



JANUARY
2022

Stella Maris

SUPPORTING SEAFARERS AND FISHERS AROUND THE WORLD

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Stella Maris is a Catholic charity supporting seafarers worldwide.

We provide practical and pastoral care to all seafarers, regardless of nationality, belief or race. Our port chaplains and volunteer ship visitors welcome seafarers, offer welfare services and advice, practical help, care and friendship.

Stella Maris is the largest ship visiting network in the world, working in 332 ports with 227 port chaplains around the world. We also run 53 seafarers' centres all over the world.

We are only able to continue our work through the generous donations of our supporters and volunteers.

To support Stella Maris with a donation visit www.stellamaris.org.uk/donate

Stella Maris 39 Eccleston Square,
London, SW1V 1BX, United Kingdom

Tel: +44 020 7901 1931

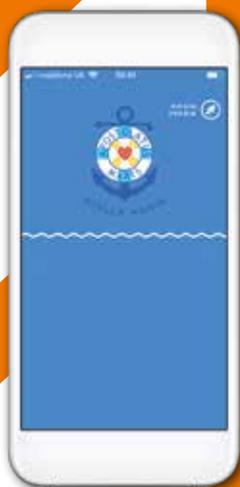
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Stella Maris
provides seafarers
with practical
support, information
and a listening ear



PORTSMOUTH, ENGLAND, UK

The UK's only island city of Portsmouth, on the south coast of England, is best known as the home of the Royal Navy. The significance of the naval port dates back centuries and Portsmouth was the first line of defence against French invasions in 1545.

But the oldest commercial docks are at The Camber Docks which saw an owner of a fleet of merchant ships decide it was the perfect location from which to trade with Normandy. Trading started in 1180 from The Camber and the small town grew up around those docks into the city that is now Portsmouth. The Camber Quay within the docks is now home to most of the remaining fishing fleet as well as visiting fishing boats through the year.

The city is home to the world's oldest dry dock, and a number of famous ships including Henry VIII's flag ship, the Mary Rose, HMS Victory and HMS Warrior and the Spinnaker Tower which is one of the UK's tallest structures. The city is the

home of two cathedrals; the Anglican Cathedral of St Thomas and the Roman Catholic Cathedral of St John the Evangelist.

In contrast, Portsmouth International Port is very new. Various sites and locations were investigated in the late 1960's with the port opening in 1976 for Cross Channel ferry routes to the Channel Islands and to France. The number of routes and companies operating within the port has grown with cruise ships and ever-growing industry for the port.

In 1986, the cargo shipping port opened and became famous for bananas arriving into the UK. Since then, Portsmouth City Council bought which the site now called Portico, and now is a multi-million-pound cargo handling operation.

Although it is a reasonably small port, Stella Maris have a dedicated team of ship visitors serving Portsmouth International Port, who have been faithfully providing any support needed by seafarers since

2001. It started with a small team of three and grew to be a bigger team of eight volunteers and the addition of a small Seafarers Centre/Cabin in 2009. The team regularly made ship visits, welcomed seafarers to the cabin where they could make calls home, relax, play board games and simply have a space away from the ship. The team would also arrange Mass if needed or simple Eucharistic Services onboard if priests were not available.

Sadly, due to space being at a premium on the cargo side of the port, the cabin had to be removed during 2021. The port are currently looking at providing another cabin in a different area of the port which should be ready in early 2022 with further plans for a permanent space (possibly within a building) in the near future. The lack of a cabin does not stop the dedication, commitment, faith or love of the Stella Maris team making ship visits and supporting the hard-working seafarers that visit the port.



