

Reflections

PACIFIC LUTHERAN UNIVERSITY

an epoch of change

'THE YEAR OF REFLECTION'

Since the year of my inauguration, we have proclaimed a theme for each year. Yearly themes have set moods on campus, moods consistent with our heritage and in harmony with our times.

Our first year, 1969, was a Year of Joy — joy in our achievements in our expectations and, above all, in our Christian heritage. Our second year, last year, was a Year of Commitment — commitment to a new order in life, to a new decade of university progress, and to our ultimate answer, Jesus Christ.

What of 1971 - 72? The past decade witnessed unbridled and sometimes terrifying changes and revelations. On the national front, the issues of war, and peace, starvation, economic vitality, foreign relations and the environment, dominated the media. Students across the land blazed new and divergent paths in a bold attempt to come to grips with a new reality.

And, at Pacific Lutheran, things have changed. Our physical campus has had a face-lift. Academic programs have multiplied. Enrollment has exploded. We've experienced new styles of governance. Our faculty has resolved to study academic excellence and set new standards for the next decade.

In the months ahead, this University must reflect upon these changes. There is both a time to sow and a time to reap. It is now a time to evaluate the challenges we share in light of our Christian heritage.

I do not anticipate a year of retrenchment or retreat. The world does not allow us to lay aside that which we have begun. Neither does our God. But there comes an hour in which we must evaluate

our actions and consolidate our gains, all the while with a keen eye to the future.

In this spirit of renewed faith in our abilities and in our God, I have asked the university community to join me in declaring this school year 1971 - 72 "The Year of Reflection" — a year of deep thinking, a year for thoughtful action, and a year of study and preparation for the challenging days ahead.

The most celebrated period of reflection in American history was the two years Henry Thoreau spent by Walden pond. Let me share a few of his reflections with you:

"I learned this, at least, by my experience: If one advances confidently in the direction of his dreams, he will meet with success. If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them."

We ask that this Year of Reflection will put foundations beneath our dreams of a better life.

Together, we lay this petition before our Heavenly Father: May he grant us serenity in the face of adversity, courage in the face of worldly problems, and patience with ourselves and with one another. We pray that through His grace, we may attain endurance, humility and wisdom in this 81st year of Pacific Lutheran University — The Year of Reflection.

Eugene Wiegman
President
Pacific Lutheran University



Dr. Wiegman and son Matthew at the Gonyea House.

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PACIFIC LUTHERAN UNIVERSITY

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an epoch of change



America's adult citizenry in the year 1971 is a unique breed. In the short span of 20 years, 1945-65, it built a society that could well be considered Utopian in terms of civilization's past experiences. Undreamed of advances were made on every front: technology, transportation, law, communications, medicine, and many others.

Many of the advances were made in the name of and in pursuit of what were considered universal, ethical and moral beliefs: a belief in God, a belief in the equality and the individuality of man and a belief in the concept of good and evil.

Having achieved a degree of comfort, affluence and success unparalleled in the annals of man, within a professed framework of these ethics, many Americans have become apprehensive and fearful of change

just at a time when change is accelerating more rapidly than before.

In addition, creation of this society, seems to have done away with some of the incentives on which the society's effort was based. A younger generation has found its drives in issues and areas that were over-looked in the earlier pursuit of The Good Life. At the same time, the model seems also to be viewed with jealousy and dissatisfaction by less fortunate peoples whose expectations have been raised. They too were overlooked as Western society's structure was being built. There is cause, therefore, for the accusation that the society was not really committed to its high ideals.

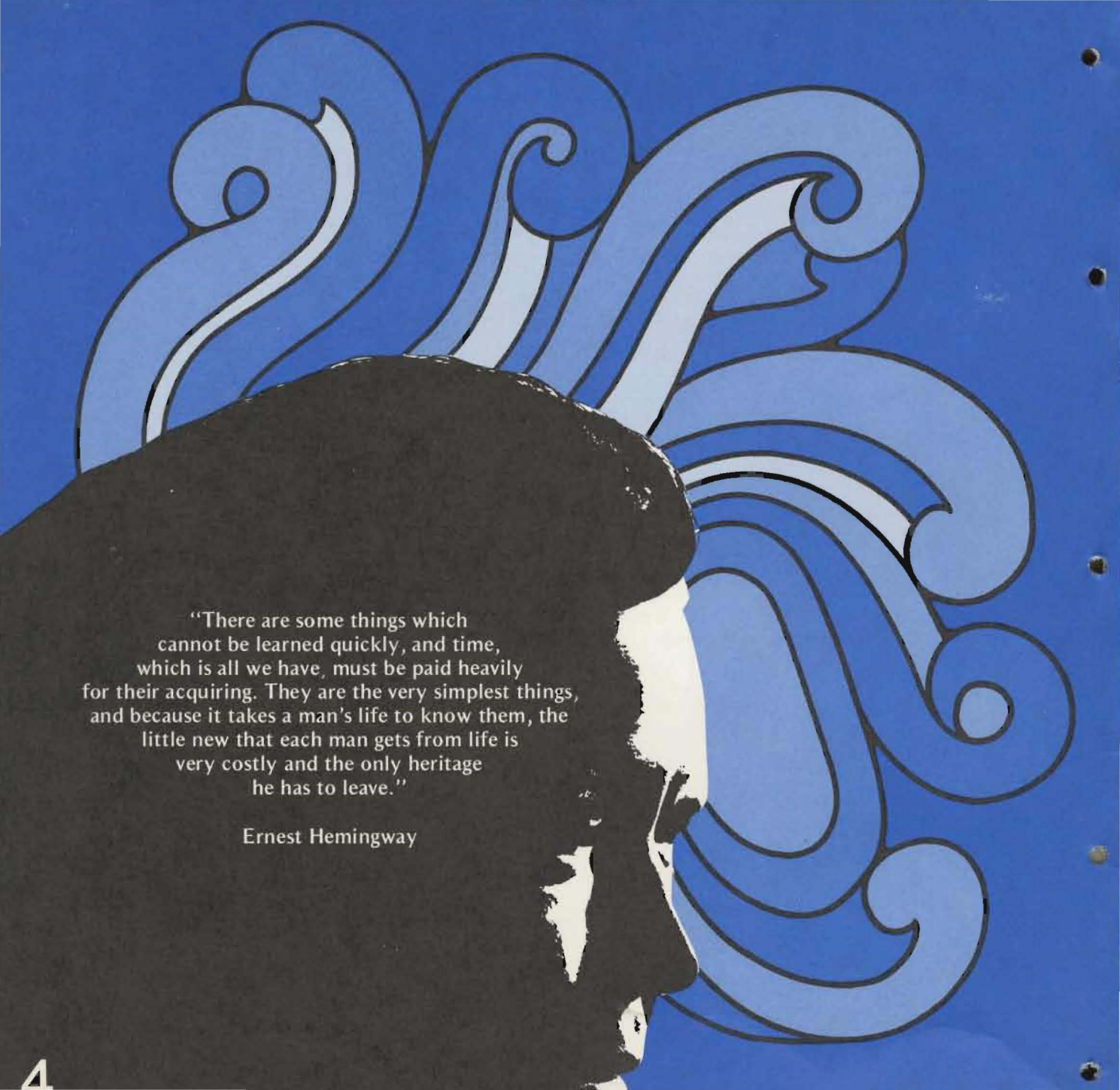
These disenfranchised peoples want change. And they often find existing structures reluctant or unable to respond to change

Hence, whether we want it or not, the world will continue to writhe in conflict. We cannot return now to a more peaceful time until a measure of justice for all has been achieved.

This year's Reflections will deal with change in areas of its most apparent manifestations. We will look first at the nature of man, his life styles and personal relationships. Succeeding issues will explore social values and political relationships.

With this issue we are also launching a new format, which we hope will give the magazine a greater visual impact and readability but will retain the image and the quality that has gained affection and loyalty among our readers over the years.

James L. Peterson
Director of Information

A stylized illustration of a man's profile in silhouette against a blue background with swirling patterns. The man's profile is on the left, facing right. The background is a solid blue color with large, stylized, swirling patterns in a lighter shade of blue, outlined in black. The patterns resemble waves or smoke. The overall style is graphic and modern.

“There are some things which cannot be learned quickly, and time, which is all we have, must be paid heavily for their acquiring. They are the very simplest things, and because it takes a man’s life to know them, the little new that each man gets from life is very costly and the only heritage he has to leave.”

Ernest Hemingway

The Truth Lies in Reflection

By David Johnson

"There are some things which cannot be learned quickly," Ernest Hemingway once observed, "and time, which is all we have, must be paid heavily for their acquiring. They are the very simplest things, and because it takes a man's life to know them, the little new that each man gets from life is very costly and the only heritage he has to leave."

Conscious of the process or not, men have long adhered to Hemingway's dictum. They have grounded themselves in the quest for self-acceptance, patience, and the capacity to love. They have yearned to know beauty, to appreciate leisure, and to respect human dignity. They have, in short, sought peace.

Until recently, even Americans have had sufficient opportunity to reflect upon these "very simplest things," and to know, upon occasion, that they have discovered a particular personal truth. To be sure, impermanence has always been characteristic of

America and its people. The restiveness induced by an unlimited western frontier and the security provided by a boundless ocean made it easy to strike out on new paths. Furthermore, the myth of God's special providence gave uncommon zeal to that process and aroused unwarranted self-righteousness in the minds of many citizens.

