

RECEIVED

OCT 25 1979



VOLUME 42

NUMBER 7

October 25, 1979

DR. LAZARETH RETURNS TO LTSP

Dr. William Lazareth, head of Church and Society for the Division for Mission in North America spoke to a large group of students and guests at the convocation on Wednesday, October 24, 1979.

"I'm here because I'm concerned about your future," he told us.

He said that electronic religion, especially religious talk shows, is making suckers out of us. The "do-it-yourself" religion is the enemy of the Church.

Lazareth spoke about "Roots" and pointed out that Alex Haley's book was only calling us to our roots in soil, blood and sex. He told us that God calls us to righteous rootlessness.

We are in a period of re-tribalization. Tribalization has to do with our sexual, racial or national identity. We must be careful not to confuse our eternal identity as children of God with our socialological identifications (tribalism).

In the next three or four decades world population is expected to double, with 85% of the increase coming in third world countries. Lazareth called the ethnic, racial and sexual homogeneity of the Lutheran Church in America into question, "Time is running short" he continued.

At the guest night Lazareth gave us an in-depth look at the LCA Human Rights Statements. Lazareth said that these are not Christian rights but they are human rights. He tied the whole thing in with the Augsburg Confession, working through Articles One thru Seven.

He pointed out that the section entitled "The Human and Human Rights" is comparable to the Ten Commandments. Lazareth explained some of the connections and showed how the Lutheran Church needs to use this statement to proceed into the future.

All in all, Dr. Lazareth's visit was well received by all members of the community and his message was appreciated. "The heart of the Gospel is what God saves us for, not what God saves us from."

Joanne Kernitz  
Mary Anderson  
Peter Breitsch

IN MY OPINION-

At Chicago Lutheran Seminary students carry whistles with them to alert security of muggers, would-be robbers, etc.. Chicago Seminary also has more than two bolts per door adorning their entrance ways with iron bars covering up to the third story windows. Is this scene the future of Mt. Airy?

One day last week a third floor student saw someone going through the cars in our parking lot. Last Thursday night, a man was mugged and badly beaten by two other men in back of Boyer Street. Last year, items including laundry were stolen from the Main Dormitory. In all instances, no one was caught.

Presently at this Seminary we have uniformed patrolmen, but to my knowledge their job description covers fire prevention on campus only and have nothing to do with security.

Another thing I am concerned with is the physical layout of the dormitory which in case of a fire could have whole floors blocked off without any means of escape. Fire drills might help but not if smoke and fire were to block access to the stairway.

In my opinion, we should have a security system which includes in its job description fire prevention checks. And, each room should have a metal or "cord" folding ladder. Do we have to have a tragedy occur before something is done? I pray not.

Ruth Marie Hankins

Reminder: This evening in the Amphitheater at 7:30 p.m. there will be a meeting of the Seminary community to discuss the problem of security here on campus. Please make your feelings known.

WOMEN OF MT. AIRY

Because of the Pope's visit to St. Charles Seminary on October 3rd, the dinner and dialogue with Eastern Baptist Seminary has been re-scheduled for November 7th, a Wednesday evening.

Having met with the Eastern Baptist women last semester, we found the "get-together" a warm and worth-while sharing experience for Seminarian women. Please contact me before October 30th if you are interested in our visit. Ruth Hankins-CH-7-9843-Room #314

TREASURER'S REPORT - October 1979

Checking Account - \$40.18 Savings Account - \$320.32

<u>BUDGET</u>	<u>EXPENDITURES</u>	<u>BALANCE</u>
Athletics - \$160.00	\$35.13	\$124.87
Sherry Hour- \$80.00	\$80.00	-----
Contingency- \$100.00	-----	\$100.00
Administration- \$100.00	-----	\$100.00
Social Ministry- \$250.00	-----	\$250.00
Social Activities- \$700.00	-\$3.00	\$697.00
Publications - \$550.00	\$62.00	\$488.00
Union 7301 - \$60.00	\$1.59	\$58.41

Beth Johnson, Treasurer

THE JOHANNINE LITERATURE

One way to know when you have been in this institution too long is by how seriously you take the subtle theological implications of the little things in your life. By "little" I do not mean the daily minutiae of driving to work, brushing your teeth or answering the call of nature (which always reminds me of Luther, nonetheless) but I am talking about those impulsive, seemingly inconsequential actions which only a Seminary education could reveal as Law. Naturally, I have a f'instance.

