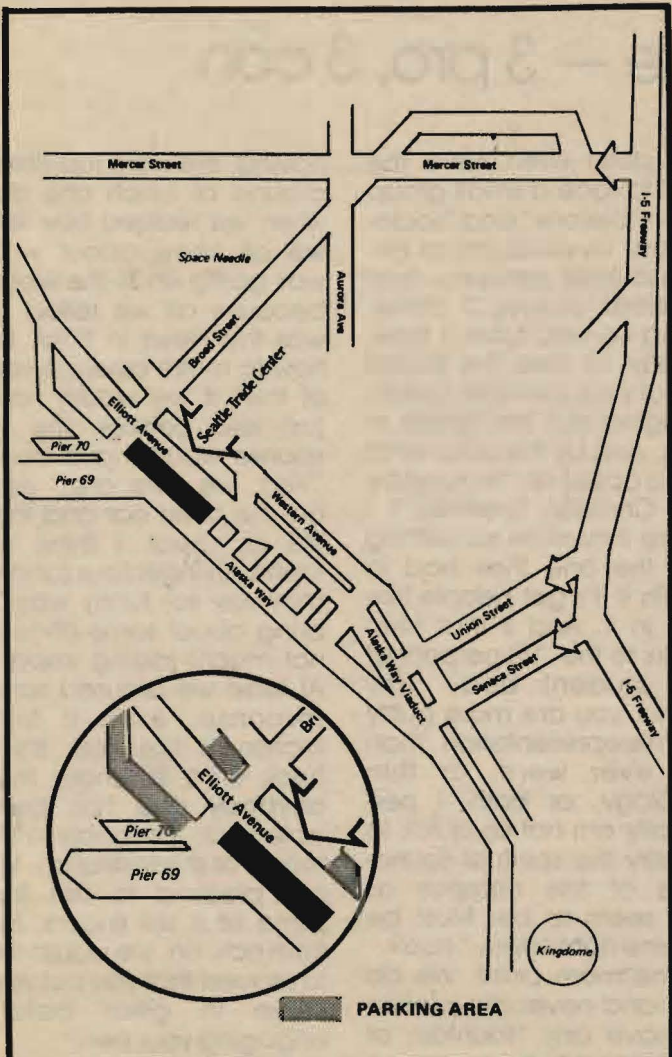


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## — People 102 —

### Mael sees record, teaching in future

What sort of jobs are available to PLU students working their way through school? One student earns money as a professional entertainer. She plays the giant theatre pipe organ at Pizza & Pipes at 19th and Mildred near the Narrows Bridge.

Sherrie Mael reigns at the console every Monday, Thursday, Friday and Saturday night. She has been playing there for two and a half years while carrying a full load at PLU.

A life-long Tacoma resident and graduate of Mt. Tahoma High, Mael began playing the electronic organ at 11. Professionally, she has demonstrated organs at Western Washington Fair, played for basketball games at UPS, and then played at Cheney Stadium baseball games for three seasons before obtaining the job at Pizza & Pipes.

Sherrie will graduate this June in elementary education. Her love of children is evident as she introduces her co-stars—she selects younger members of the audience to accompany her with a rhythm band while she plays the "Mickey Mouse Song." She encourages the audience to sing along with the Mighty Wurlitzer or get into the spirit of clapping along with Hava Nagila.

Sherrie's other special productions include costumed animals and masked villains who parade during *Star Wars*, *Phantom of the Opera* and film clips, plus silent movies and several slide shows.

When Sherrie graduates this June one of her first projects will be to cut a record at Pizza & Pipes. In the fall she hopes to teach kindergarten or preschool while continuing her musical career at Pizza & Pipes.



Kent Soule

Sherrie Mael—cutting a record at Pizza & Pipes is first project after graduation

### To work or not to work—

## Panel discusses the task of staying home

By Denise Ralston

Being the supervisor of an emergency room is nothing compared to the demands and responsibilities of being a parent, five homemakers told the Brown Bag Lunch series class last week.

Speaking on "Homemaking as an Alternative," the panel answered a number of questions about their roles as homemakers.

The panelists were first asked whether they actively chose to become a homemaker.

"Yes, I actively chose after my children were born," said Sherri Bowen, mother of two.

"I felt that since I had brought them into the world I didn't want to pawn off my responsibility on someone else," she said. "I was fortunate

decided to have children and with babysitting prices, I couldn't afford to go back to work," the mother of three said.

After being a nurse for seven years and being married 18 years, Nell Batker has three children. "I suppose I decided. I had one child and that was so much fun I decided to have another. I found being a homemaker was rewarding and enjoyable and I had a great variety of things to do."

"One of the contributions that homemakers have on society is being a constant source of information for the child as they grow up," said Browning, who has two children.

After 11 years of homemaking Wilson said she would get a job if something worthwhile came along.

"In order for me to have time for a job, I would have to change my values and priorities and give up the volunteer work and other things I do now," she said.

"If I did get a job, I would want it to be fulfilling," she added. "I wouldn't get a job at a car wash just to have a job."

What are the particular rewards and frustrations of homemaking?

"The house is mine and that's what I'm in charge of," Bowen said.

"It gives me time to do other things I'm interested in. My time schedule is not so tight that I can't work around it and do everything I want to. I also think it's important to be with your children when they say their first word or take their

first step," said Bowen.

She also added some of the negative points which included always being at home, and sometimes losing her identity as someone's mother or someone's wife.

"People come over to my

**'As long as I'm happy, I'll continue to do it. When I decide this is no fun, I'll go elsewhere.'**

house and all they want to talk to is Dr. Wilson," his wife said. "Well, I'm a college graduate, I watch the news, I'm just as bright as the next guy and sometimes I have to let them know that," she said.

The financial dependency was another downfall of being a homemaker.

"I have money to spend but it's my husband's money," said Bowen. "Before I was married I was used to spending my own money and spending someone else's is not the best feeling."

Wilson told about another disadvantage.

"You're in the house and your family thinks that's where you belong and expect you to answer to all of their whims. If I wasn't there, I think it would make them more independent."

Akins and Batker both decided that the worst part of being a homemaker was the long hours.

"Sometimes I put in 24 or 25 hours a day, but when they

run in and say 'Mommy, I love you, well, I forget about the bad part,' said Akins.

In defense of homemaking, Batker said she didn't think there was a job in the world that didn't have a boring part.

"Who says to a dentist, 'Don't you get tired of all that tooth dust in your face?' No, because they are making too much money and no one bothers them."

One thing that was definitely agreed upon was that being a homemaker is not like it is shown on TV.

"My floors don't shine and I don't scrub the bottom of my pots either," said Batker. "I've got better things to do."

How long would the panelists like to continue being homemakers?

"As long as I'm happy, I'll continue to do it," Wilson said. "When I decide this is no fun, I'll go elsewhere."

"I would like to remain a homemaker until my children are in school," Akins said,

"but financially that will be impossible. Probably in two years I'll have to go back to part-time work," she said.

Bowen agreed with her and said that when her children are at a more independent age, she hoped to go back to school.

"I think there's time for many different careers," said Batker. She said she had a career before she was married, one being married and she has time for still another one but she warned not to try to crowd all the careers into the same time period.

Browning summed up the discussion.

"Today, women have an alternative and it's important to decide to do what's right for everyone. If your children need you at home, then do that, and if they don't need you all day long then it's best to do whatever you would like. However, you don't need to do them both at once. Life is long enough to take it as a series of events."

**'When they run in and say "Mommy, I love you," I forget about the bad parts'**

I didn't have a financial necessity to do so. I couldn't find a job that would sufficiently cover baby sitting, transportation, etc, so I stayed home."

Judy Wilson thought staying at home was a good change of pace after having her two children. She is 39 years old and choose to have a baby after working five years as a school teacher.

Darlene Akins was not sure if she actively chose or not. "I

### Couldn't fool them RA's target of latest prank

Hall directors, assistant hall directors and resident assistants were the recipients of the latest campus prank last week when they recieved a memorandum from Peter I Samuelson, supposed medical consultant to the University.

The memo requested urine samples from each student on campus for use in an extensive analysis "to detect signs of

food poisoning and/or other community related dangers or diseases."

One Harstad resident assistant said "WE knew it was a joke when we got it."

According to other resident assistants the give-away was that the author's initials (PIS) were followed by the lower case letters "bs".

## Packing those pizzas away..

By Candy Armstrong

Bonnie LePard, 5'4" tall and weighing 98 pounds, consumed an entire 16-inch Spud's pizza in ten minutes at the RHC pizza eating contest last week.

She was one of ten competitors from the various dorms around campus. After winning the preliminaries in Harstad the Sunday before, she advanced to the finals last Thursday night.

LePard, a coxswain for the men's crew team said, "I've been training for this all my life and I had to keep a P.M.A. (Positive Mental Attitude)."

The other contestants were eight guys and a girl. "Even though I saw all of those big guys, I still thought I could win. I had been psyching up for it all week," LePard said. Her strategy was to chew as little as possible and drink a lot of water — two pitchers to be exact. Some people just entered for the free pizza, but LePard entered for the title.

"The first half tasted pretty good, but the last half was awful," she said. "Near the end, I saw that the guy from Ivy was really close, so I sprinted on the last few pieces."

LePard won \$50 for Harstad and an unwanted pizza. She has already been challenged by guys from Rainier and Ordal, but she's not sure if she's going to do it again.

"I just did it to be crazy," she said.

## Blood Wedding Tragic play well received

By Sandra Braaten

Federico Garcia Lorca's "Blood Wedding" is a drama of hatred and love, power and poetry, despair and beauty. The play runs pulsing and throbbing through a cross-section of characters, passions and tragedy, and the audience has no choice but to follow.

The play starts out calmly, but with an undercurrent of tension and forboding introduced almost immediately. The pitch builds as the play progresses, until it carries the characters beyond the realm of the everyday world and into the fantastic.

Director William Becvar did a fine job of rallying his actors, both seasoned and rookie, into successfully portraying the colorful characters of a Spanish countryside.

A fine cast handles every twist and turn in plot and emotion with deftness. Some performances are outstanding.

Karen Chamberlin is brilliant as the bridegroom's mother, a woman with the bit-

**'Blood Wedding... carries the characters beyond the realm of the everyday world and into the fantastic'**



terness of a double tragedy firmly lodged in her heart.

Steve Doucette plays Leonardo with power and passion, in a performance made all the more amazing

PLU stage.

The bride in the wedding, doomed to failure and catastrophe, is played beautifully by Patty Ben Peterson.

Leslie Lowe Lyking as Leonardo's wife and Jan Gravdal as the bride's servant both deserve recognition for their performances. Michael Hacker plays a profoundly eerie Moon.

The story is of an ill-fated wedding between the bride and bridegroom (Mark C. Pederson). But the hot-tempered Leonardo cannot bear to see the girl he has loved married to another man. The bride herself is torn. At last, at the wedding feast, the blow falls: the bride has fled with Leonardo.

From here on the play takes a turn into the bizarre, and the pitch becomes wild and distorted. The characters' emotions can no longer be contained within a normal world. The pace climbs to a climax in the last scene, refusing to relinquish its hold on the audience until after the play has ended.

Eric Nordholm's stark set punctuates the story line, at the same time gives the play the essence of rural Spain. The costumes, designed by Sharon Cantrill, are convincing. The original music by Ernest Hibbard gives the play a powerful, lyrical effect which would not have been possible otherwise.

**Editor's note:** Blood Wedding continues at 8:15 tonight and tomorrow in Eastvold.

## Dance group prepares for spring concert

By Donna Rae Brocker

"Let's take it from the top, now!" "More plié, people!" "Hold in those stomachs!"

These are only a few of the frequent cries heard as the PLU dance ensemble prepares for its annual spring concert March 30 and 31 at 8:15 in Eastvold.

This year's dance concert, according to director and PLU dance instructor Maureen McGill, will again be a total student production.

Dance 79 will feature eight dances. The first two pieces were part of the Kabir dances performed during one of Robert Bly's poetry readings at PLU in January.

"In This Life" is a duet choreographed by Karen Sherwood, a teacher's assistant for many of PLU's dance classes. The dance is based on a Kabir poem translated by Bly.

"Zikr," choreographed by McGill, is an ecstatic love-duet inspired by the Kabir poem which begins: "The Bakhi

path winds in a delicate way...."

"Reflections," choreographed by Michelle Payne, is a dance based on shapes. The dance is a reflection of the artistic qualities in dance, life and pedestrian activity.

Amy Parks' dance, "In Class . . . In Concert," is made up of two parts. The first part is a series of movements and warm-up techniques exploring the dance classroom situation. The second part features the final product of this imaginary classroom work.

"Cowgirls Should Be Seen and Not Herded," another piece choreographed by McGill, is a fun yet satirical dance about the distinct personality and characteristics of those sassy Western cowgirls.

"Dance Calligraphy," another piece choreographed by Parks, is a contemporary jazz dance about line and design.

Sue Clarke's dance, "Synergy," is based on another poem read by Bly which begins: "I live my life in growing orbits. . . ." The concept of wholeness is important in this dance involving six women.

The last piece, "At the Barre" involves the entire dance ensemble. This dance, choreographed by McGill, Sherwood and David Seal, is a satire on the typical party scene.

Dance 79 is complimentary to PLU students.

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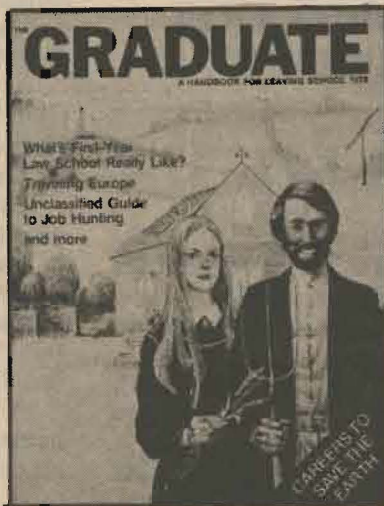
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## Back in April

### Health care forum here

The former head of the Social Security Administration and the board chairman of the American Medical Association keynoted a public forum on health care in Chris Knutzen Wednesday.

