



Mission Update

**United States
Catholic Mission Association**

Vol. 13, No.1
Spring 2004

BEING SENT ON MISSION AGAIN

“TO GATHER INTO ONE THE SCATTERED CHILDREN OF GOD”

(JOHN 11:52, AD GENTES #2)

FR. JOSEPH DONDEERS, MAFR

In 1986 the National Conference of Catholic Bishops in this country published a Pastoral Statement on World Mission. In it the Bishops explained how every Christian is called to be engaged in His mission. Something that had been stressed about 20 years before in the Second Vatican Council’s decree on the Church’s Mission Activity “*Ad Gentes*” (AG). In that decree, the Catholic Bishops coming from all over the world stated that our missionary duty is not only due “*in obedience to Christ’s command*”. Even if Jesus would not have given that order, his disciples would be “*moved by the grace and love of the Holy Spirit*” (AG #5), equipped as they are “*with the same Spirit of mission that impelled Christ himself*” (AG #4). Jesus came to live, die and rise from the dead in this world “*to gather into one the scattered children of God*” (Jn 11:52).

We, Christians do not only believe in Jesus Christ, we share in His Spirit. We should be aware that we are of His intention and of his mindset. At baptism we are not only baptized with water, but also with the fire of His Spirit. We were anointed as he was anointed: Priest, Prophet and King.

A NEW ‘MISSIONAL’ ISSUE

When Jesus told his disciples at his departure from this world, “*You will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth*” (Acts 1:8), he spoke in the terms of the people he addressed. They had to start from the place where they were to the regions they knew, but also to a beyond unknown to them. They had no idea of the global world in which they lived. For them the ends had still to be reached.

For us those ‘*ends of the earth*’ do not exist any more. Our world is engaged in a process of globalization, where peoples from all over are meeting ethnically, economically, culturally, socially and also religiously. The time of a first, second, and third world are over, and *One World* is emerging. Humanity is reorganizing itself at practically all levels. The ‘*missional*’ question facing the Christian community these days is asking for a new approach in our faithfulness to Jesus’ and our Christian mission.

At the Second Vatican Council -during the sixties- the bishops present represented for the first time in history the whole of our global religious reality. They expressed that experience in their “Declaration on the Relations of the Church to non-Christian Religions”; a document appropriately entitled “*Nostra Aetate*”, “In Our Day and Age”. In it they stated that the Church “*exhorts her children, that*

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We Pray...

**That the spirit of the document
“Ad Gentes” be a source of
reflection and matter of
commitment in the pastoral
activity of the Christian
community.**

-Mission Intention for April

In Memoria

Norman Bevans, CSSp, age 66. Fr. Bevans was a former president of CTU and taught moral theology for three years at St. Paul’s Seminary in Kipalapala, Tanzania.

Neal (Daniel) Kaminski, OFM, age 73. He died on September 15, 2003 in the 73rd year of his life, the 53rd year of his profession and the 47th year of his priesthood.

**Please Remember Them in Your
Prayers**

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From the Director
Rosanne Rustemeyer, SSND

You have probably noticed that you are reading a special edition of **Mission Update**. This copy includes the insert on the report of the missionary survey of 2002/2003. Each year the number of missionaries increases since we began including those working on the margins of the Church in the U.S. More and more missionaries respond to Pope John Paul II's new areas of mission; in this case services to migrants and refugees. I invite you to read carefully the statistical supplement. The USCMA website will carry additional information on the survey. Hard copies are available on request.

We are excited about this year's conference co-sponsored with the Glenmary Home Missioners to be held in Louisville, October 3-6, 2004. See the back of the newsletter and the website for a description of the conference.

Mission Congress 2005 preparations have begun with the introduction of a project called *Voices for Mission-Engaging a Globalized World*. This is a two-year project, the first phase of which is listening to the voices of missionaries and local people sharing their stories of how globalization has affected their lives and cultures. One of the primary purposes of the project is to examine missionary activities in light of Gospel perspectives and economic justice. How best do missionaries share the Gospel given the reality of our world today? Should you like to join in the process, all the materials can be accessed at www.uscatholicmission.org/ac-voices.htm.

