



RSHM Highlights

Eastern America

Fall 2021

CORMARIA COUNTERS COVID

Cormaria Retreat House in Sag Harbor, NY has long been a shining light on the seashore, "...being built together into a holy dwelling place for God by the Spirit" (Eph.2:22). The winds of COVID beat on that house but it did not fall. After the suspension of activities necessitated by the pandemic, there is joy and encouragement for many in the return to treasured programs and events.

The first weekend retreat early this September was appropriately a Matt Talbot group, continuing a tradition of over four decades. Alcoholics Anonymous Group 33 returned so enthusiastically to their "home away from home," with masks and proof of vaccination. Sr. Martina Crowley said, "They would have stood on their heads if necessary!" Expressions of joy and gratitude abounded: "So glad to be back...I don't want to leave... Can't wait to come again in January." Social distancing requirements kept the number of retreatants to 35, but many more were present in heart and memory. An enduring testament is the beautiful deck built and maintained by Matt Talbot's Group 39 in memory of their brother-member, Mike Musselman.

And the testaments continue. Recently, a couple came to the door and asked if they could just spend some quiet time on the porch remembering their son who had recently died. He had loved to spend time on the porch while attending AA retreats. They sponsored a baseball tournament as a fundraiser. Their gift of \$5,000 came from generous, grieving hearts.

Another September event was the Extended Family Day of Reflection, which focused



on the first four corporal works of mercy. It was part of Sr. Ann Marino's regular outreach to this group of RSHM associates. As Pat Ann Healy said, "The SHM Extended Family has always been welcomed as family by Sr. Ann and the staff at Cormaria. For all these years, we have listened and learned more about our relationship with God and ourselves. She is truly a blessing for the EF and all who know her."

Sr. Ann's Wednesday morning prayer group has also been happily revived following the COVID interruption. For decades this weekly gathering has drawn women of all ages, cultures, religions, or perhaps no formal religion, to seek solace and peace in their own souls. Sr. Ann's gentle spirituality opens the way. Their comments reveal the depth of their gratitude:

"Returning to Cormaria after the 18-month pandemic hiatus . . . lifesaving!"

"Cormaria connects me to Jesus and His mother Mary."

"Cormaria means to me: safe haven, love and friendship, acceptance, peace."

Other events of long-standing are anticipated at Cormaria. A history of collaboration has united Sr. Ann and Fr. Tim Brown, SJ, in conducting Holy Week retreats. A sense of their focus shines through this introduction to a past retreat, a reflection on God's invitation to each one:

Will you say yes to the growth I offer you?

continued on page 4

THANK YOU FOR

Highlights Feedback!

I watch Mass from the convent every day on my computer. I viewed the Spring issue online. Sr. Genevieve's article concerning the pandemic was very heartfelt, but what blew me away was her awesome artwork — wow!!

Joann Mazzocchio

Thank you! My love for Marymount and the RSHM will never cease, I really enjoyed reading all the updates and new groups and projects forming.

Sally Smith, Formerly Marymount College Tarrytown, Student Services

I've always enjoyed reading *Highlights* and before that, *Soundings*. It was lovely to read of the opinions and the works of the Marymount Sisters all over the world. They do such wonderful work in education and medicine and other areas of helping people to access their rights.

As a longtime fan of crossword puzzles, I was delighted to see one in *Highlights* and I set to try and work it out. It was hard! I got the easy words of course but I persevered and, once I got the hang of it, I solved more clues. There is a certain satisfaction in finishing a crossword successfully. I haven't managed the whole grid yet but maybe next time! Keep the clues coming and thank you so much for keeping my brain active! God bless all the *Highlights* team.

*May O'Callaghan,
Sister of Breda Shelly, RSHM*

TALKING ABOUT GOD

RSHM of Eastern America enjoyed a splendid Festival of Learning July 11-17 at Cormaria Retreat House in Sag Harbor, NY. For more than two decades, this annual event is an opportunity for communal learning on various aspects of theology/spirituality in the surrounding beauty of earth, sea and sky. This year's expansive theme, "Let's Talk About God," was brought into abiding nearness by the inspiring presentations and presence of Mary Maher, SSND.

