Visit of Cardinal Achille Silvestrini

As part of its Fiftieth Anniversary celebration, The Marian Library was honored to host a visit from Cardinal Achille Silvestrini. Cardinal Silvestrini is Prefect of the Congregation of the Eastern Churches and has served as diplomat and envoy of Pope John Paul II in Central America, Lebanon, the Middle East, Eastern Europe and Poland. In 1983, he was named president of the The Villa Nazareth Foundation.

On Friday, October 29, 1993, Cardinal Silvestrini celebrated the Eucharist in the University of Dayton’s Immaculate Conception Chapel. After his homily at the Eucharist, the Cardinal led the congregation in the episcopal crowning of the image of Our Lady of the Marian Library. The day concluded with the Cardinal’s address in which he spoke of the situation of the Eastern Catholic Churches, and of the necessity of assuring religious liberty as the foundation of human dignity for all individuals.

Homily of Cardinal Silvestrini, October 29, 1993
“The Blessed Virgin Mary, Seat of Wisdom”

We celebrate this Eucharist in union with Mary, Mother of the Church. Our sentiments are those of Mary, “model of the Church in worship” (Marialis cultus, 16). After the example of Mary and with her, we listen to the Word of God and ponder its meaning; we offer ourselves in thankful praise to the Father; with her, we await and watch for the coming of Christ.

Today’s Votive Mass is “The Blessed Virgin Mary, Seat of Wisdom.” Christ is the eternal Wisdom who became incarnate and lived with us. However, beginning in the twelfth century, a number of titles have been given to Mary which show her close relationship with Christ. She has been referred to as the “mother of Wisdom,” “fountain of Wisdom,” “house of Wisdom,” and “seat of Wisdom,” with this last title having become the most common.

Mary as “Seat of Wisdom” is also the appropriate way of referring to the image of Mary present in the sanctuary. Sometimes called “Our Lady of the Marian Library,” this wood carving was commissioned by the late Father Lawrence Monheim, S.M., first director of The Marian Library. Since 1951, it has occupied a place of honor in The Marian Library; its picture was found on many of the publications of The Marian Library. This unique image has formed the ethos and spirit of The Marian Library.

Here we see portrayed one of the ways Mary is related to Christ and the Word of God. Mary is represented, not with Christ, but with the open book on her lap. Christ, not physically represented, is present through the Scripture, the Word of God, which rests on Mary’s lap. This image recalls to us that Mary is blessed not only for having conceived and given birth to Christ but also because of her faith in God’s word. As Elizabeth her cousin proclaimed at the time of Mary’s visit: “Blessed is she who believed that the promise made her by the Lord would be fulfilled” (Luke 1:45).

Recall Christ’s praise of Mary’s faith. When a woman in the crowd cried out “Blessed is the womb that bore you and the breasts at which you nursed,” Christ replied “More blessed are those who hear the word of God and keep it” (Luke 11:27-28). St. Augustine gave a similar explanation in (Continued on next page)
his commentary on Christ’s words “Who is my mother?” (Mark 3:33): “Holy Mary clearly carried out the will of the Father, and therefore it is a greater thing for her to be a disciple of Christ than to be his mother.” Mary was mother of Christ but also, through her faith in God’s word, the “first and most perfect . . . disciple” (Marialis cultus, 35).

The fingers of Mary’s hand on the pages of the book recall not only her relation to Christ through faith, but also her continual devotion and attention to the Word of God. Today’s Gospel spoke of the visit of the shepherds to the newly born Christ. When the shepherds heard the words of the angel announcing Christ’s birth to them, St. Luke adds that everyone who heard was astonished. Mary shared in that astonishment at the marvels God had wrought (“The Almighty has done great things for me” [Luke 1:47]). “She treasured all these things and pondered them in her heart” (Luke 2:19). When Mary and Joseph found the Child Jesus teaching in the temple, they were overcome with both sorrow and confusion and did not understand his words. Nevertheless, Mary, his mother, “stored up all these things in her heart” (Luke 2:51). For St. Luke, “to treasure in one’s heart” and “to keep with concern” have their own special sense in the Scriptures: they mean to search out the hidden meaning, to ruminate on marvelous happenings.

