



SOLAR

The SOL Association for Research
newsletter

Comments On Spirituality

William Allen LePar

The Nature of the Heart

“The heart is forever inexperienced.”

—Thoreau

**“There are many things I’ve lost in the
attic of my mind.”**

—David Lewis

Many times such quotes, although given in a certain context, can be taken out of those contexts and applied to a much bigger realm of life or a bigger picture of life. In my opinion, these are such quotes. When we think in terms of the heart, we generally think in terms of a pure, innocent, all-giving, all-accepting love. The heart can be compared to an innocent child just beginning to learn to crawl, walk, and say its first words. Each action, each experience, each effort is new. And just as that babe growing into adulthood and maturity, every day is a new experience. And in a sense we can say that each day is a new adventure into an arena of inexperience.

As we grow in life, we begin to realize that there are many forms of love, there are many degrees of love, and most importantly there are many dimensions of love. Ancient writings tell us that there are five forms of love or five kinds of love, and yet our language tells us that there is only one word for love and that word is all-encompassing and yet undefined. As we grow from infancy to adulthood, each day is an experience in learning a new definition of love. There may be remnants of understanding and experiences from the previous day, but the present day experiences enhance and encompass a greater dimension, a larger form of love, thereby moving us far enough away from the previous day’s learning or experience so that it only becomes a subtle foundation for today’s understanding. The heart is much like the eternal mother who is capable of giving birth to a new life at the

dawning of each new day, and that new life is a larger, deeper understanding of the love that comes deep from within the heart of man.

The love that a child has for his parents and the love that the parents have for their children is not some great mystery. We have all experienced to one degree or another those same forms of love. We take them for granted. They are filled with caring, compassion, a dream of happiness, a dream of complete fulfillment. Parents wish that their children have a greater degree of happiness and fulfillment than they themselves have experienced. And the children wish to be everything that their parents hope for. This is the giving and sharing of love. One side wishes the most for the other side and the other side wishes to be the most that is

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expected of them.

In our society we have catalogued and slotted love. We have constructed neat little drawers in which to file away this kind of love and that kind of love. We buy into society's definition of love. We feel that we have accomplished love when we have reached the prescribed definition. Is true love something that can be defined so clearly? If love could be defined so clearly it would be easy to love. We would have a

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simple criteria in which to meet and therefore determine whether

we are successful or not. Thank God that a true love, a committed love, cannot be so easily defined. Man has taken the great love spoken of in spiritual writings and that is unconditional love and dissected it into particular segments that suit his agenda. I repeat, that suit HIS agenda. And so we are led to believe that if we take these individual parts and accomplish each one of them, the sum total will equal unconditional love. Not so, because a small portion is lost in the action of dissecting the great love, universal love.

Let's go back and deal with the universal love, the great love. Let's look at it in the sense that it was intended to be understood and that is a love without restriction, without limitation, without definition, without boundary. It has no height, no width, no shade of color, and most important, no sexual distinction. It is because it emanates from the heart. It's built on the first principle of unconditional love or universal love and that is the individual's willingness to accept responsibility without limitation, accept responsibility without definition of limitation, the willingness to accept responsibility as it is required in order to sustain and build a more profound love. So

the first thing that we must understand is that a universal love can only be accomplished,

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and to the degree that one is willing to accept whatever responsibility and commitment necessary to bring to fruition that complete unconditional love.

Some may think at this point that it sounds as though you make a decision to experi-

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The Council . . . a gathering of twelve souls who once occupied physical bodies on earth but who have since forever left the physical world. In their final act of love for humanity they teach us to regain control of our lives and reunite with our Divine Source.

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ence universal love and you walk into it blindly. In a sense we can say, yes, this is the case, this is the situation. By the very nature of universal love we cannot start out with restrictions. We cannot start out with a well-defined or loosely defined agenda. "I can only love universally if these things exist." Anyone with common sense can see immediately that this is totally contrary to the term universal love. If we think deeply about the term, think seriously about the term, "universal" says unlimited, totally encompassing. Yet man is trained to love in pre-prescribed conditions. Can we see the incompatibility of our training and the requirements to actually experience unconditional love?