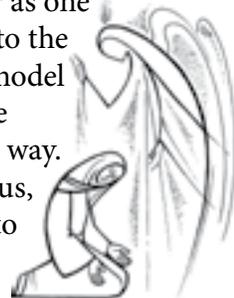
Sr. Mary's premise was that authentic talk about God is always more than talk. A central image to which she returned periodically was that of the little fish searching for water, wanting to find and grasp the water, unaware that the water is all around and inside it. Everything in creation is revelatory of God. In the imagination of faith we come to see the deeply sacramental nature of all reality.

Examining classical, modern and post-modern worldviews led us to an understanding of the collapse of the modernist myth of progress: "Things are getting better and better." We recognize that racial, ethnic, sexual, religious and economic oppression, all interrelated, stem from dealing with otherness through violence and exclusion. Not only we humans, but God can no longer stand the suffering of the universe. The God of compassion, the God of Abraham and Sarah, is doing a new thing. This is the God of Jesus, bringing the Good News to the doorstep of the poor. If the ministry of our consecrated lives means anything today, it means that we must be caught up in this "new thing," mediating to the world this vision of justice.

What does work for the new justice look like in our world marked by radical pluralism and inability to deal with the different? Like many today, we have doubts. Where is it all going? But the answer to doubt is not certitude. It is the imagination of faith – profound belief that God is leading, creating the future out of our ordinary lives: our risk, our weakness, and our fidelity to daily responsibilities.

Two final chapters in a glorious week were centered on the Spirit and on Mary. The Spirit is the Living God present in us and always at play in the world. When we find our own voice, when we listen to a prophetic word, when we discern a right decision, make peace with limits, hope against hope, the Spirit of God is at work within us. And in our communities, when laws are put in place preventing racism, reducing poverty and violence, the Spirit is the ground of the good that we do, however fragmented and partial. Images of the Spirit – wind, fire, water, cloud – have no concrete shape. They surround and pervade and are known by their effects.

The reflection on Mary, type of the Church, presented her as one of the most beautifully rich figures of God's relationship to the world. We were invited to revere Mary as Jesus did, as a model of faith. She walked the road we walk. She said YES at the Annunciation to God who makes a way where there is no way. She secures our faith that the unseen Spirit overshadows us, and that no obstacle can prevent the coming of Christ into the world if we say YES.



PUBLIC POLICY and EUCHARISTIC RECEPTION

The relationship between Roman Catholic beliefs/practices and societal norms has always been complex and ranged from agreement to outright opposition. Church teaching has also evolved. Its “just war theory,” for example, changed over time from a pacifist position in the earliest Christian centuries, to one which allowed for legitimating defense of the innocent, to the recognition in our own time that nuclear war cannot be justified in any situation. Pope Francis stated in 2019 on the 74th anniversary of the nuclear attacks on Nagasaki and Hiroshima that “The use of atomic energy for purposes of war is immoral, just as the possession of atomic weapons is immoral.” The pope is using his considerable influence to impact world opinion, yet it is clear on this issue that ecclesial teaching is at odds with US nuclear policy and the position of many politicians (Catholic or not).

It is one thing to engage in debate on public policy, it is quite another for Church leadership to threaten individual Catholic politicians with refusal of eucharistic reception because of their public stance on abortion. It is difficult to understand or justify why abortion is the only contemporary moral issue where punitive Eucharistic action has been threatened by the episcopacy. Catholic politicians who support the possibility of nuclear war which threatens millions of lives, worldwide social stability, and the very viability of living on planet Earth have never been threatened with Eucharistic sanctions (nor, I would argue, should they be).