They were Robert Ball, who served as Social Security commissioner from 1962-73, and Dr. Robert Hunter of Sedro Wooley, Washington, who was elected chairman of the AMA board of trustees two years ago.

This was the second of four public forums focusing on local, regional and national health care issues. Primary focus of Wednesday's program was "National Health Policy and Cost Control."

A third panel member, Dr. Michael Bayles, a University of Kentucky philosophy professor, tackled the question of what should or cannot be covered by health insurance.

The health care forums are co-sponsored by PLU and the Pierce County Health Council through a grant from the Washington Commission for the Humanities. The final two public forums will be held April 4 and April 17 at PLU.





Kent Soule

Baby Watson Brothers—a 20th century music lesson

# With songs, jokes, tales Duo teach history of music

By Mike Hoeger

Listening to the Baby Watson Brothers in the Cave last weekend, one got a 20th century American, musical education.

One learns that Nat King Cole never really wanted to sing; that nobody realizes Ira Gershwin wrote the words to all of brother George's songs; that Hank Williams, who was probably the greatest country singer, died at age 28 in the back of a Cadillac; and that the mandolin they play is not a ukelele.

John Pushkin, under a Panama hat, over a mike, and on a Martin guitar; and Paul Glasse, over a mike, over a mandolin, and over John, make up the entire group, which is stationed in Denver.

Glasse replaced an original Baby Watson member this January. Since then the duo has travelled 6000 miles,

playing the big band sounds of the '30s and '40s at colleges and bars.

The twosome likes to joke and mingle with the audience. At the beginning when the monitors went fuzzy, Pushkin

lesson merged with the humor. "Caves aren't traditionally known for their good acoustics," said Pushkin. "But this is a comparatively nice cave. . . most caves we play in aren't this nice."

"Swing Music" is actually what the Baby Watson Brothers play. The style, with its catchy, danceable rhythms and country influences, was popularized by Bob Wills and the Texas Playboys from the 1930's through the 1960's.

"There's certain areas of the country where it is surviving and Seattle is one of them," said Pushkin. "The acoustic music in Denver is really struggling. There's a lot of really good writers that can't find jobs there."

That's why the Baby Watsons travel. They have been to the west coast and also eastward to Minneapolis, Chicago and St. Louis. As an interim, the duo will soon be joining a full swing band in Austin, Texas.

"In a lot of ways 60's folk music is dead," said Glasse sadly.

"It's got to improve, though," added Pushkin, who readily displays his "Disco Sucks" sticker on his guitar case. "Acoustic music is never gonna reach big-time, like rock'n'roll, but that's not what it's for. It is homemade music—to sit around and enjoy."

"We're just trying to make a living and it's not easy," said Pushkin. "But we're playing music that we like to play."

Lesson complete. Now, who wrote "Honey, Suck my Toes"?

**'It's nice to be able to bridge that barrier between the performer and the audience.'**

casually said, "I think we're picking up Dirt, Wyoming." He talked about the green donuts in the Cave Kitchen, the eight strings and coincidental tuning pegs of a mandolin, and even the Seattle Supersonics in an attempt to get some feedback from the crowd.

"I try to develop it," said Pushkin during a break. "It's nice to be able to bridge that barrier between the performer and the audience."

Glasse told supposedly true stories about gorillas that watch TV and jokes about Bob Wills' socks between songs such as "Hey Good Lookin'," by Hank Williams; "Ain't Misbehavin'," done by Fats Waller; "Keep your Hands off Her," with the line: "Her name is Bertha/she's the queen of inertia"; and "Swingin' on a Star," first performed by Bing Crosby in the movie "Going My Way."

Meanwhile, our musical

## In Review: Records

### Blondie's 'sunny day music' tops review

By Mike Hoeger

**BLONDIE**  
**Parallel Lines**

This is the kind of music to be played on a sunny day. The album isn't as mechanical as their rising hit single, "Heart of Glass"; that song is a good one, but it doesn't quite capture the youthful excitement which explodes from the LP as a whole.

*Parallel Lines* is determined pop-rock about hope (Today can last another million years/Today could be the end of me/It's 11:59 and I want to stay alive), maturation (Once I had a love/and it was a gas/soon turned out had a heart of glass), and non-conformism (Don't go pre-fab). Deb Harry, Blondie's focal point, is as big as Linda Ronstadt in Europe (and she's American). Her time might come with this album. As she says in one song, "One way or another, I'm gonna find ya/I'm gonna getcha."

—9

**AL GREEN**  
**Truth 'n' Time**

Al Green can sing out of his throat, out of his ears, his nose and his cheeks like no one else. But when he sings out of the top of his head I can't help but think that voice is the closest thing to heaven. It's no wonder he's always praising God.

The key to Al Green's greatness, of course, is his soulfulness. In this album his voice jives along with funky/disco songs, bops through pop tunes, and soars over gospel numbers. The horn and orchestral arrangements react sensitively to his momentum. His interpretations of two pop classics, "To Sir with Love" and

"Say a Little Prayer," are irresistible. Unfortunately, you won't see this album in store windows or newspaper ads, so you have to dig for it. But most record stores will have it.

—8

**CHEAP TRICK**  
**(Live) at Budokan**

Cheap Trick is one of my favorite rock'n'roll bands, but this is not one of my favorite Cheap Trick records. The music is fine but the song selection makes this an almost pointless LP. They offer no songs from their first album and only one from their third, while 6 tunes from their second, *In Color*, dominate the record. How they can leave out concert stoppers like "Auf Wiedersehen" and "California Man" and put in a 9-minute nightmare called "I Need Your Love" I'll never understand.

Well anyway, here's the caper: their first 3 LPs sold zilch in the U.S. and now this one is selling like mad. So now this Beatle/Who-influenced

heavy-metal band can finally fill up its fan club. I just hope they can keep on playing unpretentious rock, because that commodity is out of supply these days. I must add that if I'd ever buy an album for one song, it would be this one for "Surrender."

—5

Due to a publicity delay . . .

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# SPORTS

## PLU drops double-header to Seattle University

By Wayne Anthony

Although with much improved pitching, the men's baseball team lost both ends of a double-header against Seattle University last Wednesday night.

The Lutes lost the first game

in 10 innings 3-2, when pitcher Mark Carlson walked in the winning run. In the second game PLU pitching held Seattle University to just two base hits, but committed five errors in the process to log a 4-1 loss.

In the opening game, Doug Becker pitched five solid innings before being relieved by freshman Mike Ferri. Ferri pitched the next four innings and was then relieved by Mark Carlson. Seattle University loaded the bases in the tenth when Carlson walked in Jeff Behrman with the Chieftains winning run.

The second game saw PLU run into strike-out problems. Seattle University righthander Jeff Hays struck out 10 Lutes in the first five innings. PLU pitching held Seattle University to just two base hits, but committed five errors in the

process to log a 4-1 loss.

Guy Ellison led the Lutes in the double header with three base hits in six at bat. Coach Jim Kittilsby expressed disappointment that the Lutes did not win.

"We had chances to score but we did not take advantage of them," said Kittilsby. "Seattle University had as good frontline pitching as any team in the Northwest Conference," he said.

PLU's next games are at home this weekend. On Saturday PLU will play Whitman in a double-header starting at 1 p.m. On Sunday the Lutes will play Whitman in a single game which gets underway at 2 p.m.

Whitman enters the games with a 2-6 record and many returnees from last year's squad. PLU is still winless with a 0-3 record.



Mark Morris

PLU had fine performances tying three school records in last Saturday's Salzman Relays held on PLU's new track.

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6. Obvious change in wart or mole.
7. Nagging cough or hoarseness.
8. A fear of cancer that can prevent you from detecting cancer at an early stage. A stage when it is highly curable. Everyone's afraid of cancer, but don't let it scare you to death.

## Men's volleyball defeat UPS team 3-1

In case you did not realize it, PLU has a men's volleyball team.

Coached by Scott Burrington, the team plays against other schools such as the University of Washington,

## Tennis Jayvee's beat O.C.C.

The men's junior varsity tennis team blocked all attempts by Olympia Community College to edge in a point with a Lute 7-0 win over the community college team last Friday.

The singles competition was taken by sophomore Larry Floyd, who also teamed with freshman Randy Blank for straight set wins in the doubles competition.

UPS, Central Washington, Evergreen Community College and local clubs.

Last Saturday they beat UPS three out of four games and are hoping to make regionals this year.

Team members include Brian Massey, Dave Engebretsen, Gred Vermillion, Sean Madden, Bob Lester, Mike Guidos, assistant coach Mark Broker, and Burrington as coach.

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## INTRAMURALS WRAP-UP

### Mens C League

ISI Club	5-0
Radioactive Meatballs	5-1
The Fudaedy's	4-2
Chruch Bunch	3-3
Ground Floor Tav	3-3
The Big Slope	2-3
Over-Hill-Gang	2-5
Pfuchail-Wees	1-4
Top Rainier	1-5

### Womens League

Pflueger	5-0
Ever Pine	4-0
Kilters	3-2
Wild Bunch	3-2
Kreidler Krunch	
Cadets	2-3
Western Stars	1-2
Great Plains	1-4
Deltoid Dollies	0-6

### Mens B-2 League

Boogers	5-1
Cascade	5-1
Gladiators	4-2
G-Street Eight	3-2
Guyana Nationals	3-2
Top Ranier B	3-2
407 Club	2-3
O.C. Machine	0-5
Evergreen II	0-6

### Mens A League

All World	5-0
Face II	5-1
Faculty	4-1
Post-Game Squad	4-1
Alpine Inmates	3-2
MAFA	3-3
Dangerous	
Possibility	2-4
Evergreen I	2-4
Game Cocks	1-4
Floaters	2-5
Green's Giants	0-6

### Mens B-1 League

The Haven	5-1
The Pfugs	4-1
Little Lutes	
50 MAFA	5-2
Jugglers	4-2
Loopers	3-2
No Names	3-2
Fire Flies	3-4
Cool Babies	1-4
Yancey's Opium Den	1-4
Burt's Bombers	1-5

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## First meet on new track

# Three school records tied at Salzman relays

By Greg Ellis

Three school records were tied by Lute tracksters at the inaugural meet on PLU's new track last Saturday.

In the women's events, senior Peg Ekberg scaled 5'5" in the high jump to tie her own school record and better the NCWSA qualifying height. Freshman Dianne Johnson equalled the women's 3000 meter mark of 10:30.4, set two years ago by Dagny Hovis. Another fine performance was senior Beth Coughlin, shaving 11 seconds off her previous best in the 3000 meter.

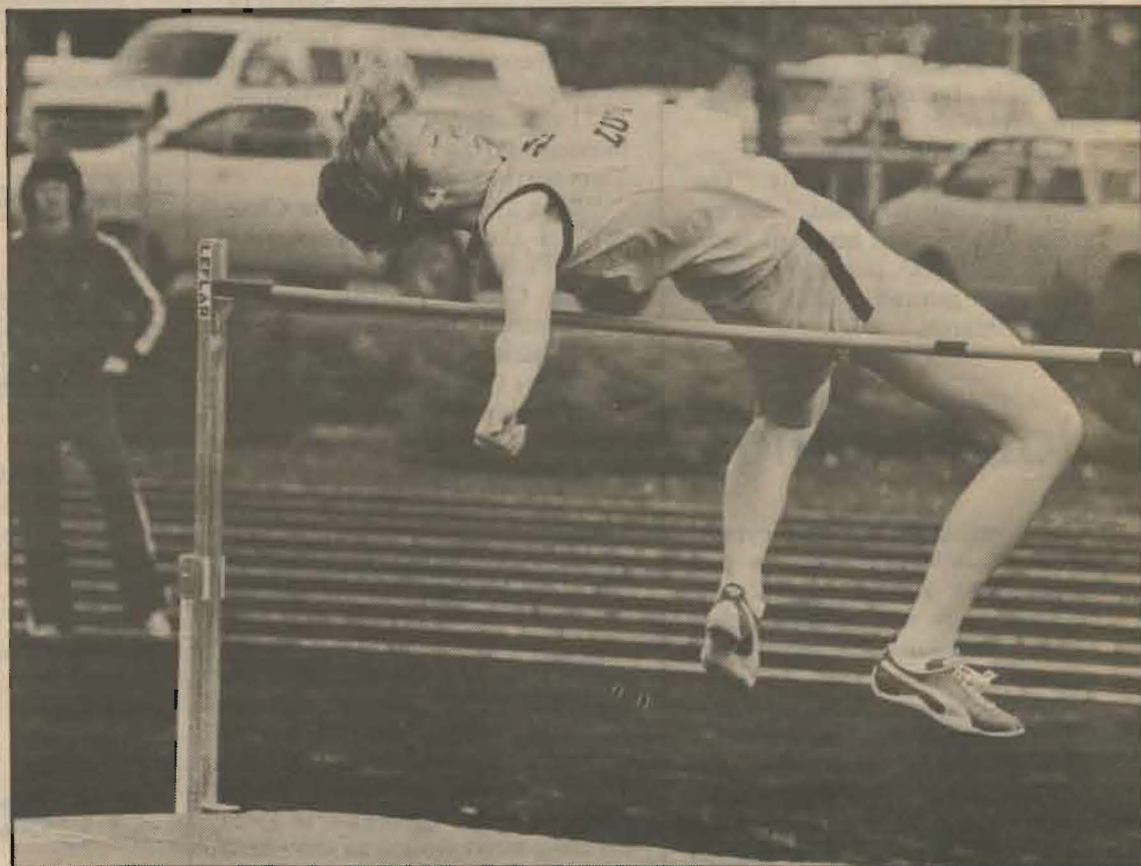
The men's squad also turned in several exceptional performances, with sophomore Dave

Johnson pole vaulting 14 feet to tie yet another school standard. Senior Steve Kingma soared 6'6" to tie the meet record, and the 400 meter relay team of Cornish, Jones, Schindele and Mason was timed at 43.1, an excellent early season time.