I want to take this opportunity to personally thank Kevin Day for sharing his gifts with the association over the past three years. He brought a focus to his work inspired by a missionary heart and understanding. It has been a delight to work with Kevin furthering the mission agenda.

Ms. Charlotte Cook, a missionary to Africa for ten years with the Maryknoll Association of the Faithful will join the staff of USCMA on March 5, 2004. Charlotte will serve as the Associate Director and begin her work by attending the Ecumenical Advocacy Days this weekend. We look forward to welcoming Charlotte!

USCMA Staff

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WASHINGTON COALITIONS REPORT

Ecumenical Advocacy Days for Global Peace with Justice

From March 5th to 8th, over 400 participants joined in the second annual ecumenical gathering in Washington for global peace and justice. From March 5th through 7th, there were plenary gatherings and workshops on social justice issues in six tracks, Africa, Asia (Korea), Latin America, Middle East (Israel and Palestine, Iraq), Jubilee and Economic Justice (debt and trade) and Nuclear Disarmament as well as ecumenical worship services, shared meals and lobby skills training. On March 8th, the participants moved to Capitol Hill to lobby their members of Congress on these issues.

Religious Working Group on the IMF and World Bank

Once again, the RWG will organize the **Economic Way of the Cross** on Good Friday, April 9th. Participants will commemorate Jesus' Way of the Cross, while praying for the marginalized of this world in front of Washington's seats of power. Beginning at the Capitol, they will walk to various government departments and the White House, ending at the IMF and World Bank.

60th Anniversary of the IMF and World Bank

This year marks the 60th anniversary of the International Monetary Fund and of the World Bank. During their spring meetings in Washington the week of April 19th, many groups have joined to organize events. **Jubilee USA Network** is celebrating an "unhappy birthday party" on April 21st at which they will give the IMF and World Bank thousands of "birthday cards" calling for complete debt cancellation, which they have been collecting from their members. The **Religious Working Group** will conduct a prayer service on the afternoon of April 22nd in front of the World Bank, praying for justice in the world while also commemorating **Earth Day**. That evening **50 Years is Enough** will begin two days of teach-ins on debt and economic justice issues. The **Mobilization for Global Justice** is organizing a march and rally on Saturday, April 24th, which will end up at the World Bank.

Farewell and Greetings



We say farewell to Kevin Francis Day, USCMA's Associate Director. Kevin has been with USCMA since March, 2001. We will all miss his enthusiasm, his quick wit and boundless energy. Kevin has accepted a position with the US Conference of Catholic Bishops as the Assistant Director for the Secretariat for the Church in Latin America. He plans to remain an active member of USCMA. Thank you, Kevin, for all you have done for all of us!

And now, we are pleased to introduce Charlotte Cook, USCMA's new Associate Director. Charlotte brings over 18 years of experience in domestic and international mission experience. A former Maryknoll Associate, Charlotte's experience and multitude of gifts will surely enhance USCMA. We have been truly blessed!



Continued from page 1 through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the social-cultural values found among those people” (#2).

**We, Christians
do not
only believe in
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in His Spirit**

In other words, though different from each other, we should acknowledge and recognize that we all share in the divine goodness that -never ceasing- is poured out

over all of us. A wholeness that will find its final fulfillment in the coming together of all of us in what Saint Paul called in a dazzling insight the Body of Christ. He wrote in Ephesians that we, Christians, are equipped “for the work of ministry, for building up the Body of Christ” (Eph 4:12).), so that “God at last might become ‘all in all’ (1 Cor. 15:28) (AG #2).