In my office work, I am responsible for the publication of various newsletters to the alumni of my school. Working with me is a woman whose duties include "perfect typing" the copy before going to the printer. In the latest edition, a few minor yet embarrassing errors went undetected in proofreading, and when the more than 2000 copies came back, it was too late to correct. She was, understandably, upset with her lapse, so I quietly asked for her wrist, and gently, playfully gave her a slap thereupon. She was too upset with her error to either take umbrage or see theological implications, so I quietly told not to worry: it was not such a big mistake. She quickly put the whole matter behind her.

But I could not shake the lingering guilt that even a playful slap was inappropriate. I should have kissed her hand instead of striking it! My words bespoke grace, but not my actions, whimsical though they might have been, and the words in James' "straw" epistle danced in the void which I call my mind. How heinous and wicked are our crimes against God, yet he forgives each of us and gives us eternal salvation, than which nothing is greater. I was annoyed at myself for not showing the same loving forgiveness to another that God shows me. Even though my heart contained no malice, and my anger was non-existent, even though the incident was as minor as the offense, I could not help but see the Law/Gospel implications in so small a circumstance.

Either I've created a theological mountain out of an existential molehill, or this is evidence of the totality about which Tillich, Luther, Paul, and Kierkegaard speak when they treat faith, God's mercy, and our surrender. I don't know about you, but that kind of inescapability scares the you-know-what out of me. (There we are, back to Luther again.)

Auf Wiederschreiben,  
Johann

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SHARLINE JEAN FULTON

and

JOHN LOUIS HAUSNER

invite you to share

in the blessing of their marriage

and a celebration of

the Holy Eucharist

on Saturday, November seventeenth

Nineteen hundred and seventy-nine

at two o'clock

St. Mary's Episcopal Church

Wayne, Pennsylvania

The Church's Greatest Hits  
( Part II)

Well, the second week has rolled around, and it's about time to start suggestions for Advent hymns. Actually, we have surprisingly little time left, and since most parishes use the same 8 or 9 hymns every Advent, there is a veritable plethora of delightful hymns crying for our attention.

This hymn will come as no novelty to anyone who has sung in a choir of the St. Olaf tradition. A Finnish text, set to a Finnish melody, it was translated by Olav Lee in 1929, but included in neither the Service Book and Hymnal nor the Lutheran Hymnal. I welcome the chance to introduce this hymn to some new friends, not only because it is unabashedly evangelically evangelistic, but also because it allows me to say that something good can come from the area north of the Kiel Canal.

Lost in the night do the people yet languish  
Longing for morning the darkness to vanquish,  
Plaintively heaving a sigh full of anguish.  
Will not day come soon? Will not day come soon?

Must we be vainly awaiting the morrow?  
Shall those who have light no light let us borrow,  
Giving no heed to our burden of sorrow?  
Will you help us soon? Will you help us soon?

Sorrowing wand'ers, in darkness yet dwelling,  
Dawned has the day of a radiance excelling,  
Death's dreaded darkness forever dispelling.  
Christ is coming soon! Christ is coming soon!

Light over the land of the needy is beaming;  
Rivers of life through its deserts are streaming,  
Bringing all peoples a Savior redeeming.  
Come and save us soon! Come and save us soon!

(LHW 394)

Mark Oldenburg

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You Light Up My Life

"Those who sat in darkness have seen a great light." Matthew 4:16

Sitting in the train depot, dark in the cold morning, seems darker than midnight. Perhaps, because it is morning even though the physical evidence refutes this fact. Suddenly, the light from the 6:15 a.m. train spreads across the track. The commuters breathe a sigh of relief. Soon they can arrive at their destination for that day.

There are shadowy days in my life when I can't see what is happening to me. I don't understand myself or my God. A Bible verse, a timely conversation, a hymn, a Christian book, or a sermon can suddenly shed light on my hidden hurts and problems. This Revealing Light enables me to arrive at God's will for my life each day.

I thank You, Father, for the Light of the world, Jesus Christ, who is a Light to my small world. Amen.

Black As Well As Lutheran

We moved in,  
they moved out.  
And this neighborhood church,

once European,

became the inheritance of some of Africa's descendants.

