

# The Domestic Church

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## Simple Living

During the course of the 20th century, life has changed a lot for people in the U.S. The last time we turned the calendar on a new century, as guest writer Father Howard Curtis tells us, the majority of people (90 percent in fact) lived on the land. We seem to have been on an inevitable path to modernity/post-modernity ever since.

Here in the waning days of the century, some folks do still opt to move to the rural areas (and some few have never left); I had an opportunity to interview one such man who, along with his "bride" publishes a newsletter devoted to simple living. Their industriousness and that of others like them challenges the "inevitable" notion of post-modernity, which more and more conforms lifestyle and culture to a single global norm. And yet, many of us do live in and (happily) adapt to this lifestyle. Regardless of how we feel about the technological advancements of the current age, what can we learn from the concept of "simple living"? How can the "church at home" benefit from an assessment of the role of simplicity in its operations?

My reflections brought me to three points: internal detachment from material things, greater exercise of freedom in obtaining the things we need and above all, an enhanced awareness of God the Father's providential involvement in our lives. I invite you to reflect with me, because much of what follows takes the form of a question.

1. Detachment seems like such a basic lesson to anyone who looks very deeply into Catholicism. All who take vows of poverty make a ready witness to the spiritual growth immanent in the taming of our various appetites. And yet, this is difficult to practice among the laity and especially, it seems in our very plentiful (even gluttonous) times. Do we truly believe that our lives will be enhanced when we give up some of the "wants"?

2. Do we still know how to take care of ourselves, in the most basic sense of these words? Could we survive a power outage for more than a day or two? "How does your garden grow?" (to borrow a phrase from a flowery nursery rhyme)

3. Do we live like there is no tomorrow, or do we live with the awareness that our tomorrow is totally in God's hands? Do we truly thank God for the food on our tables; do we know where our food comes from? Agrarian peoples around the globe have for centuries thanked God for good harvests, recognizing how they only cooperated with His larger plan. Do we see the great Love of the Creator for his creation? Do we recognize His signature Beauty? Those who still farm love the land with a similar love; farming can even be seen as an apostolate.

Many of the dynamics of our economic and social worlds are determined for us these days. But in our homes, in our prayers we can recognize the Great Giver, and we can exercise our freedoms to the greatest extent possible in doing all that we can do for ourselves, for the glory of God.

*Ruth Andreas*  
Editor



# Culture and History

Fr. Howard Curtis

In the history of the world, 100 years is a short period, but within the past 100 years, changes--notably the mass migration from farm to city--have been so great as to make our century one of the most significant in history. Before 1900, more than ninety percent of the U.S. population lived on farms, subsistence farms. Ten percent or less lived in cities. Today the figures have been reversed, with less than three percent still living on farms, and even many of these people have adopted the city way of life.

In those earlier times, life on the farm was the standard of life for Americans. The farmstead produced pretty much everything the family needed to live. Although in 1900, spinning and weaving were out of date by a half century, still most of the food was produced on the farm: from the garden, orchard,

chickens, pigs and milk cows. Cloth was purchased, but clothing was made at home. Corn or wheat grown on the farm was taken to the mill, and for a percentage of the grain it was ground into corn meal or wheat flour. Cellars kept the vegetables and apples during much of the winter; there was drying and, by 1900 canning. The fresh milk produced cream and butter, with the skim milk going to cottage cheese or to fatten the pigs. Table scraps went to the chickens or family pets. Eggs were plentiful most of the year, and a good housewife knew how to manage her sitting hens to raise a good crop of chickens each spring and summer. Geese were often kept to provide not only meat, but also feathers for pillows and feather beds, one of the best protections from cold winter nights. Washing clothes was a major chore; heating water on the wood stoves, scrubbing out dirt on washboards, wringing out the clothes by hand, hanging them outside to dry in summer or inside in winter. Soap was made at home, too, from left-over fats, and with lye leached out of the wood ashes from the stove. Baking

bread was a fine art. The rural home was a busy place, the productive center of society. There was lots of work involved, hard work and skill, but it was satisfying.