Stella Maris Chaplains for the Southern Ports

Mr Charles Stuart

E-mail: charles.stuart@stellamarismail.org

Mobile: 07843739579

Mr Gregory Hogan

E-mail: gregory.hogan@stellamarismail.org

Mobile: 07963345618

Sunday at Sea with Fr Pio Idowu

SECOND SUNDAY AFTER CHRISTMAS
SUNDAY 2ND JANUARY

GOSPEL JOHN 1:1-18

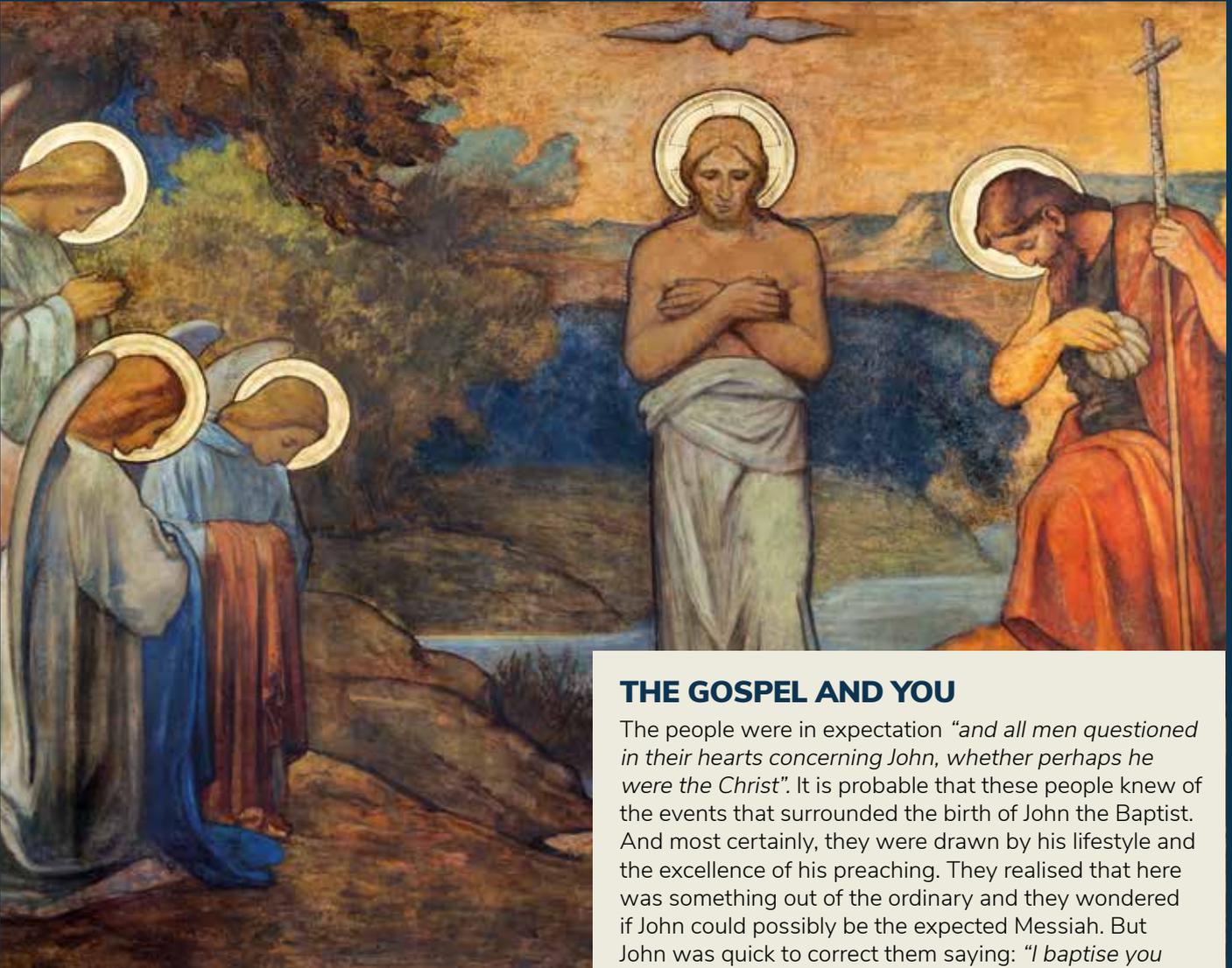
In the beginning was the Word,
and the Word was with God,
and the Word was God.
He was in the beginning with God;
all things were made through him,
and without him was not anything made that was made.
In him was life, and the life was the light of men.
The light shines in the darkness,
and the darkness has not overcome it.
There was a man sent from God, whose name was John.
He came for testimony, to bear witness to the light,
that all might believe through him.
He was not the light,
but came to bear witness to the light.
The true light that enlightens every man
was coming into the world.
He was in the world,
and the world was made through him,
yet the world knew him not.
He came to his own home,
and his own people received him not.
But to all who received him, who believed in his name,
he gave power to become children of God;
who were born, not of blood nor of the will of the flesh
nor of the will of man, but of God.
And the Word became flesh and dwelt among us,
full of grace and truth;
we have beheld his glory,
glory as of the only-begotten Son from the Father.
(John bore witness to him, and cried,
"This was he of whom I said,
'He who comes after me ranks before me,
for he was before me.'")
And from his fullness have we all received, grace upon grace.
For the law was given through Moses;
grace and truth came through Jesus Christ.
No one has ever seen God;
the only-begotten Son, who is in the bosom of the Father,
he has made him known.