The ends of the earth have been reached! The actual development in the world offers us a chance for mission as never before. Pope John Paul II wrote in his encyclical “The Mission of the Redeemer” (Missio Redemptoris #30), that our ‘Missionary activity is only beginning’. Solidarity, ‘the gathering of the scattered children of God’, is our only hope to overcome the dark side of a globalization that could consume us, giving it a Heart and Spirit. In the gospel of John Jesus prays, “Father that they all may be one... that the world may believe that you have sent me!” (Jn 17:21).

‘MISSIONARIES’ AND ‘EVANGELIZERS’

Does this mean that everyone should be a missionary? The answer is at the same time ‘yes’ and ‘no’. Those who are considering themselves missionaries at the moment would not like the idea, because they would loose in a sense their identity in the Church. And those who are not considering themselves as missionaries would not like the idea because it would mean that they are not living up to their Christian ideal. Yet, all of us should be engaged in the mission Christ left us.

In his 1991 encyclical ‘The Mission of the Redeemer’ (Missio Redemptoris), Pope John Paul II tackles this issue, when he makes a distinction between ‘mission in the proper sense of the term’ and those who have a ‘sense of commitment to the universal mission (#33)’. ‘Missionaries’ in the proper sense are those who are dedicated to the proclamation of the Good News to people who never heard it before, or people who lack as yet Christian communities sufficiently mature to incarnate their faith sufficiently to fully live it, and to be a witness of it to others (#33).

The ‘missionaries’ in the strict sense are sent out by Christian communities, who are living the Spirit bearing witness by their lives to the Good News of Jesus Christ in their own milieu. Impelled by God’s Spirit they work and live out their mission as witnessing ‘evangelizers’ in their world, working at its transformation into God’s reign.

EVANGELIZATION AND MISSION

It is in another 1991 document, jointly published by the Pontifical Council for Interreligious Dialogue and the Congregation for Evangelization of Peoples “Dialogue and Proclamation”, that a suggestion is made how to work out this witnessing ‘evangelization’.

Living Christ’s Spirit a Christian community will be in the first place in a *Dialogue of Life*; a good neighbor in the practical sense of the word, sharing joys and sorrows with one’s neighbors. In a *Dialogue of Action* they will be keen on solving their common human social, economic and ecological problems together with them. In a *Dialogue of Religious Experience* they will share with their neighbors their own spiritual experiences and prayer, listening to them, sharing their spiritual riches (Cf # 42-43) and explaining and ‘proclaiming’ at the same time, that they do all this inspired by the Spirit of Jesus. (The same document ‘Dialogue and Proclamation’ also foresaw a *Dialogue of Theological Exchange*, preferring to leave that to the experts.)

This threefold dialogical ‘witnessing’ evangelization approach is as old as the Church. There is one gospel author, Luke, who became interested in Jesus, whom he himself never met, because of the type of life Christian communities were living in Jerusalem and Joppe. Amazed by their way of life he changed his life, and became a Christian, a companion of Paul, and the author of two New Testament books.

**The ends of the earth
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reached!...Missionary
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In some places in our world parishes have been organizing themselves in this evangelizing witnessing way. In the diocese of Adelaide in Australia the whole diocese is organized in this way. They do not only serve themselves, but they consciously organize themselves as Basic Ecclesial Communities, that live up to an outreach witnessing to the fact that they are living their lives inspired by Jesus Spirit. They contact all non-Catholics in their parish trying to organize their mission outreach in line with the suggestions made in the document “Dialogue and Proclamation”. It is here that the USCMA might find a new base for its missionary and evangelizing organizational work: being on mission again and anew.

THERE MUST BE ANOTHER WAY
FROM THE SECURITY OF PEOPLE TO HUMAN SECURITY:
RESPONDING TO TERRORISM BY PEACEFUL MEANS

By LUCIANNE SIERS, OP

Resolving violent attacks by responding with demands, weapons and intruding boundaries seems to compound the violence by creating an atmosphere of fear and causing more injuries, death, grief and hardship. There must be another way to respond.