Men's coach Paul Hoseth expressed satisfaction with the new track, noting the fast times recorded.

"It was certainly enjoyable to compete on campus, and I think we'll see our fair share of records set on the new track," commented Hoseth.

The next competition for both teams will be tomorrow's spring break open here at PLU.



Mark Morris

High jumper Peggy Ekberg cleared the bar at 5'5" to tie her own school record and better the NCWA qualifying height at last Saturday's Salzman Relays.

## WSU game today

# Ladies win tourney

By Jean Fedenk

Fresh from victory in last weekend's tournament, the Lute's women's tennis team will try for a win over Washington State at 3 p.m. today.

The women's tennis team created history last weekend at the University of British Columbia. Winning the three-team tournament, the Lutes also smashed UPS for the first time in nine matches. Final team scoring was PLU 24, UPS 22 and UBC 8.

First singles player Kathy Wales started her season off with two wins, each match going three sets. Sue Larson, third singles, also went three

sets for both of her winning matches.

The match score with UPS was 5-4. A down to the line finish match, the Lute netters finally edged the Loggers in second doubles. Sue Larson and Claire Mercille wrapped up the team win with two tie-breakers. Set scores were 6-7, 7-6, 6-2.

Other wins in this match were: first singles, Kathy Wales; third singles, Sue Larson; fifth singles, Lylas Aust; and first doubles, Wales and Strandness.

For Coach Allison Dahl, the team played really good. "It was a good season start and they played well as a whole team; really close."

# Shelton top scorer

By Debbie Barnes

Final tabulations are in and sophomore center Pat Shelton finished the season as the top scorer for the women's basketball team.

The 5-10 scorer averaged 12.1 points per game and paced the team in rebounds with a 6.7 mark.

Leading the team in assists with 87 was freshman Sandy Krebs, who came in as PLU's

number two scorer with 9.5. Both Krebs and Shelton shot 40 percent from the field.

PLU ended the season with a 9-19 record. The Lady Lutes had a dismal start with a 0-10 record. The NCWSA tournament was the highlight of the season where PLU placed sixth in an eight school showdown. Coach Kathy Hemion is looking to a good season next year with just one senior graduating.

# Golfers down TCC

Seattle University Chieftains will tee off against Lute golfers for the second time in two weeks when they challenge the PLU team on the Spanaway Golf Course.

The Lutes got a headstart in the opening season with wins against Tacoma Community College and the University of

Puget Sound last Friday. PLU held its score down to 395, compared to TCC's 397 and UPS's 408.

The Lute's winning edge was supplied in part by sophomore Mike McEntire, who shot a four-over-par score of 76, and Jeff Peck and Bob Launhardt, each shooting 78.

# Crew rows to open season

By Debbie Barnes

Crew coach Dave Peterson is looking forward to June 14 with enthusiasm.

The National Women's Rowing championships and the Western Spring Regatta are set and will be featuring the best crew teams in the nation.

PLU's squad is already hoping for a championship.

Spring break will only be a vacation for some, as the crew team will continue to train throughout the week. American Lake, home course for the Lutes, will be the site of immense sweat and concentration as two-a-day workouts are planned for the entire squad.

The women are "strong all over," according to Peterson. Only the second starboard oar position is open on the senior four, which last year placed sixth in the nation.

Already assured a position are junior Ruth Babcock at stroke, senior Paulette Bergh and junior Kim Brown. The boat will either be coxed by junior Sherrill Conner, sophomore Kay Smith, or freshman Anne Gamble.

Leaving the open spot available to four others: seniors Lori Huseth and Janet Bedingfield or freshman Laura Ewald and sophomore Diana Solberg.

For the men, veterans will

stock the boat for both varsity and lightweight fours. Holding the positions will be senior Bob Kratzke at stroke for the heavy four. Joining him will be Pete Edmonds,

senior Dirk Reese and sophomore Brian Anderson.

In June, the championships at Detroit, Michigan and Los Gatos, California, after that...who knows?



## ATHLETE OF THE WEEK



Dianne Johnson, freshman, equalled the school record for the women's 3,000 meeter run at the Salzman Relays last Saturday. Johnson tied the record of 10:30.4, set two years ago by Dagny Hovis. Johnson also ran in women's cross-country.

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# SHORTS

## Faculty exhibit

David Keyes, ceramic sculptor and PLU art professor, has concluded a solo exhibit of porcelain sculpture showing at the Artifact Gallery in Indianapolis, Indiana, during February.

A second honor, one of the larger national crafts competitions "The Pensacola Craft National," at Pensacola, Florida, has accepted three of David Keyes' porcelain sculptures. The jurored exhibit will be shown in March.

## Job hearings

Information on the employment status of minorities, women and handicapped people in Tacoma, Pierce County will be collected in hearings scheduled for May 11 and 12.

The Washington Advisory Committee to the U.S. Commission on Civil Rights is sponsoring the discussion.

The informal public hearing will begin at 9:00 a.m. each day in Tacoma's City Council Chambers in the County-City Building.

Representatives from community organizations concerned with employment rights; union officials; personnel, civil service, and equal employment opportunity officers; department heads; and elected officials. All are invited to attend.

## Roles discussed

A series of discussions on Human Sexuality began Monday, March 19.

"Female and Male: Traditional and Expanding Roles," is the topic of the program Monday, March 26. PLU counselor Alene Coglizer and Minority Affairs director Amadeo Tiam are the speakers.

"Birth Control: Choice or Chance?" is the Wednesday, April 4 topic. PLU Medic David Jones and Health Center practitioner Ann Miller present the program.

All sessions will be held in the University Center at 6:30 p.m.

Further information is available from Ms. Coglizer at the Counseling and Testing Office.

## Army gives aid

Under a new federal program, qualified students can receive up to \$2000 in tuition help when they enlist in selected units of the Washington National Guard.

Fifty percent of tuition is given for those who enroll at an accredited post-secondary institution. A \$2000 maximum is provided when students enlist. This assistance may be extended until the student completes the course required for a degree.

The student must enlist in an Army National Guard unit for six years; be a high school graduate (no GED); have no previous military

service; select an institution offering post-secondary level education which is accredited by the VA and must meet certain other enlistment criteria. Evidence of financial need is not required.

Interested students can get further details from the local National Guard Recruiter at 593-2000 in Tacoma.

## ERA speakout

The Washington Equal Rights Amendment Coalition will sponsor an "ERA Speakout" on March 31, to be held in the Snoqualmie Room at the Seattle Center from 5:00 to 8:00 pm.

Featured will be Valerie Harper, TV's "Rhoda"; Harlan Ellison, Science Fiction writer; and Marcia Straussman for TV's "Welcome Back Kotter".

The object of the Speakout is to continue rebuilding support for the Equal Rights Amendment and its extension.

## 5 get awards

Five PLU students have been awarded scholarships by the Aid Association for Lutherans American Minority Scholarship Program.

They are Beverly Green and Steve Ray of Tacoma, Lynn Bebel and Bruce Driver of Los Angeles, and

Cynthia Jones of Seattle.

Aid Association for Lutherans is a fraternal insurance society with headquarters in Appleton, Wisc. Total amount of the scholarship grant to PLU students is \$2,000, according to AAL manager James Hoyer.

## Glee club sings

The UCLA Men's Glee Club, under the direction of Donn Weiss, will be presenting a free concert Tuesday, March 27th, in the CK.

Celebrating its 15th anniversary, the group will perform works by Monteverdi, Schuetz, Allergi, Bartok, and other twentieth century composers, along with traditional folk songs and spirituals.

## Labor forum

On Sunday March 25th at 7:00 p.m., the Militant Labor Forum will present, "The Newport News Shipyard Strike: Labor Movement Under Attack." The speakers will include Dave Zilly, member of the Boilermakers Local 568, and Alan Grady, member of the United Steelworkers of America Local 6. The forum will be held at the Militant Bookstore, 1306 South K St., Tacoma.

Unfair labor practices will be the main topic of discussion.

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by Mike Frederickson  
 by Mike Frederickson  
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 by Mike Frederickson



SUPERTRAMP

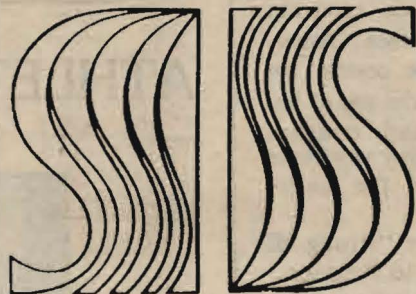
**April Wine** will be in Seattle at The Place on Thursday, April 5 at 9:00 p.m. Tickets for this show are \$5 and will be available at the Bon Marche outlets and The Place starting today.

**UFO** will be headlining at the Paramount on Friday, April 13 at 8:00 p.m. Opening for this show will be **Judas Priest** and **Wireless**. Tickets are \$7.50 and available at all Paramount outlets.

**George Benson**, accompanied by the Seattle Symphonic Strings, will be at the Seattle Center Arena on Saturday, April 14. **Seawind** will open the show at 7:00 p.m. The tickets are \$9, \$8.50 and \$8 reserved and available at all Bon Marche outlets.

A second **Supertramp** concert has been added for Monday, April 16 at 8:00 p.m. at the Seattle Center Coliseum. The seats are \$9, \$8.50 and \$8 reserved.

April 19 the **Tom Robinson Band** will be at The Place at 9:00 p.m. Tickets are \$5 and available at all Bon Marche outlets and The Place.



The Seattle Symphony will present the Seattle Symphony Chorale in the West Coast premiere of David Fanshawe's **African Sanctus** on April 3, 8:00 p.m., in Meany Hall on the University of Washington campus. The performance is the final concert of the "Miedel at Meany" series for 1978-79. Robert Scandrett, director of chorale activities, will conduct and Rainer Miedel, music director and conductor of the Seattle Symphony, will commentate. Also on the program April 3 will be excerpts from a work for a cappella chorus by Jacob Handl.

**African Sanctus** is scored for tapes of African music, choir, operatic soprano, light soprano, rock drummer, percussion, electric guitar, bass guitar, piano and organ.

Fanshawe recorded the tribal music during several journeys through Africa from 1969-73. Using the form of a Mass, he then composed his own music around it, originally scoring the work for choir and tapes. Later, instrumentalists were added.

Tickets for the April 3 concert are \$5 general admission on sale at the Symphony Ticket Office, 4th Floor Center House, the Bon, the HUB and at the door. Student tickets at \$3 are on sale at the HUB and at the door. Call (Seattle) 447-4736 for more information.

## Hear it now.

The Seattle Philharmonic Orchestra, Seattle's Community orchestra, conducted by Jerome Glass, will present a concert on April 4 at 8:00 p.m. in Meany Hall of the University of Washington.

Featured soloist will be Jerry Arnold, clarinet, winner of the Philharmonic's 1979 Don Bushell Concerto Competition. He will perform Nielsen's Concerto for Clarinet and Orchestra, Op. 57. Also on the program is Mahler's Symphony No. 1 in d.

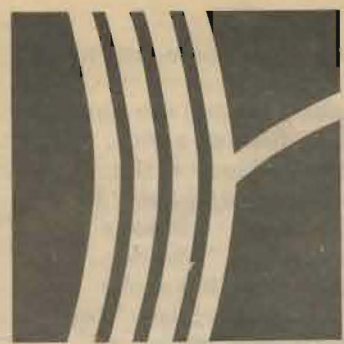
Tickets are \$3.50 general admission, \$2 for students and senior citizens and are available at the HUB ticket office or at the door.



Seattle Opera will present four performances of Mozart's **Don Giovanni** in Italian, March 24, 28 and 31, all at 8:00 p.m. in the Opera House.

English language performances with an alternate cast are scheduled for March 30 at 8:00 p.m. and April 1 at 2:00 p.m.

Tickets for the International performances of **Don Giovanni** range from \$8 to \$19.50 and may be obtained in person at the Seattle Opera Ticket Office, 4th floor, Center House, Seattle Center; or by phone (Seattle) 447-4711; or by writing **Seattle Opera**, P.O. Box 9248, Seattle, WA 98109. Tickets are also available at the Tacoma Bon Marche.



# offshoot

## Christian context not Christian university

By Kathleen M. Hosfeld

Have you been operating under the assumption that PLU is or tries to be a "Christian university?" If so, you are mistaken. According to campus pastor Ron Tellefson, acting vice-president of Student Life, Donald Jerke, and President William Rieke, PLU is a church-related university but doesn't claim to be a "Christian university."

"PLU is a place where we can keep asking what it is to be a Christian and a place where it is okay to ask that question," said Jerke.

Rieke says the distinction is a technical matter, "Can you have a 'Christian' anything?"

According to Tellefson, "Unless we are a religious Bible college with a clear, narrow outline of beliefs it is difficult to be defined. Nor are we a theological seminary. We are a university which explores several disciplines broadly, widely and deeply. We are not a church but we contain a church."

PLU is identified by the "Lutheran" in its name. It is owned and supported by the American Lutheran Church. Although the ALC pays for 25 percent of the university operating budget, according to Rieke, the church doesn't enforce any administrative control. "They will not impose restrictions on the university," he said, "although they may call for clarification of an issue."