Still, for nearly three centuries, it was possible to maintain philosophical perspective with relative ease, for with the exception of the Civil War, when change occurred, it threatened neither societal foundations nor individual values.

But today there is constant alteration of material circumstances generated by a technology which dictates that obsolescence pre-empts permanence. There is also a psychological displacement which results from the steady and widespread suspicion that

control of human destiny has passed — perhaps irrevocably — from private into corporate hands. These factors make it increasingly difficult to be confident of one's legacy. Through two centuries of English rule, the vast majority of American colonists lived out their lives under conditions which changed imperceptibly when they changed at all. No sudden alterations disturbed the patriarchal structure of that society; no abrupt shift in political or economic policy sufficed to threaten its stability. Not even revolution and the independence which gradually followed effected profound change. The conservative nature of America's break with Britain is well documented. One of the best proofs is the pre-eminent position which Tory loyalists occupied in the government of postwar Virginia: the very life of that government depended upon the direct aid of many individuals who had opposed American independence. Proof, too, was the fact that difficulties of transportation and communication assured the indefinite continuance of local, rather than national, loyalties — precisely the situation which had prevailed prior to the onset of war.

In the years between the Revolution and the Civil War, America slowly became transformed as its population grew and expanded geographically, and as its infant industries introduced increasingly sophisticated techniques and ever more versatile machines. Still, while philosophers sought the ultimate effect of those developments upon the nation's identity, and while statesmen continued to ponder the nature of the Union, most men and women were far removed from any interest in such considerations. Secure in their private situations, and far too busy to worry over abstractions, they were never more than superficially affected by the slow

but steady processes of social, political, and economic change.

The Civil War, of course, settled the nature and destiny of the Union. Thereafter, the United States was indisputably a sovereign nation, and not a loose organization of essentially independent states. Both constitutionally and psychologically, therefore, the War figured significantly as an instrument of comprehensive societal change, and in the decades immediately following, the effects of that change became dramatically apparent. For by 1900, in a sweeping redirection of national priorities, America had turned from its agricultural heritage and had progressed far toward becoming an urbanized, industrialized state.

But in the process, both real and apparent injustices arose. Farmers felt politically and economically constricted by a system which seemed to favor industrial conglomerates. Residents of the nation's cities often found themselves thrust into ghetto housing. Industrial workers frequently labored under conditions which were neither healthful nor economically rewarding. Politicians reaped the results of urban expansion by carrying civic corruption to new extremes.

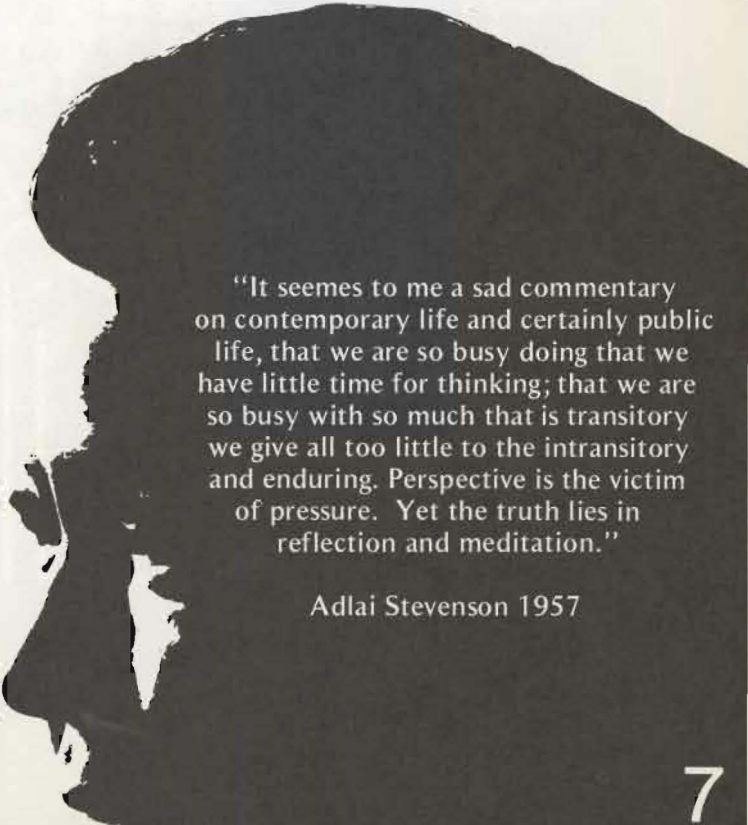
Confronted by these and other challenges, Populist reformers of the 1880's and 1890's sought government aid to overcome agricultural injustice, while progressive reformers labored after the turn of the century to relieve what they conceived to be the ills of an industrial age. Dramatic as the efforts often appeared, the solutions were more frequently palliatives than cures. Industrialization had arrived, and no reformer could change that fact.

Thus, when Franklin Roosevelt attempted, a quarter century later, to rectify new economic injustices, his programs, too, respected the prevalent political and economic institutions. The New Deal, for all the cries to the contrary, was a conservative effort at change. Subsequent political reform has not departed, by and large, from the unwritten law which Roosevelt and the earlier reformers understood so well: legislative reform is seldom more than official confirmation of attitudes widely understood and largely shared. It is for this reason that governments have become increasingly impotent in the face of wholesale social disintegration. Public opinion flatly prohibits the degree of governmental intervention necessitated, and the threat of disintegration becomes increasingly magnified as individuals find themselves ever more constrained by their materialistic frame of reference. Under these circumstances, careful contemplation becomes the rarest of commodities.

"It seems to me a sad commentary on contemporary life and certainly public life," wrote Adlai Stevenson in 1957, "that we are so busy doing that we have little time for thinking; that we are so busy with so much that is transitory we give all too little to the intransitory and enduring. Perspective is the victim of pressure. Yet the truth lies in reflection and meditation." The Governor's words, it would appear, ring increasingly true.



David Johnson is an instructor of history. He came to PLU in 1970 from the University of Kansas, where he was studying for a Ph D in history.



"It seems to me a sad commentary on contemporary life and certainly public life, that we are so busy doing that we have little time for thinking; that we are so busy with so much that is transitory we give all too little to the intransitory and enduring. Perspective is the victim of pressure. Yet the truth lies in reflection and meditation."

Adlai Stevenson 1957



C. E. Huber

*The scorned American Bluenose, like wide
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freshly conceived in the contemporary struggle and newly
applied to changing situations, providing
answers and direction*

In *The Greening of America* Charles Reich describes the present American crisis: "Disorder, corruption, hypocrisy, war . . . poverty, distorted priorities . . . uncontrolled technology . . . powerlessness . . . absence of community . . . loss of self." "Indeed, the central fact about America in 1970 is the discrepancy between the realities of our society and our beliefs about them . . . we no longer understand the system under which we live, hence the structure has become obsolete and we have become powerless; . . . the system . . . now rumbles along, unguided and therefore indifferent to human ends."

Whether accurate or inadequate as an analysis of ills in the body politic, that view has wide support. Enough to provoke argument and cause us to wonder what went wrong. The nation was founded in the glow and

glory of "Consciousness I" — a belief in human dignity, equality, freedom, labor, the power of people over government, the divine origin and destiny of man, and natural law and rights woven into the human fabric by the Creator. Are these values and beliefs still viable in meeting the changes made necessary by science, technology and other social phenomena?

It is a large question, to be sure, but the apparent nadir of the great experiment with American democracy does not suggest many positive answers. It is also doubtful, however, that Reich's "Consciousness III people" offer a more profound alternative. The "higher logic and higher reason" which he says epitomizes an appropriate view of the modern world sounds more than anything else like a

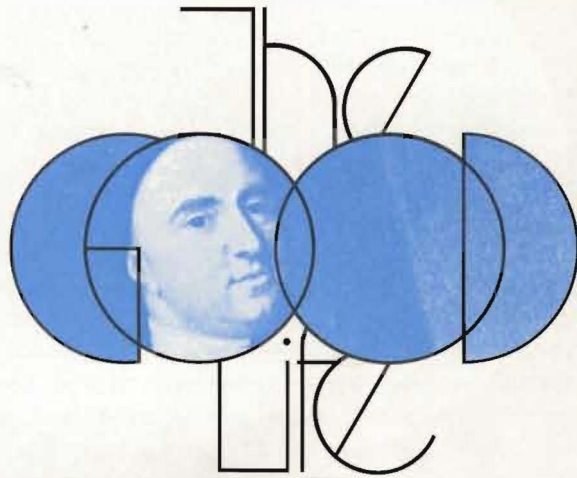
page out of 5th century B.C. Greece or the Renaissance — the very seed-bed of "Consciousness I" . . . !

So it may be that the "old" values, freshly conceived in the contemporary struggle and newly applied to changed situations can provide more of an answer and direction than has been dreamed of by the hippies (an old Greek term itself) and the true-deep-inner-selfsmanship of the modern prophets. The scorned American Bluenose, like wide ties, may yet enjoy a new showing.

Take an example of the current malaise and see what may be learned from it. A current complaint is that we are all in some degree cogs in the machine of the Corporate State, more or less preprogrammed robots determined to think well of our inhuman state, victims of mindless corporate-scientific enterprise. The laws of nature and the rights of man have been exploited to no humane purpose by the sheer inertia of the social machine. And the natural law (God's will for man to pursue the good and avoid evil) has been rendered meaningless by the secularity and materialism bred by the machine and the ineffectiveness of religion in American life.

