



COMMITTEE CHAIRMEN NAMED

Student Body President Bill Kiggins announced today the Chairmen of the various student body committees for the coming school year. These men will guide and steer their respective committees in the hope that the Seminary community will benefit from their activities. Students wishing to serve on any of these committees should speak to President Kiggins or the committee chairmen.

WHY?

The Seminarian is to serve as the "voice of the student body." This we hope will be the purpose of our weekly newspaper. Not only will this paper attempt to print the opinions and feelings of its students, but an attempt will be made to make available timely and important news about the church at large.

Last year, The Seminarian at times appeared to be only a whisper, rather than a loud "voice." This could be attributed to a number of reasons. One factor behind its irregular appearance was due to the lack of student support. Those who attempted to provide a newspaper to the community found their job frustrated because of a lack of contributions from students. People who were responsible for promoting activities on campus did not take the time to drop us a note. Others either were too busy or didn't care to spend some time writing something creative, or passing along an item of interest.

We need community spirit. If this paper can help to promote an atmosphere of brotherhood at Mt. Airy, then it must certainly have the help of the brother.

Present plans call for a weekly publication for Thursdays. We need your articles, otherwise, why a Seminarian?

The appointees are:

Athletic Comm: Drew Fischer; Social Comm: Len Ashford; Refectory Comm: Dick Zimmerman; The Seminarian and Student Publications: David Shaheen; Hall and Park Committee: George Summers.

Other committees are headed by:

Tom Kochenderfer, Worship; Bob Sonnenberg and Dave Newhart, Mt. Airy Players; The Seminary Choir, Ken Zindle; Seminary Tours, Don McCoid; Telephone Comm., Robert Busch.

Also appointed by the president of the student body were:

Earl Werdin for the Symposium Comm.; Stan DeCamp for the Student-Faculty Committee; Harry Souders for the Inter-Seminary Comm.; JoAnn Nicely will head the Benevolence Committee; Dick Bonser will chair the Student Work Committee.

Also named were David Shaheen who becomes the senior member of the Book Store Committee, and Kenneth Eugene Zindle, chairman of the Housing Committee.

DAILY CHAPEL

AT 11:15 AM

It has been announced that Chapel will be held daily this year at 11:15 A.M. The Lectionary for the first quarter is available and all students should obtain a copy.

Vespers will be held as announced.

AROUND CAMP 000

Sixteen delegates representing the LCA will attend the fourth assembly of the World Council of Churches at Uposala, Sweden, July 4-20, 1968. Among the LCA delegation will be Dr. William H. Lazareth of the seminary faculty; Dr. Henry E. Horn, father of middler Bill Horn; and the Rev. Ralph E. Peterson, who is assisting with the senior preaching classes this year.....An error in last week's Seminarian identified Rev. Peterson with St. John's Church in New Jersey. It should have read St. Peter's Church, New York City.....Dorothy Hildebrand begins her 34th year of welcoming students to the library.....This is the 104th year of the seminary, and Dr. Luther D. Reed has been on campus for 61 of those years in some capacity other than a student.....Roy Lloyd has just returned from Lebanon with a report on the recent fighting. He said the reason the war was so short was because the Israeli's only rented the equipment for a week.....The Choir's first concert will be in Wayne, N.J. on October 22 with a Roman Catholic Choir.....Deadline for articles for the Seminarian is Tuesday noon of the week you wish the article to appear.

SPECIAL PUBLICATION TO HONOR

REFORMATION PLANNED

A special student publication commemorating the 450th anniversary of the Reformation is being planned. Present plans call for the publication to be distributed to all students, faculty members and friends of the seminary. In order for this idea to become a reality, student contributions are being sought. Not only is there a desire to include articles about Luther and the history of the Reformation, but poetry and art work will be gladly accepted.

It is hoped that several students from each class will contribute to this special publication. Suggestions for articles are available in The Seminarian office. Should anyone be interested in helping with this student project, please speak to David Shaheen as soon as possible. Watch this newspaper for more details.

WIVES CLUB

The first Wives Club activity of the year will be a "Splash-In" at the home of Dr. Albert on Friday evening beginning at 5:30 PM. All couples who plan to attend should bring their own place setting and beverage.