According to Tellefson and Rieke, PLU affirms the heritage of the Lutheran reformation.

"It was objective, intensive, academic study that led Luther to the reformation," said Rieke.

Tellefson said, "We have a word here that is used greatly, that is 'juxtaposition'. Reason and faith are juxtaposed. They exist side by side."

Tellefson said, "Reason and faith are here. One goes to college for an education. But one says, 'I also want to receive that in the midst of a Christian 'context'.'"

According to Rieke, there will always be tension between the two. "It is the nature of the college to look at the things that the church doesn't."

Rieke said that both reason and faith are necessary for a rounded outlook. "Secularity falls apart by itself." He added, "You can't cut out one realm of existence and pretend it doesn't exist."

The university objectives say that PLU is a community of "professing Christian scholars." According to Tellefson this means that "in the midst of us there are people who believe in Jesus Christ as the source and future of their destiny." But not all do. "It's like saying Seattle is a beautiful city. Not all parts of the city are beautiful. But there are people committed to discovering the beauty of that city and making the city beautiful," he said.

The objectives also say that "the university community confesses the faith and ultimate meaning and purpose of human



Photo Services

According to Don Jerke, acting vice-president of StudentLife, "PLU is a place where we can keep asking what it is to be a Christian and a place where it is okay to ask that question."

life are to be discovered in the person and work of Jesus Christ." Who is the "university community?"

"Who are the followers of Jesus?" Tellefson counters. He says the university community is like the apostles were—believers and unbelievers. "They were the faithful (Andrew), the deniers (Peter, Judas) and the doubters (Thomas). They were a mixture of faith, unbelief and skepticism. The mixture of unbelief and skepticism exists side by side not only in the community but inside each individual."

How can atheists and agnostics exist in a "Christian context?"

"We don't impose the Gospel on anyone. It is an assumption when you come here that you will be taking religion and that worship will be offered. There is plenty of room to call into question... explore," Tellefson said.

Given the monetary influence of the church over PLU, are the student conduct and administrative policies "christian?"

According to Jerke, policies are based on a range of different norms. For example, the alcohol policy is a product of the state drinking age laws. Other rules have to do with being a responsible member of the community, which is a biblical norm.

"I think the paragraph in the student handbook on food fights in the dining hall

is an example. You can't find a state law for that, you can't find a Bible verse, but you can find all kinds of reasons that in the community they would not be appropriate," said Jerke.

Jerke noted that policy decisions were also a product of current trends - such as coeducational dorms, personal freedoms and curfews.

Many church-related universities have student conduct policies which direct the students' spiritual beliefs and growth. Brigham Young University and Oral Roberts University virtually require adherence to their respective religions. But according to Tellefson, PLU doesn't do this.

"We are not a monastery. We do not direct spiritual growth. When you enter a monastery you assume disciplines and accept intense behavioral rules," he said.

Tellefson said that PLU students aren't required to adopt specific spiritual disciplines but have the freedom to choose a lifestyle which does, if they wish.

Here are some university policies, however, which are "Christian," such as those which authorize chapel, other official worship services and religion classes. These, according to the administrators, are representative of the fact that PLU "offers, calls into question and affirms christianity."

**This week offshoot asks: What do I believe? What does my fellow man believe? What is my responsibility for my faith?**

**Offshoot does not seek to answer these questions once and for all but to offer a base of discussion for students, faculty and administration - people with faiths and biases of their own.**

**Offshoot surveyed ten students. Here are the questions and some of the answers.**

- Do you see PLU as a Christian university?
- If you are a non-Christian and were confronted by a witnessing Christian, what response would you give as a non-Christian?
- Are you "saved"? Are you "born again"? What is your reaction to a "Christian" asking you these questions on a personal or non-personal level?
- How do you think Christ would view today's Christian activity?
- If you were confronted by a non-Christian, what witness would you give as a Christian?



**Margo Beck**  
Junior  
Elementary Education  
Lutheran

When I was deciding which university to attend after high school, I was attracted to PLU by its motto, "Quality Education in a Christian Context." I interpreted that as meaning a high degree of excellence in academics, but with an emphasis on the teachings of Jesus Christ.

In the back of my mind I hoped that all the profs would be "on fire" for the Lord; however, I think I overestimated a little. PLU is a "middle-of-the-road" university - less "religious" than a Bible college, but more of an "Ivory Tower" than a state university.

The faculty emphasizes expertise in subject matter, rather than one's spiritual growth. I feel that the total university should remember that a student's spiritual growth is more important than anything else we do here, and not just leave it for the Religious Life Office to handle. Of course, it's not up to the university to bring us to a closer walk with God, but it should provide good examples, and faculty who are concerned about and really interested in our relationship with Christ.

I would say that the primary way in which PLU has aided my spiritual growth has been by giving me fellowship with the many other Christians who attend here, and I'm thankful for that.

I think Christ would view today's Christian activity as he always has. People haven't changed; Christians haven't changed. One is either a Christian, or one is not, just as always. "Be either hot or cold. If you are lukewarm, I will spit you out of my mouth." He loves his sons and daughters as he always has, and always will, no matter what. To me, this is very comforting in such a hectic, painful world.

Yes, I'm "saved" or "born again," if that's what you want to call it. I believe in Jesus Christ as my personal Savior and Lord and through him I have forgiveness of sins and the certainty of everlasting life. When a Christian asks me whether I'm "saved" or "born again," I enjoy sharing with them, and feel comfortable, because I know we have a common bond. This is my brother or sister and I love them.



**Joe Frazier**  
Sophomore  
Math Major  
Christian

"How do you think Christ would view today's Christian activity?  
(The question should read "...Christ does view..."; it's not as if He doesn't know what is going on.)

I think Christ is disappointed in the church's game called Religion. Many people in the churches today just go through the motions of being Christian; they mouth prayers, go to church every Sunday, and go to Christian businessmen's meetings every two months. There is nothing going on underneath these

actions; no commitments, no pain, and no life.

Christians are called to carry the cross and follow Christ, so we pick up a nice, shiny one for our necks and look at the path once a week. In Matthew Chapter 15 Jesus answers the Pharisees' (religious leaders of the time) question, "Why do your disciples break the tradition of the elders?" In verse seven Jesus replies, "You hypocrites! Isaiah was right when he prophesied about you:

These people honor me with their lips, but their hearts are far from me. They worship me in vain; Their teachings are but rules made by man." (The quote is found in Isaiah 29:13, New International Version.)

Jesus goes on to say in Matthew 23:27-28, "Woe to you, teachers of the law and Pharisees, you hypocrites! You are like white-washed tombs, which look beautiful on the outside but on the inside are full of dead men's bones and everything unclean. In the same way, on the outside you appear to people as righteous but on the inside are full of hypocrisy and wickedness."

Christ sees what's under the whitewash in everybody's lives, including mine. I'm shouting, "Lutes, get off your religious butts! Know the King whether you call yourself Christian or not. Struggle with what He means to you; what it means for Him to be Lord of your life." Remember that the Kingdom of God is inside you. (Luke 17:20-21.



**Laurel Frosig**  
Junior  
Biology Major

"Are you saved?" "Are you born again?"

These questions take on the same flavor as the neon sign beaconing its message across I-5, "Christ is the answer."

A familiar response is, "So, who asked the question?"

When asked such questions as "Are you saved, are you born again," my initial response is often a chuckle followed by, "I didn't know the issue was up for debate. I've always thought it was a given!"

The answers in my mind are simple. Acceptance by Him (the promise of "being saved"), was given long before my time. How could I but in return accept His gift ("born again"), and run with it full steam ahead?

There is one string attached to His gift - love. The responsibility is overwhelming at time - but how privileged we are that *doing good* is the "burden" this implies.

There are too many words, too many debates; don't try so hard to understand everything. Some things will remain intangible. Believe - it can be done, and it does work. This would be my response to a non-Christian.

Although the approach of a "witnessing" individual is most probably a sincere one, its expression at times may become probing or aggressive. A person's beliefs are very personal; probing into or analytical questioning of another's faith may be received as an intrusion.

Lifestyles usually speak louder than verbal witness. I prefer discussing when questions are asked of rather than asked by me.

Clam the mouth and live love instead of talking about it.

Yes - beyond the obvious opportunities available on campus for Christian expression (i.e. chapel, Bible/book studies), there exists a more subtle expression of Christian attitude and thought permeating the academic, social and living environments of the PLU students. Various opportunities are there for the taking. However, in no personal way have I ever felt stifled in a community whose Christian objectives have been pushed upon me.

Granted, there remain alcohol and visitation policies seemingly instituted by a conservative, fundamental body whose concern is not representative of a responsible, maturing student, rather of a student who should remain within the confines of tradition.

This attitude I don't believe is a fair judgement of the objectives of this university and its administrators nor is it necessarily reflective of the "Christian" perspective. Such residence hall codes are a product of tradition and foresight combined, both of which seek and provide a satisfying environment for all and whose regulations take root in the basics of human living: privacy, cooperation and respect.

Likewise, two religion courses are required of each PLU student. Although the gains vary from one course and its instructor to the next, the attempt is to integrate knowledge, values, and faith under the title "quality education." Our years at PLU are formative years both in academic and personal growth. Worship supports the challenge of this time. It is only when we take time out to absorb the wholeness of our environment, both mental and spiritual, that we will realize the completeness of our education.



## Dear Friend . . .

I just had to send a note to tell you how much I love you and care about you. I saw you yesterday as you were walking with your friends. I waited all day hoping you would want to talk with me also. As evening drew near, I gave you a sunset to close your day and a cool breeze to rest you. And I waited. But you never came. It hurt me, but I still love you because I am your friend.

I saw you fall asleep last night and I longed to touch your brow. So, I spilled moonlight on your pillow and your face. Again I waited, wanting to rush down so that we could talk. I have so many gifts for you. But you awakened late the next day and rushed off to work. My tears were in the rain.

Today you looked so sad, so all alone. It makes my heart ache because I understand. My friends let me down and hurt me so many times, too. But I love you. Oh, if you would only listen to me. I really love you. I try to tell you in the blue sky and in the quiet green grass. I whisper it in the leaves on the trees and breathe it in the colors of the flowers. I shout it to you in the mountain streams and give the birds love songs to sing. I clothe you with warm sunshine and perfume the air with nature's scents. My love for you is deeper than the oceans and bigger than the biggest want or need in your heart.

If you only knew how much I want to help you. I want you to meet my Father. He wants to help you, too. My Father is that way, you know. Just call me, ask me, talk with me. I have so much to share with you. But, I won't hassle you. I'll wait because I love you.

Your friend,  
Jesus

## A love note...



Jim Jarvie  
Senior  
Business Major  
Economics Minor

If asked the question "Are you saved?" I would respond, "yes." But if asked the question, "Are you a Christian?" I would say "I don't know." It would depend on how Christianity is defined. If it is defined solely as accepting Christ as your savior I would say "no," but if defined as living a lifestyle like Christ's, I would say "yes."

My biggest question about Christianity is if it is necessary to accept Christ to be saved. What I am saying is that I see no link between God and earth by way of Christ.

I do believe in God and that he will save me and give me the hope of life everafter. Without it, life on earth is the only life, just a temporary life. This does not mean I will save myself for life after death, of course. I'll be sure and get my share of excitement and adventure here on earth.

Essentially I see God as the center of everything (How could anyone place themselves as the center of life? It's a selfish attitude.) and he will know who is good "inside." Just as Christians sin, I sin and God knows it, but he also knows if I feel guilt or sorrow for what I might have done. Since God ultimately knows who sins and where the intent lies, Jesus' death on the cross means nothing to me.

Someone might say, "but it says in the Bible that Christ died for our sin." If that's what they wish to believe its perfectly alright with me.

I figure God ultimately knows our intent, and in the end even though our beliefs differ some we will end up in the same place when we die. In fact nearly every religion has basic similarities. It depends largely on what environment you grow up in that determines what religion you follow. Thus, God is a universal God and will recognize these differences.

I will not condemn anyone for how they believe; I will tell them how I believe, and if they accept it, all the better. If not, I will still treat and act towards them just as I do towards anyone else.

I don't take the Bible literally, but try and grasp the basic messages in it. I don't use the Bible as my only source of information either. Rather, I look at it as any other piece of literature. I look at sermons the same as I do lectures. Both usually have something to say. But before I accept what is said or written, I will question it.

I constantly question if worshiping is necessary to have God accept you. Is worshiping to give thanks, to confirm your belief, or both? Is it a way to solve your problems by letting God take on the burden? If so, it is not for me. I do not worship by song or ritual, but through showing God that I can use my given abilities to their finest, constantly striving to do better. In this way I thank him by showing or trying to show him what I can do. Thus, I have both the security of knowing God cares and the independence here on earth that is valued by so many.

Structurally, PLU is set up as a Christian university. It holds chapel three times a week. It has conservative visitation and drinking policies. It requires all students under 22 to live on campus (unless given parental permission). PLU requires two religion courses, and has a slogan written on every letter that says, "Quality education in a Christian context."

Even though PLU is set up this way, a student need not be a Christian to get a lot out of the school.

I came here basically because of PLU's reputation as a fine academic school. I was, and still am impressed with the diversity of programs PLU has to offer. I feel that a liberal arts education is the only way to get a good education. It gives you not only an area where you have expertise, but it also provides you with general knowledge of other areas (what I call common sense knowledge).

I see one required religion class as being plenty to fulfill a liberal arts education. Chapel could be the other class for those who wish to go. Personally, I enjoy going to chapel if there is a good speaker or topic. It's a nice break from studies sometimes too.

