



# Knightletter

VOL 4 NO 12 Pacific Lutheran University December 1, 1966



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\* BEST Professional movers were too \*  
 \* expensive and everything else \*  
 \* DEAL took too much time: so it was \*  
 \* decided to use students and \*  
 \* faculty to move the 130,000 library \*  
 \* collection. \*  
 \* Utilizing the philosophy "Buy where \*  
 \* you get the best deal" library chief \*  
 \* Frank Haley and student assistant Jim \*  
 \* Ross devised a plan to have the students \*  
 \* move the books, using a unique innova- \*  
 \* tion. \*  
 \* Rubber bands--about 240 pounds \*  
 \* worth--are being used to bind the books \*  
 \* into small bundles. This idea saves \*  
 \* work and makes the load light enough \*  
 \* for any woman to carry. \*  
 \* Moving a library collection is not \*  
 \* an easy task. Haley and Ross spent \*  
 \* months reading case histories of other \*  
 \* library moves before deciding on a \*  
 \* method. \*  
 \* A 13-page memorandum has been sent \*  
 \* to the teachers informing them of the \*  
 \* move, and what is expected of them and \*  
 \* their classes. \*  
 \* Although each faculty member will \*  
 \* act as a lieutenant in the moving \*  
 \* force, the library staff will be present \*  
 \* to answer questions and guide confused \*  
 \* workers. \*  
 \* And yes, the move will be post- \*  
 \* poned in event of a heavy downpour. \*  
 \* But the library personnel reserve the \*  
 \* right to define a "downpour." \*  
 \* If the move goes as expected, the \*  
 \* main book collection should be housed \*  
 \* in the new Robert Mortvedt Library by \*  
 \* Monday evening. \*  
 \* \*\*\*\*\*

BLONDS Three Pacific Lutheran  
 University coeds--all of  
 TRIUMPH them blonds--were selected  
 Wednesday as finalists in  
 the annual campus Lucia Bride contest.

The girls are Janet Swanson, Mary Barber and Lynn Olsen.

One of the three will be crowned Lucia Bride during festivities Saturday night in Eastvold Chapel.

The new "Queen of Light" will lead a candlelight procession to the campus Christmas tree where she will ignite the lights.

Students at PLU chose the three finalists from a list of 14 coeds. They were Karen Ranheim, Mary Seastrand, Trudi Bishop, Linda Bayer, Karlyn Sue Wilkie, Linda Adcock, Andrea Erickson, Helen Halwas, Paula Reikow, Judy Bylsma and Katherine Olason.

The traditional Swedish festival is sponsored by the campus chapter of Spurs, national woman's honorary.

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CHRISTMAS FESTIVAL Tickets for the Friday, Saturday and Sunday evening performances of the Christmas Festival program are gone. Because of the heavy demand for tickets a fifth performance has been added. This will be given Sunday, Dec. 11, at 3:00 p.m. Some tickets are left for Thursday evening's program which will start at 8:15 in Eastvold Chapel.

Tickets for the Thursday and Sunday performances are available at the information desk.

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THE ROUND TABLE

Judd Doughty (speech) spoke recently in Olympia at the regional meeting of Toastmistresses International. His topic was "Communication: A Liberating Art.".... President Robert Mortvedt, Dr. Thomas Langevin (academic v.p.), Dean Charles Anderson (arts and sciences) and Dean Richard Moe (professional studies) attended sessions in Seattle this week of the Northwest Association of Secondary and Higher Schools....Clayton B. Peterson (v.p.-- development) was in Minneapolis Sunday and Monday for a meeting of ALC development men with leaders of the Lutheran Ingathering for Education (LIFE) campaign....M. J. Kitzman (art) has been commissioned by the Des Moines Art Center to do a two-color wood block print for its membership drive. Kitzman also plans to address the membership of the Allied Art Association at their meeting Friday. His talk is titled, "Art: One Man's Opinion"....Mrs. Gladys Bergum (health center) recently attended the annual Pacific Coast College Health Association Convention in Palo Alto, Calif....Margaret Wickstrom (associate dean of students) was recently named director of the Northwest College Personnel Association. The group is composed of members from more than 50 universities and junior and community colleges....George Roskos (art) recently gave a slide presentation representing his 15 years of sculpture work in the Northwest to the Monday Book Club of Tacoma.... Roger Guilford's father died a short time ago. Guilford, a PLU biology teacher, is studying this year at Oregon State University....Dr. Burton Ostenson (biology) recently attended the fall meeting of the Puget Sound Science Teachers Association. Leland Weaver, a 1961 graduate of PLU is president-elect of the group.