THE GOSPEL AND YOU

Christ is "*the true light that enlightens every man*". He, who in the beginning was with God and through whom all things were made, became the light of men. The light of Christ "*shines in the darkness, and the darkness has not overcome it*". It is true that there are many who reject Christ, who do not receive him, "but to all who received him, who believed in his name, he gave power to become children of God". This is the ineffable gift we have received in Christ Jesus, the gift of divine sonship.

In Christ we become sons and daughters of God. St Athanasius says that "*the Son of God became man so that we might become God*". And the *Catechism of the Catholic Church* teaches that "*the Word became flesh to make us 'partakers of the divine nature'*". This is possible because Christ is true God and true man. Existing from all eternity as the Second Person of the Holy Trinity, the Word of God took up flesh in the womb of a Virgin in order to invite us to share in His divine life. The Gospel says that "*from his fullness have we all received, grace upon grace*". Justified by Christ who died for us on the Cross, we can now truly say Our Father in heaven. This is a great privilege but at the same time it involves a great responsibility. We can never be truly children of God if we do not strive to be as holy as He is.

Let us always thank God for the gift of divine sonship. During this Christmas period, as we contemplate the Infant Jesus lying in the manger, let us implore Him that the light of His grace will illumine the darkness of our hearts and transform our lives so that His glory may be made manifest in us.



BAPTISM OF THE LORD

SUNDAY 9TH JANUARY

GOSEL: LUKE 3:15-16,21-22

At that time:

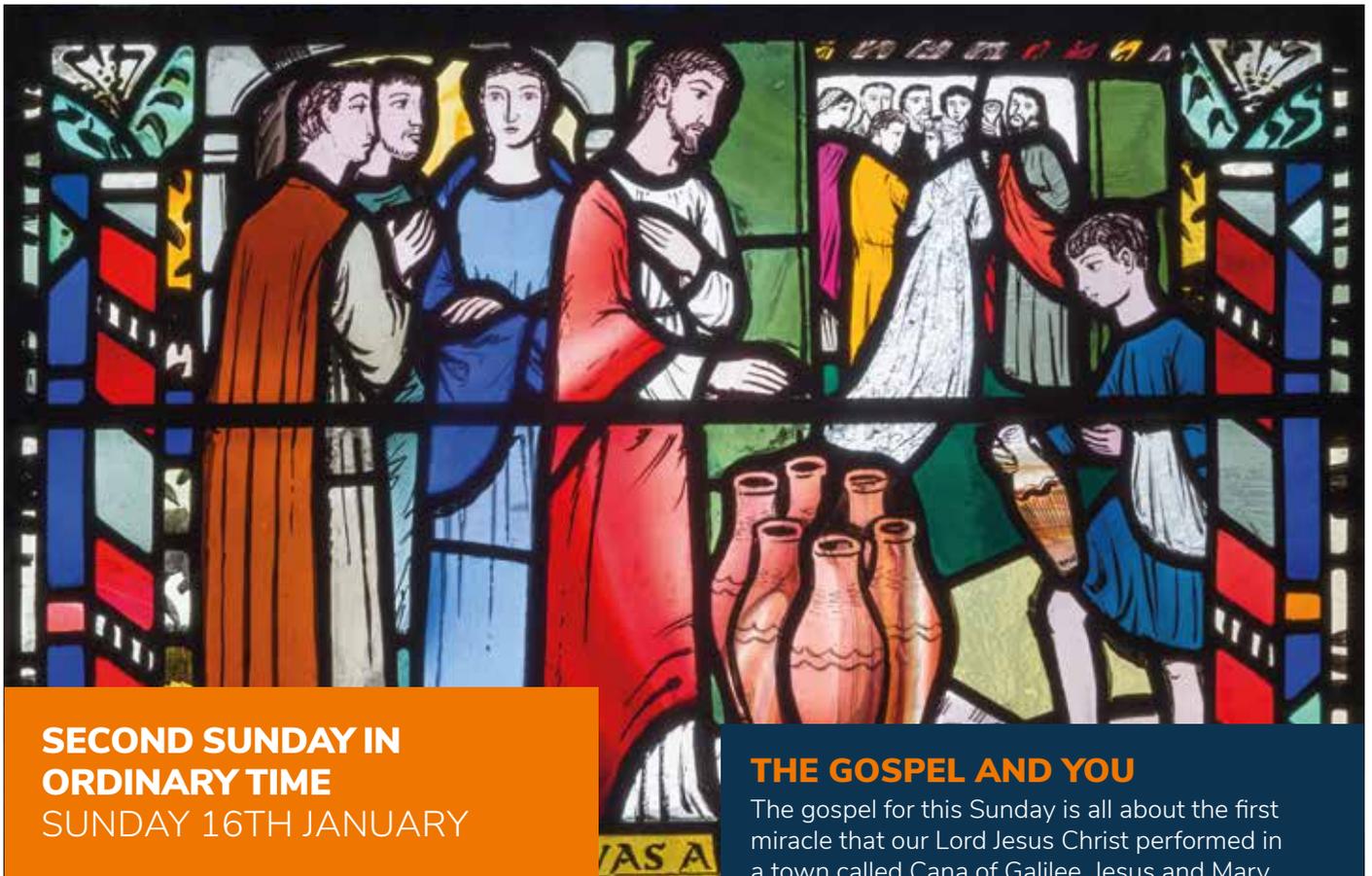
As the people were in expectation,
and all men questioned in their hearts concerning
John,
whether perhaps he were the Christ,
John answered them all, "I baptise you with water;
but he who is mightier than I is coming,
the thong of whose sandals I am not worthy to untie;
he will baptise you with the Holy Spirit and with fire."
Now when all the people were baptised,
and when Jesus also had been baptised and
was praying,
the heaven was opened,
and the Holy Spirit descended upon him in bodily
form, as a dove,
and a voice came from heaven,
"You are my beloved Son; with you I am well pleased."

THE GOSPEL AND YOU

The people were in expectation *"and all men questioned in their hearts concerning John, whether perhaps he were the Christ"*. It is probable that these people knew of the events that surrounded the birth of John the Baptist. And most certainly, they were drawn by his lifestyle and the excellence of his preaching. They realised that here was something out of the ordinary and they wondered if John could possibly be the expected Messiah. But John was quick to correct them saying: *"I baptise you with water; but he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie; he will baptise you with the Holy Spirit and with fire"*.

In the Acts of the Apostles, St Paul tells us that "John baptised with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus" (Acts 19:4). John placed emphasis on repentance, conversion, a desire for spiritual cleansing and a commitment to follow God's law. All this was meant to dispose the soul to receive the Christ who *"will baptise you with the Holy Spirit and fire"*. And when Christ accepted to be baptised by John, we are told that *"the heaven was opened, and the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, 'You are my beloved Son; with you I am well pleased'"*.