Also, PLU can be described as a Christian university because the people at PLU (in general) live a Christian lifestyle. In my 22 years of dealings with people, the nicest people I have met (generally speaking again) are Christians. Not all people who say they are Christians live Christian lifestyle. Those Christians who will only accept other Christians as friends are missing the chance to meet some pretty interesting people and are taking a dogmatic view of life.

Personally, I would rather associate with an atheist who condemns God and treats people with respect, than a Christian who condemns non-Christians and worships God.

# 'Viva il Papa!'

By Connie Klopsch

"You are not a Catholic without a pope," Father Felix Worth of Holy Rosary stated.

When Pope Paul VI died in August, Catholics all over the world experienced this limbo. Without a pope, they "felt like orphans," Father Felix explained.

There was great rejoicing and relief when the cardinals finally elected Albino Luciani, the unfamiliar patriarch of Venice, to become pope.

This summer, I, a Protestant, was travelling in Europe and happened to be in Rome for the installation ceremony of John Paul I.

At noon, Luciani spoke to a crowd gathered spontaneously in St. Peter's Square. Even to me, an outsider, their cheers expressed a nearly tangible hope and obvious excitement.

Fascinated, I squeezed into the immense crowd. In fact, to reserve standing room, I spent all day waiting for the evening ceremony. I had never before had such close contact with Roman Catholics.

I had also never tried to follow the guidelines set by the pope or Roman Catholic church. It had been easy to ignore the influence of the pope until I was surrounded by over 200,000 people of all nationalities crying, "Viva il Papa!"

Then, on September 29, 1978, a different cry was heard in Rome. "Il Papa e morto." In Ireland, the Cork Evening Echo headlined "World Shocked At Death of Pope." This same news startled everyone in our small Irish breakfast room. For weeks, the Europeans I met usually spoke of the death of their pope.

**'It had been easy to ignore the influence of the pope until I was surrounded by over 200,000 people of all nationalities crying, 'Viva il Papa!'**

It was difficult for Catholics to accept being orphans again, especially after the warm, friendly manner of John Paul I, known to Italians as "Il Papa del Sorriso" (the smiling pope).

Even in his short month as Pope, John Paul I changed the image of a pope. He decided against a formal coronation with a tiara, walked or bicycled when in Venice, was concerned about the poor, was not a member of the Curia (the Papal Court), dropped the formal "we" in public speeches and was friendly in crowds.

Father John T. Fagan of New York's Little Flower Children's services expressed a typical attitude in the Oct. 9 *Time*. "I felt that if I had a problem, I could go to this pope and talk to him about it."

Pope John Paul I had made such an impression on people that choosing the next pope became more difficult. In an October *Time*, U.S. sociologist Father Andrew Greeley predicted, "they are going to elect not a successor to Pope Paul but a successor to Pope John Paul."

Catholics seemed to want another warm pope, more concerned with people and God than Vatican rituals. Karol Wojtyla's decision to use John Paul's name, signifying he wished to follow the footsteps of his predecessor, was popular among Catholics, according to PLU student Nancy Barga.

By choosing Karol Wojtyla of Cracow, Poland as the next pope, the cardinals surprised the world again. Not only did they choose a relatively unknown man, but for the first time in centuries a non-Italian as well!

On hearing the news, one reaction from Protestant Americans was a new Pollack joke—that the Polish pope's first miracle was making the blind man lame (or vice versa).



I THINK WE'VE GOT TROUBLE ...

**"It is not just, it is not human, it is not Christian."**

In the Nov. 24 *Commonweal* Harvey Cox of the Harvard Divinity School wrote, "There could hardly be a more dramatic contrast to the bumbling heroes of Polish jokes than the vigorous intellectual John Paul II."

John Paul II knows 27 languages and writes and delivers his speeches in five languages. He is athletic, sings, plays guitar, has written several books and over 500 articles. He has been a factory worker, an actor, a philosophy professor, and a member of the anti-Nazi underground. In 1974 he wrote, "Only the man able to be master of himself can also become a gift to others."

Perhaps more importantly, Wojtyla has, as Father Felix said, the "aggressive leadership" the world needs. Like John Paul I, he has the ability to charm crowds and talk directly to people. Having lived and worked in Poland throughout 31 years of communist government, he has acquired administrative and diplomatic skills.

This January, John Paul II broke precedent by visiting Latin America, where he spoke at the Conference of Latin American Bishops (CELAM). According to a local journalist quoted in *Time* Feb. 12, this visit "was the greatest success any foreign leader has ever scored in Mexico." Millions of people waited and watched at each motorcade, lining the roads wherever John Paul II went.

The Latin American bishops were a little more apprehensive. The pope was to discuss his position on controversial social and political issues Latin American priests were nearly fighting about.

Pope John Paul II reinforced the view that the church should not get involved with political parties or activities. "Be priests, not social workers or political leaders or functionaries of a temporal power," he stated in Puebla.

At the same time he showed concern for the people and in several public speeches

**'I felt that if I had a problem, I could go to this pope and talk to him about it.'**

defended their rights. In Oaxaca he attacked the rich who were not redistributing the wealth, saying, "It is not just, it is not human, it is not Christian."

In his speech to Latin American bishops, the pope explained (quoted in Feb. 12 *U.S. News and World Report*), "Christ did not remain indifferent in the face of this vast and demanding imperative of social morality. Nor could the church."

In the United States Catholics often consider themselves liberal or progressive, whereas in Poland Catholicism is generally conservative. It remains to be seen what changes Polish Pope John Paul II might make in Catholic policies such as birth control, divorce, abortion, and clerical celibacy.

John Paul II hasn't shown any signs of changing policies or views of the Roman Catholic Church. However, as John Jay Hughes mentioned in the Nov. 10 *Commonweal*, Wojtyla considers all sides of an issue carefully, and his "background is one of openness."

**'John Paul II knows 27 languages and writes and delivers his speeches in five languages.'**

In the past decade or so there has been a continuing dialogue between Lutheran and Roman Catholic churches, according to Pastor Erling Thompson of Trinity Lutheran. There is a growing "mutual understanding."

Yet a question remains. How should Protestants view the pope? He is not, for non-Catholics, infallible in his beliefs or actions, as Thompson emphasized. Yet the pope cannot be ignored or disregarded as a prominent church figure, head of 700 million Catholics. The Today Show has listed him as one of the major world leaders.

**'You are not a Catholic without a pope.'**

Perhaps it is rare when the pope influences individual Protestants. Granted, I doubt I could ever feel the binding authority of the pope. But I also cannot forget the thrill of hearing a pope for the first time, seeing the smile of the pope and the responding love of his people, or sharing the sorrow of orphans.



# Charismatic or Charimaniac?

By Denise Ralston

Charisma. Charismatic.  
Charismaniac.

The mention of one or all of these terms usually sets off emotional fireworks. This "Holy Roller" movement is the hot potato of the religious sect today.

Feelings are either extremely positive or extremely negative. It seems the only people that are indifferent are the ones who don't know what charismatic means.

Many think the charismatic renewal is Jonestown revisited, but being filled with the Holy Spirit has been around since just after the resurrection, at Pentecost (Acts 2:4).

The movement was previously referred to as strictly "Pentecostal." Over the last 20 years this spiritual renewal has been spreading among all denominations and cultures and it is not just Pentecostal anymore.

The Bible says the Holy Spirit comes into one's life when a person is "born again" and receives salvation. The Holy Spirit then comes to live in the heart and as that person yields his life and obeys the spirit, the spirit will gain more control.

Kenneth Hagin, evangelist and author introduces his idea of the term charismatic by telling about an experience following salvation called receiving the Holy Ghost.

"We don't do anything to merit the Holy Ghost any more than we can do anything to merit salvation," said Hagin in his book *Concerning Spiritual Gifts*. "We don't receive by luck; we receive by faith."

He gives the example of pouring water into a container. After a continual filling up, the container would become full and spill over.

"Just drink of the spirit. Drink until you get full. He will give utterance in tongues," he said.

According to Hagin, the Word of God teaches that when we are filled with the Holy Spirit we speak with other tongues as the Spirit of God gives utterance. It is an initial evidence or sign of the Baptism of the Holy Spirit. Speaking in tongues is a supernatural evidence of the Spirit's presence, according to Hagin.

"Speaking in tongues is not the Holy Ghost and the Holy Ghost is not the speaking in tongues. But they go hand in hand. It is like the tongue in the shoe. The tongue isn't the shoe and the shoe isn't the tongue, but it is a part of it—an important part," he added.



Graphic by Pam Edwards

Hagin also noted that the filling of the Holy Ghost is not for sinner, it is for believers. According to John 14:17, one has to be born again before receiving the Holy Ghost, said Hagin.

"I maintain that every born-again, spirit-filled believer has within him, ready for use, all the power he will ever need to put him over in this life. As the Holy Spirit dwells within us, according to Christ's promise, we will walk in the power of the Holy Ghost. We do not have to be defeated by circumstances of life. We can rise above our physical limitations through the power of His Spirit," said Hagin.

Hagin explains the purpose and context of the trinity to help understand the roles of the Father, Son and Holy Spirit.

"There is God for us, our Creator; God with us, Jesus Christ; and God in us, the Holy Ghost," he said.

In other words, God is for us and with us, but we also have something better—God is in us. God is actually making His home in our bodies. When he sees fit to reveal His own mind and purpose and plan to man in a supernatural way, He does so by the supernatural manifestation of the Holy Spirit.



Steve Rieke  
Junior  
German Major  
American Lutheran Church

When asked if I see PLU as a Christian university, my first response is to automatically answer, "Yes, most assuredly." Yet taking a moment to reflect, my initial response seems at best shallow and careless.

In order to answer the question in an intelligent manner, it is necessary to define what it means to be Christian and what is meant by the term "university." (To best define these terms, I will place my emphasis on the denotation of the words and not their connotations).

Looking at the latter of these two terms first, a university is denoted, at least etymologically as one (body/group) turning (together). In other words, a university is an assembly brought and held together by a unifying theme or purpose. If this is the only accepted denotation of the term "university," then the group known as Pacific Lutheran most certainly fits neatly under this classification, as all those assembled at PLU, in whatever discipline, are gathered in order to provide educational opportunities.

At PLU, these educational opportunities are, as the PLU stationery states, offered in a Christian context. Here again the question is what Christian means.

At the outset, the Christian doctrine

involves demonstrating the qualities shown by Christ, such as showing love through concern and kindness in the course of a lifetime.

Even though this is a subjective definition (not so clean as that of "university") it is a workable definition which expresses the basics of Christianity.

Comparing this definition to the philosophy behind PLU, it seems to me that PLU can be considered Christian. Disregarding PLU's church affiliation and focusing rather on the operation of PLU, it appears that the main programs offered and promoted by PLU place emphasis on the importance of the human development of collective respect and concern.

This fact, the fact that PLU remembers its responsibility to the individual is an aspect which has, over my stay at PLU, appealed to me (even though it is not one of the primary reasons for my coming to PLU).

When asked if I believe I am saved of born again the response is, "of course." Through baptism and continued renewal of our commitment to the New Covenant, all are saved and born into the Kingdom of God.



THANK YOU, REVEREND ... AND NOW, IN COMPLIANCE WITH FCC ELECTION YEAR RULES, HERE TO SPEAK FOR THE OPPOSING VIEW IS...



Marilyn Fenn  
Senior  
English Major/Religion Major  
Thoroughly Nondenominational

"Are you saved?" "Are you born again?" I'll throw two responses at you, for many people define those words and concepts differently.

If you mean, "Do you have eternal life?" I will have to say I don't know. Immortality is a Persian and Egyptian concept which infiltrated Judaism and Christianity; it is not inherently Christian. In some manner, though, I may "go to be with God" after dying; I trust my Lord to take care of that when the time comes.

The salvation I am concerned about and experience is the action of God in this life, the experience of the Christ here and now. I am not "saved" (past tense, completed action). Nor have I been "Born again, once and for all. No! God has me in a process of rebirth and salvation.

He is saving me from living the hell of a self-conscious, self-centered existence. Whenever I open myself up to him and the needs of human beings around me, and die to my own wants, I experience the spine-tingling love of that mystery we label "God", and it's heaven.

When asked, by friend or stranger, if I'm saved or reborn, I don't often indulge in this long song and dance. I tell them I have and do experience the Christ of the Cross. God in this life was the point of Christianity, if I only believed in Jesus in order to avoid fire, flame and pain in some afterlife, I would not be saved or reborn.

How would (does) Jesus view Christian activity today?

In subscribing to the Gospel of Affluency (what I would like to call the American Theology of Productivity), American Christians actively work to keep stable, complacent, status quo lives for themselves and their local congregation. Like the Pharisees and Saducees of Jesus' day, who sat in their religious buildings discussing unlive belief systems, we sit in our churches and hear the radical Word of Jesus' life and death and fail to act upon its imperative.

Do we share the Good News with fellow sinners at the local taverns? Do we treat First Avenue derelicts as humans loved by God? Do we literally visit the sick and old and jailed? I fear we fear defiling our holy states of right, clean living.

American Christians are willing to open their pocketbooks in attempts to save the consciences, but how many give to the point of costly discipleship? Our Christianity has turned pious, narcissistic, self-serving-religious, in the worst sense of the word, a belief system which rationalizes our gooey, happy ways of life.

We build gyms for our "nice" Christian kids; we buy expensive sound systems to entertain ourselves; we carpet our floors with piles of plush; we would cringe to see a carpenter with filthy feet hoof it in the door of our Church. Would we even recognize Christ if he walked in? Would he feel "at fellowship" in mainline Christianity — us with our forty-dollar shoes and fifteen-dollar haircuts?

I see Christians actively working to become successful capitalists of a Mammonist society. I see little Christian activity among the poor, the criminal, the drugged, or the drunk. We leave the loving of the unlovable to our pastors and parish workers. Whatever happened to the priesthood of all believers?