Let's go back to the source of love and that is the heart. In the everyday experiences of love with friends and family, each day is a new experience in discovering love, and we can safely say that the heart is forever inexperienced because each day brings a new experience, a new dimension, a new understanding. When we take into consideration the great love which is universal love, we can definitely say without a moment's hesitation that the heart is forever inexperienced because in the effort to express a universal love each day brings a new requirement to experience a more demanding love, a new dimension of expressing that total acceptance. It will require us to sail across uncharted seas, and it will demand that we

climb the steepest of mountain peaks, and it will be commonplace to accept the most severe challenges of society. One can only overcome these steps of evolution by starting out with a commitment from the heart, a commitment that has no limitations. The heart must come to a point of understanding that it is willing to exercise its ability to be part of a universal love with the total awareness or understanding that all things must be joyfully accepted and given in

The reality of life is that it is the rare occasion that an individual actually partakes and becomes active in unconditional love. It requires an individual of strong heart, it requires an individual of great bravery, an individual whose common thought is to think first of the other person before themselves.

order that the object of our love finds validation, happiness, and fulfillment in their accepting of that love. In turn those who accept this universal love, this unconditional love from another

person, in turn obligate themselves to being a giver in order to continue the cycle set into motion. Just as they receive fulfillment, satisfaction, validation, and they grow in this, they then assume the responsibility for returning the same validation, the same satisfaction, the same acceptance, that they have received.

In our society today we have reduced the great love of mankind, unconditional love, universal love, to a fantasy, to some dreamlike love that just happens, that just is. It is wonderful to talk about it, it is wonderful to dream about it, it is wonderful to envision that we are part of that love. At this point let me make clear one element, that the love a man has for his wife and the love that a wife has for her husband is separate from the universal love or unconditional love. The love between a husband and wife is generally based on the needs of fulfillment, whether it be to feel more complete in the union or a union based on creating a memorial to oneself through the creation of children. The love between a man and his wife can be either of these two elements or the combination of both. The love that binds them in marriage can be, with great effort, raised to a higher level of unconditional love. In that case the marriage then takes on a completely different texture or purpose. The entire atmosphere of the marriage is changed. The problem lies in the initial motivation of the union. It is generally based on one finding

fulfillment in the other person or in the union as a whole. The attitude that prevails is that one will receive from the marriage.

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It would be easy to sacrifice your life once in a heroic effort, but quite a different thing to sacrifice yourself on a daily basis, minute by minute, always giving first to the needs of the other.

This type of individual whether consciously or from a soul level understands that unconditional love must transcend all bounds and limitations of man's love, of man's limitations of love. This type of individual must become a

giant of giving, and a giant who is willing to bow down and lay prostrate on his belly before the object of his unconditional love. A simpler way of putting it is that if an individual truly wants to practice unconditional love, a godly love, then he must be willing to sacrifice himself totally to satisfy the needs of the person he loves. He must be willing to always see the other individual and their needs first before he may be willing to realize that he has needs of his

own. In other words one can compare this to the willingness to give up your own life in order to save the life of the individual you love. This attitude or example of giving up your physical life is a romanticized version of true unconditional love. It would be easy to sacrifice your life once in a heroic effort, but quite a different thing to sacrifice yourself on a daily basis, minute by minute, always giving first to the needs of the other. This means taking care of the significant needs and the insignificant needs of the other. One gives whatever is necessary for the other to receive validation and quality of life.

What is really needed to become such a giant? Very simply, it needs a heart of great depth, a heart that is innocent, and a heart that is willing to be forever inexperienced, and a heart that is brave enough to realize and to know and to be willing to accept all new experiences as a state of forever inexperience, willing to accept whatever may come, whatever demands may be placed, whatever responsibilities may be required. A heart that is willing to accept the fact that regardless of the experiences that have come and gone that there will forever be new experiences thus the heart will forever be inexperienced. It is the great exercise of a man becoming a god. Each experience, each set of responsibilities that are accepted, fulfilled, completed, are glowing images that will forever lighten whatever area they may be placed in.

They are the twinkling stars in the black velvet sky of the universe. It is those twinkling stars that show us that the universe is not flat but has a depth and width beyond our wildest imaginations. It elevates us to the level of our greatest potential of being a human god-like being, a god in the making walking the path of man.