Since their online meeting in June 2021, the majority of bishops in the US Episcopal Conference have promoted such sanctions against President Biden and other Catholic politicians despite warnings from the prefect of the Congregation of the Doctrine of the Faith to be cautious about doing so and to work toward consensus instead. While President Biden is personally against abortion, he makes clear that in a pluralistic society his public posture toward those who hold alternate views can be different. In a democratic society, prudential judgement on whether and when to act in the public forum regarding any moral issue must be based on “the art of the possible” and a calculus on timing when to act.

Two issues are really at stake: shaping public opinion and freedom of conscience. The role of the Church is to persuade the general community and its own members of its moral beliefs and encourage its politicians to work these values into law, at least in some circumstances.



Protecting the right to follow one’s conscience with prayerful discernment has long been upheld by our Church. While forming the consciences of its own members, its official position is not a substitute for an individual’s discernment. The role of the politician is to follow her/his well-formed conscience, but also to do the difficult work of fostering these values in a pluralistic society in a timely fashion.

Turning to our sacramental issue, the practice of “fencing” the Eucharistic table has a long history. From the beginning of the Church, to “be in communion” over doctrine and practice was symbolized by standing around the altar and sharing in the Eucharistic meal. During early doctrinal struggles, for example, bishops who were not in agreement with accepted Church teaching were not allowed to participate in communion because they literally were not “in communion” with the Church. Eucharist, among other things, is a symbol that communicates truth; you could not symbolize by sharing at the eucharistic table a “communion” that did not exist.

The Eucharistic controversy of the 3rd century was slightly more complex. Those who had apostatized or denied their faith in the Decian persecution later were not allowed to participate in the Eucharistic meal. When another persecution threatened, the Church decided to welcome them back to the table in order to nourish them for the challenges ahead. In this case, Eucharist was understood as strengthening food for the perils of life.

In conclusion, as Pope Francis says, the Church must evangelize culture with the Gospel in a post-Christian world. It also must support its politicians who do the hard work of embedding gospel values in public policy. The Eucharist should never be used to threaten individual politicians who are working in the difficult space between the Gospel and the coming reign of God.

Catherine Vincie, RSHM

HAVE YOU EVER WONDERED WHY the person of the Gospel (Mt 13:44-46) was in the field - out for a walk, taking a short cut to home, perhaps enjoying nature, or maybe actually looking for treasure? Or did you ever wonder what kind of field it was - one filled with crops, or lying fallow, or was it totally uncultivated - with rocks and thorns? And the pearl - what made it so valuable? How different was it from other pearls?

Usually we read these parables as examples of how we are to live, prioritizing God's message of love over everything, letting go of all to gain it. But what if we were to read the parables in another way - with God as the person who finds the treasure and the merchant who seeks the pearl?

These two parables are part of the Parable Discourse in Matthew's Gospel. The preceding parables are the Sower and the Seed and the Weeds among the Wheat. Each of these parables suggests that God is the sower and the field owner. So what if God is also the person who finds the treasure and the merchant who seeks the pearl? Then the field becomes God's kingdom, the treasure and the pearl are God's people, that means you and me.

We are God's treasure; we are God's pearl of great price. How incredible to know we are so loved! God finds where we are hidden. God knows our rocks and thorns but continues to work the field, to work in us, with us, and through us. God continues to dig into the ground of our being to help us see who we can be, giving us another chance to be a treasure of the kingdom. God, the merchant, continues to search for us when we fall by the way, valuing each one of us dearly. How amazing but how humbling it is to know we are God's priority. To know we are so treasured and valued, the Letter to the Ephesians (3:18-19) reminds us, is to know "with all the saints, what is the breadth and length and height and depth, ... of the love of Christ..., so that (we) may be filled with the fullness of God."