In Christian baptism, we become adopted children of the Father, members of the Church, the Body of Christ, and temples of the Holy Spirit. Baptism washes away the stain of original sin and claims us for the kingdom of God. Through this saving sacrament, God fills us with sanctifying grace, which makes us pleasing to Him. The Holy Trinity, as it were, comes to dwell within us. May we never displease God by committing even one mortal sin.



**SECOND SUNDAY IN
ORDINARY TIME**
SUNDAY 16TH JANUARY

GOSPEL JOHN 2:1-11

There was a marriage at Cana in Galilee,
and the mother of Jesus was there;
Jesus also was invited to the marriage, with his disciples.
When the wine failed, the mother of Jesus said to him,
"They have no wine."
And Jesus said to her,
"O woman, what is that to you or to me?"
My hour has not yet come."
His mother said to the servants,
"Do whatever he tells you."
Now six stone jars were standing there,
for the Jewish rites of purification,
each holding twenty or thirty gallons.
Jesus said to them, "Fill the jars with water,"
And they filled them to the brim.
He said to them, "Now draw some out,
and take it to the steward of the feast."
So they took it.
When the steward of the feast
tasted the water now become wine,
and did not know where it came from
(though the servants who had drawn the water knew),
the steward of the feast called the bridegroom
and said to him,
"Every man serves the good wine first;
and when men have drunk freely,
then the poor wine;
but you have kept the good wine until now."
This, the first of his signs,
Jesus did at Cana in Galilee, and manifested his glory,
and his disciples believed in him.

THE GOSPEL AND YOU

The gospel for this Sunday is all about the first miracle that our Lord Jesus Christ performed in a town called Cana of Galilee. Jesus and Mary his mother were invited to a wedding and at the wedding the newlyweds ran out of wine. Mary notices that the wine is running out. She approaches her Son and says to him: "*They have no wine*". And what is the reply of Jesus? "*Woman, what does this have to do with me? My hour has not yet come*". Such an answer would have discouraged another person. But not Mary. She, knowing her Son very well, turns to the servants and says to them: "*Do whatever he tells you*".

For the Jewish people, wine is a symbol of joy. For us Christians, we possess true spiritual joy when we possess sanctifying grace. Our wine runs out when we lose sanctifying grace as a result of mortal sin. Mary gives us the example of what to do when we risk running out of wine, when we risk losing sanctifying grace. She approaches Jesus. When, as a result of sin or infidelities, we lose Jesus, we should be courageous enough to turn to Christ in confident prayer and ask him for help. To pray means to approach Jesus with confidence, knowing that he will not refuse to help us.

And if we are not so confident, let us instead approach the Blessed Virgin Mary. As our mother, she is attentive to our needs, she knows when we are running out of wine, when we are in danger of losing Jesus and even before we turn to her in prayer, she has already approached her son Jesus, interceding on our behalf. This is why it is important that we should have some form of devotion to Mary, at least as a sign of gratitude for the many graces she obtains for us before God.

THIRD SUNDAY IN ORDINARY TIME

SUNDAY 23RD JANUARY

GOSPEL LUKE 1:1-4; 4:14-21

Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning the things of which you have been informed. Jesus returned in the power of the Spirit into Galilee, and a report concerning him went out through all the surrounding country. And he taught in their synagogues, being glorified by all. And he came to Nazareth, where he had been brought up; and he went to the synagogue, as was his custom, on the sabbath day. And he stood up to read; and there was given to him the Book of the Prophet Isaiah. He opened the book and found the place where it was written: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, "Today this Scripture has been fulfilled in your hearing."

THE GOSPEL AND YOU

It was customary for the Jews to read from Sacred Scripture at their gatherings in the synagogue on the Sabbath day. Jesus also adopted the same custom and "went to the synagogue on the Sabbath day" where He was handed the scroll of the prophet Isaiah to read. And after reading from the scroll, he rolled it up "and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them, 'Today this Scripture has been fulfilled in your hearing'". Just as the Jews had the custom of reading Sacred Scripture at their synagogue gatherings on the Sabbath, so also do Christians read the Word of God at liturgical gatherings.