While these glowing images are created in the innocent heart that is forever inexperienced, they are placed in the attic of our mind. Although the attic may be darkened and full of nooks and crannies where many of our experiences in life have been lost and misplaced, the experiences of the heart and those vivid emotions shine brightly in those darkened nooks and crannies casting a soft light on all that we have forgotten. Where those things that we have experienced and placed in the attic of our mind and hitherto lost in its darkness can now be bathed in the soft glow of loving sacrifices, and at some time in the future those elements long forgotten may be rediscovered and looked upon as yardsticks, stepping stones, and growth processes that brought us to the ultimate experience, unconditional love.

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Editor's Note—In the next issue William LePar will continue his analysis of the human heart and mind, the varieties of human experience, and the nature of love.

The Bridge to Heaven

Points to Ponder

Dr. James Ridzon

Not long ago I saw a famous TV preacher proclaim that unfortunately the followers of Islam cannot get to heaven because: "They do not know Christ." He cited the New Testament passage that asserts that no one comes to The Father except through Christ. On the face of it that theory appears to make sense but it just doesn't feel right to any thinking person. It goes against any sense of fairness to suppose that an all-merciful God would refuse heaven to a person who never heard of Christ due to no fault of his own. That would condemn whole continents of people no matter how virtuous and good they are. From the natives of remote jungles and islands to most of the eastern hemisphere, they would be barred from heaven. The concept is almost inconceivable that a just God would play "gotcha!" with so many souls. Nor should we Christians be so smug about being the only heirs to heaven. We are not alone. Many other religions share these delusions of exclusivity. The Muslims believe that only they will get to heaven. Infidels don't have a chance. The notion that those who share one's religion will be saved while all others will be lost is a recurring theme in the history of religions.

As a Christian I firmly believe that Christ is the Bridge to heaven and all that get to heaven go across this bridge. Due to man's fallen nature, heaven was closed until the redemption of mankind by Christ, at which point heaven was reopened. Christ

changed the rules of the game. How then are non-Christians able to gain heaven if they do not believe in Christ? It seems to me that if Christ changed the rules to get to heaven then any virtuous person can take advantage of this new dispensation even if they don't realize it. It is not necessary to know who built a bridge in order to use it to cross to the other side. If you jump off a cliff you will become subject to the law of gravity even though you have no understanding of gravity. It is not necessary to consciously know something for it to be true. So Christ is the Bridge to heaven but there is no absolute need to understand or to know or do any other intellectualizing to take advantage of this bridge. The bridge has been built and it can be used by everyone.

Of course, all this is my personal take on the universality of salvation but I am quite sure that God has provided a way for all souls. Join me as we

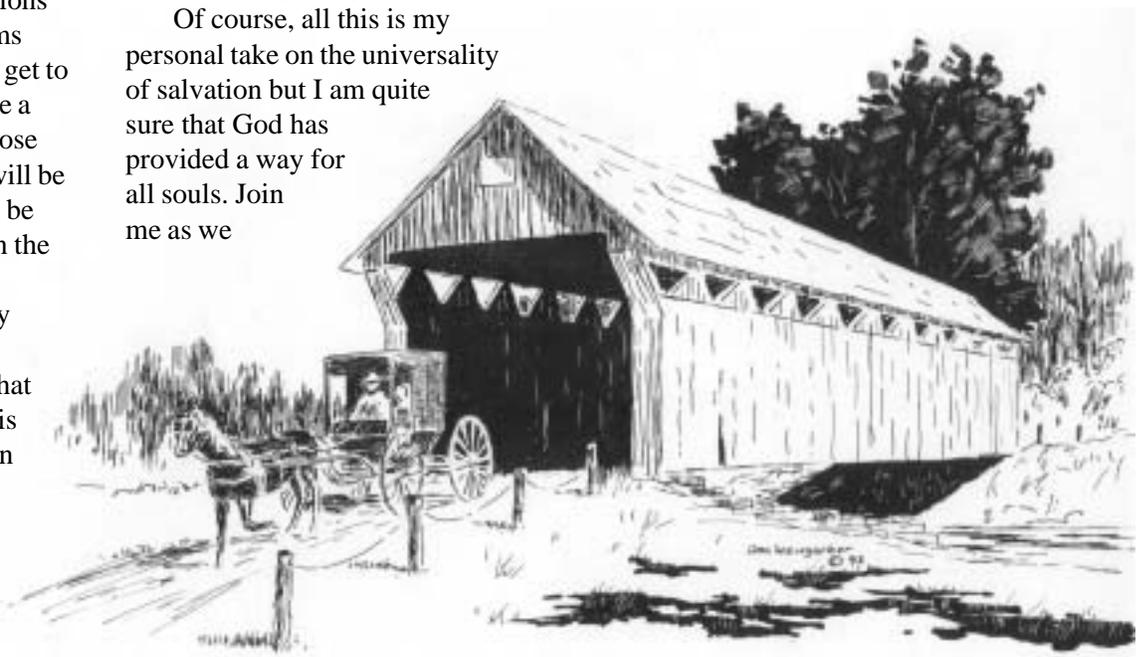
review the words of The Council from the LePar Trance of June 1980.