By Robert Gohl

About a month ago I was sitting at home (home is married student housing) and listening to the radio. I heard a knock, and anxious for anyone to visit me, I went to the door.

Two women stood there, an older one and a young girl.

The first question the older woman asked was, "Do you ever wonder what it will be like when God's kingdom comes?"

Right away I knew these were Jehovah's Witnesses because of the word kingdom. Who else would just walk up to a strange house and ask a question like that?

I stuttered a little as I answered, "Yes, I probably have."

She continued, "I'm sure you pray the Lord's prayer, and in it we all say, 'thy kingdom come, thy will be done on earth as in heaven'."

Again I answered, "Yes," and asked them to come in. I had nothing else to do

'Do you ever wonder what it will be like when God's kingdom comes?'

so I figured a good argument would pass the time. The young girl looked rather bored, as if she were being forced into making a fool of herself, probably just how I would look if my mom said, "Let's go witnessing door to door."

I don't profess to be an expert on the Jehovah's Witnesses, but I do know a little about them. 1) They believe only 144,000 people will go to heaven — they get this number from Rev. 7:4. The rest of the people will remain on paradise earth — where life will be perfect, and those on earth will be ruled by those in heaven. 2) They have an organization called the Watchtower which prints Jehovah's Witness propaganda and teaches them how to witness to others and what to believe. 3) They don't believe in the Trinity. 4) They know their Bible inside and out.

I decided to throw out a question about the 144,000 people who are going to heaven when there are more than 144,000 Jehovah's Witnesses. They believe that because the Bible says it, they said.

"Ok, does that also mean that when Jesus says forgive your neighbor 70 times 7 times you only forgive him 490 times and if he sins against you 491 times you have a right not to forgive him?" I asked.

They said, "definitely not."

I explained that numbers in the Bible

'I had nothing else to do so I figured a good argument would pass the time.'

need to be looked at closely, so I showed them something I had learned from a professor at Lutheran Bible Institute in Seattle while studying Revelation.

Jesus says forgive your neighbor 70 times 7 times. Seventy times seven equals 490, but Jesus does not mean 490.

In the scriptures numbers have special meaning. Seven and ten mean completeness or perfection. Three refers to Trinity.

Twelve can refer to either the twelve tribes of Israel or the twelve apostles.

Seventy times seven is the same as seven times ten time seven, or three complete numbers.

So you could say that 12 tribes of Israel (God's chosen people in the Old Testament) and the 12 Apostles (all of

# Invite in those Jehovah's Witnesses

whom represent the Church of Jesus Christ) and the complete number of all believing in the trinity (accepting Christ as Lord and following his teachings, allowing the Holy Spirit to rule your life) will go to heaven.

I asked them if this made sense, and the young girl rather surprisingly said, "Yes."

Right away her mother put her hand on the daughter's lap and said they had to go and would send someone to talk to me about the 144,000.

We said our goodbyes and they left. I sure hope the young girl thinks hard about what I said.

Sure enough, two more Witnesses came on Saturday. They got me and my wife out of bed at about 10 a.m.—give me a break, I've only been married five months.

This time it was the same lady and her husband. Her husband looked like he meant business, so I mentally prepared for an argument. It was good to have my wife there for support.

We argued about the kingdom on earth and who would go to heaven. All in all it wasn't a very productive conversation. I didn't convince him to anything, and he didn't convince me either.

I did learn something though.

My wife asked if he knew he was one of the chosen 144,000 to go to heaven, and he answered that he wasn't.

So she asked, "How do you know if you are one of them?"

He said, "God's spirit lets your spirit know—so you have no doubt if you are one of them."

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**'All in all it wasn't a very productive conversation. I didn't convince him of anything and he didn't convince me either.'**

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"Well," I said, "as a Christian the word of God shows me that I am saved—no questions or bones about it. His spirit—the Holy Spirit, assures me, or my spirit "I am saved"—so am I one of the chosen?"

He said, "You very well could be." I know he didn't believe for a second I was. After that, things got a little hostile.

I said he was trying to prove things to me by using the Bible and this other book he gave me and that nothing can be proven true. I was throwing a little philosophy at him. I went on to say he couldn't prove God exists, and this made him angry.

He walked out the door saying he had no further use to talk to me. I did, however, invite them back and he agreed to come. I knew now I had to do my homework.

I read a book about the Trinity and also listened to a tape by Walter Martin. I sat down to see where the Bible would prove the Trinity right and therefore throw a wrench in the gears of the whole Jehovah's Witness movement and the Watchtower writings.

As I said before, the Jehovah's Witnesses know their Bible very well. This can be scary because you also have to know some scriptures, but it is good because they also believe every word in the Bible is God's word, so they will listen to anything in the scripture.

There are 11 passages that say there is only one God. As I said earlier, they don't believe in the Trinity so therefore they don't believe Jesus and the Holy Spirit are God.

You can show that there is mention of three persons in scripture: God, Jesus, and the Holy Spirit are mentioned. The Jehovah's Witnesses also believe this, but to say that three persons are God is saying

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**'As a Christian the word of God shows me that I am saved—no questions or bones about it.'**

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there are three gods, so they say all who believe in the Trinity believe in three separate gods. They say Jesus never taught the Trinity and the early Christians didn't teach it, so it was originated by Satan, and all who believe it are deceived by Satan.

Basically they don't know the Christian understanding of the Trinity. Trinity means three persons, one God (so far as we understand persons), not three persons, three gods! They don't understand how three personalities can be one God, but it is definitely clear in scripture.

One thing to remember is you can't prove the Trinity by rattling off a list of Bible passages from the Old and New Testaments. A Jehovah's Witness will rattle off just as many against you. Instead, go about it a different way.

Show them there are three personalities in the New Testament all called God. And since there is only one God, these three persons must all be one God. Any Math 123 person can tell you that things equal to the same thing are equal to each other.

At this point your local Jehovah's Witness will want to refer to the Old Testament, but for now stay in the New Testament. This is because the Old Testament should always be interpreted in the light of the New Testament, not because it says something different.

Make this statement to them: "If there are three persons, all of whom are referred to as God, and if there is one God (Jehovah) then the three persons are the one God and the doctrine of the Trinity is true."

They will probably agree and ask you to prove it. I will highlight the Bible passages that refer to the Trinity.

In 2 Peter 1:7 there is a person called the "father" and he is referred to as "God." Also there is a person called "Son."

Back up into the Old Testament for a second look at Exodus 3:11-14. Moses is asking God who he should say is sending him to the Israelites. God answers, "I AM WHO I AM." God then says, "I AM" is sending you. God calls himself "I AM" which means "to be" or the eternal one.

Jehovah's Witnesses will agree that God calls himself this.

Now, move to John 8:58. Jesus says: "Truly, truly I say to you, before Abraham was, I am." Jesus says, "I am." The word is the same here as in Exodus. Jesus is calling himself God!

The Jehovah's Witnesses use a New World Translation Bible printed by the Watchtower, and it says, "I have been here." Tell them that in the first edition of their translation a footnote appears that says this word should be translated "I have been" because of the Greek imperfect clause.

Dr. Walter Martin has registered letters which he wrote to the Watchtower, which prints this version, that state there isn't such a thing as a Greek imperfect clause. They removed the footnote but didn't change the verse. He also asked for the names of the Greek scholars who did the New World Translation and they wouldn't give them to him. Martin challenged them on public television and radio to a debate but again they refused.

Let's go back to the verses again. We have shown where there is a God "the father" and a son who calls himself "God."

Finally move to Acts 5:3. It talks about lying to the Holy Spirit, and in verse four it

says the same person lying to the Holy Spirit is lying to God. This shows the Holy Spirit is God.

Jehovah's Witnesses agree to this, but won't say the Holy Spirit is separate from God. Turn to Acts 13:2 where the Holy Spirit is quoted. The Holy Spirit says, "I have called them."

"I" means a person. Therefore you have shown in scriptures there are three persons all being referred to as God. Since there is only one God these three are the God.

We believe the Trinity is not three gods but one God, three persons. Never did the Trinity mean three gods. If PLU has three captains for the football team and the referee introduces them to the opposing team as captain of the team, the other team isn't going to think it is playing three different teams. It is the same thing except there are more than three people on the PLU football team.

Let me call your attention to three other verses: Isaiah 44:6, Rev. 1:8, and Rev. 1:17, 18.

In Isaiah God calls himself the Alpha and Omega, meaning first and last. In Rev. 1:8 God again calls himself the first and last. The Jehovah's Witnesses agree first and last refers to God.

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**'I sat down to see where the Bible would prove the Trinity right and therefore throw a wrench in the gears of the whole Jehovah's Witness movement and the Watchtower writings.'**

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Now look at Revelation 1:17, 18. Jesus calls himself the first and the last. We know this is Jesus talking because in verse 18 he said, "I died, and behold I am alive. . . ." Only Jesus died and was resurrected.

If all this isn't enough to show the Jehovah's Witnesses that Jesus refers to himself as God, there is one more thing.

In John 10:33 the Jews are going to stone Jesus for calling himself God. They know that Jesus was saying he was God, so either Jesus was insane, or he was lying, or he was telling the truth and was who he said—God!

Today I am finishing this article and maybe as a matter of coincidence the Jehovah's Witnesses came again. I sat down and told them all of what I told you. They got very upset and said, "Yes Jesus called himself God but not the Almighty God."

I asked, "Does that mean there is an Almighty God plus other gods?"

They answered yes.

I told them that I didn't believe in more than one God, but do believe that Jesus tells no lies, so this won't come together for them. For those who believe in the Trinity it fits together better than a meal at the PLU cafeteria and an Alka Seltzer.

The next time a Jehovah's Witness comes to your door, don't brush him off as he expects you will. Invite him in and share what you know. Study the Bible so that it doesn't matter that they know it so well.

We can show them that Jesus is God, who saves each one of us who believe in him as Lord, and that we each have a place in his heavenly kingdom right next to God himself.

Remember to argue out of love and not get upset. Be calm knowing that God is with you. After all, how many opportunities come "knocking at your door?"

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**'show them that Jesus is God, who saves each one of us who believe in him as Lord... Remember to argue out of love...'**

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**Karen D. Bates**  
Junior  
Religion Major  
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**If, by maintaining ties with the church, by stating in its objectives that it "affirms its fundamental obligation to confront liberally-educated men and women with the challenges of Christian faith," and by providing such men and women with a number of opportunities for worship, a university is "Christian," then PLU may well be considered a "Christian university." But if by "Christian university" one refers to an institution where the student is required to confess the Christian faith and adhere to a strict moral code, then PLU cannot be considered a Christian university.**

**I came to PLU because I understood it to be a Christian university of the former sense. I do not want to be "told" what to believe, not "told" how to act. Rather, I want both my faith and my personal ethics to be challenged. It is only when they are so challenged that I will come to truly believe in God and in abiding by given ethics.**

**Yet it is important to me that this challenge is presented within a context providing opportunities for the expression of my faith. PLU does just that. My faith has been challenged here, but I have also been given the freedom to meet that challenge, and to express my resulting faith by worshipping in chapel, student congregation and through other Campus Ministry related activities.**

**PLU's policies (i.e. visitation policy, alcohol policy) are only Christian insofar as they assume that individuals should live by, or at least attempt to live by given moral standards.**

**If I was confronted by a non-Christian, my most primary challenge would be to make sure that I wasn't giving the witness, but that Christ was witnessing through me. Too often Christians, who have been saved by grace, think that it is solely up to them to convert the fellowmen. I cannot convert anyone to Christ. I can only let Christ's light of love shine through me. If the person is to be converted, he will be so because of that light, and not because of anything that I have done.**

## Christians called to testify for their savior, Christ

By Fritz Lampe

To some the phrase "Christian witness" conjures up a vision of standing on the corner of a major intersection confronting those who pass by with tracts and "Are you saved?" To others it brings to mind a knock at the door as someone stands there with Bible in hand and eagerly inquiring about personal religious beliefs and practices. To yet others witnessing represents standing in front of a group sharing personal experiences and "what the Lord has done in my life."

Before getting into what Christian witnessing is, it is probably important to talk about what it is not.

Though not wishing to decide for him (God) what situations he can and cannot work through, it is pertinent to stress that witnessing is *not* proving to another person that God is who he is and that he has done what he has done. It is *not* proving that the Bible is true, because it says what happened to Jesus and archeology proves it and therefore the resurrection must be true because...

As has been taught in philosophical issues courses, the existence of God cannot be proven as a logical argument so that no question will exist in anyone's mind. Another important point is that the harder one is 'pushed' into 'believing' the Gospel as a fact without experiencing its reality in their lives, the harder one will resist its message and form a negative view of Christianity. Witnessing is not proving, with arguments, that the Gospel frees all from sin.

Witness, as defined in Greek, is to "give testimony" or "testify." When one thinks of testimony, one usually identifies the word with a courtroom and the witness stand. This parallel is not too far afield, for what is required of a witness in the Christian sense is much the same as is required in the courtroom.

On the stand the witness is not asked to interpret or try and convince someone that what has happened is true. Instead they are called upon to tell what they know, what they have seen and what they have "witnessed." As far as a final verdict being made on what has been said, that is

not in the hands of the witness. The witness is called only to testify, to give testimony to what has personally been said and experienced.

To put the concept of "witness" into the confines of Christianity is to say that Christians are called to witness what Christ has done in their lives. To try and tell what a Christian has done for others is to miss the point, for then the information is second hand,

If Christians truly believe that Christ has acted in their lives, that he has become a part of them and they of him, then they can and should share as asked. The asking may come from either God or man but once issued, should not be ignored.