Now the question becomes - how are we to be the treasure, the pearl, God asks us to be? We need only look to Mary, mother of Jesus, first of the disciples, whose heart was always full of grace. Luke's Gospel tells us she treasured all of her experiences of God, from the call to mother Jesus, to acknowledging she did not fully understand all that was required of her, to being the most faithful follower, who stood at the cross, and became the mother of his Spirit-filled community. She is our model of wonder, faith, compassion, and selflessness, who teaches us how to know and love God. And knowing and loving God is how to be the treasure of the field and the pearl of great price.

We are part of this field where there are "more living organisms in a tablespoon of soil than there are people on the earth" (RSHM at the UN #116). Imagine that diversity. As we celebrate 24 of those living organisms today, let us remember the diversity of gifts each Jubilarian has brought to nurture the field, God's kingdom. The reading from Romans (12:4-8) mentioned the gifts of prophecy, service, encouragement, giving, leading, showing mercy. These are only some of the gifts shared by our Jubilarians. Think of the countless students touched by our educators, the many patients and parishioners served by our pastoral ministers, the communities served by our missionaries, the clients guided by our lawyer, and all of those enlightened by our artists. The knowledge and love of God have been made known wherever our Jubilarians have ministered across the Institute. God's message has been spoken and lived faithfully, diligently, and cheerfully.

As the youngest Jubilarian, I am awed by these RSHM, these strings of pearls, whose gifts have been a blessing to us all. You have taught us that lives rooted and grounded in God's love produce the fertile soil that brings about God's kingdom. Today, we thank God for unearthing the treasures that you are.

Sr. Cleve Youngblood, RSHM

CORMARIA COUNTERS COVID

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Will you trust me to raise up the good things in you?

Will you thank me for being always here for you and with you?

There is great hope that this annual retreat can be conducted with everyone on-site next Holy Week.

Meanwhile, guided and directed retreats will be offered through Zoom or in person, as the pandemic allows. Fr. Larry Lewis, MM, who is scheduled to direct Cormaria retreats in February and in April 2022 introduced his March 2021 retreat with a reflection on the collective grief experienced throughout the pandemic. "We are all familiar with Elisabeth Kubler-Ross's five stages of grief: *denial, anger, bargaining, depression*

and acceptance. David Kessler, who worked and co-authored with Kubler-Ross, has added a sixth stage: *finding meaning.* Through the life, death, and resurrection of Jesus, our God empathizes and saves us from paralyzing fear and anxiety in the face of life's emptiness - not by taking away grief, but by giving meaning to it."

In the wide spectrum of human experience - joy and celebration, loss and mourning, hope and new beginnings - Cormaria offers a peaceful pause to find meaning through the treasures of our faith.

FOR THE LIFE OF THE WORLD

“More than ever, people of faith understand that we must nurture our common home, and that in doing so, we’re caring for the most vulnerable among us and lifting up the cry of the Earth and the cry of the poor,” stated Cardinal Peter K. A. Turkson, Prefect of the Vatican Dicastery for promoting Integral Human Development, at the conclusion of Laudato Si’ Week in May 2021.

Catholic efforts to undergo an “ecological conversion” in reexamining our relationships with the Creator, with creation and with our brothers and sisters now have a roadmap in the seven-year Laudato Si’ Action Plan.

The Action Plan has seven goals:

1. Response to the **Cry of the Earth** (greater use of clean renewable energy and reducing fossil fuels in order to achieve carbon neutrality, efforts to protect and promote biodiversity, guaranteeing access to clean water for all, etc.)
2. Response to the **Cry of the Poor** (defense of human life from conception to death and all forms of life on Earth, with special attention to vulnerable groups such as indigenous communities, migrants, children at risk through slavery, etc.)
3. Ecological **Economics** (sustainable production, Fair Trade, ethical consumption, ethical investments, divestment from fossil fuels and any economic activity harmful to the planet and the people, investment in renewable energy, etc.)
4. Adoption of **Simple Lifestyles** (sobriety in the use of resources and energy, avoid single-use plastic, adopt a more plant-based diet and reduce meat consumption, greater use of public transport and avoid polluting modes of transportation, etc.)



