

The Domestic Church

A Journal of Catholic Family Spirituality + Vol. IV, No. 1, 1998

Making a Place for God

A few months ago, Mark re-arranged one end of our house, created an office and moved our family altar to a new location. When he hung a very large crucifix (a gift to our family) prominently over the altar, I thought to myself, "Oh, no. God will be asking us to suffer again."

Shortly thereafter, we met some friends in Mt. Angel and had a bite to eat. The Missionaries of the Holy Spirit, who recently came to Mt. Angel from Mexico to "set up shop" entered our conversation. "You know," said our friend, "when confronted with a new cross, these missionaries take the attitude: 'Oh, goody! Another opportunity to serve our Lord. What will God make of our sacrifices this time?'" An admirable attitude, I thought but why do I myself so often fear the idea of being asked to suffer? Within a few days, my husband was laid off at work, and for the next few months our family was called to total trust in Jesus.

Not having a regular paycheck to count on was a very challenging cross for me. In my parents' day, fathers stayed on the same job for decades, and families could count on longterm economic stability. I never knew what it was like to "go without", and now found myself dreading the time ahead, even though I truly did believe that God would provide.

Our family and friends were wonderful, feeding us on weekends and checking in periodically to see how we were doing. God took what could have been a terrifying experience and worked through the charity of other faithful people. In our lives, He also honed the virtues of patience and trust. And the outcome? Mark is in a new job even better suited to the needs of our family life. Praise God, He truly will not be outdone in generosity!

Even when God allowed millions of faithful Russian families early in this century to be moved into *shared* apartments (see article by guest writer Gary Nolen in this issue), He already had a plan to bring good out of this horrible tragedy. Do we realize what a gift to us is our private family home, whether it is a house or a rented apartment? Do we make even the smallest place in our home to honor God?

Ruth Andreas
Editor



Spiritual Fatherhood

by Gary Nolen

When Mark and Ruth Andreas asked me to write an article for their journal, I was happy to find that they wanted me to write about the physical place of prayer in the home. Having studied theology, and being an architect who has worked on the design of churches and houses, I believed I had been prepared to make a few comments on the subject.

My thoughts turned to what places of prayer in Catholic homes should be like if they were to be a permanent reminder to us that heaven is our true home. A past experience proved to be a goldmine of memories to draw from.

In July of 1992, a well-known Jesuit Father from California asked me to accompany him to Vladivostok, Russia, where I was to inspect a Catholic church being returned by the former Communist government. Having accepted his invitation, we flew to Vladivostok, a Siberian city the following week. Once there I learned that the church, Most Holy Mother of God, was one of three churches that survived the seventy-four years of Communism.

Vladivostok, prior to the fall of Communism had been a closed military city used as a submarine base for the Pacific Rim. Located on the Sea of Japan and the eastern coast of Siberia, it has a population of one million plus. Before the Communist takeover in 1917, Vladivostok had thirty-seven churches of which *three* remained standing after the Red Army's arrival in the early 1920's. The Catholic church survived destruction because the Communists recognized its potential use as an organ recital hall due to its fine acoustics. The second, a Lutheran church became a war museum. The third, a Russian Orthodox church, whose pastor was under the direction of the KGB functioned as a token place of worship; the Communists, not wanting a revolt on their hands prudently recognized its historic and cultural value to the People. Throughout Russia a similar destruction of churches took place.

After a two week stay in Vladivostok, I flew on to Novosibirsk, located about four thousand miles west of Vladivostok and about three thousand miles east of Moscow. Before joining up with my Jesuit host from California I had been in contact with a group of Russian women architects through a professional association I belonged to. Having been selected as the contact person, a pre-arranged meeting between myself and

them had been set up months prior to begin an exchange among Russian and American architects.

The Russian women had recently opened a small architectural office, one of the first private ones being organized after the fall of Communism. Their firm, made up of five women had won first prize in a national competition among Russian architects on the design of a new city that would feature *the first private housing to be built since 1917*. I learned from these women architects that during the seventy plus years of Communism, private house design had not been taught in Soviet schools of architecture. Soviet architects had no choice but to immerse themselves in the design of factories, science and sports centers, and massive apartment complexes. Private building was non-existent and the design of private housing quickly became a forgotten art! From them I also learned the sad story of the systematic destruction of Russian family life and their homes--something I see happening in many ways within our own country.