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\* HORSE Donald Pattie, \*  
 \* biology teacher \*  
 \* TRADE at PLU, recently \*  
 \* received a ship- \*  
 \* ment of 20 Russian mammal specimens in \*  
 \* a "horse trade" with the Zoological \*  
 \* Museum of Moscow State University. \*  
 \* \*  
 \* Pattie said these Artic and steppe \*  
 \* mammals will be a part of the biology \*  
 \* study collection, and will be valuable \*  
 \* for comparisons with North American and \*  
 \* Alpine animals. \*  
 \* \*  
 \* \*\*\*\*\*

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 \* VESPERS Faculty members \*  
 \* and their fami- \*  
 \* SERVICE lies will have a \*  
 \* chance to tour \*  
 \* the new Robert Mortvedt Library this \*  
 \* Sunday following a special Vesper \*  
 \* Service. \*  
 \* \*

\* The service was arranged by the \*  
 \* Librarian, Frank Haley, as a way of \*  
 \* expressing appreciation for the new \*  
 \* structure and to give thanks to all who \*  
 \* helped make it possible. \*  
 \* \*

\* During the 4 p.m. service in East- \*  
 \* vold Chapel selections will be read \*  
 \* from a facsimile of the Gutenberg and \*  
 \* King James Version of the Bible, the \*  
 \* Hymnal, and from a rare edition of \*  
 \* Luther's Translation. \*  
 \* \*

\* These books will be the first to \*  
 \* enter the new library. They will be \*  
 \* carried by John and Tom Stuen, grand- \*  
 \* sons of the late Ole J. Stuen, former \*  
 \* PLU librarian. \*  
 \* \*

\* Next into the new building will be \*  
 \* the first 300 books acquired by the \*  
 \* University. These will be carried by \*  
 \* family members of former librarians \*  
 \* and others who have worked in the \*  
 \* library. \*  
 \* \*

\* Following the brief ceremony and \*  
 \* procession the assemblage will tour \*  
 \* the new facilities. \*  
 \* \*

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FLU Health Center  
 SHOT Personnel are  
 urging all Uni-  
 versity employees  
 to receive the second flu vaccine injection  
 sometime this next week between the hours  
 of 10:30 a.m. and 4 p.m., excluding the  
 lunch hour.

Anyone who missed their yearly  
 booster shot may get it at this time.

A fee of \$1 will be collected for  
 the injection.

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KNIGHTS

An air of hopeful optimism fills PLU's Memorial Gymnasium as basketball coach

HOPEFUL

Gene Lundgaard sends his squad through its pre-season warmup.

With the exception of former All-America center Curt Gammell, Lundgaard has his regulars back from last season--including eight lettermen.

His probable starters are five seniors: 6-5 Tim Sherry and 6-3 Doug Leeland at the forward positions; 6-5 Tom Lorentzsen at center; and 6-2 Mark Andersen and 5-10 Al Hedman in the guard slots.

Backup men include lettermen Dennis Buchholz, 6-4 junior forward; Greg Leeland, 6-1 sophomore guard; and Gary Peterson, 6-5 sophomore center.

Lundgaard is hoping a pair of freshmen --Al Kollar, 6-6 center and Leroy Sinnes, 6-4 forward--and a sophomore--Tim Chandler, 6-1 guard--will add some valuable depth to the squad.

Lack of any outstanding height on the squad is causing some concern among the coaching staff, although they are satisfied with the team's over-all strength and experience.

Lundgaard--with guarded optimism --thinks the team will finish the season among the top three, along with Linfield and Lewis and Clark.

The squad will have a chance to prove their ability early in the season as they play seven games in the next ten days.

The team will challenge UPS tonight, and then take on defending Evergreen Conference champion Western Washington at home on Friday.

Saturday Lundgaard's eagles will play Central Washington on its court, before playing host next Tuesday.

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THANK YOU to the faculty children for the lovely Advent wreath left at the information desk in the Administration Building.

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MUSICAL PROGRAM
"The Great Composers and Their Musical Gifts to Children" will be presented at 4:30 Saturday afternoon in Jacob Samuelson auditorium.
The program will be given by the Junior Preparatory Division of the PLU music department.
Students in the intermediate and advanced levels of preparatory piano will participate. Margaret Espeseth, Franklin-Pierce High School senior, will be the narrator.
Participating students are: Debra and Jeanne Ahrendt, Kristen Anderson, Mary and Michael Barnes, David and Jene Christopherson, Lisa Harshman; Gail Herberger, Kerry Joyce, Calvin, Gretchen and Sharon Knapp, Karla Lundgaard, Mary St. Germaine, Kevin Schafer; Paul and Sam Schiller, Janet and Karen Skones, Laurie Norness, David and Kathy Zulauf, Kathy Tremaine; Kevin Erickson, Barbara Baughn, Patti Craig, Maggi George, Howard Knickerbocker, Melissa Martin, and Kristen Scholman.
Mrs. Calvin Knapp is the program's director.
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CHRISTMAS CONCERTS
The Choir of the West will present two traditional Christmas concerts this Sunday.

