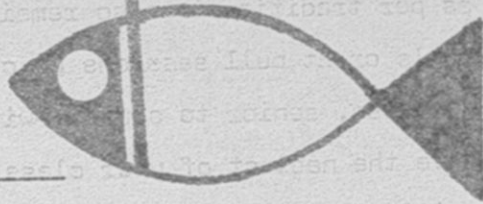


THE

SEMINARIAN

KRAUTH MEMORIAL LIBRARY
PHILADELPHIA, PENNA.



Published by the students at

ltsp

Vol. 32 no. 20

February 17, 1971

COMMUNITY

Oh no, not another damn editorial about community--again!? Well, no, not really--the dean has told us that we should not strive for community here--for that reeks of works-righteousness--but rather, we should talk about the existence or non-existence of koinonia. Koinonia? I always thought that meant community! Or is the Dean playing his games with words again? Well, not this time, fans!! The dear Dean as is usual, knew what he was talking about. So, Bill Lazareth, allow me to address myself to the topic of KOINONIA. For those of you who like myself, do not really know what koinonia really means, I shall present for purposes of information only, (so as not to be held to the following translation by either Krodell or Reumann), the definition from the old standby--the Arndt-Gingrich Lexicon. For our purposes here, koinonia shall be rendered to mean: participation and sharing. (#4, p. 440). In most Biblical references to koinonia, the common assumption is made that this "participation-sharing" is the result of the work of the Holy Spirit. So let us then assume that the koinonia, to which we are to address ourselves is that which proceeds from God. So then, the cry for community is invalid? But before we admit that, let us remember that the Augsburg Confession in Article VI warns against "quietism". But if you prefer to take the route of Mr. Spock, of the Starship Enterprise, we'll try the logical approach.

p1: Community is the earthly, secular evidence of the divinely inspired koinonia.
 p2: There is no community at Mt. Airy. Conclusion: There exists no divinely inspired koinonia at Mt. Airy. Just what the hell does that say, anyway? Maybe all the bitching that has been going on for the last few months, is in vain. Can we expect community to develop where there is no koinonia in the first place? Well, some of us have been trying, haven't we?

Naming groups after the word itself--the koinonia groups (see advertisement elsewhere in this paper)--but for some reason, these groups have taken it upon themselves to limit the koinonia (divinely inspired--remember?) to students and wives only. Listen to discussions sometimes and inevitably, it will come around to the subject that students don't have the proper rapport with the faculty--but the faculty aren't part

/continued

COMMUNITY/KOINONIA--continued from p. 1.

of the koinonia. (Does anyone know why? Or is it as one junior explained it to me, that getting to know fellow students--koinonia?--is more important than getting to know the faculty?) The koinonia, as per tradition is also remaining within the three individual classes. Look around at meals or at bull sessions on campus--junior to junior--middler to middler--and of course, senior to senior--with a few exceptions here and there (Interns--please forgive the neglect of your class, but I don't see you at meals, so I don't know if you're mixing it up or not). One senior even expressed that he doesn't feel welcome to join a discussion of "underclassmen". Yes, koinonia is just flooding this place--maybe it is and we're all running to higher ground to avoid being inundated--good God--the last thing a seminarian should do is to risk!!

Dave Alderfer announces that Fastnacht has been canceled (again?) only because one lady got sick--and of course, it's asking too much of this group of individuals (and I chose the word carefully) to try to put anything together.

The newspaper gets a quote, a few poems and three brief announcements. People then ask--are you going to say something about the new internship proposal--or this or that? So, about the internship proposal A or B or whichever the new one is--I will comment--I'm not taking it! But really, doesn't anyone else have any opinions or information? When there are printed records of the internship proposal, why should I print only what I remember from a 10 minute presentation? Had a copy of the material been made available to me, I would have reproduced it (FREE) for your information. You, the students must get tired of my opinions and bitches (congratulations if you made it this far in the current bitch.)

I could go on for another couple pages, but since the Seminarian is again a one-man publication--it's too tiring. But to sum up, at the risk of being brought up on heresy charges by not Bill Lazareth, but Dean Lazareth--I will once again ask--if there does exist, said koinonia--why doesn't it show evidence of its presence????!!!!????

Dear
editor

koinonia

The proposed Fastnacht activities to be held on Tuesday, February 23, have been canceled. The entertainment for the evening was to have been an off-campus comedy trio from New Jersey. Because one of the group members has recently had emergency surgery, the group has had to cancel all engagements. D. Alderfer

KOINONIA groups will meet on Wed., Feb. 17. The time and place of the groups will be announced soon we hope. Sign up sheets will be located on the bulletin board of Hagan hall. Please make an effort to attend. J. Havrilla

LETTERS FROM BEDLAM, III

HOLY COMMUNION

Wednesday(TODAY!?!?)

11:15 am(i guess)

Dr. Lundeen will be the preacher.
someone will probably help him!!

CHAPEL

Thursday(tommorrow)

12:10 pm

Dr. Krodel will give the message!!

LETTERS FROM BEDLAM, I

Come, gentle death, make haste
Enfold me in thy cold embrace
I hunger for this final bliss
Come greet me with thy lipless kiss
For I am old and tired and sick
My candle gutters at its wick
Come, I have known thee overlong
Have heard thy secret siren song
I weary of this laboring breath
Grant me thy benison, gentle death

LETTERS FROM BEDLAM, II

In the beginning was the end
Yet in this end begins again
Times's saraband
And in some secret forlorn place
I dance
Amidst phantasms
Of the troubling past
They speak, I think,
In accents faint
Of what will be and was and is

Mist tendrils swirl among
The fungoid forests of my mind
And when I try to stop the swirl
Sad ghosts, they heed me not

I hear someone screaming
But if I don't listen
I'll stop

Poor clown
Wearing his tattered motley
Like a coat of mail
Smiling and jesting
In the teeth of fate

Within his autumn heart there burns
Spring fire
And all the world is young
(except this posturing jackanapes)

He loves
All in a dream
Where every moment spent with her
Is all delight
And in her absence
Time is not

The critics sagely nod and say,
This clown achieves rare genius
In the comic art
And even brother death must laugh
(buying a ticket for Samarra)
Most exquisite of japes
Old clown
Thinking that he is young

Bill Berglund

alley oops

this was to be printed last week--sorry,
jeff..

Again the local lames were without heat and
bowling became an exercise of keeping warm.
The league race, fortunately, has been a
high temperature affair. Amos(4-0) and
Micah(4-0) are beginning to make their moves.
Isaiah (profs) by remaining idle fell into
LAST place! The standings now show:

Jeremiah	31-21	.596
Amos	27-21	.562
Hosea	27-25	.519
Micah	23-25	.478
Isaiah	22-26	.456

PIN POUNDERS: 450 club: J. Rickards
(178-492); J. Dugan (167-466);
400 club: F. Soltow(164-437)(ed. note:
my little brother??I don't believe it!!!)
G. Langensiepen(429), S. Jensen(419).
I apologize to Gary F. for not posting his
443 series last week!!

J. Rickards

Thirty spokes will converge
In the hub of a wheel;
But the use of the cart
Will depend on the part
Of the hub that is void.

With a wall all around
A clay bowl is molded;
But the use of the bowl
Will depend on the part
Of the bowl that is void.

Cut out windows and doors
In the house as you build;
But the use of the house
Will depend on the space
In the walls that is void.

No advantage is had
From whatever is there;
But usefulness rises
From whatever is not.