The liturgy is the place of encounter between God and His people. The Second Vatican Council tells us that: "When in fact Christians gather, first of all on Sunday to celebrate the Eucharist, they encounter Christ, present in the Church as she prays and worships, present in his Word, since it is he who speaks when in the Church the Holy Scriptures are proclaimed, present in the person of the priest, present in a most special manner in the Eucharistic sacrifice, under the consecrated species of bread and wine (cf SC, n. 7)".

The natural place for reading Sacred Scripture is in the Liturgy. The Scriptures come to life and find full expression in the sacred liturgy. Together with other liturgical texts, they become a great prayer of praise to God. When you participate at Mass, do you pay attention to God's Word which is being proclaimed? But more importantly, does the knowledge you gain by listening to God's Word help you to a greater adoration of Jesus in the Eucharist? Let us all keep one thing in mind: our participation at Mass is measured not by the actions we are able to perform at Mass, but by how deeply we are able to penetrate into the mystery of the Holy Eucharist.





FOURTH SUNDAY IN ORDINARY TIME SUNDAY 30TH JANUARY

GOSPEL: LUKE 4:21-30

At that time:
 Jesus began to say in the synagogue,
 "Today this Scripture has been fulfilled in your hearing."
 And all spoke well of him,
 and wondered at the gracious words
 which proceeded out of his mouth;
 and they said, "Is not this Joseph's son?"
 And he said to them,
 "Doubtless you will quote to me this proverb,
 'Physician, heal yourself;
 what we have heard you did at Capernaum,
 do here also in your own country.'
 And he said, "Truly, I say to you,
 no prophet is acceptable in his own country.
 But in truth, I tell you,
 there were many widows in Israel in the days of Elijah,
 when the heaven was shut up three years and six months,
 when there came a great famine over all the land;
 and Elijah was sent to none of them
 but only to Zarephath, in the land of Sidon,
 to a woman who was a widow.
 And there were many lepers in Israel
 in the time of the prophet Elisha;
 and none of them was cleansed,
 but only Naaman the Syrian."
 When they heard this,
 all in the synagogue were filled with wrath.
 And they rose up and put him out of the city,
 and led him to the brow of the hill on which their city was built,
 that they might throw him down headlong.
 But passing through the midst of them he went away.

THE GOSPEL AND YOU

Our Lord Jesus began His public ministry, preaching in the synagogue of his home town Nazareth and the people spoke highly of Him and were amazed at His gracious words. But things changed quickly when they began to look at his person and began to ask questions like: "Is not this the son of Joseph?" And because they thought they knew him, because they were familiar with him, they rejected his words.

The gospel can be a great source of consolation and upliftment, but at the same time it can also be harsh and demanding. When we listen to the gospel, it is good to do so with an open heart and mind. The Church will guide us and teach us. The Holy Spirit will instruct us in all things and help us discern how to respond to the gospel in our lives. The one thing we do not want to do is to push Jesus to the edge of the cliff or regard his teaching as worthless. Jesus's teaching consoles us for it is a gospel of love and mercy, peace and reconciliation. But it is also a gospel which says, "take up your cross and follow me", a gospel which calls for a conversion of heart and change in the way we live.

Accepting God's Word in its entirety, even when it hurts, is a great act of faith and abandonment to the Will of God. And we have examples of persons in Holy Scripture who abandoned themselves to God's Word even when it meant great suffering and hardship for them. Such an example is the Blessed Virgin Mary who abandoned herself with complete trust to the Word of God announced to her in the message of the Angel. If we completely give ourselves with an open heart to God's Word, He can work miracles in us and through us.

Sister Kathleen Redido

➤ **Sister Kathleen Redido, is a Filipina nun born in 1981, in the city of General Santos. A few days after she graduated from university, she entered the congregation of the Servants of the Plan of God, a religious community founded on August 15, 1998 with the approval of Cardinal Augusto Vargas Alzamora S.J. Archbishop of Lima and Primate of Peru.**



The Servants of the Plan of God are a religious institution of consecrated women who live in Full Apostolic Availability, living in community and giving themselves to God in evangelisation and solidarity in service, with special attention to the fragile, sick, poor and all the brothers and sisters who suffer. They wear a habit that identifies them, so that in this apostolic service and charitable work that they carry out, their explicit support for the faith of the Church and her mission is recognised.