In Christ there is neither:  
black nor white,  
middle-class nor poor,  
slave nor master.

In the church some tongues complained about our uniqueness:  
even though we knew the ups and downs of the liturgy.

Yet through communion and conversation we can accept our differences,  
in Christ.

For Christians, who are black as well as Lutheran,

are here to stay, pray and serve the Lord,  
By Ramona Carroll as printed in Lutheran Women, p. 28.

## CONFERENCE OF BLACK LUTHERANS

The Second Conference of Black Lutherans was held the weekend of October 10th. Lutherans in the LCA, both black and white attended to plan and discuss viable ways for black Lutherans to make their concerns known to the general church body.

The conference was an opportunity for sharing. Lutherans were in attendance from many areas including California, Maryland, New York and the Virgin Islands. It became apparent that those in attendance were as diverse in their opinions as they were in geography. The agenda called for discussion and adoption of a constitution, participation in panel led discussion groups on topics of concern and appropriately interspersed periods of worship and fellowship. In this article, I will share with you some of what occurred over this weekend.

Discussion on the constitution started Friday evening and continued well into Saturday afternoon. The question of whether or not AFL (Association of Black Lutherans) should or should not be structurally related to the LCA was reflected in the discussion on the organization's title. While LCA was in the end not affixed to the title for AFL, it was the consensus that the sections on purpose and goals would spell out our affiliation with LCA. In addition, there was a consensus that we would be working with the "Goals and Plans for Minority Ministry" adopted at the LCA Convention, July 1978 in Chicago, Illinois.

The discussion then moved to the section on membership. Here the issue was whether the inclusion of whites in an organization by and for blacks would be realistic and/or profitable. The final vote re-affirmed the theme of inclusion and thus everyone (clergy and laity) who share the concerns as expressed in the above-mentioned statement of the LCA will be allowed membership. Finally, the constitution as a whole was adopted and before the conference was over, regional meetings were held so that ongoing work could continue.

Due to schedule changes, I only attended the Minority Ministry Report Card Panel. Massie Kennard of DINA gave a review of the involvement of black Lutherans in the LCA. Pastor Al Keyser from Toledo, Ohio spoke of his problems as a white pastor in a black congregation. Finally, Herbert Clinton - who also served as chairperson for the meeting - related his experience with the LCA. Mr. Clinton, who is interning in Washington, D.C., made a proposal concerning the needs of seminarians. In general, it was as follows:

- 1- Preparatory training for pastors in inner city parishes
- 2- \$10,000 per year for black students from other divinity programs who are required to do extra work in a Lutheran seminary
- 3- Internship in the inner city for white seminarians planning for a call in said area.

As a proposal it will be taken up in the national and regional meetings of the AFL.

I was not able to attend services on Sunday, so that my experience of worship for the weekend was that of informality and great preaching. Friday we heard Ms. Grace Bowen, a graduate of Gettysburg, who is looking for a call. In the evening we heard Dr. Lawrence H. Jones, Dean at Howard University. He talked of the similarities and differences between blacks and whites in general, and how that is reflected in piety and worship. He urged us to understand the differences and not use them to obscure our common faith and belief as Christians.

Reverend Victor Langford preached Saturday morning using Matthew 25:14-30 as his text, and developing the theme that achieving is as important as believing. He noted that the fear of success and/or the fear of failure is often an excuse for non-achievement of one's goals as well as an indication of faithlessness. This was rounded out with an understanding that we as black Lutherans are not part of 'their' church, but are working for inclusion in God's church.

The festival worship service for Sunday included Dr. Albert P. Pero, Professor of Systematic Theology at the Chicago Seminary as preacher. Celebrant was Rev. Earlean Miller, a graduate of Chicago and pastor of Prince of Peace Lutheran Church in Greensboro, North Carolina. Also participating was Ms. Gwendolyn King who is a graduate of Howard and looking for a call. Reverend Michael Cobbler of St. Michael's served as Chaplain and was in charge of liturgy for the weekend.

In conclusion, the second Conference of Black Lutherans saw the establishing of the Association of Black Lutherans and the adoption of a constitution to implement its activities. It has garnered the commitment of a wide spectrum of Lutherans interested in keeping the LCA aware of the concerns, needs and viewpoints of its black members. We look forward to achieving in believing in the biability of an inclusive Lutheran church under the Lordship of our Savior, Jesus Christ.