Communism launched its organized destruction of private ownership, destroying churches and confiscating private *property*. *Large residential* sections of cities were evacuated with individual houses destroyed, forcing Russian families to double up occupancy in other sections of the city. Once the private homes were destroyed, the land they had occupied was cleared and prepared for the construction of high-rise apartments.

While some apartment construction occurred during Lenin's rule, it was under Stalin that the construction of large apartment complexes was completed. Stalin's apartments were multi-story-designed to house large families. His apartments had three and four bedrooms, separate bath and toilet rooms, a spacious entry hall, a large living/dining room, and a small room off a large kitchen for an in-law. This small room was a carry-over from the private Russian homes that had a maid's room off the kitchen. Because of continued economic problems and poverty throughout the country, the Communist promise of an apartment for every Russian family could not be met.

When the construction of Stalin's apartments was complete, the Communists would move two families into a single apartment designed for one family, telling the people that they would have to endure the hardship until the apartment projects were completed. For years, single family houses continued to exist in Russian cities with two and three families living in them. In other portions of the city, vast areas existed where private houses had been destroyed and the land cleared, waiting for construction to begin on more apartment complexes. There were also sections where apartments remained half-finished for years because

Having been forced to live communally for over forty years, the average Russian family, reduced to one or two children, was ready for any housing that would give them a little privacy.

From the historic facts the Russian women shared with me, I saw that architecture under Communism could easily be divided into five periods: Lenin and the revolution, Stalin, Khrushchev, Brezhnev and *Perestroika*. The first three periods had the greatest impact on the Russian family. During Lenin's time,

there were no funds. Finally, there were the poorly-constructed apartments that managed to reach completion, housing two families who many times were complete strangers to each other. Co-habitation, alcohol, abortion, physical abuse and depression became common and continued the destruction of the Russian home and family way of life.

During Khrushchev's time of power, apartment construction continued. Instead of the large three and four bedroom plan, small one-bedroom apartments were designed. Having been forced to live communally for over forty years, the average Russian family, reduced to one or two children, was ready for any housing that would give them a little privacy. Although Khrushchev's tiny one-bedroom apartments gave them some privacy, they did little to help the Russian family regain the dignity it had been stripped of.

As I learned from these women about what had taken place under Communism, I began to reflect on the story of Fatima. I knew that the conversion of Russia was an important part of the Fatima message: "In the end Russia will be converted and my Immaculate Heart will triumph." I found myself puzzled. Why was or is Russia so important to Our Lady?

Pondering the details my new Russian friends had shared with me on the history of the Russian home before, during and after Communism, the words "Holy Russia" and "Holy Mother of God" took on new meaning. From these women I had been given glimpses into Russia's past. Before the Communist takeover, while extremes in wealth and poverty existed, the Christian Faith and devotion to the Mother of God flourished. Every home had its icon corner; (usually one of the eastern corners of the main room) where icons of Our Lady, Our Lord and the saints were displayed. Prayers were offered daily by all. Love of neighbor was alive and well. Many holy people devoted themselves to prayer, while being available to anyone in their community who needed council or a helping hand. Entire villages of artists existed that were devoted to painting Icons. These artists were persons who fasted and prayed while asking for the

graces necessary to paint their holy images. Surely Our Lord and Our Lady were honored by the prayers for the salvation of others offered by the Russian people as they lived simply, accepting what God provided.

It seems reasonable to conclude that before the Communist takeover, the Russian people were hated by the devil because of their love for Our Lady and their fidelity to prayer. It also seems reasonable to conclude that the evil one struck them in an attempt to destroy the good they were accomplishing by offering Our Lady their sacrifices and sufferings. Further, it seems reasonable to suggest that the Russian people had been led by Our Lady and the Holy Spirit into a deep relationship with her, much like Francisco and Jacinta of Fatima, Bernadette of Lourdes and others who have lived out what is, in essence De Montfort's Consecration to the Immaculate Heart of Mary. It seems obvious to conclude that the devil hated them as he always hates Mary's true children, because they follow her and the Holy Spirit to the Cross, where they participate with Jesus in the salvation and redemption of all.