This inagural event of the club is an excellent way for the married couples of the seminary community to meet each other. Many of the middlers and seniors are anxious to get acquainted with the junior and intern couples.

For more information, don't hesitate to call Betty Hrdlicka (CH 7-1070), Kathe Zepernick (CH 7-2547), Sally Roth (CH 7-9229), or Dotti Sauerwein (CH 7-4668).

CALENDAR

- Sept. 14 - 11:15 AM Student Body Executive Board Meeting
7:00 PM "Stag Smash" for all students in Grad Hall.
All Day: Irene's birthday.
- Sept. 15 - 5:30 PM Wives Club "Splash-In" at Dr. Albert's, 139 Carpenter Lane.
- Sept. 16 - 9:30 AM Football organizational meeting and practice. Meet in front of the library.
- Sept. 18 - Faculty Meeting
9:00 PM Open house at the Bornemann's for choir members and their wives.
- Sept. 21 - Junior Class Elections
11:15 AM, Room 4 of Hagan Hall.

BOOK STORE HOURS - FIRST QUARTER
DAILY: 1:00 to 3:00 P.M.

ALL TRASH AND RUBBISH IS TO BE TAKEN BY STUDENTS TO THE TRASH CANS BEHIND THE POWER HOUSE. EMPTY CARDBOARD BOXES MAY BE LEFT IN THE STAIRWELL TO THE BASEMENT IN G HALL. YOUR COOPERATION IS REQUESTED!

the struggle for man in modern fiction

ALBERT CAMUS

- SAINT WITHOUT GOD?

When Albert Camus was awarded the Nobel Prize for Literature, it was given to him for the part he played "in illuminating the problems of the human conscience in our time." In reply, he said, "the writer's calling is rooted in two commitments, difficulty to observe: refusal to lie about what we know, and resistance to oppression."

It will be seen that our author was a dedicated moralist, so deeply serious indeed that one critic has complained that Camus was always wearing a cassock, in spite of his anti-religious ideology.

Camus himself has strengthened this observation, for in The Plague, he makes one of the chief characters say, "My problem is how to be a saint without God," and he obviously regards this not only as the problem of one man, but of all men in the modern age.

Yet, although Camus was critical of the claims of religion, he was also obsessed by it. All his work, fictional and philosophical, is shot through, and is unintelligible without the use he makes of religious categories and symbols. One has only to think of his last novel, The Fall and the generous use he makes of biblical terminology in his Nobel speech. His conception of himself as a writer was also deeply religious. Asked, in an interview, why as an artist he had chosen the role of witness, he replied, "I have been sought out, as every individual has been sought out," and again, "The artist's very vocation is, in the face of oppression, to open the prison and to give voice to the sorrows and joys of all."

The Plague is a novel on two levels: it is both a 'plain tale' and a parable. On the simplest, most obvious level it is an engrossing story set in the city of Oran on the Algerian coast, smitten with tragedy. Gay and carefree under the hot African sun, the inhabitants are shaken by the sight of rats tumbling out of every nook and cranny, and dying by the thousands in the streets. Presently there follows a number of mysterious human deaths, with symptoms so horrible that the local physicians are forced to admit the presence of bubonic plague. The first reaction of the populace is to hush it up, to pretend that nothing has happened. Then extreme panic measures are taken: the city is sealed off from the rest of the world, an embargo of silence is enforced; the gates are shut, and for nearly a year the citizens are shut in to a long ordeal of suffering, mourning, and exile.

On one level, the novel is a fascinating account of how human nature lives with tragedy. Through the eyes of a variety of characters - a priest, a doctor, journalist, civil servant, 'spiv' - we are shown how some men rise to crisis and others collapse under it; how some seek consolation of philosophy and religion and others drug themselves with drink and sex and obsessive cinema-going; how some men expand and others contract. In short, how what's in comes out.

But on another level, The Plague is a parable, though it is susceptible of many interpretations. Knowing Camus' history as a resistance fighter, some readers have interpreted it as reference to the presence of the German army on French soil, when la belle France loathsomely subjected to the pest, France cut off from the rest of the civilized world, forced to hide her wounds in shame.