God's blessings be on us all in this endeavor.

Phyllis James

ANOTHER PERSPECTIVE -- by Wanda K. Snyder

This week-end past (Oct. 19-21) found many Mt. Airy persons attending the second LCA Conference of Black Lutherans. This was an historic event. A constitution was read, debated and adopted for an ongoing association whose name shall be "Association of Black Lutherans" (ABL) Membership is inclusive -- open to active members of the LCA who subscribe to the purpose of the organization. There will be four regional groups which will meet even numbered years. The biannual national meetings will be on even numbered years, also.

Our own Julius Carroll was on the Committee that drafted the ABL constitution. He also serves on Steering Committee at the "Black and Lutheran Project." Project writer, Richard Stewart, raised our consciousness level to fact that worldwide, Lutherans are a people of color. America is rapidly becoming tri-cultural (Black, White, Hispanic) and bi-lingual (English/Spanish). He stressed our need for interdependence, not independence.

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#### HALLOWEEN HAPPENINGS

The young members of the seminary community, their parents, and any friends will meet in costume in the basement of Ascension church at 4:00 PM on Wednesday, October 31. We will walk to the Germantown House for a Halloween parade for the residents and give them each a decoration. Upon our return to the church, we will eat our bag suppers and then go "trick or treating" around the campus. Anyone who would like to join us is more than welcome. Remember your bag, supper!

Nancy Moyer

#### CREDITS:::

Editors- Ruth and Peter

Production Managers- Peggy Sue and Asha

Typists- Peggy Sue, Phyllis, Cindy

Collators- Ima Strangeone and Youra Fink

To the editors: On communication and sensitivity-with a feminist bias.

On a recent trip to Philadelphia, I had the chance to see several copies of the Seminarian, and was particularly interested in Ruth Snyder and Joyce Hathaway's response to a letter Phyllis James had written about insensitive jokes. By now, the issue may seem like ancient campus history, but I would like to make a few observations, especially since LTSP will soon host the annual Women's Interseminary Conference, an event which could deepen a division already evident in the Seminarian correspondence-the division between those who are willing to name sins of sexism, racism and insensitivity when they see them, and those who would like to think that those sins do not exist in church or seminary.

Ms. Snyder and Ms. Hathaway concluded their letter with a call to the seminary community to engage in communication, but in their letter they did not seem to have heeded their own advice. As I understand the process of communication, the first step must be an attempt to understand the meaning of what has been said or written. Somehow, the letter writers found in Ms. James' letter a condemnation of all LTSP men as unconcerned for women. Rather than such a blanket condemnation, I found a description of a discrete set of incidents involving a certain behavior. Ms. James seemed to be asking the community to be aware that, just as a friendly tap on the shoulder hurts if it lands on a bruise, so certain jokes are not funny when they hit sore spots.

The subject of women seeking calls is a sore spot, as a look at last year's N.Div. class shows. As far as I know, none of the men who were seeking calls had to meet more than two pulpit committees or seek calls outside of the geographical region of their choice. This does not mean that the call process was easy for them, but comparatively, the women have had a much harder time. Out of three of us seeking calls, only one has received one. I will probably have to meet with at least a fourth pulpit committee and I may be forced to leave the East Coast altogether if I want to follow my pastoral call. I do not have a pope who can deny my call, but Lutheran polity allows parishioners to refuse me the chance to serve them. Sexism in the church is very much alive and seminary women ought to be aware of it lest they be hurt more than necessary when it confronts them directly.

Sexism is not found only in the call process but, like it or not, also on the seminary campus. Male-oriented language about God and humans leaves a growing number of women feeling hurt and excluded. (Yes, a number of people try to avoid sexist language, but why, after the several years that I have seen some of their efforts, are their attempts still so obvious? One might hope for more fluency in inclusive language by now.) There is, as Ms. Hathaway and Ms. Snyder point out, significant concern from seminary men for their female colleagues and many do take a serious interest in women's issues. But these two writers seem unaware that male awareness, support and concern has often resulted (perhaps indirectly) from the prodding of hurt and angry women. One such case is the lectures given last year by Drs. McCurley and Jeske about sexuality and the biblical witness. These excellent lectures, prepared and presented apart from regular courses, occurred only because of the request of some women who felt that the subject had received inadequate attention in regular courses. (One discovered this lack on internship when accused of "going against the Bible".) The women who organized the lectures had to be quite "pushy" to overcome scheduling hassles. And, after his talk, Dr. McCurley told me that he would probably never have had much awareness or interest in (p. 8)