There is yet another way in which the Virgin Mary is related to the book. Mary, “teacher of the faith,” is herself the book. The saints have referred to Mary as a living book in which all the mysteries of God have been written. She is the book “inspired by Christ and signed by the Holy Spirit” (St. Germanus of Constantinople). She is the “spiritual book containing the divine plan meant for us” (St. Andrew of Crete). She is the “book in which the wisdom of the Father is exemplified and described” (St. Catherine of Sienna). So what Mary teaches is not something exterior to her person but rather all the qualities of the Gospel which she has incorporated into herself. Vatican II well echoed this teaching when it said that Mary “in a certain sense unites and reflects in her own person the chief teachings of the faith” (Lumen gentium, 65).

Pope Paul VI frequently spoke of the power and the beauty of Mary, “exemplar of all virtues.” To propose Mary as exemplar is not an exhortation to the imitation of specific virtues or a particular way of life. In the words of Pope Paul VI, she is the exemplar “for the way in which, in her own particular life, she fully and responsibly accepted the will of God (cf. Luke 1:38), because she heard the word of God and acted on it and because charity and a spirit of service were the driving force of her actions” (Marialis cultus, 35).

So, we are happy to participate in this crowning of the image of the Virgin Mary. May this event renew the commitment of The Marian Library and the International Marian Research Institute to work for the renewal of devotion through a true representation of the mystery of Mary. The founder of The Marian Library, the late Fr. John A. Elbert, onetime president of this university, was convinced of the need for “a solid devotion,” one which is based on “a clear and sound theology” and which presents the greatness of Mary not through “unfounded claims” or with “exaggerated language,” but in her special relation to God through the Incarnation.

Father Elbert once compared Mary to a book which helps us to understand the message of God. Before the Incarnation, Father Elbert wrote, the love of God was like a precious volume written in an unknown tongue. “When, however, God sent into the world His only-begotten Son born of a woman, He gave us a translation of that precious volume in a language we could not fail to comprehend. For the medium by which this love comes to us is a creature, the greatest, purest, and most glorious of all creatures, but still, a creature, and in this respect like to ourselves.”

Father Elbert continued by distinguishing between the medium or form of the message and the actual message itself. He wrote, “In this precious volume of God’s love, the holy virgin is but the form, Jesus Christ is the content. Naturally the form of a great literary masterpiece has a beauty and an attraction of its own, though its primary purpose is to serve as a transparent medium through which the spiritual idea may be transmitted into the mind of the reader. And so it is in the case of God’s masterpiece. Mary has in herself a radiant beauty and an irresistible attraction, but her first and principal mission is to be for us the way by which Jesus may find an entrance into our hearts.”

Cardinal Silvestrini’s Charities

1) The Catholic Near East Welfare Association:
1011 First Avenue; New York, NY 10022-4195. Write for a copy of The Catholic Near East, an informative and attractive monthly publication with features on the Churches and people of the Middle East.

2) The Cardinal Tardini Charitable Trust: a fund to continue religious and educational projects inaugurated by the late Cardinal Tardini. Among these projects is Villa Nazareth in Rome, an educational institution preparing young people to become the future leaders in the Church and the world. (For more information, contact Fr. Thompson at The Marian Library.)

The Rite of Crowning

The Church praises the custom of venerating images of Christ, his Mother, and the saints. Coronation is one form of reverence frequently shown to images of the Blessed Virgin Mary.

By means of this rite, we proclaim that the Blessed Virgin Mary is the Mother of the Son of God, who is the messianic King, and that she is the perfect follower of Christ now exalted by her Lord.

From the end of the sixteenth century, the custom of crowning images of Mary became widespread in the West. The popes endorsed this custom and “on many occasions, either personally or through bishop-delegates, carried out the coronation of images.” The growth of the custom led to the composition of a special rite for crowning images of Mary, and in the nineteenth century this was incorporated into the Pontificale Romanum.