Council:

You see, God's Love extends beyond Christianity. Remember that. God's Love extends beyond Christianity, and Christ Jesus, the man, is that facet of God the Father that is creative, that is the loving force or attitude of God the Father, that creates through Love. God the Father is just that, He is the Father of all humanity, and He will see to it that all will share equally in their opportunity to return to Him. He shows no partiality like man does. (78th. Trance, 80-06-28, ll.742-749)

So then, our God is truly the God of all mankind.

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The Crow's Nest



To everything there is a REASON

Almost lost in the raucous currents of disturbing news late this past winter, was a report so brief that it seemed an afterthought. But it grabbed my attention like one of those “STOP THE PRESSES!!” bulletins.

Swirling about in the flood waters of Enron, the war on terror, Israel-Palestine, and the troubles of the Catholic church was a short story about The Infant. It was like something shiny upon which the sun's rays dance for an instant as it bobs in the frothy, muddy waters, bouncing off broken limbs and all the debris caught up in a

current too wild and strong to let anything sink. Another El Nino was forming in the Pacific Ocean.

I groaned and wondered how Jesus feels about having a disruptive weather pattern named after Him. That's the story, as I remember it from the big El Nino that whacked the world a couple years ago: The phenomenon had been named after the Christ child by South American fishermen who first recognized something unique was occurring during the Christmas seasons many, many years ago. Maybe it's fitting, I thought, that the name El Nino stuck, for Christ certainly was disruptive of the status quo.

It occurred to me how odd it is that something can be in existence for a long time before

mankind in general finally recognizes and responds. And it usually takes a disruption of the status quo to get our attention. The more oblivious he is to what is going on around him, the more disruptive the force must be to get, and hold, man's attention.

How long ago was it that the term “El Nino” first became a household word in America. Ten, 15 years? Whatever, it was surprisingly recent when compared to the knowledge of those fishermen who first coined the term. Yet once we heard it, as an El Nino was socking it to us, scientists were saying, “Oh, yeah; look at the pattern. It's been here all along” — as if the rest of us hadn't been paying attention.

But what's really been here all along, from The Day One so



long ago it wasn't measured in hours, is a simple truth that scientists, and the rest of us, still haven't caught onto. It explains it all, from the empires that have risen, ruled, and fallen into the fog of forgotten time to the raging floods that seem to be overwhelming every aspect of life today. The Council said it best: We control all things.

When the LePar trance phenomenon was still young, The Council warned those who were working regularly with the information to take great care. In no way whatsoever should they misrepresent or otherwise incorrectly state their words, their observations, their advice. You see, folks, this is truly something very special — more so than any of us will or can fully appreciate in this increasingly stressful, unspiritual morass we call life. (The Council once suggested that, in comparison to the godly spiritual realms to which we should all aspire, we in the physical are less than dead.)

I bring up the point about accuracy to underscore the importance of this idea and the significance it should have as a cornerstone in any awareness, any spiritual growth. I want to focus on that statement, that we control all things, and I'm

confident I do not err. (Believe me, I wouldn't shoot off my mouth and risk shooting myself in the foot just for the sake of making noise. Not with The Council's material.)