God is constantly calling Christians to "witness" in another way, the attitudes and actions of their lives. The simplest witness that can be offered is that of outward actions toward both God and fellow man. When Christ was challenged as to the greatest commandment of them all he replied, "The Lord our God is one; and you shall love the Lord your God with all your heart..." After this, he adds, "The second is this 'you shall love your neighbor as yourself.'"

The point is that Christians are to love God and neighbor. The love of God is a perfectly natural thing for he has given a cause to live, a reason for life. He sent his Son to die and rise again so that all sins may be cast aside and all may again be reunited with God. Is not that reason to love him with our whole hearts?

Because of what Christ has done, because of the sacrifice he has made, we too must sacrifice, for he has called us into service to love our neighbors. This is not intended to be a passive sort of love but active caring and ministering—Christ called us to do it.

The greatest witness that can be offered is ourselves. For through our lives, we can display to the world the love that has been shown, the sacrifice that has been given. To bear testimony is to tell the world that we have a loving God who sent his Son, Jesus, to restore all in union with him again—he has done it all to share what he has done, to tell the world that his love is the call, the Christian call to witness.

The Church of Jesus Christ of Latter-Day Saints,

# Name implies belief in Jesus Christ

By Steve Snow

**People often ask me questions about being a Latter-Day Saint. I know that many of the church's ideas and doctrines are different, but I hope not offensive. The intension of this article is to convey a general understanding of The Church of Jesus Christ of Latter-Day Saints.**

As the name implies, we believe in Jesus Christ. In the ancient church, the members were referred to as "saints". We believe we are members of Christ's church, but in latter days; hence the church is called The Church of Jesus Christ of Latter-Day Saints. The church is commonly known as the Mormon Church. Members of the church are in no way offended at being called Mormons.

To explain the origins of Mormonism one must start with Adam and Eve. We believe that when God put mankind on the earth, he gave to man a knowledge that man came from God, can return to God, and how to return.

We believe that Adam received the true religion from God. This included the knowledge of a savior who would redeem mankind from his mortal state. It was a Christian religion.

When the Lord was not on the earth, he called prophets, who he inspired, directed and authorized to speak in his name.

Finally the Lord Himself came to the earth and taught again the true religion and accomplished His great mission of atonement. He also established a church and called apostles to administer over it and take its teachings to the world.

Mormons believe that there was an apostasy from the original church. Jesus set up a body of 12 and gave them authority to administer the church. Matthias was called to keep a body of 12 apostles after the quorum was reduced to 11 by Judas. As the apostles spread out and were martyred, the positions in the governing body of 12 were never refilled.

The LDS church believes that the apostles kept the church uniform and

unified through their letters and travelings but after they were gone, splinter groups formed and were not reunited until the time of Constantine. We believe that during the second and third centuries, many teachings and ordinances and the authority of the apostleship were lost.

The story of Mormonism then goes to 1820 and Joseph Smith. Joseph lived with his family in Vermont and New York. His family was deeply religious, but did not belong to any one denomination. This was a period of great religious revival in New England. Each member of his family was searching, however, and some did affiliate with a particular denomination.

Smith leaned toward Methodism, but at 14 was still confused by the differing doctrines he heard. He believed that one of the denominations was right and wanted to find out which one.

Joseph came across a scripture one day that said, "If any of you lacks wisdom, let him ask God...and it will be given to him." (James 1:5) With his youthful faith, he believed that this was the best way to get a sure answer to his questions.

Joseph went into the woods on his father's farm to seek God in prayer. In relating the experience later, he told of being engulfed in a blackness he felt would destroy him and being delivered as a pillar of light descended upon him. In the light he saw two people. One introduced the other as His Son and the Son spoke to Joseph. In response to his question Joseph was told not to join any religious group of the day.

**"Mormons believe that there was a apostasy from the original church."**

Joseph learned three things that day that are important to the doctrines of the church. He learned that God and Jesus Christ are two separate beings with bodies. They told him that there had been an apostasy from the original church and that it would be restored. He also found out that the heavens are not closed; God is aware of us and can reveal His will to man.

Latter visits of heavenly messengers and revelations to Joseph restored to the earth authority and much knowledge that had been lost. In 1830 the original church of Jesus Christ was re-established with the same organization as existed anciently, namely apostles, bishops, elders, priests, teachers and deacons.

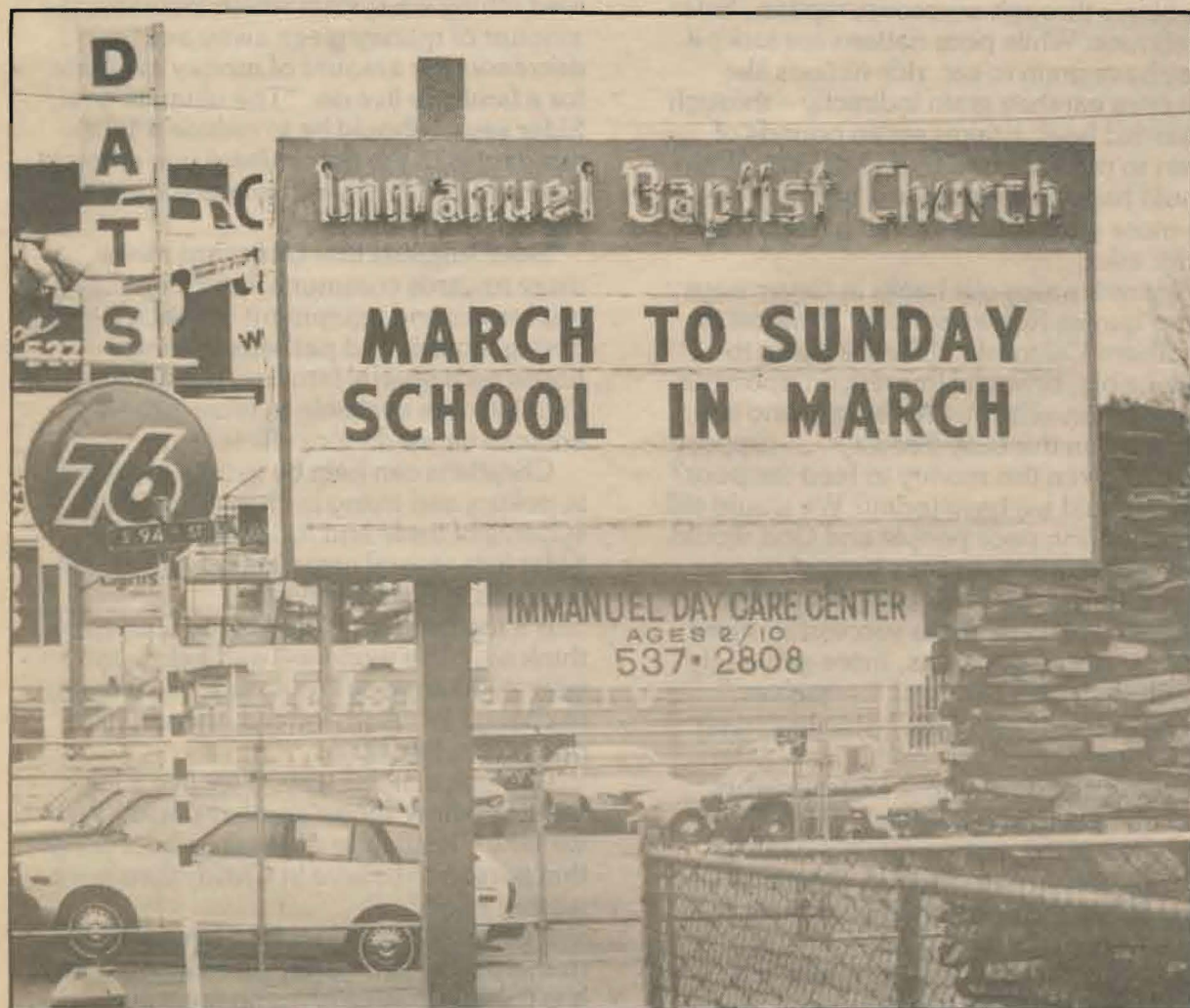
Another distinguishing feature is that the Church uses the Book of Mormon as scripture along with the Bible. It is a record of the ancient peoples of America as the Bible is the record of the ancient peoples of the old world. These people had prophets and looked forward to the coming of the Messiah to Jerusalem.

**"Latter-Day Saints don't mind being called Mormons, but they are quite hurt at being called non-Mormons."**

A prophet named Normon abridged these records and his son Moroni buried them about 400 A.D. in a hill in what is now New York state. The purpose of this was to preserve the record so it could come forth in the last days and be a second witness, after the Bible, that Jesus is the Christ.

As a people, the Latter-Day Saints strive to live full active lives and make a positive contribution to society. They believe in strong families and in being good citizens. The church is an integral part of the daily lives of its members. It teaches a code of health which encourages proper diet and exercise and discourages alcohol, tobacco and stimulants. It surrounds the family unit and single members to provide growth opportunities and recreational activities. These include organizations for everyone from young children and young adults to single members and married couples.

LDS people strive to be a faithful people and are taught to emulate the example of the Savior. Each Sunday we renew the memory of His sacrifice by partaking of bread and water. Latter-Day Saints don't mind being called Mormons, but they are quite hurt at being called non-Christians.



By Terri Sharkey

"God wants us to be prosperous" is a phrase we hear often today. And it's not surprising. Prosperity is proclaimed loudly and clearly by advertising prophets in newspapers, over the radio, on TV. They've created a "need for newness" that's hard to resist.

But the Christian who wants God to want him/her to be prosperous is forgetting that there's a difference between God's prosperity and the world's affluence.

Ronald Sider makes this very clear in his book *Rich Christians in an Age of Hunger*. Published in 1977 by Inter-Varsity Press, the book contains clear and factual information about our world economic situation and concrete ideas about how committed Christians can help to change it.

The book is divided into three parts. The first part defines the problem. One billion people in the world lack the food to supply them with adequate nutrition. Sider con-

## God wants prosperity?



Graphic by Mike Fredericksen

### ***Rich Christians in an Age of Hunger*** Book by Ronald Sider

trasts rich nations with poor: the average per capita gross national product in America is \$5,590. In Bangladesh it's \$70.

Rich nations contribute to the hunger problems through overconsumption, Sider continues. While poor nations are lucky if they have grain to eat, rich nations like America eat their grain indirectly—through grain-fed beef. It takes seven pounds of grain to produce one pound of beef. What would happen if we ate less beef and freed up more grain for our starving neighbors? Sider asks.

We rationalize our habits in clever ways. Sider quotes Robert Schuller, a pastor in Southern California. "We are trying to make a big, beautiful impression upon the affluent non-religious American who is riding by on this busy freeway . . . suppose we had given this money to feed the poor? What would we have today? We would still have hungry, poor people and God would not have this tremendous base of operations which He is using to inspire people to become more successful, more affluent, more generous, more genuinely unselfish in their giving of themselves."

The second part of the book deals with the biblical perspective on hunger. Sider shows us that throughout biblical history God identified with the poor. He pulls out just some of the many passages dealing with oppression and poverty. Quoting Matthew 25:45 ("As you did it not to one of the least of these, you did it not to me."), Sider asks, "What does that mean in a world where millions die each year while rich Christians live in affluence?"

Some of the strongest words are found

in Mary's Magnificat. "He has filled the hungry with good things, and the rich he has sent empty away." (Luke 1:52-53)

Sider shows how God had set economic guides for the Israelites. The Jubilee principle and sabbatical year are just two ways God planned so that the poor would have an equal chance at earning a living. Tithing and gleaning laws were also meant to help the poor. Should we try to apply biblical principles to our economic system? Perhaps they seem a little outdated and far-fetched.

In a statement typical of those Sider makes throughout the book, he says, "The Bible clearly teaches that God wills fundamentally-transformed economic relationships among his people. Do we have the faith and obedience to start living the biblical vision?"

Although the early Christians set communal living as a model for a Christian community, the Bible clearly sanctions the possession of private property—as shown in the Ten Commandments.

But Jesus calls us to have a carefree attitude about possessions, Sider points out. Possessions can get in the way of serving the Lord. As Jesus said, "You cannot serve God and Mammon." Sider puts it almost more strongly: "Either Jesus and his kingdom matter so much that we are ready to sacrifice everything else, including our possessions, or we are not serious about Jesus."

Our problem of greed stems from coveting possessions and wealth as if they were our God. It becomes a form of idolatry, Sider says. Food and possessions are good, but they are gifts from God, and not God himself. Our focus should be on the giver, not the gifts.

Sider brings home the effects of our over-consumptive, wasteful habits with statements like the following:

"Americans use as much fertilizer on their lawns, gardens and golf courses (three million tons) as India uses for all purposes." "The rich nations import far more food from poor nations than they export to them."

"Two-thirds of the total world catch of tuna comes to the United States. One-third of the tuna imported to the United States goes for cat food!"

He supports these and other such statements with charts and graphs.

Part three of Sider's book discusses what Christians can do about the problem of world hunger.

He gives a detailed description of graduated tithing—a system which increases the amount of money given away and decreases the amount of money available for a family to live on. "The ultimate goal," Sider says, "should be to reduce total expenditures to the point where you enjoy a standard of living which all persons in the world could share."

Sider suggests that Christians move more towards communal living, by sharing appliances and equipment between neighboring families and perhaps sharing a house with several families. Resources then become available to more people, and can be used more efficiently.

Christians can help by getting involved in politics and trying to change existing systems of trade and food distribution. Sider lists several organizations which are involved in political change.

Is it too late for all this? Many Christians think so. "The world will end before the year 2000 anyway," they say, "so why try to change it?" And, indeed, the situation does seem hopeless.

But look at it this way: If we live a life that somehow shows another person that we take Christianity seriously, and it brings that person to believe in Christ, then is it a wasted effort?