As the United States Government began threats to wage war on Iraq, others focused on finding ways to solve the issues peacefully. Decades ago, the United Nations recognized the threat of terrorism. Conventions were focused on the unlawful seizure of aircraft, the taking of hostages, the protection of nuclear material, the protection of airports and the immunity of diplomatic personnel. In 1997, because the UN understood the threat of terrorism transcending borders through drug trafficking, trade of illicit arms and money laundering, the International Convention for the suppression of Terrorist Bombings was passed. Two years later, the International Convention on the Suppression of Financing of Terrorism was passed. In addition, the Security Council activated the Counter-Terrorism Committee to seek solutions to these violent acts.

The Commission on Human Security was established in response to the UN Secretary General's call at the Millennium Summit in September 2000 to achieve the two goals of "freedom from fear" and "freedom from want". The Commission had a two year mandate seeking to fulfill three objective: 1) Promoting public understanding, engagement and support of human security and its underlying imperatives; 2) Developing the concept of human security as an operational tool for policy formulation and implementation; and 3) Proposing a concrete program of action to address critical and pervasive threats to human security.

The United Nations Commission on Human Security presented their report to the UN community in September, 2003. It responds to the longing of the world to respond humanely to those who might seemingly attack innocent people. It provides a positive view of how the world might respond to attacks of violence without creating war.

About 2.8 billion people suffer from poverty, ill health, illiteracy and other maladies. About 800,000 people a year lose their lives to violence. Conflict and deprivation are interconnected. Deprivation has many causal links to violence, however these links need to be examined carefully. But we know that wars kill people. They destroy trust among nations, increase poverty and crime and slow down the economy. The Commission set out to address these insecurities by calling for human security as a way to counteract the violence that causes fear.

The Commission's report calls for human security as a basic human need in the midst of the challenges of the world. Policies and institutions must respond to human insecurities in stronger and more integrated ways. While one's country, or the state, has the primary responsibility for the security of the people, there are more complex variables and new actors in the global village that we find ourselves in. Hence, the focus must broaden from the state to the security of people – to human security.

Human security means protecting vital freedoms. It means protecting people exposed to threats and situations, and, it means creating systems that give people the building blocks of survival, dignity and livelihood. Human security connects different types of freedoms, such as, freedom from want, freedom from fear and freedom to take action on one's own behalf. The commission report offers two general strategies: protection and empowerment. Protection shields people from dangers. It requires concerted effort to develop norms, processes and institutions that systematically address insecurities. Empowerment enables people to develop their potential and become full participants in decision making. Protection and empowerment are mutually reinforcing and both are required in most situations.

Respecting human rights is at the core of protecting human security. Through this point of view, state security is complemented by being people centered and it addresses insecurities that had not been considered before. Human security seeks to strengthen and bring together efforts to address issues such as conflict and deprivation. This can be done by promoting democratic principles, building strong institutions, establishing the rule of law and by enabling people to participate in governance and make their voice heard.

While recognizing that there are many pressing issues regarding human security, the commission focused on six areas relating to conflict and poverty in which manifestations of human insecurity were considered critical and pervasive. These are: (1) Protecting people in violent conflict; (2) Protecting and empowering people on the move; (3) Protecting and empowering people in post-conflict situations; (4) Economic insecurity—the power to choose among opportunities; (5) Health for human security; and (6) Knowledge, skills and values – for human security.

The follow-up to the Commission's report is now in the hands of the eight member Advisory Board on Human Security. Its focus is to carry forward the recommendations of the Commission and advise the Secretary General on the UN Trust Fund for Human Security.

The United Nations continues to probe the issues of non-violent responses to terrorism and implement the policies recommended by the Commission. These ideas are concrete and measurable and can be implemented in our own regions by viewing the issues of fear and want as being solvable.