In the afternoon Prof. Maurice Skones will take his 63-voice group to McNeil Island Penitentiary for a 3 p.m. concert. The singers will have their evening meal on the island before returning by boat to Steilacoom.

At 7 p.m. the choir will give a concert in the Post Chapel at Fort Lewis. They will be honored at a reception in the Christian Education building afterwards.

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FIRST ART

EXHIBITION

Mortvedt Library Monday, Dec. 5, through Dec. 29.

The works are from the Collectors Gallery in Seattle and the Henry Gallery at the University of Washington.

M. J. Kitzman, art department chairman, said the individual examples were chosen on the merits of the aesthetic quality of each rather than on the reputation of the artist.

Hours for this first art exhibition in the University Gallery will be from 8 a.m. to 9 p.m., through Friday, Dec. 16. The schedule for the Christmas holiday season follows: Dec. 17, 8 a.m. to 4:30 p.m.; Dec. 19-22 and Dec. 26-29, 8 a.m. to 9 p.m.

Selected works of art on loan to PLU will be displayed in the new Robert

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ON THE AIR
The campus radio station, KPLU-FM, is broadcasting regularly from 4:30 to 8:30 p.m. Mondays through Fridays at 88.5 on your radio dial.
The day's programming starts with a news show, followed by dinner music from 5:30 to 6:30. "Music of the Masters" is a daily feature from 7 to 8:30.
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BIRTHDAYS

- Azel Clark December 1
Ione Brunstad December 2
Blanche Emerson December 4
Cliff Sanders December 4
Clayton Peterson December 7

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The Church of the...
will give a...
at 7 p.m. the choir will give a...
at the Post Chapel at Fort Lewis.

In the afternoon...
will take his...
The singers will have their evening...
on the raised...
at 7 p.m. the choir will give a...

at 7 p.m. the choir will give a...
at the Post Chapel at Fort Lewis.

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is causing some...
though they are...
with the team's...
performance.

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along the top...
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The team will have a...
their ability...
they have shown in the...
The team will challenge...
and...
Olympic champion...
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FREEDOM AND RESTRAINT IN THE  
CHRISTIAN COLLEGE

by

Warren Bryan Martin

It is generally assumed among educated people, especially among educators, that Christian colleges provide less freedom and more restraint than secular colleges. Academic freedom, in particular, is thought to fare better in colleges under public auspices than in those affiliated with churches. Exceptions are usually made in regard to a few Christian colleges, but such allowances are accompanied by reminders that these colleges are really more secular than Christian, more independent than church-related. The prevailing notion is that Christian educators have never trusted Jesus' assurance that "the truth will make you free."

While the historical record is not as unequivocal as the current assumption, it is fair to say that Christian colleges in our century have been less active in support of academic freedom than secular and public schools. They have freely emphasized responsibility but have not always been responsible about freedom. However, the time is right for a radical change--a change to a situation in which most Christian colleges would provide more academic freedom than most public institutions. Christian colleges may yet take Jesus at his word, not so much because they are determined to do his will as because this may be the best way for them to justify their continued existence.

Needed: Forthright Leadership

We live at a special time in history. It is an epoch of revolutionary change--in weaponry, in human rights, in communication, transportation and other media. But more than any of these changes, and perhaps behind all of them, is the revolution in ultimate commitments. The traditional objective and satisfactions of our society are no longer adequate. As Americans we are in need of new goals toward which to work and new values by which to live. The goals of abundance and material security through technology have been achieved by 80 per cent of our populace and are within reach of the other 20 per cent. What shall be our goals, then, beyond technology? The satisfactions of power, fame and wealth

have motivated the majority, but they have been found ephemeral. We are jaded, bored and apathetic, yet at the same time restless concerned and fearful. What shall be our values, then, beyond the momentary satisfactions of our present style of life? And whence shall come the leaders with the answers for our needs?

Our chief commitment-forming institution is the nation-state, particularly as comprised of the Pentagon, the state department and the White House. But leadership comes from these sources because of paucity of leadership elsewhere; it is leadership by default, not by design. The nation-state in a democracy is intended to implement more than to innovate, to sustain more than to create, to provide structure once the way is known. Its mandate is neither to move beyond available political alternatives nor to go beyond whatever agreement there is in the social conscience of the pluralistic society. Its leadership is dependent upon consensus. Furthermore, the nation-state came to its present position of leadership in values because of the decline of the home and the church. Whereas those institutions once acted as pace-setters, served society as critical conscience, today both home and church have lost their authority, have become "dependent variables."