There are levels and layers and degrees of interrelated causes that we can never hope to understand. But as the world whirls about us, regardless of how out of control it may seem, we can have immeasurable comfort in the fact that we still control our destiny.

We, the entities which were created in the likeness of the Creator, are responsible for everything within our realm of activity. We are that powerful, so powerful that so many things we do virtually without a first thought, let alone a second thought, can have profound consequences. In one sense, that

may seem as scary as it is mind-boggling. In another sense, it is a extremely reassuring and inspiring thought. There are levels and layers and degrees of interrelated causes that we can never hope to understand. But as the world whirls about us, regardless of how out of control it may seem, we can have immeasurable comfort in the fact that we still control our destiny. We decide what we will pass on to those we know, what we will do with our minutes, our hours, and how we will respond to the conditions around us.

When The Council says we control all things, they mean ALL things. El Nino? Yep. One might say that today's weather is a result of the turbulence within the human family over an unspecified time. Tomorrow's weather? Look at today. But whether we're talking weather or whatever, remember that for our own immediate worlds, our spheres of influence, today is not over.

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The Dangers of Artificial Sweeteners

I first wrote about the dangers of the artificial sweetener, Aspartame, sixteen years ago. Since then it has been disguised under different names. The swirl logo identifying it has long since disappeared and one must read the fine print to find the word "Aspartame." If this is such a great product, why should it be disguised? The answer lies in the fact that more and more people are aware of Aspartame's dangers. There are other sweeteners on the market which are actually cheaper and relatively safe. So why is Aspartame still glutting the market? Some contend that profit has resulted in a sinister plot between the manufacturers and the government to allow a very dangerous addictive drug on the population which causes symptoms as mild as migraine headaches to symptoms as severe as seizures, cancer, blindness, Alzheimer's and death. There are now many doctors and researchers who contend that the answer to America's "sweet tooth," synthetic alternatives, is causing more harm than it is helping to combat obesity, cavities, and diabetes. Someone asked The Council what diabetics should use in place of sugar and they said: "Possibly they can learn to live without that sweetness. If they were to find an absolute need, a little [sugar] on rare occasions to add a little spice to their life would be alright or acceptable,

but that is part of the ailment. You cannot tolerate sugar, you cannot tolerate sugar, you learn to live without. Even refined sugar would be better than these poisons that you use for sweeteners."

Aspartame contains aspartic acid which is an isolated amino acid. It also contains three neurotoxins which make it dangerous. One of these very powerful neurotoxins is methanol. The Environmental Protection Agency controls methanol exposure very carefully and allows only minute levels in the environment. The Food and Drug Administration likewise strictly limits methanol in foods, but the level in Aspartame is seven times the amount that the EPA will allow anyone else to use. Methanol is so powerful that it can cause cell damage, affecting the optic nerve and causing blindness. A second amino acid in Aspartame is aspartic acid which can cause cell death in the brain. It can alter brain formation in newborns, resulting in behavioral changes and hyperactivity in children. The third neurotoxin is phenylalanine which can alter fetal brain formation.

Recently, there has been a great deal of research in which the levels of these three toxic substances have been measured inside the brain after Aspartame has been ingested. It was clearly shown that these substances accumulate in very high concentrations in the brain.

Health Hints *Marilyn Ridzon*

When we start manipulating foods and drinks and creating sweeteners that contain high levels of these toxins, the blood levels can get tremendously high. Researchers claim that these levels are high enough to produce destruction of some brain cells resulting in disease, seizures or even death.

If all this technical information is not enough to prevent you from using Aspartame, perhaps The Council's straightforward answer will convince you.

Council:

It is not a healthy product as time will prove itself out. And just because something can be made from the byproduct of natural things does not necessarily mean that it is good. So, do not be fooled by concepts like that. Why must all of you have such sweet teeth? After all, a little discipline in such areas would prove much wiser and much healthier. If you must have something sweet, then use something that is not scraped out of the bottom of an embalming can. (142nd. Trance, 86-09-14)

I would like to add in closing that The Council did say on another occasion that of all the artificial sweeteners, saccharine is the safest.

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Without reflection, we seldom gain true insight.