(continued from p. 7 )

the issue had it not been for the women's movement and those women who were finally getting the academic credentials to raise their voices in professional circles.

here is, indeed, a need for communication of all kinds on the LSP campus. Unfortunately, some of us have found that when communication includes words like sexism, racism or classism, it is met with irrational hostility (on the part of students; faculty members seem to be struggling with these issues.) A hostile reaction is not surprising since those "-ism" words are words of judgement on a world where people suffer unnecessarily because of their race, gender, economic situation, etc. Of course, there are kinds of suffering over which we have no power, but those "-isms" are unnecessary. The reality of suffering (often very subtle) because of race, gender, etc. is often hard for someone else to see, and rather than trying to understand (an attitude one might expect from budding pastors) and rather than trying to change attitudes and behaviors, it is easier to accuse the person who dares mention those "-isms" of hypersensitivity, of having a chip on their shoulder, even of being un-Christian, (known in some circles as "blaming the victim").

My faith assures me that when I encounter evidence of my own sinfulness, (including sizable portions of those "-isms") that I have God's promise of forgiveness. Knowing God's love for me, I am also compelled to do what I can to overcome those particular expressions of sinfulness. Bringing them into the light and naming them are the first steps. It pains me to see how often the church as a whole and its individual members, rather than leading the fight against injustices, tends to drag collective and individual feet--a poor witness to the Christ we confess.

Ann Larson, M.Div. '79

I could see winter in the sky  
tonight Lord,  
The pinks etched the gray clouds  
with skimmers of yellow.  
Not brilliant vibrant colors,  
but muted shades.  
The crispness in the air  
heightened the sense of winter,  
Gave images of future snow,  
and icicles  
Lord, your quiet season  
is approaching.  
Our time for quiet growth is waiting,  
We look forward to new thoughts,  
Our feelings and our dreams.  
And as the brilliance of today  
pours into the subtleness of tomorrow  
guide our hearts,  
so our quiet time  
will someday burst forth  
to new understandings.

J. Brown

PLAYMATES by Peggy Sue

red, yellow, brown & orange  
are the colors of my playmates  
as they beckon me  
Come and play. Come and play!

i jump in among them,  
tossing and turning,  
lifting higher with  
each Whirrrrrrrrrrrrr

slowly they beckon again.

someone else jumps!  
Weeeeeeeeee! sliding thru,  
laughing and giggling  
as my playmates tickle

soon my playmates number  
more than i can count

red, yellow, brown & orange  
white, black, green & blue  
are the colors of my friends  
as they beckon

Come and play! Come and play, again!!



## "SNORT PEWS"

This past Saturday the Mt. Airy Saints football team opened its season against Lancaster Seminary. The Saints triumphed by a score of 25-7.

The first half was highlighted by an impressive offensive output and a stifling defensive display that left the haltime score stand at 19-0.

The Saints "Green Machine" offensive unit put 3 touchdowns on the board in the first half. The first was scored by Randy "The Rave" Fisher on a sweep around the right. The following two touchdowns came on passes from Larry "Buckwheat" Hand to Fisher. The first touchdown catch was a 35 yard pass and a circus catch by Fisher with 3 men draped all over him. The second was a 30 yard pass reception also in the end zone.

In the second half the Saints again scored on a 40 yard quarterback sneak and a 3rd down and less than one. Hand took the ball in through a hole big enough to drive a Mack truck through. This was indicative of the offensive line blocking by Martin "Hurricane" Horn; Ron "Tornado" Townsend, Scott "D-Day" Davis, Steve "Mad-Dog" Moyer, and Lou "the Fortress" Forney.

The Bread and Butter defense forced Lancaster to go to the air by almost completely shutting down their running attack. When Lancaster went to the air they moved the ball somewhat but were quickly shut off by Mack "Truck" Smith, Pat "Konan" Wirick, Hand and Fisher. The interceptions were set up by a brutal pass rush led by Mark "Rochester" Rieger, Larry "the Lash" Conway, Meyer and Forney. The "Flypaper" blitz had Lancaster wondering which end was up and where the Saints purchased their woodwork!