The revolutionary answer to all this has been popularly expressed by the slogan "Make love (or wine, or grass, etc.) not war." Interestingly enough, it was a very conservative Thomas Hobbes who argued that the first law of nature was to seek peace. The revolutionaries learn slowly (he wrote that in 1651).

In fact, the "revolutionary" pleads for people to turn inward and find themselves and a sense of personal



worth and destiny, to oppose the soulless spectres that direct our performance, to "do our own thing" and realize our true selves, are a better testimony to the impoverishment of our educational institutions than to any newly discovered wisdom. Plato and St. Augustine (the latter not a place in Florida but a swinging church father out of North Africa and Italy) still hold the record for introspective self-analysis and idealism. It took them right out of this world (up).

Aristotle has not been superseded for his opposition to nameless ghouls which are supposed to run things. He doggedly investigated the natural and all-too-human causes of things *ad nauseam*, and did a fair job despite his anti-women's lib sentiments of charting a moderate course for human nature to realize itself.

And men like Rousseau and Locke were about as independent, do-your-own-thing people as any cave dweller from Berkeley. Ironically, Berkeley (in California) was named for Bishop Berkeley (the philosopher) who was certainly as far-sighted and far out as any pop-artist, as his New Theory of Vision, or better, the Essay on Tar Water, shows.

It is surely right for the malcontents to decry the *loss* of values, the apathy and inauthentic humanity in so much of American life. It is surely good to *be* a malcontent in the face of evil. But if one's protest is not to espouse the sheer idiocy of pure, rudderless anarchy, one must protest from some principle (human dignity?) and for some right (freedom, self-determination, life itself?). And it is at this point that we see the amazing capacity of the "old" values to support the demands of the revolutionaries.

Whatever went wrong with the initial vision of the founding fathers to produce the automated chaos of today, no one has yet made a case for the view that their firmly realistic and not altogether optimistic view of humanity was grossly in error, and no one with positive suggestions for a way out of our malaise has offered us an alternative to which history has not already built a shrine. The fault is not in our shrines, but in our awareness of them, our teaching of them, and the moss collected on them through disuse.

It may be that the effect of, say, reconciliation has not been apparent among people and nations despite the witness of Christ and the church. But then, the effects of aspirin are hard to find when one doesn't take any. Peace is only a word, as well as love, war, greed, hate and human dignity, until given substance by the choices and actions of people.

What the moral transvestites need to show is that something is wrong with our enduring values rather than with our action upon them, for it is against those values which they commonly speak. But should the problem be (unsurprisingly) that we have ignored those values or diluted them or never learned them, then there remains the strong possibility that the recovery — in life — of historic ideals is the sanest course toward human fulfillment.

Still, it appears true that many of the laws and customs we have learned to accept uncritically have been the eroded jetsam and flotsam created or tolerated by insensitive and short-sighted people caught up in avarice at all costs. To become sensitive once again to the full dimensions of human dignity, the power of love in human life, and the frightening capacity we have for arrogance in the face of it, has

become a need which requires almost overwhelming effort to develop. For the spectres, the faceless powers that run society are really built into our own perverted choices. It is not a battle between them and us. It is all us. The search for a better life will not go on without some sense of value, and the "value" required will not be significantly different from men's ancient hope. But the search must be joined by more people, and more truly sensitive people who can think and feel not merely out of resentment or righteous indignation, but with the confidence that their principled life-style bears the most eloquent witness to the fulfillment of man's need which they are capable of forging.

Historic ideals may well be consistent with a larger view of radically new means to their greater realization. If leisure becomes a greater part of life because of automation, it need not be feared as a threat to a work-oriented culture. We rather need a more profound understanding of productive labor. Why, necessarily, need money be the only reward for creative achievement? More broadly, why must there necessarily be a super-abundant economy among nations only conventionally divided from each other when over half of humanity is on the brink of physical despair? Do our traditional values of life and liberty extend only to Western nations? A more profound awareness of the meaning and scope of our own democratic symbols might lead to laws and customs more consistent with them and more pertinent to the needs of men everywhere.

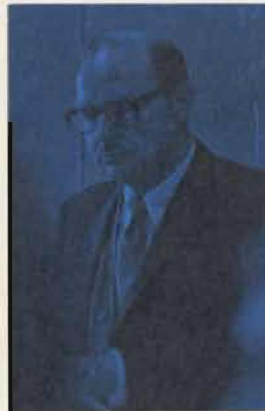
To return once again to *The Greening of America*, Reich rightly saw the necessity for lawfully ordered relations among men. "Consciousness III" did not



envision an antinomian Utopia. But he argued that our traditional view of man, and hence the ideals which grew out of it, assumed that the point of law was coercion, for coercion was needed to protect men from each other, whereas the appropriate view of law is one based on total trust and love of each other. Order without coercion. The best example he offers of an actual human community exhibiting this remarkable, if not self-contradictory phenomenon is the Woodstock Festival. That there was order there and a sense of shared value may well be. But to compare that "community" with any organic, productive political entity seems ludicrous. And the absence of violence is no demonstration of the non-existence of the capacity for violence and the likelihood of it under the various conditions encountered in a comprehensive social situation. The ideal of justice seems meaningless on its face, of course, where one manufactures a community in which perfect love and trust exist. If anyone believes that our experience teaches us something, then our experience of men, not just theories about them, confirms the legitimacy of the ideal of justice, for it shows men at their worst as well as at their best. Laws may not make men good, though this is not obvious, but they must, given the facts, protect men. The rule of law and the coercion connected with it is an implicate of the search for greater justice. So we see again that the ideal of justice for all men does no basic disservice to any realistic assessment of the human condition. But again we need to develop a more profound appreciation for the demands that justice makes upon all of us and not just upon those who are convicted under the laws which a sense of justice inspires. There is no single law which demands that we give to each his due. *Justice* demands it, and

hence requires the production and refinement of laws which approach that ideal.

With newly developed sensitivity to historic human values, with technology given in the service of human need and law reformed better to assure its attainment, there appears to be no necessary conflict between our traditional ideals and the demands which clamor for an audience today. In that spirit, history may merge with the future to produce a richer, deeper experience of life, justice and well-being among us all. And with that spirit the gaps between age groups, races and religions of men can quietly and unceremoniously disappear in a welter of united activity to rebuild the city of man on foundations laid deeply and firmly in the Providence of God.



Dr. Curtis Huber is professor of philosophy. At PLU since 1964, he was a parish minister and later a teacher at Concordia Theological Seminary in Springfield, Ill. He holds a Ph.D. from the University of Wisconsin.





THAT WHICH WE ARE EVERY SECOND BECOMING

By John Beck

'In God We Trust,' says our money. Perhaps we do. But God's interaction with man goes back past the incorporation of thirteen states. God and man go way back. God's activity with man originally centers around beginnings, or should we say Eden. That activity was creative. And God did create both man and this world.

God created with diversity. Physically, our world is an exemplary specimen of divergence. Our planet exhibits a phenomenal range of climates, geographies, and land and water formations. Man also is diverse. No one race of people has quite the same characteristics as another. More specifically, each individual is unique. No two persons are the same, and even if two people look alike, their personalities and individual psyches are extremely different. Within this fact of creation is a key to the quality of life.

God's push for diversity is something we take too lightly and thoughtful reflection on that Divine impulse should be considered. The positive implications of diversity suggest a first reaction. If God acted with divergence in creating our world, who are we to negate that which is ordained by God? To do so would be presumptuous.

Yet, so often in life, on the campus and off, we are confronted with, and party to, life-negating situations. Historians tell us that whenever a movement develops to the point of institutionalization, it loses its vitality. Similarly, as time passes, life becomes ordered into patterns which are labeled "traditions." If tradition then becomes too strong, it can become the very antithesis of God's creative act. God's call, after all, is to experience the fullness of his creation.

Today, there are segments of society which constantly berate and vituperate the "establishment." This criticism centers on traditions which surround our lives. The '70's is a decade of evaluation. Moreover, it is a decade of change. Our society has acquired such speed that the living process itself has accelerated. It takes less time than ever before to move an idea into action. It also takes less time to see the results of idea implementation. Change is *potentially* available almost overnight, or so it seems.

The availability of change conflicts with the immobility of tradition; therefore, tradition is constantly challenged. Alternatives to the status quo are presented, which pose a threat to the latter. At least, those who have invested in the status quo consider it a threat.

From the campus perspective, many traditional patterns and concepts come under hard scrutiny. Because this is true, some observers have generalized on student behavior and have stereotyped students as a specific group with definite, radical, un-American ideals. In reality, students are as diverse as any other segment of the population. However, a few vague generalizations, non-prejudicial I hope, can be set forth.

First, students fall within a general bracket, from 17

to 27, including graduate students and GI's.

Second, students see themselves in transition. They exist somewhere between the parental goals of growing up and getting a good job, and their own formulative view of life, perhaps the same as their parents, but perhaps not.

Third, students realize the uniqueness of the student role. They are not children, yet at the same time, they are not "working" adults. They lie somewhere in between. They are there to learn. It is the freest time of their lives.

Fourth, and most important, students are able to view society from a detached, objective position. Their perspective on society is valid, in part, at least, because they are not caught up in the survival problems of "normal" society. In a decision-making situation, we often seek the opinion of one who is not immediately involved. His voice is likely to be more objective. This is analogous, I believe, to the student's situation in America today.