Nor has education fulfilled its promise. Colleges and universities are not leaders in setting new goals and values because our society holds that they must be "service-oriented" if public, an "arm of the church" if Christian. The result is that the schools have become almost totally imitative of traditional goals and existing societal values, goals and values providing a residual legacy from our earlier days but quite inadequate for our tomorrows. They form a bridge to the past, but not to the future.

Though some will argue that in this situation what we need is the resuscitation of the leadership of home and church, the hope really lies in education. Not because educators have any corner on the moral virtues, but simply because education now has the potential for leadership once found in the home and the church. Education has access to the nation's brain

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power, financial resources and public confidence. It is the new religion of the young. Today education is in a prime position, the position to serve as a critical conscience to the nation-state and to provide the creative community that could produce new goals and values for the new times.

But education's success in this crucial role is contingent on colleges and universities being centers of independent thinking. Critical intelligence, as Sidney Hook has said, is the mark of the intellectual. There will always be a certain separateness and rebelliousness in the man of ideas; indeed, he may be serving us best when he makes us most uncomfortable. Certainly he loses his power when he loses his independence. Because the campus is a home for the intellectual, the man whose life focuses on ideas, the campus must be a place that encourages independent thinking.

#### Guidelines from 'Community'

It does not follow that a college will be made up of a collection of individualists, each a law unto himself, doing only what in his own eyes is right. A college of consequence is a community, and a community is a group of individuals who come together voluntarily, putting certain limitations on their personal freedom because they believe there are in community benefits not available elsewhere. The undergirding assumption is that, in community, the total result is greater than the sum of the parts.

Because community is not possible without standards, any community provides only a qualified freedom. If it is to mean anything, freedom must have circumference and substance. It is never unqualified. Academic freedom, for example, is meant to assure a climate of openness in which the members of a college community may carry out their purposes. But they must have some purposes, even as one of the purposes of the institution is to give faculty and students a setting in which they can work creatively toward their goals. Thus both individual and institutional purposes are essential to the character and vitality of the community. Especially are they important for youth. For since the college years are the time of self-definition, it is essential that students have an institutional identity against which to test and establish their

own identities.

To all of this must be added a further qualification. While we acknowledge the need for value judgments in establishing either a personal or an institutional philosophy--indeed, we argue for the inevitability of such judgments, since to live is to take a stance of some sort--we must also insist on the provisional nature of all value judgments. Human beings see through a glass darkly; while we do see some things, we know that our radical finitude limits us to provisional certitudes and denies us absolute certainty.

The condition of the true college community will be substantive diversity. The college will provide an atmosphere that is open but not empty. It will be a place where commitments are tested by diversity, where diversity is defined by commitments. It will be a center of independent thinking, yet since it is a fellowship of the concerned--with special concern for individual authenticity, social responsibility and openness to change--it will also be a community.

This definition of a college as both a center of independent thinking and a community of concern should prevail whether the college is secular or Christian, public or church-related. Furthermore--and here is my special point--this definition ought to be more easily realized in a Christian college than in a secular, public one.

Public institutions, the products of a pluralistic society, may strive to be centers of independent thinking. But they are in fact always restrained by the "public mind" the content of which is constantly pressed down toward the lowest common denominator by the necessity for consensus. Hence caution prevails over vision, imitation over innovation. Admittedly, Christian colleges are now no different. Because they labor under a concept of service that is too narrowly defined, they think that they serve the church best when they imitate society most. But in fact they serve the church best when they do their job well--and their job is to be community of concern working independently on the most fundamental issues confronting modern man. They cannot work in isolation, but they must have freedom.

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Approach to the Ideal

If administrators in Christian colleges would shed their timidity and give themselves as fully to the task of educating their constituency about the true purpose and character of an institution of higher learning as they now work at the task of drawing support from constituents by pledging conformity to the constituency, they could persuade their sponsors to give Christian colleges a measure of autonomy such as cannot be equaled by public, heteronomous institutions subject to many masters. And they would prove worthy of support by demonstrating that it is one thing to have diversity within a community of purpose--for convictional consensus is possible within a Christian college--but quite another to be accountable to societal groupings so varied that they range, say, from atheist to fundamentalist, from radical left to reactionary right, and where, because the sponsors stand in contradiction to each other, there is at best a consensus of exhaustion. It is here that the potential of the public college falls behind that of the Christian college.