The woodcarving known as Our Lady of the Marian Library was the work of a German artist, Xavier Hochenleitner (Oberammergau), commissioned (with specific directives) in 1951 by Father Lawrence Monheim, S.M., the first director of The Marian Library.
Chronicle of the Fiftieth Anniversary Celebration

Throughout this year, The Marian Library has been marking the fiftieth anniversary of its founding event: the handing over of the first book from Fr. John A. Elbert, S.M., president of the University of Dayton, to Fr. Lawrence Monheim, S.M., on October 20, 1943. A history of The Marian Library has appeared in the Newsletter (the second part is in this issue); exhibits of Marian Library books and art were displayed in the gallery of the University of Dayton's Roesch Library in June and October.

The year's celebration was inaugurated on Sunday, July 11, 1993, at a reception for all those previously associated with The Marian Library and for the students of the summer program of the International Marian Research Institute. At this program, two individuals were specially recognized: Fr. Phil Hoelle, The Marian Library's director from 1954 to 1966, and Bro. Stan Mathews, assistant from 1943 to 1945 and librarian from 1951 to 1958.

The second event in the anniversary celebration was a concert on Sunday, October 17, 1993, by the Dayton Bach Society. Featured were Johann Sebastian Bach's *Magnificat* and other compositions. The antiphons sung at the concert were specially arranged by Dr. Richard Benedum of the University of Dayton; the concert included the premier performance of Robert J. Haskins' original composition of the *Ave Maris Stella*. In preparation for the concert, two lectures were given: Bro. Todd Ridder, S.M., "Bach's *Magnificat* Settings: Lutheran Theology in Music"; Dr. Roger Crum, "Images from Eighteenth-Century Italy and Germany."

On October 20, 1993, the actual day commemorating The Marian Library's fiftieth anniversary, the four members of the Marianist General Administration from Rome visited The Marian Library: Very Rev. Quentin Hakenewerth, S.M., Superior General; Fr. José María Arnáiz, S.M., Assistant for the Religious Life; Bro. Thomas Giardino, S.M., Assistant for Education; and Bro. Marcello Bitante, S.M., Assistant for Temporalities. Joining the members of the General Administration were Fr. James Fitz, S.M., Provincial Superior of the Cincinnati Province (Marianists); Bro. Stanley Mathews, S.M., Marianist Rector at the University of Dayton, and Fr. Patrick Tonyr, S.M., Rector-Designate.

At the brief morning service on that day with the members of the Marianist General Administration, tribute was paid to the courage and foresight of founding members, Fathers Elbert, Monheim, Baumeister, who, in addition to their regular assignments, managed to find the time and financial resources needed to establish and maintain the new Marian Library. The indispensable role played by Bro. Stan Mathews was highlighted. (From 1944, when, as a Marianist student Brother, he began "filling in" the gaps between the appointment of directors, Bro. Stan provided continuity, competence, and enthusiasm to the new venture.) The service concluded with the singing of a *Magnificat* of thanksgiving.

The anniversary celebration culminated with the visit of Cardinal Achille Silvestrini on October 29-30, 1993, and the celebration of the Eucharist which included the episcopal crowning of the image of Our Lady of the Marian Library. Archbishop Daniel Pilarczyk of Cincinnati, Fr. James Fitz, S.M. (Marianist Provincial Superior), and Fr. James Heft, S.M. (Provost of the University of Dayton), participated in the event.

The year's celebration will conclude on March 22, 1993, with a lecture by the noted Anglican theologian Dr. John Macquarrie, author of *Mary for All Christians*, and an Ecumenical Evening Prayer at Holy Angels' Church, Dayton, on March 24, 1994, vigil of the Annunciation. All the churches of the Dayton area are invited to participate.

Pictures (Upper left) 50th Anniversary Concert by the Dayton Bach Society, October 17, 1993; (upper right) the Marianist General Administration and representatives of the Marianist Province of Cincinnati and the University of Dayton visit the Marian Library on October 20, 1993; (lower left) Fr. James Heft, S.M., Provost of the University of Dayton, welcomes Cardinal Silvestrini; (lower right) Cardinal Silvestrini celebrates the 50th Anniversary Mass, October 29, 1993.