Our homes, rather than being places where we retreat to renew our interior lives, have become centers of activity and distraction, where we seek entertainment from electronic sources to dull the sense of our emptiness, which only God can fill.

The devil knew that he had to destroy their churches, their homes, their cemeteries, and just about anything else he could get his claws on in his attempt to eradicate their identity as true children of Mary. God, in his wisdom permitted this destruction, knowing that he would bring good out of the evil they endured. The Russian people, it seems became a nation of victim souls, collectively and individually. From 1917 until 1991, the devil unleashed his hatred on their nation, which had had a great love of The Holy Trinity and Our Lady. It is easy to see why Our Lady might have turned to the

rest of the world at Fatima and asked us to join her in praying for Russia--as it underwent its time of Victimhood.

During Communism the enemy appears to have been somewhat successful for that moment in history. Through Communism he destroyed millions of lives, churches, homes, Christian cemeteries, and the fabric of large families in Russia. He brought to a halt the painting of Icons and other sacred images and made sure that there were few visible reminders of Christianity and the Cross of Christ. Most tragic of the losses, I believe was the family home. Before Communism, Russian families had been large, all believed, all prayed, all loved Our Lady, all wanted to help her bring her children to salvation and redemption. Simplicity of living and self-denial for the good of others was the way people lived their faith. Yet, God permitted Russia to suffer. Was it so that America could receive the graces it needed to prosper and become "the land of the free and the home of the brave"? Is it now our turn to bear the cross so that others can receive the graces they need? The answer seems to be obvious.

But where do we go today to establish and nourish a relationship of prayer with Our Lady and the Holy Spirit? Most of our homes in America are not the tranquil oases of peace that they were forty years ago, before television became the focal point and center of family life. Architecture style and design has also had its influences on how we Americans live out family life. Again, it seems that the enemy, while not acting as directly as he did in Russia has been at work slowly destroying our homes and our churches.

Today in the average American home, kitchen, family room, dining room, TV room, play room, conversation room, study room, etc. all take place in one huge space. We have come to know this as "the open plan", much like the "open mind" philosophy where anything and everything is O.K. just as long as it feels good. Our homes, rather than being places where we retreat to renew our interior lives, have become centers of activity and distraction, where we seek entertainment from electronic sources to

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Holy Conversations

Wendy Gahan with Fr. R.J. Huneger

A wife and mother of two children, Wendy is assistant spiritual coordinator of the young adult group at St. Joseph Parish, Vancouver, Washington.

A friend from church introduced me to a real gem, Catholic Household Spirituality by Fr. Richard J. Huneger. In addition to following the daily mass readings, there is a section on resources for family spirituality (and many other things--read on to find out!) I was so eager to build family traditions based on the Faith that I called and wrote for more information on almost every resource. We've been slowly incorporating them into our own family life.

Now ladies, don't fret if your husband isn't eager at first. Before we actually began reading Scripture for the Advent Jesse Tree, a tree with ornaments symbolizing persons from Christ's lineage in salvation history, my husband couldn't believe I was spending so much time making the ornaments, and often gave me the "look" which translated into "Do we have to do this?"

You will know a tree by its fruit. After we began the daily Scripture readings and saw the happy eyes of our 2 1/2 year-old son, we were all excited. The Bible was coming alive for our son in a tangible way with the ornamental symbols. This and other activities have made the faith in our little "domestic church" such a creative act of worship. My husband is now so enthused that he is even spearheading activities and coming up with his own ideas to help our prayer times and celebration of the liturgical year. Because of the joy and the deepening of our family spirituality, I jumped at the chance to interview Fr. Huneger. The following is a synopsis of our afternoon conversation.

Gahan: Father, before we discuss your work, could you tell us a little bit about your personal history?