Thus we can claim that the private institution, particularly the Christian college, should excel in academic freedom precisely because it has only one sponsor, and because the goal of the college--"the pursuit of truth in the company of friends"--is compatible with the values of both college and church. In a day when creative leadership is desperately needed, the Christian college has an opportunity to establish the setting which provides the best chance for producing such leadership.

What might be the operational outreach of such a philosophy of education?

A college or university is a chartered corporation with declared purposes. Whether the institution is secular or Christian, public or church-related, academic freedom will be affected by those purposes. Therefore, institutional objectives and the school's hierarchy of values should be declared as openly and clearly as possible. It is reprehensible for an institution of learning to take one stance with its constituency, another with students and still another with, say, an accrediting association. We have a right to expect

unqualified freedom within it. Before they enter the school, students and faculty must be told what are the community values. Once there, as they live in the situation and learn of its nature existentially, they can decide individually whether to accept what they find, agitate for change, or leave.

Faculty and students may agitate for change; indeed, they may produce it to a point where the essential nature of the institution is threatened. It is the responsibility of the community to determine when that point has been reached and whether it shall be passed. In order to do this, one question must be kept foremost: What is central and what is peripheral to our work? Academic freedom is circumscribed by the community's essential commitments, and the community must decide what they are.

I believe that as a part of its essential commitments every college and university should assure to students and faculty the civil liberties and political freedoms that are guaranteed by the Constitution of the United States, and that this guarantee should apply both on and off campus. Given the variety of pressures with which they must contend, most public institutions will go no further than this. The free speech movement at the University of California at Berkeley based its claim of student rights to on-campus political expression mainly on the First and Fourteenth amendments. This public university, like most, has been struggling to secure for its own community those freedoms constitutionally guaranteed to the general community.

The Christian college, however, with its independence buttressed by a particular source of support and compatible values, could proceed to a second and higher level of defense for on- and off-campus freedoms--a defense based on the singularity of a community of learning. The protection of academic freedom for professors and students would here be made to rest not on their constitutional rights as citizens but on their rights as members of the academic community. The Judeo-Christian faith emphasizes the rights of the person as well as man's obligation to search after and adhere to the truth. If they took a position of leadership on the basis of this

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## CHRISTIAN COLLEGE (Continued)

emphasis, Christian colleges would be acting in a manner consistent with the values of the academic world. This leadership would be courageous, for such rights are neither guaranteed by any federal or state constitution nor described in any legislative enactment. Such leadership would also be Christian, because the liberties guaranteed would be based on moral prescription rather than on explicit law.

### Hospitality to Dialogue

There is another way in which the Christian college can put itself in a position of importance on behalf of contemporary higher education: by making itself a place where the Christian options on substantive issues are studied forthrightly and with reference to all of life. The insights of the Judeo-Christian teachings, the history of the church, and all the cherished values of the faith should be thrown fearlessly into the rough and tumble of intellectual debate; they should not be shunned, pushed out of sight, but should be seriously evaluated along with other philosophical perspectives.

Although the Christian faith has figured prominently in American history, most professors in public colleges--restrained, they say, by separation of church and state--hesitate to admit to value judgments, and the Christian tradition influences us constantly. Evaluation is needed, not evasion. The Christian college may be the best surviving place for the Christian and secularist to meet, mix, learn from each other. Such dialogue is important at a time when the consensus mentality is causing a flattening out of values in public colleges and universities--and it is possible if the Christian college has the courage to be an open community.

The problems associated with making Christian colleges leaders in academic freedom are enormous. Their solution requires nothing less than a readiness to make them as radically innovative in our culture as Jesus was in his, and to give them the support of the church. But the church is a social institution noted for its conservatism. The only other institution that may be equally conservative, equally resistant to change, is the university; both seem to adhere to the principle

that "nothing new must be tried for the first time."

But changes are taking place in colleges and universities and in the church. This is an epoch of revolutionary change, and these institutions will change or be damned. A change to an emphasis on academic freedom in Christian colleges would enable them to fulfill the best aspects of their heritage, to gain dignity in the world of academe, to provide leadership for the future.

\* \* \*

H. B. Hawthorn, Regional Chairman of the Woodrow Wilson Fellowship Foundation indicates that he has received the nominees from Pacific Lutheran University for this year, these being Timothy Sherry and Neil LeRoy Waters. His letter states:

"We have now begun to compile the dossiers and in December the Selection Committee will meet to screen the dossiers of all active candidates and determine which students will be invited for interviews. At the conclusion of these meetings we shall advise you of any students from your institution who have been selected for interview."

T. H. Langevin