3
In the last months of 1964, as preparations were being made for the move to the new quarters of The Marian Library, events were occurring at Vatican Council II which would profoundly affect the library's future. The popularity and the enthusiastic reception which The Marian Library enjoyed during its early years was in part attributable to the flourishing Marian movement of the 1950s. The decade had opened with the proclamation of the dogma of the Assumption (1950); then followed the first Marian Year (1953-54), the establishment of the feast of Mary's Queenship (1954), the Lourdes Year (1958). Marian novena services—Our Lady of Perpetual Help and the Miraculous Medal—enjoyed enormous popularity. May processions and Rosary rallies were part of Catholic life. In the United States, the Cold War of the 1950s was reinforced by Our Lady of Fatima's request for prayer for the conversion of Russia.

In 1965, Vatican II's much-debated chapter on the Blessed Virgin in the Constitution of the Church introduced significant new emphases in Marian devotion. The Virgin Mary was seen as being part of the Church, its most eminent member, its model and mother. She was also seen as part of the history of God's People, prefigured in the Hebrew Scriptures, presented in the Gospels as the mother of Jesus and as the model of Christian discipleship. Rather than a privileged but isolated person, the Virgin Mary was now seen as the first and preeminent example of the transformation God's grace could accomplish. A warm and fervent Marian devotion was recommended.

However, much time would be required before these new perspectives could become part of everyday Marian devotion. Many interpreted the failure of Vatican II to mention the Rosary, apparitions, and other cherished Marian devotions as part of an "anti-Marian" program. Others wondered how Vatican II's new orientations—Scriptural, ecumenical, liturgical—would influence Marian devotion. As a result, in the words of Cardinal Suenens, a "great silence" concerning Mary descended on the Church in the late 1960s. (Fortunately, help in charting these orientations was given by the American bishops in their pastoral letter Bebold Your Mother [1973], and by Pope Paul VI, in the Apostolic Letter, Marialis cultus [1974]).

The changes in Marian devotion were immediately felt in The Marian Library. As the new quarters for the library were being dedicated in 1965, some wondered whether a Marian library was still necessary, "whether it would impede ecumenical dialogue?" This discussion of the role of The Marian Library, which coincided with a change of library administration in the mid 1960s, resulted in some dislocation. Its previous activities were reconsidered in the light of Vatican II's directives. During this period, the annual summer institutes and the conferral of the Marian Library Medal were suspended; Mary Today, Marian Library Reprints, and Marian Studies ceased publication. Contributing to the feeling of instability was the University of Dayton's request in 1969 that The Marian Library move from its separate wing of the Albert Emanuel Library to the seventh floor of the newly constructed university library (later to be named the Roesch Library).

The new direction was given by Fr. Robert Maloy, S.M., recently returned from doctoral studies in Europe, who became the library's acting director in 1967. Under his direction, the library's purpose and role was clarified. "The Marian Library should take on ever more and more the character of a research institute. . . . The Marian Library's responsibility is primarily academic, and this is in keeping with the sophistication of its collection and its position within
a university community. It was felt that the best
contribution to the pastoral mission of the Church
would be its dedication to intellectual matters. The
implementation of this new program was confided to
Fr. Theodore Koehler, S.M., a French Marianist, who
became the library's director in October, 1969.

Fr. Koehler was well qualified both to develop
the growth of the library's collection and to direct its
institutes along the lines suggested by Fr. Maloy. He
was a theologian conversant with patristic and medi­
eval texts. A longtime contributing member of the
French Mariological Society (whose influence is
discernible in the documents of Vatican II), his
writings gave evidence of a comprehensive approach
to Marian studies. He replaced the former publication,
Marian Library Reprints, with Marian Library Studies
(New Series). This revised publication was not to
be a "reprint service," but rather a journal containing
"original studies in historical bibliography" related to
the development of Marian doctrine and devotion;
this new publication was to foster "the renewal and
development of Marian studies through integration
into other fields of research."