Students are a rare group. As always, today's student strives toward ideals and utopias which he may never achieve. But today's student has concerns commensurate with his age, this today, this now.

Students are concerned about war and the personal connotations war has for their lives. Many seek bold alternatives to the military conscription.

Students view the world as something tangible and real. They believe, naively perhaps, in the "brotherhood of man." Some students feel strong ties between all the peoples of the earth. Dehumanization of fellow creatures receives loud cries of protest.

Many students are skeptical of traditional religion, especially the established church. Individuals would rather deal with theological concepts on a personal,

rather than an institutional, basis.

The greatest single thing which distinguishes this student generation from others is its reticence to accept established patterns of life. Students react against "lock-step 1971." It's easy to see the lock-step pattern develop. From birth, everything is planned to the letter. One begins school, begins another school, begins yet another school, begins a university, finds a job, begins a family and accepts a role as a working citizen. Done and finished.

Of particular note is the time orientation of this pattern. Getting out of step has bad connotations. Persons who fail to live the traditional pattern are considered to be lazy, disrespectful, anti-American, cowardly, or ungrateful.

Students react negatively to such regimentation of life because personal choice is not allowed.

In talking to fellow students about the "new" values which help shape their decisions, the following points are prominent:

First, the chasm between reality and idealism must be bridged. Efforts towards that end are considered virtuous.

Second, personhood demands action. Man should not adopt a passive role. Man must be a creator.

Third, students are frustrated by the routine, the mundane, the traditional nature of job orientation. Life is experiential and must be so viewed. Life is to be lived fully, not with drudgery of spirit.

These suggest some ideals which constitute student thinking. They cause him to act and react. Students react to that which confronts them; they see stagnation, yet hope for the restoration of life. These dreams apply to the student who stands on the

threshold of life, questions in hand. Students see the status quo as a threat to their personhood. They have no course but dissent; they must live out their belief.

The student position has definite and provocative theological implications. Christ calls us to live a full life, yet we are told we must lose life before we find it. We are told of persecution and a rough road.

But behind all this, God's creative act sparks man's diversity. It causes each of us to consider fully how divergent truth might be. Each of us can stop and think deeply about what is truly right or wrong. Each can explore with boldness what business Christ would that we were about.

God created with diversity, a blessed diversity. Let us pray that *we* can view the world with a positive regard for that ordained by God. Let us respect our fellows' decisions, decisions which lead each man to be who he is. Let us become givers of life — not negators. As Burke wrote, "All that is necessary for evil to triumph is for good men to do nothing."

Together, as a Christian community, let us actively embrace the diversity which surrounds our every breath. Let us celebrate that which we are every second becoming.



John Beck, editor of the *Mooring Mast*, is a senior from Marysville, Wash., majoring in history and religion.

Christians are often perplexed by their own brethren. On a seemingly endless number of issues, we find

Christians in Conflict

During the years that many of us were growing up, it seemed that there was a pretty well accepted set of rules, "do's" and don't's', that were a part of the package if one professed to be a Christian.

Today many of these rules are vague. As a result, we find sincere Christians with opposing views on a seemingly endless number of issues.

The conflict may deal with matters in a local parish. On a bit higher level there are basic disagreements between synods or denominations. On an interdenominational level we find violent conflict between "liberal" and "fundamentalist" philosophies.

On subjects of morality, Christians are often again polarized. A strict moral code or "situation ethic"? Or it might be disagreement about the world role of the United States: is it "righteous" or "immoral"?

Concerned Christians often ponder these inconsistencies with varying degrees of frustration. For some, the reaction is often apathy; others react in anger. In both cases there sometimes follows a tendency to lose faith and interest in "religion."

Others become dogmatic. They become turned on by a particular doctrine or viewpoint which often is pursued to the point where the true meaning of Christianity is forgotten. There is a tendency to cast off another viewpoint as "false teaching" or espousing one's own as being "the will of God."

Dr. Richard Jungkuntz, PLU provost, has agreed to explore the subject of "Christians in Conflict" with us. Now in his second year at PLU, Dr. Jungkuntz has served previously as a church administrator, seminary and college professor, and as a parish minister. This past summer he spent two weeks in Belgium as a member of the Faith and Order Commission of the World Council of Churches.



R.: Dr. Jungkuntz, it would seem logical that persons professing sincere Christian faith would find themselves more united on political and social issues than they are. Why is that not true?

Jungkuntz: I'm not at all sure that it is "logical" for us to expect that sharing a common Christian faith would lead or even should lead to a common point of view on most political and social issues. There's a vast difference between commitment to religious ideals or principles on the one hand and, on the other hand, the practical wisdom that's needed in choosing from among the variety of possible courses of action precisely that one course which would ensure the realization of the ideal. That's where the difference usually comes up among well-meaning people. They don't disagree about love, liberty, justice, or equal rights, but they do disagree about the solution of the immediate problem that confronts them, the given inequity, the given obvious lack of justice — the problem of *how* that is actually to be overcome.

R.: Is self-interest usually a factor?

Jungkuntz: Ideally, I suppose, Christians ought not to

be influenced by self-interest. But Christians themselves are by no means perfect. And when it comes to working out in a practical way the implications of our commitment, we also have to work together with our fellow men of every conviction who may or may not be committed to the same principles. In this situation, the way of persuasion is the way of appealing to our common self-interest; let's call it enlightened self-interest. What's good for all of us is ultimately good for him as well as for me.

This relates in my view to a basic theological consideration. On the one hand the distinction between law and gospel underscores the fact that God has two modes of dealing with men; the one mode is redemptive, and for that purpose he employs the Gospel, the good news of God's salvation through Jesus Christ. His other mode of dealing with men is what we might call his creative or providential mode, and for that purpose he employs what we call, theologically, the law. Now I have to make my second distinction, again a theological one, between two functions of law. The law has a religious function

in that it brings a person to the awareness of his alienation from God and to his hopeless condition. This sets the stage for the Gospel to provide the remedy. On the other hand, the law has always had a civil or political function as well. Through its capacity to threaten pain or promise gain, it elicits from men a reasonably moral response. In other words, it pays to treat your neighbor fairly equitably and it doesn't pay to keep throwing stones through his window. This threat of pain and promise of gain elicits that degree of social stability that makes it possible for society to continue without anarchy and chaos, and it also provides a general climate for God's redemptive work through the gospel.

R.: Lay Christians have cause to wonder when they see their clergy and other devout persons at opposite poles when it comes to political and social issues and within the church structure itself. How can we best relate to these differences?

Jungkuntz: I think it's not only well-meaning lay Christians, but also a great many clergy who are troubled by this ambiguity of authority. The problem is, initially, that all of us are too inclined to seek refuge in authoritarianism for solutions to our socio-ethical questions. If only somebody will tell us what to do, somebody who's got authority, then the guilt is off our shoulders and we just can follow along and obey and stay in line. If it turns out to be a mistake, well, we can blame the authority figure, the preacher, the Pope, or whomever. Clergy also tend to make that appeal to authority. The one clergyman takes this passage out of the Bible and says this is God's Word and this obliges all of you to behave in such and such a way, and the other clergyman takes another passage which seems to say the very opposite and he appeals to that as authority. All right, in that

kind of conflict, where's the key to resolve it? It seems to me it goes back to what I was trying to say before; that when God deals with us redemptively through the Gospel, he sets us free; he turns us around from our alienation, he turns us on and turns us loose. In the joy and gratitude of that kind of freedom and the exhilaration that arises from it, there is an eagerness to share the goodness and love of God that we ourselves have experienced. But now, how do you share, how do you do good to your fellow man?

God has given all of us the gift of reason. And reason works by calculating advantage and disadvantage. It pays in the long run to do this, it doesn't pay to do that. Now if we haven't as yet tried out some particular solution to a certain problem, we gather data, we gather statistics and project into the future what is likely to happen. We try to calculate as rationally as we can what is likely to be the consequences of this course of action. And then we finally have to act on the basis of our best wisdom, knowledge and information, in which we have to lean as heavily on those who are not of the faith as we do on those who are of the faith because often expertise lies elsewhere than with us.

We make the most intelligent decision that we can. What authority do we appeal to? We appeal to the authority of knowledge, such as we have, and the authority of reason exercised as well as we can exercise it.

R.: In making a secular decision, would you say that a Christian has an edge, so to speak? Does he have an added factor to work with?

Jungkuntz: He certainly does. There's a special anguish in the Christian's participation in this mode of God's ruling, that is, the law mode rather than the

gospel mode: as a new man in Christ, he knows and loves the perfect will of God and he obeys and he trusts God without calculation. But the Christian knows also that in the socio-political arena he can work only with the world's kind of wisdom which looks for reasonable grounds and to considerations of advantage and disadvantage. Here the Christian must be ready not only to adopt this wisdom but also to settle for approximate goals and even compromise.

On the other hand, the Christian brings to this responsibility certain special gifts that derive from his justification by grace through faith. Among these are freedom to risk being wrong in judgment, courage to press on after failure or setback, sober realism in assessing the moral capacity of human nature and a higher vision of God's will for all men.