Fr. Huneger: I was one of the first post-war babies. My father proposed to my mother right after the war on their first date. I was born in Aberdeen, South Dakota at the end of 1946. In 1952, we moved to Salem (Oregon) and I attended St. Joseph's Elementary School from first to eighth grade. There was a good promotion of priestly vocations. If a student was top of the class academically or a leader, the teachers encouraged him to view such attributes as a possible sign of a priestly vocation. I began seminary at Mt. Angel with the Benedictines and finished college in 1968. From 1968 to 1972 I went to Innsbruck in Austria. I returned in 1972 and was ordained as a diocesan priest in 1973. I taught religion for a total of three years at La Salle High School and then entered parish work. I served as Associate Pastor at St. John's in Milwaukie and Pastor in Astoria. I served as the Director of Pastoral Services for the Archdiocese of Portland from 1987 to 1994. In 1994, I began here as pastor of St. Rose of Lima.

Gahan: You bring a wonderfully rich background to this parish. What prompted you to write Catholic Household Spirituality,

which has been updated and incorporated into Harmony Media's "Welcome to the Catholic Church on CD Rom"?

Fr. Huneger: Before Vatican II, the Calendar of Saints had become overgrown through the centuries. Many saints had accumulated, often on the same day. One of the outcomes of Vatican II was to "clean up" the universal calendar and provide a selection of major saints of universal importance as feast days for the whole church, on or as near to their date of death as possible, while leaving many days free for saints within a particular culture. For example, we may be celebrating the feast day of Our Lady of Guadalupe (here in America), while in Germany they are celebrating the feast of St. Hildegard.

However, one of the side effects

of revising the liturgical calendar was that many people who had family customs revolving around the old calendar dates and even whole cities who had civic celebrations tied to the old calendar were required to drop or shift their celebrations or to secularize them. People became disoriented.

These celebrations had been a strong part of passing the faith through the family, so I wanted to encourage families in this transition to the new liturgical calendar. I love to see families grow together in the mystery of the Faith. Parents grow in faith as they transmit it. As children grow older, they have a bond of communication with their parents that will sustain them through difficulties.

Gahan: Can you tell our readers what "Welcome to the Catholic Church on CD Rom" contains?

Fr. Huneger: The CD contains many resources including Scripture, all of the Vatican II documents, The Catholic Catechism by Fr. John Hardon, Lives of the Saints, Catholic Church History by Msgr. Eberhardt and others.

Catholic Household Spirituality was added to the mix so that users could start with the Missal's plan of Scripture and saints' days, and tap into the many resources on the CD in relation to the liturgical year and their celebration of it in

Ritual,

A healing remedy for the needs of our time.

Therapist Margaret Sabin has noted that Catholics seem to ignore or forget the power of ritual in our own tradition, even as the secular world notes its central significance -- witness the publication of such recent works as *Family Rituals in Family Therapy* and in 1989 of a special issue of *The Journal of Marriage and Family Therapists* devoted to it. Sabin speaks of the irony of Catholic clients who today pay good money to therapists to be told to "use a vigil light" or some similar advice as the best scientific wisdom available. --Fr. R.J. Huneger

the home.

Gahan: I've been using the photocopy version of Catholic Household Spirituality. I am thankful for the explanations of the liturgical year, the helpful resources and the suggestions for the family altar. It has added a whole new dimension to our faith and family life. I love the religious traditions and my children are enjoying the activities as well as learning about God.

Fr. Huneger: Yes, well these are not just

quaint customs. These traditions have catechetical significance and aid us in the life of Grace. Our Catholicism has to be lived and breathed in the flow of everyday life so that the mind and will can be formed.

Gahan: Why do you think there is such a gap in knowledge about the Faith today?

Fr. Huneger: There are multiple factors: a non-Christian culture, geographical mobility, loss of vocations and technology all contribute. It used to be

that trades and education were passed by way of the family. These family bonds and proximity are what the Church built upon. The task of teaching the Faith was never meant to be just the priest's role. Without strong transmission of the faith in families, the Church's religious education programs have even less to build upon. Thus, it's an important task to build family traditions based on the liturgical year and to teach their significance, as the Holy Father pointed out in Familiaris

Having a special love for family prayer as a regular practice and even having a special place for such household prayer, is an old tradition stemming from the family's place as the primary school of living. Outside teachers and textbooks run a distant second.