A second project inaugurated by Fr. Koehler was
the extension of the annual summer institute into a
six-week program of courses on Marian studies. A
stimulus for this development was Paul VI's 1974
apostolic letter Marialis cultus which proposed a
comprehensive approach to Marian studies, one
which included attention to the biblical, liturgical,
ecumenical and anthropological dimensions. The
program was officially designated the International
Marian Research Institute (IMRI). In response to
Fr. Koehler's request, the Sacred Congregation for
Catholic Education issued, in 1975, a decree tempo­
rarily joining the IMRI faculty to the Pontifical The­
ological Faculty Marianum (Rome). In 1983, another
decree from the Congregation incorporated the IMRI
faculty into the Marianum. This incorporation made
possible the conferral of both the Licentiate and the

1 One of the early volumes in this series was most influential:
Fr. Robert Caro's work on Marian homilies in Greek in the fifth
century. Reference to this volume was made over fifty times in
the standard index to the works of the Greek Fathers of the
Church: Clavis Patrum graecorum. Another volume in this series,
Fr. Marian Zalecki's Theology of a Marian Shrine: Our Lady of
Czestochowa, was later translated into French and Italian.

2 IMRI has conferred seven doctorates and eight licentiates in
sacred theology. In its letter of March 25, 1988, to theological
and seminary faculties, "The Virgin Mary and Intellectual and
Spiritual Formation," the Congregation for Catholic Education
made specific reference to two centers for advanced studies in
Mariology: the Pontifical "Marianum" Theology Faculty (Rome)
and the International Marian Research Institute (University
of Dayton).

3 Of the ten national Mariological societies founded in the 1930s
and 1940s, only three managed to meet regularly throughout the
1960s and 1970s—the French, American, and the Spanish
Mariological societies.

(Continued on next page)
tance with descriptive bibliography is reflected in his detailed descriptions of rare books, in the informative notes accompanying his book exhibits, and in his lectures on the history of printing as found in the Marian books. Through contacts he established with book dealers during his trips to Europe, the library has acquired a significant rare book collection: over six thousand books published before 1800, including several incunabula.

In 1987, the responsibilities previously held by Fr. Koehler were divided: Fr. Johann Roten, S.M., a Swiss Marianist, became director of the International Marian Research Institute (IMRI), and the direction of The Marian Library was given to Fr. Thomas A. Thompson, S.M. Under Fr. Roten, IMRI’s offerings and personnel were expanded, especially in the areas of Marian art and aesthetics. Several research projects were inaugurated, for example, a survey on attitudes of Catholic youth toward Mary and another survey on the teaching of Mariology in Catholic seminaries and colleges. Ongoing exhibits of Marian art were inaugurated.

The Marian Library, which now includes over 88,000 volumes, embraces a specifically Marian collection and a complementary reference collection in theology, history, art and iconography, as well as non-print media (paintings, prints, collections of audio- and videotapes, statues, medals). In addition to being a “clearinghouse” for information on Marian devotion, the library is a resource for theological research and for the support of graduate programs in theology. (The library has been accepted as an institutional member of the American Theological Library Association.)

The specific challenge facing the library at the present time is to make all its resources available through an online public access catalog. Until recently, theological libraries, including The Marian Library, tended to remain separate from the cataloging procedures governing university collections. However, the increased accessibility made possible through library automation has forced theological libraries to adopt the foundational structures of cataloging which operate throughout North America.4

4 For many years, the unsatisfactory nature of the Library of Congress subject headings for Marian subjects prevented the full online cataloging of Marian books. Recently, however, a relaxation of the standards to permit local subject headings, as well as the readiness of the Library of Congress to accept subject headings proposed by The Marian Library, has permitted the full cataloging of the many rare and unique items in The Marian Library’s collection. This breakthrough in the cataloging process was made possible largely through the efforts of Dr. Nicoletta M. Hary, formerly director of Bibliographic Control and now Associate Director for Technical Services for the Roesch Library of the University of Dayton.

The Marian Library was founded in 1943 not only as a symbol of devotion to the Virgin Mary, but also in response to the needs of the time. In responding, it has developed. In its earliest days, the library proposed simply to identify the location of Marian books. Gradually, the library developed its own collection, now recognized as the world’s largest collection of Marian materials. The educative dimension which began with workshops and summer institutes has developed into a pontifical theological faculty granting advanced degrees in theology. All these development were responses to the needs of the Church.