UPCOMING: This coming Saturday, October 27th the Saints will face Gettysburg Seminary in the annual Luther Bowl. The Saints have won the Bowl the past two years and would like to make it three in a row. The game will be played at the Phila. School for the deaf starting at 2pm. We need the support of the entire seminary community; faculty, staff, students, wives, husbands, children, grandchildren, dogs, cats, parakeets, hamsters, etc. The cheerleaders and Kazoo band will be out in full force; we hope you will be too! Saints Flag Football Fever! Catch It! There will be football practice this Friday October 26th at 3:30. This practice is extremely important and Mandatory! Your wives and field pastors will understand!

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MIDDLER REFLECTION DAY - October 23, 1979, Brant Beach, N.J.

"All that glitters is not gold," Bob Hughes told us, but then again "All that is gold doesn't glitters." The Middler Class reflection day started out on the beach, with Bob Hughes and the rock collection he used to illustrate his presentation. Hughes will be remembered as the founder (and possibly the only member) of the Society of the Buttoned Lips, an Anti-Defamation League of sorts. See him for further details and to apply for membership.

Dr. Leroy Aden challenged our vision and stimulated discussion with a series of slides dealing with our theme of called to community. We were fortunate to have Dean Burgess with us for this morning session, and Dr. Aden may have had her in mind when he included a slide of two chimpanzees posing the question, "Am I my brother's keeper or my keeper's brother?"

The third faculty presenter was Dr. Robert Bornemann who gave us an excellent Bible Study on Psalms 68, using his own translation from the Hebrew. His presentation was culminated with some free time which included beachcombing, sailing, sermon writing, and talking (and some nuts playing the guitar with the sea breeze blowing the music away). The day came to a close with the celebration of Holy Communion using the Chicago Folk Service, with Bruce Todd liturgist, clowning by Cindy Halmerson and Frank Anderson, and guitar accompaniment by Peter Breitsch and Joanne Kernitz.

Special thanks to Larry Hand and his parents for the use of their house at the shore, to Debbie McConomy our gourmet chef, to Wanda Snyder who bought the food, and to Frank Anderson and Joyce Hathaway who planned the worship; and to the administration for giving us the opportunity to have this day together.

J. Kernitz

## UPON THIS ROCK

I had a unique opportunity this past Saturday when I was asked to referee the football game with Lancaster Seminary. The whole afternoon turned out exactly the way no one expected - least of me. When Lancaster showed up with only ten men, I knew that they weren't there to dazzle and amaze the Mount Airy Saints. The Lancaster team captain made a request of the referees to play the game with only an eight man team in order that they might have substitutes. It seemed like a logical suggestion to both referees, but the request was denied by the Mount Airy Saints. Both teams played with ten men - Lancaster had no substitutes, Mount Airy had five or six. That set the tone of the entire game.

The game was very one-sided, and nowhere along the line was the outcome ever in doubt. Lancaster was beaten physically and emotionally. They had come to play football and have a good time, but the level of competition was too intense - no one seemed to enjoy themselves. As the tension mounted, it inevitably led to some mixed words on both teams. On a number of occasions the game was actually stopped to have the team captains get together and tell their respective teams to calm down and relax. No one was out there for blood. The idea was to have a good time. But at that point it was too late.

As I recall, last year there was a football game played against Westminster Seminary. The score was Westminster 35 - Mount Airy 6. There were a lot of sore feelings after that game, and I just wonder if that has anything to do with the reason we are not playing them this year. Can we expect to play Lancaster next year?

It is my contention that the attitude of a football team must be made clear well before the game begins. It must be made clear from the very outset why we are playing this game. The idea of competition is good, but when it becomes the only, or the main reason for playing, then I believe we need to reconsider the purpose of the whole athletics program.

This Saturday is the Luther Bowl. It promises to be a very rough and competitive game. It will be my job, along with some others, to try to keep the peace on the field (that's a more unpopular job than editor of this paper). Hopefully the game will go well and no one will get hurt. It is important that cooler heads prevail - players, spectators and referees must all enjoy the game. Remember it is only a game... or is it?

Peter Breitsch

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THE SEMINARIAN

7301 Germantown Ave.  
Philadelphia, PA 19119

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FIRST  
CLASS  
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