5. Ecological **Education** (re-think and re-design educational curricula and educational institution reform in the spirit of integral ecology to create ecological awareness and action, promoting the ecological vocation of young people, teachers and leaders of education, etc.)

6. Ecological **Spirituality** (recover a religious vision of God’s creation, encourage greater contact with the natural world in a spirit of wonder, praise, joy and gratitude, promote creation-centered liturgical celebrations, develop ecological catechesis, prayer, retreats, formation, etc.)

7. Emphasis on **Community Involvement and Participatory Action** to care for creation at the local, regional, national and international levels (promote advocacy and people’s campaigns, encourage rootedness in local territory and neighborhood ecosystems, etc.)

RSHM throughout the world have embraced these goals. Stories gathered over the summer included ECO Schools in Portugal, a children’s choir in Brazil, and transforming used paper into walkers for handicapped children in Zambia. During the recent Season of Creation (Sept. 1 – Oct. 4), we have been united in prayer for the protection of our common home.

We welcome ideas and projects in which our sisters, our ministries, our extended family, our alumnae and friends are involved. Sharing our works and insights will energize us. The situation is grave and we must preserve God’s gift of our beautiful Earth.

I will be grateful to receive ideas for projects, reports, stories or questions at this e-mail:

rscmjpicngo@gmail.com

Virginia Dorgan, RSHM Justice, Peace and Integrity of Creation Coordinator

PARTNERS IN MISSION

THIS PAST ACADEMIC YEAR

we at Marymount, London were delighted to be able to continue to collaborate with our partner, St. Joseph's RSHM School, Chivuna, Zambia. Through Zoom, Marymount staff and student volunteers taught Maths, English, Physics and Chemistry to our fellow students in Zambia. It was a wonderful opportunity to meet the girls and share some of our resources with them. Sr. Deborah Jamali, RSHM, who lives in the Chivuna community, shared their curriculum and ensured our connection with them every Wednesday and Thursday at 2 pm. Sometimes, the wi-fi was a little unpredictable, but we were proud to see our students adapt and adjust their teaching to the situation. The sessions always ended with laughter and a sense of achievement shared by all those involved.

We also participated in an online Book Club facilitated by our Librarian, Ms. Openshaw, and the School Goals Implementation Committee (SGIC)



exchanged ideas with the Justice, Peace, and Integrity of Creation (JPIC) group in Zambia. The student leaders in Zambia spoke of their current works of service and shared videos and photos of a neighborhood school, St. Michael's Primary, which they are helping. To assist them with their fundraising for this primary school, the SGIC held an ice cream sale this week and raised £111.

This international partnership has been a wonderful opportunity to learn from each other and live out our school goals of care and compassion. The SGIC leadership group along with other enthusiastic student leaders from the National Honor Society participated in the first Zoom call with fellow students from St. Joseph's. They spoke to each other passionately about their different countries and their shared experiences of living during the COVID-19 pandemic.

"The Zambian students explained to our students that they have been working to raise money for their community, particularly a nearby orphanage. They are also raising awareness of women's rights, the trafficking of women and children and identifying issues related to poverty in their communities, and care for the environment. They asked poignant questions about the life of women in the UK and explained some of the challenges that girls and women face in their community and culture. This struck a chord with many of our Marymount students who were deeply moved by the efforts of the Zambian students to achieve social justice. As an immediate response, they created a fundraiser selling pizzas and cookies and raised £130. One student's parents are now working with Marymount on sponsoring two students from St. Joseph's to attend university in Zambia. They have also donated new clothes for a sale to raise money for the wider community in Chivuna, especially the orphanage. We look forward to growing this friendship and partnership with the students at St Joseph's. There is an excitement about what the future holds for both schools and their students" (SGIC annual report).

It was clear from the conversations that despite living far from each other, the students shared the same values, mission and care to improve the lives of others. Both groups espouse the RSHM Mission "that all may have life," uniting them in a common cause to make a better world.