The Marian Library begins its second half-century with sentiments similar to those expressed by Fr. Heinrich Koester as he received the Marian Library Medal in 1987. Some, he admitted, had reservations—expressed or unexpressed—about Marian studies. “Why spend much time and great effort on this topic?” they ask. “Aren’t there matters of greater importance with which theology should be concerned?” Yes, he replied, today there are great demands on theology, and theologians must respond to the complex problems presented by this world. “However,” he continued, “the Mother of the Church cannot be consigned to oblivion. Rather than be silent about Mary, we invite the whole Church to appreciate and experience the beauty of Mary, God’s blessing to the Church. Certainly, the people of God has sufficient numbers to sustain some to elucidate the mystery of Mary for the Church. Nor need there be any fear that the treasury is exhausted or that nothing relevant can be found.” •
Cataloging the Marian Library Collection

Since the advent of online databases, cataloging books for most schools and colleges has been greatly simplified. To catalog most of the new books in an ordinary college collection, one need only check a major database to see how the book has been cataloged by others.

However, in the case of research libraries which possess unique and rare items, the process is not so simple. Research library catalogers must establish the identity and exact name of authors who wrote centuries ago. These catalogers must make the original contributions to the databases. Recently, the Roesch Library of the University of Dayton, responsible for the accuracy of original cataloging, was recognized for the quality of its cataloging and named as one of 111 university "Enhance Libraries," permitting its catalogers to add and correct information in the international database OCLC (Online Computer Library Center). Another recognition was the Roesch Library's being chosen as a member of the National Coordinated Cataloging Operation (NACO); this designation permits the library to send records on authors to the Library of Congress for inclusion in its Name Authority File.

Both of these distinctions greatly facilitate the cataloging of the unique items in The Marian Library collection. Our special thanks go to Dr. Nicoletta Hary, Ms. Susan Tsui, and Mr. Michael Krieger for the efforts they have made to achieve these goals.

Special Thanks. . . .

To Bro. Fred Hausch, S.M. (St. Louis), and the estate of Marie Hausch for a contribution to cushion and upholster all the chairs in the Reading Room of the Marian Library.


To Jerry, Nick, Mary Anne, and Joe Sharkey, for the contribution from their father's estate and for designating The Marian Library as the recipient of gifts in his memory. Don Sharkey, who died on April 19, 1993, was a Catholic layman whose life's work was devoted to writing on Catholic topics. He wrote books, hundreds of columns, and was editor of various Catholic educational publications (among them The Young Catholic Messenger). Among his books on Mary were After Bernadette: the Story of the Modern Lourdes (1945); The Woman Shall Conquer: The Story of the Blessed Virgin in Modern Times (1952); and Our Lady of Beauraing (coauthored with Fr. Joseph Derbergh, OMI). In 1958, Don Sharkey received the Marian Library Medal.

To Klara Klotter (Kehl, Germany), for a collection of stamps, 1985-1992, with estimated value at $8,000.

New Marian Library/IMRI Project

Fr. Johann Roten, S.M., director of the International Marian Research Institute (IMRI) has launched a new series of works on art and spirituality whose purpose is to promote personal meditation on a specific religious image. The reader is first presented with an artistic interpretation of the image, then its theological meaning and spiritual application.

The first work in this series is Deep Memories: A Marianist Icon, a meditation on the scene of Calvary together with a commentary on the Three O'Clock Prayer (a practice in the Marianist tradition originating with its founder, William Joseph Chaminade). Copies of this work are available from The Marian Library for $4.00.

Remember The Marian Library and IMRI in Your Will

Scholarships are needed to assist young priests, Brothers, Sisters, and laypersons who wish to study about the Blessed Virgin Mary. A scholarship established in your name or in memory of a loved one will help assure that there will always be individuals offering to the Church a rich and sound message.

Dear Friend of The Marian Library and IMRI,

We thought you might be interested in receiving this Newsletter. It costs about $2.00 in printing, postage and related expenses to keep one person on the mailing list for a year. If you no longer wish to receive the Newsletter, please do us this favor: return your mailing address label with the word "cancel" written on it. We won't be offended, and we'll appreciate your effort to help us economize.

Fr. Thomas A. Thompson, S.M.
The Marian Library

The 45th annual meeting of the Mariological Society of America will take place in New Orleans, beginning Wednesday evening, May 25 and concluding Friday afternoon, May 27, 1994.
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