For Jews, the traditional prayer center was the dining table; for the Romans, wall niches; for Germans, a bright corner; for the Orthodox, an icon with a votive lamp (often, an entire room, set aside "first," before assigning bedrooms!); for Filipinos, kitchen shelves with statues.

The earliest Christian family shrines were wall niches in which the Blessed Sacrament was reserved at home for consumption during the week, a practice which may be revived some day. In any case, a family prayer center stands as a continuing witness to the Divine Measure by which the members of the family are taught to gauge their own lives.

Household spirituality is, of course, never to be reduced to 'holy objects' or even to moments of explicit prayer in common. What is basic is the decision to learn to behold God in daily life, to share that seeing, and to link the sacrificial love of faith lived out in family to Jesus on the cross, to the eucharist, to the whole body of Christ. The orientation of a family 'shrine' or 'prayer center' sees the 'spiritual sacrifice' of life and the eucharistic 'sacrifice of praise' as culminating in, illuminating, and extending each other.

Fr. R.J. Huneger, "Catholic Household Spirituality," Welcome to the Catholic Church on CD-ROM, 1997. (All Huneger Quotes were printed with permission)

Spiritual Fatherhood

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dull the sense of our emptiness, which only God can fill. Rather than turning to God in an established place of prayer within our homes, we turn to images of the passing world, found on our T.V.'s, CD's, videos, and cassettes in an unconscious attempt to deaden the pain we feel from not being in God's presence. The great shame is that we teach this behavior to our children. Yes, electronic things are good and have their place in our lives, but it should be with moderation and not addiction that we use them. There is a certain amount of entertainment that we all need. But first things first, how many homes have a room, a

corner, or a wall dedicated as a holy place for prayer? I would guess that there are not that many.

If we are to be united with Our Lord and Our Lady in fulfilling our individual calls to holiness, then we will have to use every means available. Meeting God on Sunday at church is not sufficient. Most of our churches are no longer places of quiet where we can hear the Holy Spirit speaking to us in the still small voice. "More than ever it is important that our homes become sanctuaries where we can find a place of quiet to be still and know God. Quoting from Vatican II Documents: Constitution on the Sacred Liturgy, 12, 13, we find the following: "The spiritual life is not

limited solely to participation in the liturgy. The Christian is indeed called to pray with his brethren, but he must also enter into his chamber to pray to the Father, in secret (cf. Mt. 6:6); yet, more, according to the teaching of the Apostle, he should pray without ceasing (cf. 1 Thes. 5:17)".

Hopefully, we will be able to learn from the Russian people's historic ordeal that the enemy of our souls wishes to destroy our churches, our homes, and our families. From their life we should conclude that he will do everything within his power to destroy our interior peace, our solitude and our prayer knowing that it is through these means that we can come to know and do God's Holy Will--

Gifts From the Magisterium

Catechism of the Catholic Church

Part Four, Section One, Chapter Three, Article One

II. Meditation

2705 Meditation is above all a quest. The mind seeks to understand the why and how of the Christian life, in order to adhere and respond to what the Lord is asking. The required attentiveness is difficult to sustain. We are usually helped by books, and Christians do not want for them: the Sacred Scriptures, particularly the Gospels, holy icons, liturgical texts of the day or season, writings of the spiritual fathers, works of spirituality, the great book of creation, and that of history--the page on which the "today" of God is written.

2706 To meditate on what we read helps us to make it our own by confronting it with ourselves. Here, another book is opened: the book of life. We pass from thoughts to reality. To the extent that we are humble and faithful, we discover in meditation the movements that stir the heart and we are able to discern them. It is a question of acting truthfully in order to come into the light: "Lord, what do you want me to do?"