Probably what you had in mind is an edge in motivation and you might have had in mind something like love, and that's true. But actually it's not easy to measure the difference in love that a Christian has and that which we often see in people who are humane, men of good will, but who don't happen to be men of faith. They sometimes out-perform us in the exercise of love and all the symptoms of it. So, instead of talking about love I talked about freedom to risk being wrong. That means that since my justification doesn't rest on my being right but rests on God's grace, I can religiously afford to be wrong, I can afford to make a mistake. I'm not going to go to hell for making a mistake. When I'm set back, when I experience failure in my efforts to bring about some kind of solution, I don't throw in the towel, because I'm Christian. I know that at the end of the road is God, and I've got the courage then to pick myself up and give it another try. And as long as this world stands, it's going to

take people like that who are willing again and again and again to keep trying. The millenium isn't going to come this side of glory.

R.: Is there a tendency to confuse the traditional American way of life – concepts such as freedom, democracy, nationalism, the work ethic, and a strict moral code – with the Christian life?

Jungkuntz: Yes. When Christianity enters for the first time into a new social or cultural arena, the initial result has tended to be conflict. Christianity brings with it such a liberating force as far as all tyrannical powers are concerned, whether they be cultural tyrannies, political tyrannies, or religious tyrannies, that there is a conflict. But Christianity also has the quality, when it is at its best, to indigenize; it sinks its roots in the soil of the place where it's at, and absorbs, as far as externals are concerned, many of the conventions, styles and traditions that are already present. You could look for example, at our mode of worship on a Sunday morning; it's certainly a far cry from New Testament days. I don't think many of the New Testament Christians would feel too much at home in our churches. There's that indigenizing tendency of Christianity. But the risk in indigenization is that it can easily become syncretism; in other words, it takes to itself a lot of the external factors of the society and culture and substitutes them for the truth and the heart of the faith or the Gospel, so that whatever the catch words, slogans or characteristic styles of the time and place may be, these tend to be regarded by the majority, who now happen to be Christian, as characteristically Christian. I think democracy is one of those things in the western world that we have thought of as uniquely Christian, but we forget that there have been many Christians who either have lived under

non-democratic governments or have been in positions of authority in non-democratic situations, and are no less Christian for all that. We don't have to go any farther back than the days of the Reformation to observe that.

R.: Another basic source of conflict, both in Christian and secular communities, is the question of whether or not you can legislate morality. What do you think on that subject?

Jungkuntz: Governments and people have always exercised the power to legislate in such a way as to bring a certain amount of control over the behavior of the population. The reason is that it pays; society will get along better if all of us agree that certain kinds of behavior are going to get us in trouble. There are other kinds of behavior to keep us out of trouble and let us maximize our life's ambitions.

Let's take marriage for an example. According to Scripture, the ideal condition is one man and one woman, a life-long bond, with the result that the family is the social unit of society. Human nature being what it is, not all wives and husbands are able to handle that relationship.

That's not unknown to Scripture either. You can recall the time when the Lord's opponents came to him with a moral riddle about the divorce question, saying that Moses allowed them to have a bill of divorcement to put away one's wife and marry somebody else. And the Lord answered that in the beginning it was not so; what God had brought together nobody should put asunder. He also observed that Moses allowed it to be so, "because of the hardness of your heart." But it's significant that Jesus does not criticize Moses for this. It was Moses as a civil legislator making provision for divorce laws

that fell short of the ideal that Moses himself had set forth biblically. What Moses did as a governor was to provide a procedure and a framework within which this regrettable thing could still be done under a certain measure of control. And our legislators are still doing it today – Christian legislators included. You use the law to keep social conditions under as much control as the public can tolerate, and that provides that relative degree of stability that society needs. But nobody thinks for a moment that it's ideal.

Let us take another example. If drunkenness is agreed to be a sin, and therefore immoral, what does society do? It imposes such controls as the society itself is prepared to accept and that can, in fact, be implemented. If you have controls imposed that can't be implemented, controls that society will simply ignore, laugh at, and repudiate, you might as well have them off the books. They're not doing any good. In fact, they threaten the whole structure of law. As soon as any law is openly disregarded then all law tends to be mocked and evaded. So you impose as much as the society will tolerate and can be implemented.

We have penalties for drunken driving, but we have no penalties for a man getting drunk in his kitchen. If it's sinful at all, it's as sinful in one place as the other, but the getting drunk in the kitchen does not immediately threaten my neighbor and his welfare and his health. It may ultimately lead to alcoholism, which can lead to a lot of other things. But it would be impossible to implement the latter.

R.: We're talking about life situations where really our only choices are choices between evils.

Jungkuntz: Right. And so often, if not always, those are what the ethical decisions are. Our choice of a

solution for the present evil is in all likelihood the planting of the seed of future evil. But to make no choice at all is the worst evil of all.

R.: Recently there has been a revival of Christ-oriented activity within a secular framework; religiously oriented popular songs, the "Jesus Christ Superstar" musical, the Jesus people, and others. But I don't detect within most of those activities the basic Christian beliefs: salvation, redemption, atonement, and grace. They seem to be using Jesus almost as a commercial symbol, or maybe as another maharishi, but not as the Savior. How can or should the established church relate to this? There seems to be a built-in opportunity for the church here.

Jungkuntz: I suppose a lot of people would disagree vigorously with what I'm going to say, and they have a right to. But I would agree with your assessment of this scene and I believe that these quasi-religious phenomena stand there as a severe criticism of the typical, institutionalized church. We can see in them, as though we were looking in a mirror, our own worst faults. We are the ones who have used Jesus as a code word, and we are the ones who have commercialized him, his doctrine, and all the rest. Now the Jesus people have simply gone one step further and sort of made a caricature of all our weaknesses and they show us what we really look like if we are honest with ourselves. They stand there as a criticism of us, and we ought to look inward and repent and correct our own commercialization; our own use of the Name and of the doctrine as psychological gimmicks, and recover for ourselves a more authentic sense of what the Gospel really is.

R.: How important is church, church doctrine, and church structure in the life of a Christian and are these concepts changing?

Jungkuntz: Well, if you are talking about church as structure, then you're talking about an entity that from one perspective is completely human and a part of our sociological and political scene. From another viewpoint of course, we can say that the church has a divine quality and aspect about it, since it's of God's making and preservation. Part of the problem is that people in the church as well as people outside the church tend to confuse the structure and the form with the essence and to ascribe to the one what really belongs to the other. But we're dealing with the church as it is manifested; and it is always manifested in structure and in form. All right, that's part of living in history and I don't think we should resent it.

So your question can be very important. Let's say the structure has become so bogged down with red tape, hierarchy and inefficiency, that obviously it is a hindrance to this group of like-minded faith-filled people doing the Lord's work. Then it's their responsibility to bring about changes in that structure, and not let the structure paralyze them and impose on them the tyranny that prevents them from living out their lives in Christ as they ought to be lived out.

In the final analysis, it's not the structure, it's not the cultic ritual, and it's certainly not the opinions that are the essence of Christianity. Part of the difficulty in trying to preserve Christianity and the faith as something authentic with roots genuinely back in the New Testament, is that we conceive of it as holding the right opinion or performing the right actions, rather than as faith.

We aren't saved, at least according to Lutheran doctrine, by holding the right opinion about this, that and the other religious or social question. We are saved by God's grace fully given in Jesus Christ.

TOWARD A NEW DEPTH AND QUALITY

Because of the dramatic visual impact, the spotlight at Pacific Lutheran University the past eight years has seemed to shine on new buildings.

Physical facilities more than doubled at PLU during that time with the construction of 11 major buildings: two student center facilities, a library, an auditorium-fieldhouse, a swimming pool and five residence halls.



Stintzi



Meyer

Though the changes came more quietly, PLU was also moving rapidly ahead in its academic program. The chemistry department received accreditation from the American Chemical Society, the School of

Nursing was accredited by the National League of Nursing and several other disciplines had accreditations renewed. The percentage of faculty members holding doctorates rose above the 50 per cent mark.

New ways to improve the educational experience brought about the core curriculum, the course system and the 4-1-4 calendar.

As the 1971 - 72 school year got underway Sept. 9, the buzzing of saws and the pounding of hammers had not stilled, but activities emphasizing new depth and quality of academic life were taking center stage.

While the PLUS (Program of Long-Range University Specifics) plan, which has emphasized both physical plant and academic advances since 1964, is still being implemented on schedule, a new dimension was added last spring when PLU President Eugene Wiegman announced the creation of a Commission on Academic Excellence.

The commission has a mandate to study every facet of university life that bears on academic self-improvement. It is chaired by Dr. Paul Reigstad, chairman of the English department, and is composed of representative faculty members. Co-



Reigstad



Kruse

ordinating the commission's studies is Thomas E. Kruse of the economics department, who assumed his duties as director of institutional research Sept. 1.

Kruse describes the task as a systems analysis approach to academic improvement, and a way to give university decision makers "better information upon which to base better decisions."

According to President Wiegman, the commission will explore present course offerings, faculty teaching loads, faculty professional credentials, the grading system, the interim, student enrollment and cost of instruction.

"Are students getting the greatest possible return on their investment in an education at PLU?" Wiegman

asked. "That is what we want to determine. Now is the time to take a hard look at PLU if we are to thrive and grow academically in the future."

Wiegman hopes the major commission report will be completed by the 1972 - 73 academic year, though no specific time limit has been announced.

Other major academic changes are affecting PLU students this year. The School of Business Administration began its first complete year as an accredited member of the American Association of Collegiate Schools of Business, which ranks the program among the top six per cent of business education programs in the country.