Physics lessons with Mr. Barroca, Sahana Iyer, Amelie Grossman and Emily Pondaven



Chemistry lesson with Vivien Zartner and Sakshi Athreya

On September 18 the sisters of the Eastern American Area met at Marymount Convent (or by livestreaming) to reflect on the encounter between Jesus and the Samaritan woman at Jacob's well, even as we renewed our own commitment to discipleship and mission at the Eucharistic celebration that ended the day.

We began with a meditation of the Jn 4 reading of the Samaritan woman led by Sr. Margaret Fielding (Institute Leader) who urged the sisters to focus on the encounter between Jesus and the woman, to see how Jesus allowed her space to express her own thirst and longing, to see how Jesus awakened something in her and provided a gift beyond her hopes. Margaret asked us to consider the woman's age and the many times she had come to draw water, perhaps not expecting anything new to happen, especially between her and this stranger from Galilee. Margaret suggested that the Samaritan woman is to be admired for her willingness to engage with Jesus, to test her own presumptions and traditions in the hope that there might just be something new breaking forth from her and for her.

Margaret then invited us to weave the story of Jesus and the Samaritan woman with our own encounters with Jesus, our own thirsts and desires. She asked us to take this time of renewing our commitment to life and mission as RSHM in our Missioning ceremony as an opportunity to open our hearts once again to the promise of "living water" and the hope for even greater life.

After a festive dinner, we went to chapel to experience another interpretation of the encounter of Jesus and the woman at Jacob's well. Sr. Catherine Vincie created a dramatization of the scene based on the work of Dr. Beatrice Bruteau in her text, *What We Can Learn from the East*. Dr. Bruteau suggests that it is informative to read the Gospel story as a Zen encounter of two masters, each ready to go deeper in their own enlightenment. Jesus comes to the Samaritan woman when she is ready, and with her sharp-pointed, probing, leading questions she presses Jesus into a deeper realization of his baptismal experience.

What is very refreshing in Dr. Bruteau's interpretation of the story is her treatment of the "husbands." Rather than seeing them as actual marriages to six individuals, she presents the Samaritan woman as the questioning, thirsting human person. Her husbands are the different attitudes she has taken toward life, the attempts she has made to assuage her thirst...she hasn't been floundering but has outgrown each one and has been growing. When Jesus asks her to call her present "husband," she replies that she isn't wedded to anything now. "I'm free and ready to move forward. I claim complete detachment – except for my unfulfilled thirst."

She and Jesus continue their Zen-like sparring. "How about the traditions of our people," she asks; "how about the Messiah, that is the final revelation of everything?" Jesus' revelation of his identity comes at this point: "I AM,



"The Water of Life" Stephen Broadbent, cloister garden of Chester Cathedral, UK – Photo by Susan Gardella, RSHM

the one speaking to you." This at long last is the seventh husband. His I AM is not different from her I AM. In the final scene, Jesus and the Samaritan woman embrace one another in mutual blessing. Both Jesus and the woman have had their thirst satisfied, and both proceed on to live their unique missions.

Reflection on this Gospel passage ended with a consideration of our mission and ministry as individuals and as community. The Council presented various areas of interest and concern needing to be addressed in the next three years, and the sisters gathered in small groups to discuss priorities for implementation. Finally, we celebrated our Missioning Eucharist where Srs. Roz and Susan, as Area Leader and Councilor, anointed each sister with the words "May the Holy Spirit guide and strengthen you in your discipleship."