Sister Kathleen started her formation in the Philippines and continued at the Servants' Formation Centre in Lima, Peru. She has worked in Peru for 15 years in the Formation Centre, and has looked after the apostolate in the human settlement and as a music teacher for children with physical disabilities and also in prison ministry.

She was also a member of the musical band "Siervas", a musical ministry that evangelises through music, and is able to serve not only in different provinces of Peru, but also in Ecuador, Chile, Colombia, Uruguay, Brazil, Costa Rica, El Salvador, Guatemala, Panama, Honduras, Mexico and the United States. In 2020, she served in Cebu, Philippines, with special attention to the homeless on the peripheries and in prison ministry. She is currently studying Theology of the Body, a Certification Program at the Theology of the Body Institute. In 2021 she was transferred to Italy, and in the middle of the year she embraces a new mission, as assistant to the International Director of Stella Maris, whose main office is in Vatican City, Rome.

"I feel immensely blessed by God for allowing me to be part of the world of Stella Maris. As a Filipina, it is an honour for me to work in this area, since one-third of the world's seafarers are Filipinos and have been acknowledged as one of the Philippines' economic drivers. In this time of pandemic, it is a blessing to work for our seafarers, the unarmed warriors who continually fight every day to transport food, goods, and other services to each of us around the world.

With only just six months in this field of work, I am so blessed to get to know the SM chaplains and some volunteers from different parts of the world. Every day I am learning different things working in coordination together with the person in charge of the office. I desire not only to contribute more from my experience of serving the needy, but also to learn from so many people, from the chaplains of Stella Maris, from the volunteers and those who are behind this apostolate working in silence, who continue to give themselves to evangelisation on the human peripheries. It is a privilege to work with you, be part of the Church to whom no space of the human being is alien, to reach to all who work on the sea and their families who might be forgotten many times, but never in the eyes of God."

What's so special about Ordinary Time?

➤ **What is the purpose of Ordinary Time? Most Catholics understand the meaning of Advent, Christmas, Lent and Easter, but it is easy for Ordinary Time to be cast aside and forgotten.**

Communion with God's divine life is the daily existence of the baptised Christian. It is celebrated by solemnities like Christmas and Easter, but everyone knows that a celebration does not mean the ordinary days are unimportant. I might celebrate my anniversary with an extra fancy dinner, but that doesn't mean I don't love my wife the other 364 days of the year. Liturgy expresses something that should be the basic stance of every moment of our lives and that's what the word "ordinary" means in this case, not tedious or boring, which we sometimes associate with the word. The Latin was *tempus per annum*: literally, "time through the year". That is ordinary which belongs to the usual order or course: customary, regular, usual.

It is related to ordinal, which means "counted time". These are the Sundays with numbers for names: Fifth Sunday of Ordinary Time, Twenty-Seventh Sunday, etc. There are two blocks of Ordinary Time in the liturgical calendar. One follows the Christmas cycle (basically from the Baptism of the Lord, which takes the place of the First Sunday of Ordinary Time, until Ash Wednesday). The other follows the Easter cycle (basically from Pentecost all the way up to Advent of the next year). You can recognise them by their liturgical colour of green.

It's not as if these "ordinary Sundays" lack the mystery of Christ. The *Universal Norm* says:

"Apart from those seasons having their own distinctive character, thirty-three or thirty-four weeks remain in the yearly cycle that do not celebrate a specific aspect of the mystery of Christ. Rather, especially on the Sundays, they are devoted to the mystery of Christ in all its aspects. This period is known as Ordinary Time" (§43).