Dr. Vernon Stintzi, who was granted a leave from the university in 1970 to serve for a year as Pierce County welfare administrator, has been appointed dean of the School of Business.

A new master of music degree program began this fall, increasing the number of graduate programs available to six. Masters degrees are also offered in humanities, social sciences, natural sciences, business administration and education.

Dr. Lawrence Meyer, associate pro-

fessor of music, is directing the new graduate program under the department chairmanship of Maurice Skones.

This year the School of Nursing and Department of Art have the use of vastly expanded new facilities as the result of the remodeling of the old student union. The \$466,300 Nursing-Art Complex project adds 32,000 square feet of academic space to the campus and frees other facilities for expansion of science departments.

The recent donation by the J. Henry Gonyea family of a Spanaway Lake Estate, the Gonyea House, for a PLU president's residence has permitted the university to convert the president's former home into an Alumni House. The new space allows for improved services to alumni and also provides room for selected administrative offices.

A new computer leased from Control Data Corp., went into operation at PLU this summer. "This new third generation hardware is an invaluable tool as we continue to expand and improve instructional programs, faculty and student research and management functions," A. Dean Buchanan, vice-president for business and finance, said.

"The computer today is as acceptable as the adding machine and typewriter as necessary equipment for academic uses," he added.

More than 200 existing programs will be incorporated into the new system, which is part of a five-year, three-phase computer development program at PLU. Plans call for doubling of word storage capacity in two years with further expansion by 1976.

"Our continued progress can be attributed to many dedicated people," Dr. Wiegman explained, "faculty, students, staff, alumni and friends in the community who have provided help in many ways.

"This year as in the past," Wiegman added, "PLU will continue to dedicate its educational and manpower resources to the betterment of the community in which we live."



GONYEA HOUSE IS PLU PRESIDENT'S NEW HOME

A large colonial-style home surrounded by tennis courts, swimming pool, stables and rolling green lawns was dedicated as a president's residence by PLU this summer.

The Gonyea House and estate were bequeathed to the university. The master of the house was the late Joseph Henry Gonyea, a Tacoma area lumberman and philanthropist. When his wife died last January, her will stipulated that the family home a mile from the university campus be used as a residence for the university president and his family.

One of Gonyea's sons, Douglas, also a prominent Tacoma civic leader, said at the dedication, "The use of the house and grounds by PLU will perpetuate my father's desires that his home and recreational facilities will be used by young people."

PLU President Eugene Wiegman accepted the property on behalf of PLU. "We dedicate this home to the continuance of joyful and youthful living, to beauty and dignity, to hospitality and graciousness, to warm and congenial gatherings, to respect and love for past and future occupants and to the glory of God."

He, his wife Kathleen, and their six children moved into the Gonyea House in early June. The home has been decorated with vibrant colors, traditional furniture and numerous pieces of art by PLU

faculty and students.

The president's former residence across the street from the campus is being remodeled to serve as an Alumni House.



PLU HONORS 'OLDEST LIVING ALUMNUS'

A standing ovation greeted Olaf Gulbransen, 88, as he mounted the stage to receive a high school diploma from PLU President Eugene Wiegman during commencement exercises last May.

The presentation of a Pacific Lutheran Academy diploma to PLU's "oldest living alumnus" culminated 76 years of leadership, loyalty and support given by Gulbransen to the university.



The beloved man, well known to generations of PLU students as a fellow student, regent and friend, entered Pacific Lutheran Academy in 1895, a year after the school had opened. He had to leave the school in 1897 to work, but returned in

1901 and was three months away from graduation in 1903 when he was called away once again to work.

He was never able to return as a student, but for almost seven decades he faithfully contributed his time and resources to the university. He served as regent from 1927-33.

Since his wife's death in 1964, Gulbransen has lived near the campus and has become a familiar figure at religious, cultural and athletic events.

This past spring it was the unanimous opinion of the faculty, regents and administration that this unique and inspirational individual had more than met the necessary graduation requirements.

THREE PROFESSORS PROMOTED

Three PLU faculty members were promoted to the rank of full professor this fall.

Receiving promotions were Dr. Harry Adams, physics; Dr. David Olson, physical education; and Maurice Skones, music. Dr. Adams, who begins his ninth year at PLU, was recently appointed

director of the university's expanded computer center. Dr. Olson has served as director of the School of Physical Education and athletic director for the past three years, and Skones is now in his eighth year as director of the PLU Choir of the West and chairman of the department of music.

Promoted to associate professor were Keith Achepohl, art; Mrs. Dorothy Cone, nursing; Dr. William Hutcheon, business administration; Lars Kittleston, art; Dr. Arthur Martinson, history; and Dr. Burton Nettet, chemistry.

New assistant professors are Mrs. Lois Jacobson, nursing; Richard Jones, English; David Keyes, art; Vivian King, music; Brian Lowes, geology; Gary Peterson, mathematics; Mrs. Carolyn Phillips, physical education; William Sare, music; and Ruth Sorenson, biology.



Skones



Olson



Adams

PLU APPOINTS 22 NEW FACULTY, SIX NEW STAFF MEMBERS

The appointment of 28 new faculty and administrative staff members gave an additional measure of quality and leadership to the PLU educational program this fall.

Along with its expansion in facilities, the School of Nursing added five new faculty members. Fern Gough, (Wheaton '54) a former staff nurse at Kaweah Delta District Hospital in Visalia, Calif., holds an M.S.N. from the U. of Washington. Mrs. Thelma Hostetter (U. of Cal., Berkeley '57), who holds an M.S.N. from the U. of Illinois, formerly taught at Goshen College, Ind. Mrs. Christine Miller (PLU '70) formerly served as a clinical instructor here, and Mrs. Margaret Woehrle (U. of Illinois '67) comes to PLU from the U. of W., where she earned an M.S.N. in 1970. Barbara Menzel graduated from Vanderbilt U. in 1970.



Gough



Hostetter

New faculty in the School of Business Administration are Stuart Bancroft (Arizona State U. '63), a Huebner Fellow at the U. of Pennsylvania who holds an M.B.A. from Arizona State; Davis Carvey, (PLU '65) who returns after a year as instructor and student at Texas Technical U. and has an M.B.A. from PLU; and Charles Dirksen (U. of Santa Clara '64), who holds an M.B.A. from the U. of Oregon, where he has been serving as an instructor.

Joining the biology faculty are Mrs. Angelia Alexander (Juniata '62), formerly at Loretto Heights College in Denver, and Dr. John Main (Chadron State '65), formerly an instructor at Big Bend Community College, Moses Lake. Mrs. Alexander earned her M.A. from the U. of Calif. at Davis; Dr. Main received his Ph. D. from the U. of W. last spring.

Thomas Kruse (Luther '65), is an assistant professor of economics and director of institutional research. He received his M.A. at the U. of Iowa. Also in economics is Stanley Brue (Augustana-Sioux Falls '67), a Johnson Fellow and Former instructor at the U. of Nebraska, where he received a Ph.D. this fall. Dr. Frank Collinge (U. of Calif., Berkeley '58) joined the political

science department as an associate professor last spring. He holds a Ph. D. from the U. of W. Also new to the political science staff is Richard Crockett (Monmouth '61), a former Olympic Community College instructor who holds an M.A. from the U. of Illinois.

Barbara Danielson (Skidmore '67), in the School of Physical Education earned her M.S. last spring at the U. of W. Virginia Eman (Kearney State '69) in communication arts holds an M.A. from Colorado State U.

Mrs. Ingrid Knutzen Gintz (PLU '70) returns to her alma mater as mathematics instructor. (She was a teaching assistant at Western Washington State this summer.)



Woehrle



Bancroft

Edward Harmic (PLU '62) joined the music department full-time after serving as University Chorale director part-time last year. Formerly a teacher at Clover Park and Lakes High Schools in Tacoma, he holds an M.M. from the U. of Ariz.

Dale Larson (PLU '66) returns as an English instructor with a graduate degree from U.C.L.A. In philosophy is Dr. Paul Menzel (Wooster '64), a Danforth Graduate Fellow who holds a Ph. D. from Vanderbilt and a B.D. from Yale.

Dr. Franklin Olson (U. of S. Dak. '58), joins the School of Education. He received his Ed.D. from the U. of Nebr. last spring. Dr. Walter Pilgrim (Wartburg '56) holds a Th. D. from Princeton Seminary.

Staff additions made this year include Noel Abrahamson, coordinator of public events; Terry Denbrook, radio and television engineer; Eric Godfrey, assistant to the vice-president for student affairs; Lynn Isaacson, bookstore manager; Bradley Munn, personnel director; Rev. Gordon Lathrop, university minister; and Harvey Neufeld, director of alumni relations.



Carvey



Lathrop



PLU'S INTERNATIONAL COMMUNITY GROWS

More than 50 Chinese students are enrolled this fall at PLU due to the efforts of a single PLU physics professor.

The professor is Dr. K. T. Tang, a native of Nanking, China, who holds a doctor's degree from Columbia University. During recent trips to the Orient, Tang has spent a great deal of his own time talking with students interested in coming to the United States to study.

In all, there are 58 Far Eastern students at PLU this year. Most are from Hong Kong, but Taiwan, the Phillipines, Thailand, Korea, Japan and Malaysia are also represented.