HIGHLIGHTS PUZZLE: Tidings of Comfort and Joy

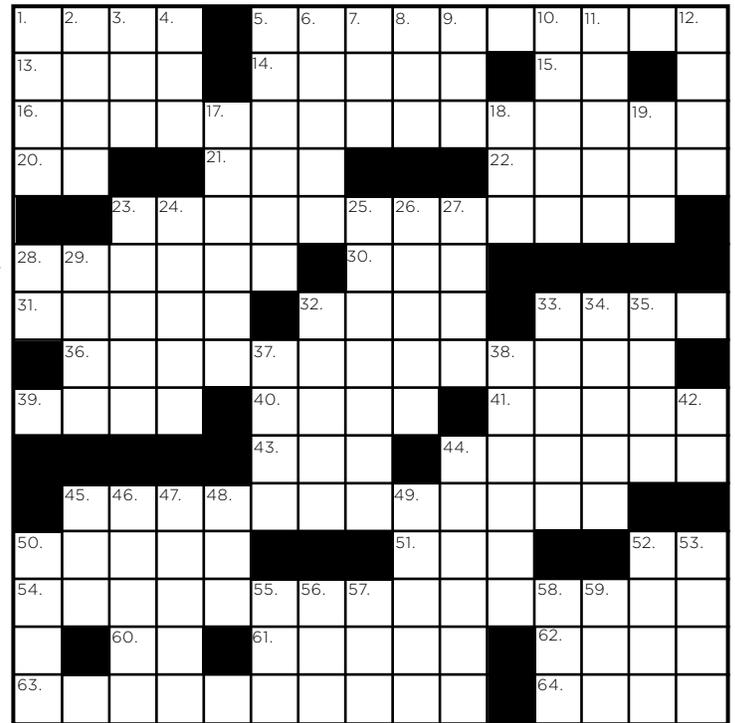
Themed clues in this puzzle refer to Christmas carols.
 Answers are posted at www.rshm-east.org/rshm-highlights

Across

1. What you do to get firewood
5. *The Night of the Dear Savior's Birth*
13. Some paintings
14. More recent
15. Yes in Madrid
16. *On Mary's Lap Who's Sleeping?*
20. Repeated, it means middling
21. Took cover
22. Spiritual depths of human beings
23. *Initial word the angels did say*
28. Capital of Taiwan
30. Letter 'e' in the Greek alphabet
31. Valentino's oldest son, perhaps, briefly
32. For each one
33. Barks
36. *Little Lord Jesus Asleep on the Hay*
39. Discreet intervention
40. Startled response
41. German indefinite article
43. Tenth mo.
44. Some impressionist paintings
45. *Royal trio*
50. Proverb
51. Infamous ____ Amin
52. 'She' go-with
54. *Pa-rum-pum-pum-pum*
60. Hairstyle
61. Little Rob's dad, perhaps
62. Liver disease: ____titis C
63. Some auto accidents
64. Beware! It's ____ of thieves

Down

1. Cash ____
2. Repeated in the seven dwarfs' refrain
3. Greeting in Madrid
4. Time in Seattle, abbr.
5. Reproduced with high fidelity, briefly
6. Swiss Alps orphaned girl
7. Wise one
8. Was ahead
9. First quarter of a presidential term, briefly
10. Playground retort
11. Khaki
12. ____ of the D'Urbervilles
17. Joyful
18. Social Security Number, abbr.
19. Not well
23. '____ (2 words) meet again
24. Hewlett Packard printer misfeed, briefly
25. Glue again
26. Tread heavily
27. Appetizer in Spanish cuisine
28. Television, briefly
29. Words from the throat doctor: Open and say ____
32. A whiz
33. It's good for wines, especially reds
34. Descartes and Russo
35. Worry
37. ____ Stravinsky
38. Insecticide chemically related to nicotine



42. Nazi surveillance org.
44. End-of-semester exams, perhaps
45. I declare ____ on
46. Emit
47. Island of Maritime Southeast Asia
48. Sound while thinking
49. Small open-fronted cubicle
50. Physician overdose, abbr.
52. It's between faith and charity
53. Spirit
55. Make a mistake
56. Fish eggs
57. Broadcaster for the UK
58. Exclamation of discovery
59. ____ Badge of Courage

Bea McMahon, RSHM

RSHM Highlights is a production of the Communications Office of the Religious of the Sacred Heart of Mary, Eastern America.
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