And so, our actions, our protests, our fasting and our prayers are not in vain. But we must continue to challenge the irrational responses that result in violence. The United Nations is engaging the world in developing peaceful solutions for the violent attacks we experience. The programs are worthy of our attention and our assistance in implementing. Yes, there is another way. Let us keep up the fast, keep up the prayer and roll up our sleeves.

For more information contact: www.humansecurity-chs.org USCMA has joined Religious Orders Partnership. As such, Sr. Lucianne will be a regular contributor to the 'Update on issues related to the United Nations.

THE HOPE OF THE POOR

Sr. Janet Gottschalk, MMS

To walk the streets of Venezuela's urban barrios, where many houses cling precariously to the rocky hillsides overlooking the modern homes and skyscrapers of Caracas, or the dustier roads of its rural countryside, is to encounter vibrant hope and living faith. Wherever the small Maryknoll/Medical Mission Sisters delegation went on its brief January, 2004 visit to Venezuela, they were humbled to come face to face with the hope and faith of the poor—the nearly 80% of Venezuela's people who remain poor in spite of their country's incredible oil wealth.

For decades, this wealth has benefited only a relatively small portion of Venezuelans while the majority, those made and kept poor, by the policies of successive governments, have had to remain content with politicians' promises and the belief that their country's oil wealth would one day "trickle down to them" and improve their lives.

Today, however, Venezuela's poor truly have HOPE—HOPE in their new constitution, in their embattled president, Hugo Chavez, but, more importantly, in themselves, believing in their own human dignity and what they can achieve by working together for themselves and the benefit of their beautiful country. Missionaries often "speak" of empowering others. In Venezuela's barrios, one "experiences" empowerment in people who truly demonstrate the reality of a conscientized, self-aware and self-respecting people.

In our visits to politicians, including Venezuela's president and vice-president; officials from the U.S. embassy; and representatives from a wide spectrum of civil society-labor, human rights, and church groups, we were exposed to many aspects and analyses of the complex and highly polarized reality that is modern Venezuela. There was no doubt, however, that the neo-liberal or capitalist/free-market economic model has not served Venezuela's poor well.

At the specific invitation of the President, we were honored guests at "Alo, Presidente," an incredible 5-hour radio/television call-in show in which President Chavez interacts weekly with his "people." After numerous references to his scapular and the current religious feast days being celebrated, he called attention to the Church's "preferential option for the poor" as it was enunciated 25 years ago at Puebla, Mexico. Then, waving a copy of the Venezuelan constitution in his hand, he declared that the current Venezuelan government made the same "preferential option for the poor" at the Monterrey, Mexico summit from which he had just returned.

At one point in the "show," Fr. Roy Bourgeois, MM, of the

School of the Americas Watch, asked/pleaded that Venezuela no longer send its military for training at Fort Benning, Ga. Unable to make such a commitment on national television, Chavez and Fr. Roy met the following day to verify the President's commitment to such a major change in Venezuela's military policy—a commitment that has now been publicly announced.

Janet Gottschalk, MMS, a former medical missionary in Venezuela, was also able to speak of the delegation's support for the democratization "process" underway in the country, but emphasized that the group would continue to monitor the current government's implementation of the promises made in the new constitution.

If the people are once again cheated or defrauded, there is certainly no guarantee of Venezuela's future stability. The

United States, of course, is extremely interested in the political future of such an oil-rich populist government and is, no doubt, active, at least covertly, in its support for the Opposition. While only a few token U.S. military are now in Venezuela, the U.S.' massive military and economic support for "Plan Colombia" would make it possible for another pre-emptive U.S. military intervention—this time, to protect the oil fields of western Venezuela.

Over and over again, our delegation was told to return to the U.S. and tell Venezuela's

"whole" story—one of fabulous oil wealth that has only benefited the country's elite, of an empowered people determined to make the promises of their new constitution a reality, of a President, beloved by many of the people but one who may not have the political skill or alliances needed to make those same promises a reality, of an internal Opposition without a clear alternative program, and of powerful countries committed to the neo-liberal economic model.