2707 There are as many and varied methods of meditation as there are spiritual masters. Christians owe it to themselves to develop the desire to meditate regularly, lest they come to resemble the three first kinds of soil in the parable of the sower. But a method is only a guide; the important thing is to advance, with the Holy Spirit, along the one way of prayer: Christ Jesus.

2708 Meditation engages thought, imagination, emotion, and desire. This mobilization of faculties is necessary in order to deepen our convictions of faith, prompt the conversion of our heart, and strengthen our will to follow Christ. Christian prayer tries above all to meditate on the mysteries of Christ, as in *lectio divina* or the rosary. This form of prayerful reflection is of great value, but Christian prayer should go further: to the knowledge of the love of the Lord Jesus, to union with him.

Meditation and Contemplation both have a place in the lives of individual family members. What will be your "set aside" place?...perhaps an overstuffed chair and a bookshelf in the corner of your favorite room? or two chairs, where meditation can take the form of holy conversation?

III. Contemplative Prayer

2709 What is contemplative prayer? St. Teresa answers: "Contemplative prayer [*oracion mental*] in my opinion is nothing else than a close sharing between friends; it means taking time frequently to be alone with him who we know loves us."

Contemplative prayer seeks him "whom my soul loves." It is Jesus, and in him, the Father. We seek him, because to desire him is always the beginning of Love, and we seek him in that pure faith which causes us to be born of him and to live in him. In this inner prayer we can still meditate, but our attention is fixed on the Lord himself.

2710 The choice of the *time and duration of the prayer* arises from a determined will, revealing the secrets of the heart. One does not undertake contemplative prayer only when one has the time: one makes time for the Lord, with the firm determination not to give up, no matter what trials and dryness one may encounter. One cannot always meditate, but one can always enter into inner prayer, independently of the conditions of health, work or emotional state. The heart is the place of this quest and encounter, in poverty and in faith.

"The family is the fundamental object of the church's evangelization and catechesis, but it is also the necessary subject for which nothing else can be substituted: the creative subject.

"As the subject, the family must be conscious of the mission of the church and of its participation in this mission, not only to persevere in the church and to draw from its spiritual resources, but also to constitute the church in its fundamental dimension, as a 'miniature church'".

-- John Paul II, opening homily, 1980 Synod of Bishops

Gary Nolen, guest writer from Calabasas, CA is founder of THEOTOKOS ASSOCIATES, which specializes in the design and restoration of churches. For further information he may be contacted at:

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The Family Bulletin Board



FROM OUR DOMESTIC CHURCH TO YOURS...

Dear Readers Old and New:

We hope you have enjoyed reading this issue dedicated to Making a Place for God.

Our family picture (above) was taken in front of our family altar.

We are members of Holy Rosary Catholic Church in Portland. We founded *St. Joseph's Center for the Domestic Church* in 1995 in an effort to help families recognize their role as the "domestic church", the church at home, and to re-establish the home as a sacred refuge. We have tried to do this, first by publishing the Catholic family journal which you see before you. We have also been in the process of developing the idea of a Catholic family retreat center specifically designed to accommodate families. Currently, *The Domestic Church* is being circulated in 13 states; it has also reached Canada, Kenya and India. We are under the spiritual direction of Fr. Pius X Harding from Mt. Angel Abbey, Benedict, Oregon, and have the support of our Archbishop, The Most Reverend John G. Vlazny of the Archdiocese of Portland in Oregon. In a recent letter to St. Joseph's Center, Archbishop Vlazny said: "Your commitment to improving family life through strengthening the domestic church is admirable and worthy of support." We are very grateful for his encouragement and guidance related to this apostolate. Please pray for our family, our apostolate and for our dedicated board members, that we may do God's will and ever remain faithful in love to the Catholic Church and her teachings.

If you would like us to pray for you, please write to us. We would like to hear your comments or suggestions as well.

In Christ,

Mark Andreas
President, St. Joseph's Center For The Domestic Church

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*Mission Statement
Founded in January 1995, St. Joseph's Center for the Domestic Church is a
Catholic apostolate dedicated to serving the family. Our mission is to help families
recognize their role as the "domestic church," the Church at home, and to re-
establish the home as a sacred refuge.*

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