Now numbering more than 70, the international student community on campus also includes representatives from Jamaica, Canada, Sweden, Saudi Arabia, Ethiopia, the Virgin Islands, and American Samoa.

To make the students feel more at home, PLU has provided "host families" and the International Student's Organization. Most foreign students have also been assigned American roommates, which rapidly solves any language difficulties.

Any language problems suffered by Chinese students at PLU last year apparently were quite temporary. Of the 15 students enrolled, six received straight A's, and the combined group was at cum laude level, 3.3.

SAUDI ARABIAN GRADUATE SEES EDUCATION AS PEACEMAKER

A 25-year old Saudi Arabian, the only member of PLU's summer graduating class to receive two bachelor's degrees, spoke eloquently on behalf of education as a peace-making method at summer commencement ceremonies.

Omar Al-Baiz, selected to speak on behalf of the graduating seniors, advocated education as a means of promoting understanding and appreciation of other peoples.

"Whether one is a citizen of this country or a citizen of any other country, he will soon discover that people living on all parts of our planet are suffering all kinds of problems in varying degrees," he said. "One country suffers malnutrition, another illiteracy and another water pollution or over population. Adding wood to the fire are national prejudices and ethnic feelings of superiority.

"To overcome these problems and to build understanding," he continued, "we must begin to

use more constructive rather than destructive methods. One of these methods is education, a primary means of understanding and appreciation of others."

During the graduation ceremony, Al-Baiz accepted a bachelor of business administration degree and a bachelor of arts degree in economics. He is planning graduate work in economics and a career in teaching or government service in Saudi Arabia.

He will eventually return to a homeland that is in the midst of what can only be described as a crash program in education. As late as the 1930's there were no schools in the entire country and there were none outside the large cities as late as 1950. Now the government is opening 100 new primary schools a year, according to Al-Baiz.

Al-Baiz didn't begin his education until he was almost nine years old because there were no schools available. "Advances in education will make a vast difference in our country within the next 20 years," he predicted. "Right now we are in the middle moving from one stage to another."

Al-Baiz was one of seven Arab students attending PLU last year, and he was influential in bringing most of them to campus. Prior to enrolling here he studied English at Portland State University and spent two years at Centralia Community College.

PLU RADIATION LAB OPENS

A radiation laboratory that enhances research capabilities and instructional techniques for science faculty and students recently went into operation at PLU.

Accumulated in large part through research grants to professors and some wise shopping, the equipment, valued at \$30,000, was acquired for considerably less. Dr. Duane Swank, assistant professor of chemistry, for instance, acquired an \$8,000 x-ray machine for a thrifty \$400 from Washington State Surplus. Other pieces have been hand-built by the professors.

Dr. Swank and physics professors Dr. Harry Adams and Dr. Clarence Jacobs initiated the interdepartmental laboratory. Involving chemistry and physics at present, the project has implications for other departments in the future, says Jacobs.

The new lab, located in the east side of Memorial Gymnasium, offers broad research possibilities for upper division science students as well as science faculty. "The facility offers our juniors and seniors the opportunity to gain real research experience, rather than doing only contrived laboratory work," Jacobs observed.

"Besides developing necessary research qualities such as patience and care, each student who works with us should be able to get at least one paper published with his name on it, a real plus for either graduate school or employment," he added.

Jacobs indicated that the equipment, for specific purposes, is as up to standard as anything in an expensive laboratory, maybe even more so because it has been specifically built to serve a certain purpose. "Where we would be lacking would be in a broader research capability as well as in back-up systems," he said.

While each of the professors is involved in his respective area of research (Swank: x-ray crystallography; Adams: nuclear quadrupole resonance; Jacobs: Mossbauer effect), all are looking primarily at molecular interactions and analysis.

The type of research being conducted at the lab offers some interesting possibilities for application in future technology. Swank explained that organic compounds will interact with metals, and life processes are in part controlled by the presence of metal ions.

"Also, science is just beginning to have both the awareness and the techniques to accurately measure impurities," he said. "We have been able to see the effects of large doses of impurities as the result of industrial pollution, but we are also trying to learn more fundamentally the role these metal ions play in life molecules."

The study of high temperature properties of inorganic crystals could have application in the development of electrical super-conductors with no resistance for use in generators, transmission lines and the like. Nuclear quadrupole resonance is applicable to both of these areas of concern.

Forecasting research applications, however, is not unlike trying to explain beneficial spin-offs from the space program, Jacobs said. "You don't know how valuable your new finding will be until long after the experiments are concluded."



Clarence Jacobs demonstrates new radiation equipment.

CONSULTING PROFESSORS APPOINTED

Two Tacoma business executives have been appointed consulting professors of business administration at PLU.

Joseph E. Nolan, who retired June 1 from a position as senior vice-president of Weyerhaeuser Company after 23 years in the firm's top management group, will deal with financial and industrial management affairs in his new role with PLU.

Leonard Guss, president of Leonard Guss Associates, Inc., and a former Weyerhaeuser executive, will assist the PLU School of Business in the field of marketing.

University Notebook

Tacoma Mayor Gordon Johnston challenged students to help the cities of the nation solve the problems of the '70's during PLU's opening convocation in September.

He urged them to consider the opportunities for professional leadership at the urban level, adding that solutions to problems would have to come from the professionals within urban bureaucracies.

At the convocation, PLU President Eugene Wiegman announced the university's theme for the 1971 - 72 academic year, "The Year of Reflection." (See Reflections inside front cover.)



Board of Regents Vice-Chairman Thomas Anderson, PLU President Eugene Wiegman and Tacoma Mayor Gordon Johnston.

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A PLU Professor and three PLU alums are teaching this year at the American School of Vientiane, Laos.

They are Lynn Stein, professor of education at PLU, Iver Eliason, principal at Midland Elementary School in the Franklin-Pierce School District, Tacoma, Steven Spinney, a fifth grade teacher at Midland, and Claudia Freiden, a 1971 PLU graduate.

The secondary school in Vientiane is comprised of grades seven through ten. Attending the school are American embassy, civil service and foreign service dependents. Approximately 15 per cent of the children are Laotians.

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A new chapter of Beta Gamma Sigma, a national honor society for business administration, was recently installed at PLU. BGS is the only honor society for business recognized by the American Association of Collegiate Schools of Business, which last spring gave its accreditation to the PLU School of Business.

Charter members of the PLU chapter are all members of the business administration and economics faculties. They are Dr. Gundar King, Dr. Dwight Zulauf, Dr. John Martilla, Dr. Grant Watkinson, Stuart Bancroft, Charles Dirksen and Thomas Kruse.



Schnackenberg

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Dr. Walter Schnackenberg, chairman of the history department, was selected as PLU's Distinguished Teacher for 1971.

The award is given annually to an outstanding PLU teacher by the Washington State Automobile Dealer's Association.

Dr. Schnackenberg visited Laos last year as a representative of the Franklin-Pierce School District, which he served as school board president. He also developed interim tours to foreign countries for PLU and selected high school students.

He is currently on sabbatical leave in Europe.

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Four PLU faculty members have been selected for faculty growth awards, administered by the Board of College Education, American Lutheran Church.

The funds, totaling more than \$2,500, were received by Ronald Gen- da, assistant professor of economics; Samuel Carleton, instructor of Greek; David Knutson, assistant professor of religion; and Gary Minetti, psychometrist in the PLU counseling and testing center.

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Dr. Ken Johnston, director of the School of Education, had words of commendation for staffers at the Anaconda, Mont., Civilian Conservation Center (Job Corps), following his month-long evaluation tour at the Center during July.

Dr. Johnston recently issued a report of his tour in which he outlined results of his assignment to study ways that colleges could relate to the Job Corps. He indicated there is a need for more trained counselors and teachers, and that colleges could help prepare both.

Johnston was one of 35 summer professors selected by the American

Association of Colleges for Teacher Education to evaluate the Job Corps program.

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For the second year, the Puget Sound Coalition is sponsoring a comprehensive environmental education program for the people of the Puget Sound area. The program is spearheaded by area colleges, KING-TV and educational television media.

The CHOICE Center at PLU, active in the development of the program since its inception, has provided training for group leaders involved in the project and is the Coalition's southern region headquarters. Ralph Holmes of the CHOICE staff is the southern region coordinator.

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Women's equality was the prime topic at the Associated Women Students Tri-State Convention, hosted by the PLU A.W.S. in October. Delegates from five western states attended the two-day event.

Speakers included lecturer Fred Storaaska who spoke on prevention of assaults and self-defense measures, Pierce County District Court Judge Filis Otto, Mrs. James Doli-

ver, whose family was chosen 1970 Washington State All-American Family, and Mrs. Gisela Taber, women's rights lobbyist from Olympia, Wash.

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More than 1,500 Leaguers from throughout the Northwest participated in League Sports Day at PLU Saturday, Oct. 30. The students took advantage of organized tours and the numerous sports facilities available, from swimming to table tennis.

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Dr. Kent Knutson, president of the American Lutheran Church, was the guest speaker at the Tacoma area Reformation Festival Oct. 31.

"Our Unfinished Reformation" was Dr. Knutson's topic.



Wiegman and Knutson

University Notebook



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1) Principal speakers at the annual convention of the North Pacific District, American Lutheran Church, were from left, Dr. Clarence Solberg, district president; PLU President Eugene Wiegman, and Rev. David Preus, vice-president of the ALC. The convention was held at PLU in June.