Unfortunately, most of the institutional Catholic Church are in conflict with Chavez and support the Opposition. A few Bishops and, of course, many missionaries having made their "option for the poor" are supportive of the current "process" for change and are seeking the space to reduce the conflict between the church and the government.

All members of the USCMA are encouraged to follow the hopeful, but no less, precarious developments in Venezuela. The "process" being implemented there today can be a desperately needed "model" for other peoples and nations seeking human dignity, peace and justice for all. *Ojala*—would to God—the dream of so many suffering people becomes a reality!

*Today, Venezuela's
poor truly have HOPE
- HOPE in their new
constitution, in their
embattled
president,...in
themselves.*

RESOURCES & UP-COMING EVENTS

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Religious Orders Partnership 2004 Annual Meeting

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April 22-24, 2004 / NYC, Holy Family Catholic Church

For more information call 201-333-2454 or

E-mail: Lsiers6720@aol.com

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October 3-6, 2004

Louisville, Kentucky

Mission Congress '05,

October 13-16, 2005

Tucson, Arizona

ORBIS BOOKS RECEIVED AT USCMA

A SELECTION OF BOOKS PUBLISHED BY ORBIS BOOKS, MARYKNOLL, NEW YORK

A Priceless View: My Spiritual Homecoming, Deirdre Cornell, 2003

Praying a New Story, Michael Morwood, 2004

Broken Bread and Broken Bodies: The Lord's Supper and World Hunger, Revised Edition, Joseph Grassi, 2004

Jesus and the Nonviolent Revolution, André Trocmé, 2003

The Violence of Love, Oscar Romero, 2004

Political Forgiveness: Lessons from South Africa, Russell Daye, 2004

Soul Brothers: Men in the Bible Speak to Men Today, by Richard Rohr, 2004

The Crossing of Two Roads: Being Catholic and Native in the United States, editors, Marie Therese Archambault, Mark G. Thiel, and Christopher Vecsey, 2003

Christian Environmental Ethics: A Case Method Approach, James B. Martin-Schramm and Robert L. Stivers, 2003

Jesus of Africa, Voices of Contemporary African Christology, Diane B. Stinton, 2004

Mission in Acts: Ancient Narratives in Contemporary Context, editors Robert L. Gallagher and Paul Hertig, 2004

A Third Testament, Malcolm Muggeridge, 2004

Prison Writings, Alfred Delp, SJ, 2004

Essential Writings, Bede Griffiths, 2004

Cries from the Heart: Stories of Struggle and Hope, Johann Chrsitoph Arnold, 2004

Escape Routes: For People Who Feel Trapped in Life's Hells, Johann Chrsitoph Arnold

The Gospel in Dostoyevsky, Illustrated by Fritz Eichenberg, 2003

Understanding Other Religious Worlds: A Guide for Interreligious Education, by Judith A. Berling, 2004

Gods Missionary People: A New Way of Being Church

A Call for Reassessment and Renewal in the United States

October 3-6, 2004

Louisville, Kentucky

This national symposium on mission, presented by Glenmary Home Missioners in cooperation with the U.S. Catholic Mission Association, will be held in Louisville, KY, OCT. 3-6, 2004. Keynoter Father John Fuellenbach, SVD, will speak on "The Church as Mission".

Other participants include Dr. Shawn Copeland; the Rev. George Hunsberger; Sister Dianne Bergant, CSA; Louisville Archbishop Thomas Kelly; Glenmary Father Dan Dorsey; Sister Rosanne Rustemeyer, SSND; Father Anthony Gittins, CSSp; Father Steve Bevans, SVD; and many other panelists and workshop presentors. A full schedule will be released soon.

For more information, visit www.glenmary.org or www.uscatholicmission.org and search "Mission Symposium", or contact Father Wil Steinbacher at 615-256-1905 or wsteinbacher@glenmary.org



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