Picking a topic to speak about is sometimes more difficult than actually presenting the topic to an audience. At last year's annual Universal Being conference my topic was picked for me; Space: The Final Frontier. William LePar's psychic source, The Council, has given us very little about the physical properties of our universe, but what they have given is full of insight. To me the most important part of constructing a lecture is determining an angle or point of view. I felt that it was my job to take a couple of key points, use information available from the Council and the scientific community to construct a coherent picture of space and how it relates to our concept of reality.

Article One of a series of three by David Ries

The Council tells us that the relationship between the spiritual and physical is almost impossible to relate to our finite, three-dimensional minds. I searched our data banks for certain key words, gathered a body of knowledge, and began to sift through and organize it into a pattern that made sense to me. Working with and organizing the material forced me to think more actively about what the information meant to me. More importantly, I began to gain additional insight into the meaning behind the meaning. In other words, the more I worked with the material and attempted to organize it, the more it flowed. It naturally fell into a sequence that required only a point here and there from the world of science and a bit of my own background to make it coherent. This process helps

make the information more understandable to a large audience and allows the mind to retain the concepts in a speaking environment.

Bill believes strongly, and has stressed to all of us that it is essential to review and refine our lectures whenever we are presenting The Council's words. It becomes even more important with an audience that has a wide range of knowledge of metaphysical/spiritual concepts. We have the responsibility to make sure that the thoughts from The Council are presented in a manner consistent with their intentions and eliminate as much opportunity for rationalization as possible.

I felt that there were two quotes from The Council that deserved special treatment. I've read them over and over throughout my many years of

working with The Council's material. It was not however, until I worked with them in the context of the Universal Being lecture that I was able to open my own mind to a greater depth. I would like to give you both quotes at this time. In future newsletter articles I will present the knowledge that I've gained by working with them.

The first one is perhaps the most shocking to us who are so engrossed in our three dimensional "reality." It may cause fear, disbelief and considerable pause but its purpose is to get us to think, to think about everything that we hold so dear.

The Council:

Your earth, globe, the ball of land and water is even less real than the chair you are sitting on, because it only exists for you when it is necessary to travel,

when it is necessary to travel in this dimension. Right now, all of you are sitting here in this room. Are you sure that there is an exterior to this room beyond what you can see? Are you sure you have a car or a roadway in

It is very important to realize that each of us is so much more than we believe. When we begin to understand our worth, to the depth of our beings, we will make great strides spiritually.

which to use that car? You may say, yes; we can tell you, no you do not. There is nothing outside of this room until you decide to use what may be necessary to use outside of this room. That is something...to think about, isn't it, all of you? Your ability to create is fantastic.

The second is the one that I used to end the lecture. I believe that it gives a new perspective on the magnitude of our spiritual quest. It also points out the significance of the journey that each of us embarked on eons ago. It is very important to realize that each of us is so much more than we believe. When we begin to understand our worth, to the depth of our beings, we will make great strides spiritually.

Note: The words in brackets are mine.

The Council:
Your conscious minds and its working are not capable of understanding how all things exist in less than a moment. All that you have experienced over all your years of awareness have not even filled up a moment; and from the point of creation to the point of your final state will barely fill up a moment. As you look back upon all your experiences in the material manifestation {all your lifetimes}, and as you look back upon the material manifestation itself as an experience once you reach your final destination spiritually, it will barely have existed. The totality of what you understand as creation will barely have existed. Its time in your awareness {your entire awareness as a spiritual being} then will have been so short that you will not be sure whether it was a fleeting thought or an actual experience.

Please take a few moments to dwell on these and come to your own conclusions as to what The Council is saying. In each of the next two newsletters I will address one of these quotes in detail.

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Calendar

June 1, 2002. One on One at 7:30 p.m. at St. Paul's Episcopal Church, 425 Cleveland Ave. SW, Canton, Ohio.

July 6, 2002. One on One at 7:30 p.m.

August 3, 2002. One on One at 7:30 p.m.

September 7, 2002. One on One at 7:30 p.m.

October 5, 2002. One on One at 7:30 p.m.

October 19, 2002. Universal Being Conference

November 2, 2002. One on One at 7:30 p.m.

December 7, 2002. One on One at 7:30 p.m.

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