2) Two distinguished churchmen who have honored Pacific Lutheran University by accepting its most prestigious honors participated recently in the 900th anniversary celebration of the Bishopric of Oslo, Norway. From left, the Very Rev. Michael Ramsey, Archbishop of Canterbury, who holds an honorary doctor of divinity degree from PLU, and the Rev. Fridtjov Birkeli, primate of the Church of Norway and Bishop of Oslo, who has received the PLU Distinguished Service Award Medal.

3) PLU's original chapel, which in recent years has served as an art and classroom building, was removed from the campus with regret earlier this fall. With the completion of the new Nursing-Art Complex, it was deemed no longer financially feasible to maintain or to restore the building.

4) The School of Nursing and the

Department of Art moved into their new Nursing-Art Complex facilities in the remodeled CUB building this fall. Pictured are the nursing care education facilities in the nursing wing and the ceramics studio in the eastern, art section of the building.

5) PLU President Eugene Wiegman spoke at McChord Air Force Base's "Rally Day" in September. Dr. Wiegman addressed himself to the prophetic tradition in Biblical literature, noting that Old Testament prophets are speaking to us today.

6) In his role as chairman of Washington Friends for Higher Education, PLU President Eugene Wiegman was the presiding officer at a meeting of the American Council on Education in Washington, D. C. in October. From left, Fr. Richard Twohy, president of Gonzaga U.; Wash. State Rep. Marjorie Lynch, U.S. Rep. Brock Adams (Wash.); Howard Holcomb, American Alumni Council; Wiegman; Sen. Warren Magnuson (Wash.); and U.S. Reps. Floyd Meed (Wash.); Edith Green (Ore.); and Floyd Hicks (Wash.). Foreground: U.S. Rep. Mike McCormack (Wash.); a Congressional aide; and U.S. Rep. Tom Foley (Wash.).

7) Ernst Breitholtz of Kalmar,

Sweden, president of Rotary International, was presented a PLU Distinguished Service Award Medal during his visit to Tacoma in September.

8) A new landmark was added to the university campus scene with the completion of a 60-foot clock tower near the University Center north entrance. The Anderson Tower, designed by architects Bindon and Wright of Seattle, was donated to PLU by Mr. and Mrs. H. E. "Bud" Anderson of Tacoma in honor of his parents, Mr. and Mrs. Herman E. Anderson of Tacoma. The late Mr. Herman Anderson was a former chairman of the PLC Board of Trustees and one of the important friends and supporters of the college.

9) During the early weeks of the school year a wide variety of special entertainment events were held on the PLU campus for students and members of the Tacoma community. Among the musical and dramatic highlights were the Artist Series-sponsored Winnipeg Ballet and Denver Symphony; Josh White Jr., Boys' Town Choir and Nitty Gritty Dirt Band, sponsored by the Entertainment Series; the Lute Club-sponsored Danish Gymnasts and performances by the University Theatre and University Orchestra.



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LUTE GRIDDERS COP NWC TITLE

It's been a season of contradictions. In a season that many thought would be a rebuilding year, PLU ran up an early 5-1 mark and clinched a tie for the Northwest Conference title.

A Lute team that was thought to have lost its ground attack to graduation was leading Northwest small colleges in rushing. Two weeks after quarterback Jim Hadland was held to 67 yards passing by Willamette, he broke Marv Tommervik's 31-year-old PLU game mark with 261 aerial yards against Lewis and Clark.

After scoring only 11 in a win over Pacific, the Lutes scored 47 in three



quarters and 50 overall in a win over Whitman, one point shy of a 37-year-old team record. On defense, the Lutes sandwiched two shutouts with games in which they gave up 42 and 38 points.

On Oct. 16 PLU defeated Whitman, undefeated and ranked seventh in the NAIA at the time; on Nov. 6 they lost to Lewis and Clark, a team that had been winless in Northwest Conference play.

The season was wrapped up with road games against Linfield and California Lutheran. Exceeding pre-season predictions, PLU recorded its third straight winning season and its second conference title in three years. Though unsung, the offense was as potent as either of coach Roy Carlson's previous two fine teams, and in many ways it was more exciting.

In his final year, Hadland proved that he should be rated along with Marv Tommervik and Tony Lister at the top of the list of fine Lute quarterbacks.

The team's top runners, Dan Pritchard and Don McPherson, will be back next year, along with Hadland's bevy of fine receivers:

Ira Hammon, Mark Clinton, Dave Greenwood, John Amidon and Bernie Johnson.

PLU SHOOTS FOR 25TH STRAIGHT WINNING YEAR

Nine veterans return to the PLU basketball squad that won the Northwest Conference title and came within 33 seconds of a trip to the NAIA tournament in Kansas City last fall.


The Lutes will once again build their offense around all-conference center Ake Palm, 6-8, who averaged 16 points a game last year. Guard Tom Patnode led the team in scoring last season, 6-8 Dennis Phillips, the team's top percentage shooter, and 6-7 Roger Wiley, who had last year's single game high, anchor the inside. Don Martonik, the squad's top outside shooter, will pair with Patnode.

Team captain Lyle McIntosh will be out until January with an ankle injury.

With good returning depth and some highly touted freshmen and transfers, Coach Gene Lundgaard hopes to improve on last year's 15-14 mark. It could be the Lutes' 25th consecutive winning season.

Board of Regents

PACIFIC LUTHERAN UNIVERSITY



God's plan for our Redemption
the Birth of the Christ Child his death
and Resurrection brought the greatest
change in the history of mankind.

Christmas Greetings from Pacific Lutheran University

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Mr. Goodwin Chase
Mr. Carl Fynboe
Mr. Douglas Gornya
Mr. Melvin Knudson
Mr. Warren Peterson
Mr. Howard Scott
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Mr. Craig Huisenga, student
Rev. Ivar Pihl, LCA

Calendar of Events

DECEMBER

- 1-17 Art Exhibit - "Primitive?" New Guinea, Mexico, Africa, N.W. Coast - Mortvedt Library Gallery
- 1 Basketball PLU vs. Simon Fraser, Vancouver, B.C., 8:00 p.m.
 Julian Bond, Eastvoid Aud., 8:15 p.m.
- 3 Lucia Bride, Eastvoid Aud., 8:00 p.m.
- 4 Basketball, PLU vs. Seattle Pacific, Olson Gym, 7:30 p.m.
- 6-9 German Art Exhibit, UC
- 7 Basketball, PLU vs. St. Martin's, Olson Gym, 7:30 p.m.
- 8 Christmas Carol, Eastvoid Aud., 8:15 p.m.
- 10 Basketball, PLU vs. University of Alaska, College, Alaska
 Christmas Concert, Olson Aud., 8:15 p.m.
- 11 Basketball, PLU vs. University of Alaska, College, Alaska
 Christmas Concert, Olson Aud., 8:15 p.m.
- 12 Christmas Concert, Olson Aud., 8:15 p.m.
- 17 Basketball, Central vs. PLU, Olson Gym, 7:30 p.m.

JANUARY

- 1-30 Art Exhibit - "The Quincy Inventions" - Drawings, paintings, prints, James McGarrall - Mortvedt Library Gallery
- 4 Interim begins
- 6 Lute Jerstad Convocation, UC, 1:00 p.m.
- 7 Basketball, PLU vs. Linfield, McMinnville, Ore., 8:00 p.m.
- 8 Basketball, PLU vs. Lewis and Clark, Portland, 8:00 p.m.
- 11 Basketball, PLU vs. Lewis and Clark, Olson Gym, 7:30 p.m.
- 14 Basketball, PLU vs. Pacific U., Olson Gym, 7:30 p.m.
- 15 Basketball, PLU vs. Willamette, Olson Gym, 7:30 p.m.
- 18 Basketball, PLU vs. Central, Ellensburg, 8:00 p.m.
 Concert, University Orchestra, Eastvoid Auditorium, 8:15 p.m.
- 20 Alpha Psi Omega Play, Eastvoid Aud., 8:15 p.m.
- 21 Basketball, PLU vs. Whitman, Olson Gym, 7:30 p.m.
 Alpha Psi Omega Play, Eastvoid Aud., 8:15 p.m.

- 22 Basketball, PLU vs. College of Idaho, Olson Gym, 7:30 p.m.
 Alpha Psi Omega Play, Eastvoid Aud., 8:15 p.m.
- 23 Christian Education Speaker, UC, 8:00 p.m.
- 28 Interim ends
 Basketball, PLU vs. Whitworth, Spokane, 7:30 p.m.
- 29 Basketball, PLU vs. Whitman, Walla Walla, 7:30 p.m.
- 31 Basketball, PLU vs. College of Idaho, Caldwell, 7:30 p.m.

FEBRUARY

- 1-30 Art Exhibit - "Ways of Seeing" - including photographs from Eastman House, Mortvedt Library Gallery
- 3 Basketball, PLU vs. Whitworth, Olson Gym, 7:30 p.m.
- 3-5 Tacoma Opera Society, Eastvoid Aud., 8:00 p.m.
- 4 Basketball, PLU vs. Willamette, Salem, Ore., 8:00 p.m.
- 6 Nurses Capping Ceremony, UC, 2:30 p.m.
 Concert, PLU Concert Band, Eastvoid Aud., 8:15 p.m.
- 7 Basketball, PLU vs. Ore. College of Ed., Olson Gym, 7:30 p.m.