If Christ is our example, it becomes extremely difficult to justify an affluent, careless lifestyle. Christians who are truly committed to serving Christ will not be able to stand by and watch as millions starve.



**Mark Anderson**  
Sophomore  
History Major / German Major

There are many aspects of PLU that make it a Christian university. I hope no one believes however, that an institution such as PLU should attempt to limit its presentation of ideas to those that are specifically Christian or that do not conflict with Christian ideology. Any acceptance of faith without actively seeking to understand the environment in which that faith exists is meaningless. I think PLU and its faculty do a very good job of offering a broad and balanced education not all restricted to a narrowly defined Christian context.

I have no idea what it means to be "born again" and tend to be skeptical as to the existence of such a phenomenon. It seems to depend on developing an absolute certainty about one's faith and I can't actually conceive of such a situation.

I don't think one should speak of "Christian activity" in a broad sense. If one were to link the activities of those that happen to be Christians with the essence of the religion itself, a brief study of history would cause one to reject Christianity out of hand.

It is unfortunate that we divide our view of the world into Christian and non-Christian, rather than recognizing the great diversity of thought in both categories.

I could not consider myself a Christian if that entails the necessary acceptance of all aspects of the Christian belief or the rejection of all seemingly conflicting ideas.

Perhaps the only honest Christian is one who, having parted with Christianity to explore and develop other ideas, has returned to find these individual beliefs in accordance with Christian thought. In speaking to others about Christianity I usually assume the role of an adversary; not out of perverseness, but in hope that someone might have an answer.

Guest writer

## 'Beware of saying, my power, my might'

By Rev. Ronald Tellefson  
University Pastor

The writer of the book of Deuteronomy warns us against seeking the Source of human life within us. It remains one of the tasks of the Christian community to call in to question our underlying assumptions about the Source and course of human life.

The gospel about Jesus announces that there is a power at loose in the world, a "dynamis" (from which we get the word "dynamite"), which surpasses the power of this world's kingdoms, systems, fantasies, and principalities. The people who find their ultimate destiny wrapped up in the person and work of Jesus of Nazareth confess membership in a society which transcends all the kingdoms of this world and recognizes them for what they are.

The cross and the Crucified One call into question and put to death our individual illusions about the created world and ourselves. Two illusions which need to be constantly addressed in our time, it seems to me, are the fanciful trust we place in technology as our "savior" in the natural sphere, and technique as our "liberator" in human relations.

These twins, technology and technique, offer a hope which dazzles us into believing that we can by our own power, might, and wisdom, master the world, both the natural sphere and the human order.

Let me illustrate how we are tempted by these idols: For decades now we have lived with the assumption that the internal combustion engine and its development would continue endlessly. We dreamed of zooming down the freeways at 70 to 80 miles an hour forever. I remember the salesman's pitch when I purchased a new red Firebird a few years ago. The car should have maximum horsepower and a four-barrel carburetor "for a safe and effective on-ramp acceleration." It represented the best technology and a high state of engineering design.

Humanly speaking, the driver was permitted to be "king of the road" by virtue of handling, power and speed. I distinctly remember the trip to the midwest in which I had a 40-mile race in Montana with an older but peppy Corvette, a race which was finally won when he ran out of gas!

It is becoming clearer to us now that all of our technology may have enabled us to live under the illusion that we were

"masters of the road" only to discover as we lunk along at 55 mph that a few relatively small nations, some with extremely shaky political underpinnings, are in fact masters over our roads. They can at almost any time threaten to cut us off at the pump!

But all predictions suggest that they too will be masters only for a little while longer as their wells eventually run dry. Human mastery remains illusory. Technology, our intended helper, has become an idol.

Let us look at the second twin, technique. Technique in the area of human relations suggests a whole storehouse full of manipulative manners and procedures which will make us masters. With our might and power we will be able to create ourselves, (just read the book titles like "Self Creation") and justify ourselves, (I'm Okay, You're Okay!); and create our own destiny ("Pulling Your Own Strings").

We need, it seems to me, to beware of all our attempts at manipulation both in the personal and political spheres. We have been taught to pay less attention to the substantive issues in our deliberative assemblies and more to the "body language," "face language" and voice inflection. With the concentration on procedure and style, have we made human beings into objects which we read like computer printouts, to be used and then discarded when our purposes are no longer served by them?

We live in a culture where, it is assumed, the right technology and human skills can solve any problem. We tend to think of humanity as self-sufficient and able to cope with the world. So it should come as no surprise to us that our society prefers a religion in its own image.

Is there another alternative? A new image of humanity has been offered. Its symbol is the cross. Its chief reminder is that we are not masters of all we survey but beggars who receive life as a cherished and priceless gift. As beggars there are no "natural resources" or "raw materials" that we can take and squander, but we are provided with the things we need from the gracious hand of Another, a little at a time.

The beggar realizes his potential is in Another and not in himself. His life, his health, his future is dependent on the good will of the other. He neither creates, justifies, nor controls his own future, but

receives it one day at a time, enough for that day.

Finally, we cannot simply manipulate or even "will" our self-sufficient nature out of existence. Nor can we choose to be a different person.

But what can we do?

We can cling to the beggarly symbol, the cross, and believe that our destiny comes not by what we see, and not by what we strive for, but by what is promised.

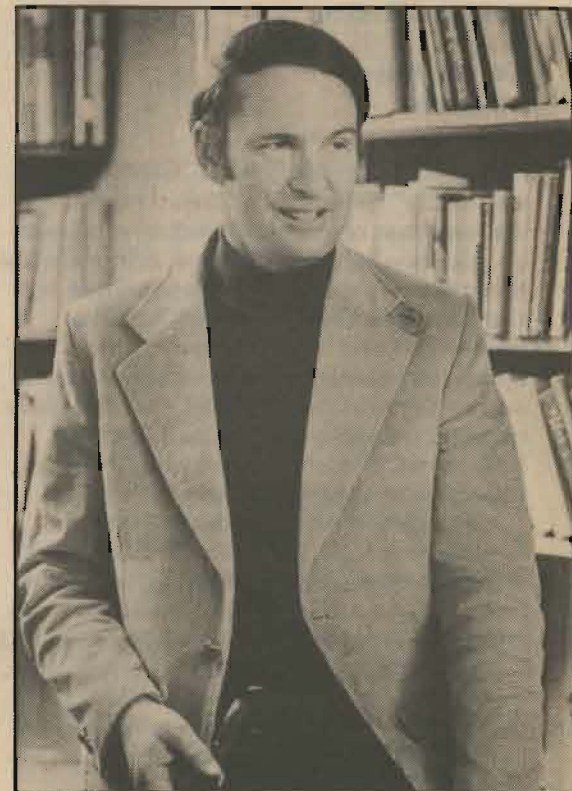
From the perspective of the cross and the beggar, tomorrow offers no hope, no sight, no provisions, no freedom, only bondage and powerlessness. The cross destroys all mirages of human potential.

As beggars then, we live in the promise that it is in servanthood that we are made free, in weakness that we find strength, in blindness that we discover sight, and in dying that we live.

Could this be a new vision for humanity; to receive all power as gift! Could we see a vision of humanity strong enough to provide new measures for limiting ourselves? And could we live not as masters, but as beggars?

**"BEWARE LEST YOU SAY IN YOUR HEART, 'MY POWER AND THE MIGHT OF MY HAND HAVE GOTTEN ME THIS WEALTH.'"**

Deuteronomy 8:17





Celia Holt  
Senior  
Business Administration Major

A university is a community of scholars forming an institution of learning. If we did not have the students there would be no university, and since I feel that most of the students at PLU are Christian or think they are Christian then I consider PLU to be a Christian university.

As a freshman, I came here because PLU was small and there was great potential for Christian fellowship. I found Christian fellowship here, but only because I chose to reach out for it. PLU makes many Christian activities available to you, but there is no pressure to participate. A non-Christian can stay just as non-Christian as he wants and still be a part of PLU activities. Not all the functions on campus are "Christian."

Yes, I am saved, all Christians are saved through Christ. The whole idea of being a Christian is accepting Jesus as your personal savior. Born again? Many people will probably argue with me on this point, but I believe that you are born again at the point where you become a Christian.

When I became a Christian, I wasn't hit by a bolt of lightning with a voice booming out of the sky telling me that I was addressing my Lord. The Bible doesn't say it has to be that way. It can be a quiet realization that there is a love greater than any human love and a peace more beautiful than your favorite mountain lake.

You want to change in order to receive these gifts. When you truly ask Christ into your life you receive the Holy Spirit right then and there, not at some future emotional high-point. The reason it was delayed for the first Christians was because Christ had to send His Comforter after He himself left the physical earth. The Spirit is here now and is the major gift God gives to us at the point of becoming a Christian.

My reaction to being asked if I am saved or if I am born again would be the same on a personal and non-personal level. I see a lot of people who need proof that you are truly a Christian in that you are saved and born again. Some people separate the two and become quite indignant if you don't speak in tongues (their definition of being born again). Paul says very clearly that not everyone will receive this gift. So are we to say that anyone is any less of a Christian because he or she has never spoken in the language of the spirit?

I feel sorry for these people because they are missing the whole point of being Christian. You have to take it as a whole and not dwell on one minor part. Speaking in tongues is not a prerequisite for being "Christian," only accepting Christ as savior and allowing God's spirit to be in your heart. (Even God understands the English language!)

Since I am not Christ I'm afraid I cannot truly answer how Christ would view today's Christian activity. One thing I do realize is that there are a lot more Christians around doing quiet things for others and showing their love in small ways than people think.

There are some narrow Christians who feel that if you don't wear a three-inch cross around your neck and say "Praise the Lord" after every tenth word that you aren't a good enough Christian. Don't get me wrong, God loves these Christians just as much as the quiet people, but I personally appreciate more action than talk on the part of the Christian.

People know when there is something different about you. You don't have to go out only with Christians or go to Christian functions. Even Christ ate with tax collectors and prostitutes. How else would they have known who He was?

If I were confronted by a non-Christian I would tell him that there was someone who loved him very much, in fact, so much that he gave His life up for him. I might ask him if he (the non-Christian) were happy with the way his life was going. I would tell him that there was someone who could make his life more full and rich than he could ever imagine.

One thing unique about Christ is that he promises to love us even if we don't accept Him. This is a strong witness in itself. How many people can you say will truly love you if you reject them?

The most effective witness is through example and acceptance of the non-Christian. No one is going to want the gift you have unless he sees that it is a working part of your life. Christ won followers through love and acceptance of people of all walks of life. We should be that way too.



Marilyn A. Larson  
Senior  
Nursing Major  
Lutheran

One must clarify what "Christian university" means. Is a Christian university one that requires attending students to take two religion courses, offers chapel three times a week, and is sponsored by the Lutheran Church, or is "Christian university" one in which one's faith is an openly expressed bond between students and each develops this faith through daily encounters and experiences? Are we looking at "Christian university" from an objective or subjective point of view?

I question whether the "Christian" atmosphere here at PLU is all that much different than what another university offers only at a more unproclaimed level. In other words, can what one is offered at PLU be searched for and found at, for instance, a state school? I think so. Therefore I feel that PLU is a "Christian university" more in proclamation and sponsorship than expression.

What seems to be more prevalent at PLU than its "Christian Context" is its

conservatism. I came to PLU with expectations not only of a sense of freedom to express my religion, but also, and more important, to express myself freely. The implications of these expectations not only involve the spiritual and academic aspects of the individual, but also the psychological, social and political aspects.

Referring back to my earlier comment about the conservatism being more prevalent at PLU, this conservatism leads me to believe that in stressing with comfort, the development of the spiritual self at the university one leaves out the development of the other three-quarters of the individual, that being the social, political, psychological (who am I).

Our conservatism leads to too much "comfort" in our position. We are sheltered at PLU and find what I say as, "too many just like us" and not enough to challenge us to ask ourselves, just who am I, other than what for 21 years (as in my case), I have been told to be.

I see the purpose of a Christian university as to not only enrich and support the spiritual self already developed, but to go beyond this point and challenge the total individual to question and struggle with this spiritually in order to continually revise it and open new doors in understanding concepts that one has heard over and over again throughout their youth.

When I can, I attend chapel services I find this to be a time of my day in which I can slow down and express myself outwardly as opposed to the continual "fast up-take" I experience in my academics.

The question is not are PLU's policies Christian, but rather, how should we look at these policies from a Christian viewpoint. For example, I don't think we can go to our Bibles to find whether PLU should have alcohol on campus or not! This question has nothing to do with Christianity and I don't feel that we should make a decision either way because of our proclamation of being a Christian university.

"Are you 'saved'?"

Yes I am saved, but I sincerely believe that I am not any different than one who cannot say this freely. I believe we all are saved. The key here is taking advantage of the opportunity and living "saved."

"Are you 'born again'?" This question is offensive to me because today, too much emphasis is being placed on these two words. Being born again is a personal interaction with God. Whether one is rebaptized in front of a crowd of family and friends, or suddenly in the midst of struggle realizes the meaning of their commitment to Christ, the essentiality of a deepening Christian commitment is still present.

I cannot speak for Christ's views of today's Christian activity but only for myself in response to this question. Today the world is so caught up in problems — problems we have created for ourselves. We are so overwhelmed in worldly issues that our lives are confined to those things in our immediate environment rather than in transcending this and searching to pull our spirit into "God's environment," which is also around us but covered by the shadows we ourselves are making.

There are two parts to my witness. First, I say, "I am a Christian." Secondly, I allow my life to be the example and expression of my Christian faith.

Words at times are petty — a searching soul can much more easily understand what is seen. We can talk to those searching for hours about Christian doctrines but if our lives do not express in our actions these words — our thoughts are merely thoughts and serve to compliment our own being instead of serve others.