But others have seen a wider reference. The plague is not merely the physical presence of the German hordes, it is the sickness of the French people themselves, weakened by evasion and unreality, and undermined by the mentality of 'raginot' and "business as usual". But beyond that, it is everything that twists and perverts and betrays the human spirit. As one of the characters is made to say: "The plague is within us all" - clergy, professional men, soldiers and simple citizens alike.

Camus writes as an avowed humanist; the Church does not appear in a good light in his novel. The Jesuit priest, Father Paneloux, is more concerned to defend God than to side with men, to interpret the calamity than to take arms and fight it. His first sermon after the dread disclosure is a forthright declaration that the

plague is a visitation of God upon the sins of the people. But he experiences a change of heart. After witnessing the agonizing death of a small child, he falters. From "justifying the ways of God to man," he turns in his second ~~dis-~~course to confessing his utter inability to explain anything at all; he turns to the much humbler ministry of comforting the people; he links hands with the atheist doctor, who can only say, "All I know is that there are sick people and they need curing."

Yet Camus is ambivalent. When the journalist, Tarrou, tells the doctor he wants to be "a saint without God," the doctor bristles up and says, "Heroism and sanctity don't appeal to me...what interests me is being a man." Whereupon Tarrou says enigmatically, "I am less ambitious." It is as though Camus were on the verge of saying, humanist as he was to the end, "perhaps it is not so easy to be a man without God. Perhaps in seeking to be a saint without God, man is straining the limits of his own nature, and deliberately ignoring the only conditions under which he may successfully become a genuine human being?"

LCA TO OFFER DISCUSSION GUIDES FOR ADULT MOVIES

Discussion guides for major commercial films have been approved as part of the adult curriculum by the Board of Parish Educ. of the LCA.

The guides proposed for use in the curriculum are being produced by the American Lutheran Church. They are prepared for major commercial films which raise significant questions about the meaning of Christian faith and witness and are designed to stimulate discussion.

Films for which guides have already been produced include "A Patch of Blue," "Shenandoah," and "Up The Down Staircase" A study guide now is being developed for "In The Heat of the Night."

Plans are to distribute the guides in Resource, the LCA parish education magazine.

for crying out loud

The air was almost frosty with frosty with the early September cold; the wind softly was rustling through the trees. The night itself was the perfect setting for an Alfred Noyes poem, but my evening reveries were shattered by the tinkling blare of what sounded like country and western music. Naturally I assumed that I was incorrect, since this is a sophisticated institution of learning; a place where serious young men and their devoted young wives can pursue a life of solitude and meditation, under the guidance of equally sophisticated theologians and scholars.

After scouting around a bit, I came upon the noise that had come to my attention. Right there in the school parking lot a group of routies, who by the way were pulling at a jug of cider or something, were running around and dancing. Why everyone seemed to be there, even IGGY! I did notice that a somewhat heterogeneous group were sharing in the activity; fleet-footed Andy White and his wife were prancing about. I was just about shocked out of my shell when I noticed that the local bearded trubador had even descended from his cloud of Wagner, Bach and a glorious harpsichord to not only tap his well educated foot to the music, but even join in the dancing.

Cyrtically enough, out of the deep shadows a silent figure slinked. It was the Seminary's gift to the New Testament world oikonomiaing and koinoniaing his way through the crowd, and staying just long enough to mention to an interested onlooker that "Fortress Press just came out with a new book entitled The Church Parking Lot, but I bet they didn't even dream about this!" And so the evening wore on with everyone in a jovial mood wailing and kicking up their heels to the music, as the new mechanical wizard of the Seminary, fresh from the Seminary's own brand of "greasepaint" happily led and did the calling.

This poor old body scuttled away before he was stepped on, but not before he noticed that a newly wed couple left the festivities early, from fatigue I suppose, to retire. I'm not sure if I knew who they were but I did take notice of the fact that he has recently been divested of his beard. Those who didn't go missed a lot. By the way, who is Iggy?
...the old crab