These Sundays don't break the mystery of Christ into smaller pieces, they serve it up whole. Shine light through a prism and it is broken apart into a rainbow of reds and oranges and blues, but all those colours are in the white light. Shine the mystery of Christ through feasts and it is

broken apart into Christmas and Easter and Pentecost, but all the aspects of Christ's mystery are in the Sundays of Ordinary Time.

The resurrection life is celebrated on every Sunday, which led Aidan Kavanagh to say that "Sunday is not a small Easter, rather Easter is a big Sunday." What we do every Sunday, we do in a big way at Easter. But we live from the fragrance of Christ's resurrected flesh all year long.

The Scripture we will hear

The readings for these Sundays tend to be semi-continuous readings through certain sections of Scripture, especially through Matthew, Mark and Luke. Large portions of each Gospel are read and you can watch the chapters go by from one Sunday to the next. The calendar was revised from a one-year cycle to a three-year cycle in order to fulfil the desire of the Second Vatican Council:

"The treasures of the Bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's Word. In this way a more representative portion of the Holy Scriptures will be read to the people in the course of a prescribed number of years" (The Constitution on the Sacred Liturgy, §51).

Ordinary Time is an opportunity to put the teaching of Jesus in context and follow the thought through to the end. The Old Testament lesson is selected to be congruent with the gospel reading.

And where does it lead us? To Christ, our King. The liturgical year ends with the solemnity of Christ the King. He is enthroned in our hearts as well as in heaven, in order to do his Father's will and restore all things. "We pray that the whole creation, set free from slavery, may render your majesty service and ceaselessly proclaim your praise" (Collect for Christ the King). We tumble through repeated liturgical years like a stone in a rock polisher, being smoothed and brightened by our contact with the mysteries.

By D W Fagerberg



A PRAYER FOR THE NEW YEAR

O sacred Trinity, hear our prayers on behalf of our holy Father the Pope, our Bishops, our clergy, and for all that are in authority over us. Bless, we beseech Thee, during the coming year, the whole Catholic Church; give prosperity to our country and peace among the nations of the world; pour down Thy blessings upon our friends, relatives, and acquaintances, and upon our enemies; assist the poor and the sick; have pity on the souls of those whom this year has taken from us; and do Thou be merciful to those who during the coming year will be summoned before Thy judgement seat. Amen.



STELLA MARIS

Stella Maris is the largest ship-visiting network in the world. We improve the lives of seafarers and fishers through our network of local chaplains and seafarer centres, expert information, advocacy, and spiritual support.



STELLA MARIS REGIONAL COORDINATORS

NORTH AMERICA & CARIBBEAN

Deacon Paul Rosenblum

Stella Maris Port Chaplain, Charleston Diocesan

Email: paul.rosenblum@stellamarismail.org

Mobile: +1 (843) 822-3572

EUROPE

Martin Foley

Stella Maris National Director, UK

Email: martin.foley@stellamarismail.org

Mobile: +44 7941 231628

AFRICA INDIAN OCEAN

Fr. Jacques Henri David

Stella Maris Port Chaplain, Port Louis, Mauritius

Email: jachenri@intnet.mu

Mobile: + 230 57287348

SOUTH ASIA

Fr. Johnson Chirammel

Stella Maris Port Chaplain, Cochin, India

Email: chirammej@yahoo.com

Mobile: +91 9447308759

WEST AFRICA

Fr. Celestin Ikomba

Stella Maris National Director, Ivory Coast

Email: ikomba_celio@yahoo.fr

Mobile: +225 08041035

EAST-SOUTH EAST ASIA

Fr. Paulo Prigol

Stella Maris Director, Manila, Philippines

Email: pauloprigol@yahoo.com

Mobile: +63 908 819 0230

LATIN AMERICA

Fr. Samuel Fonseca, C.S.

Stella Maris National Director, Brazil

Email: samufonto@hotmail.com

Mobile: +55 (13) 9772 1191

OCEANIA

Sr. Mary Leahy, RSJ

Stella Maris Port Chaplain, Sydney, Australia

Email: srmaryleahy@gmail.com

Mobile: +61 (418) 724 713

www.stellamaris.org.uk
facebook.com/StellaMarisOrg
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