Without a good housewife, a farmer could not make it. The family was a productive team. It took careful management to raise livestock, and much of the work had to be done by hand. The farmer raised his horses, cows, sheep, pigs, and other animals, doctoring them when necessary. He had to be a blacksmith of sorts; he built his own buildings and repaired machinery. He gathered and cut firewood, built fences, first with rails which he split himself and later, when barbed wire was available, by cutting and setting the posts and then stretching the wire. Then there was the plowing, cultivating and harvesting of

**In those earlier times, life on the farm was the standard of life for Americans. The farmstead produced pretty much everything the family needed to live.**

*Fr. Howard Curtis writes from the Trappist Abbey in Lafayette, Oregon.*

crops.

It is often overlooked that the subsistence farm was also a trade school. A normal lad of 16 could take over a farm and successfully operate it. From earliest years, he had been trained in all aspects of the work. Chores started at four or five years, and were increased as he grew and could handle them. It was the same for girls, who at 16 could manage a farm household. Widows could keep a family together with a little farm, raising a garden, chickens, a few pigs and a milk cow--probably better than a widower could carry on alone.

Relatives often stepped in when a

family had a breakdown and needed help. Orphans were absorbed by the families of aunts, uncles or grandparents. In any case, these close relatives were important as informal educators for children. Children were an asset on any farm. There were always plenty of chores for them. The elderly worked as long as they were physically able, although fewer of them lived on into decrepitude than do now. The sick and elderly were given care in the home by sons, daughters or grandchildren.

From the beginning of the 20th century, our society has changed rapidly, especially since World War I. It was then that industrial development accelerated. From 1920 on, clothing was less and less made at home, until now homemade clothing is rare, made only by a few females of talent and ingenuity.

Increasingly, food has become factory processed, so that there is little more to cooking than thawing, applying a can opener, or adding water, stirring and placing in a 350 degree oven for 30 minutes. Bread is seldom baked at home, washing is done in automatic machines, and most clothes do not need ironing. Even on farms, chickens, pigs or cows are rare, except where they are a commercial crop.

The home of today has become primarily a consumer operation, whereas a century ago it was the primary production unit of society. Every home today is loaded with labor-saving devices, all of which cost money to own and operate and repair, but which are not productive. They are aids to consumption. In the 1930's, it was said that the housewife was no longer chained to the cookstove. This privilege was purchased at a high price, for now the wife regularly must take a job outside the home to afford her many conveniences and to escape the alleged boredom of a non-productive life at home. The other side of the mass-production coin is the consumer home.

Children are not a financial asset in the consumer home. There are few chores for them, like carrying in wood or coal for the stove, keeping the water bucket full, feeding and caring for the small animals, or helping with the milking. All that is left for children to learn at home is how to consume, to cook by number and where to go to buy what. The technical education for life was transferred to the schools, which have progressively assumed the responsibility for furnishing recreation (sports) and which now inculcate moral relativism. The busy housewife, if she can afford to be just a housewife, often spends much of her time driving the kids to activities outside the home, such as music lessons, Little League, 4H, Brownies, or swimming lessons. Preschool children of working mothers who cannot afford a sitter are sent to day care centers, which have developed into an industry employing some of the working mothers.

With this drastic change in the function of the home--i.e. the cessation of domestic productivity and the turning to consumerism--increasing problems have

arisen, first of all with frustrated children, who when not at school or in day care are in idle, non-productive, lonely homes, prey to television and its consumerist values. Women have joined the work force outside the home, and quite naturally want to be there on an equal footing. Concupiscence being what it is, when both wives and husbands work, not together in the home but in mixed company apart, they find fidelity an increasing problem. "Personal choice" has become the ultimate standard of value and morality.

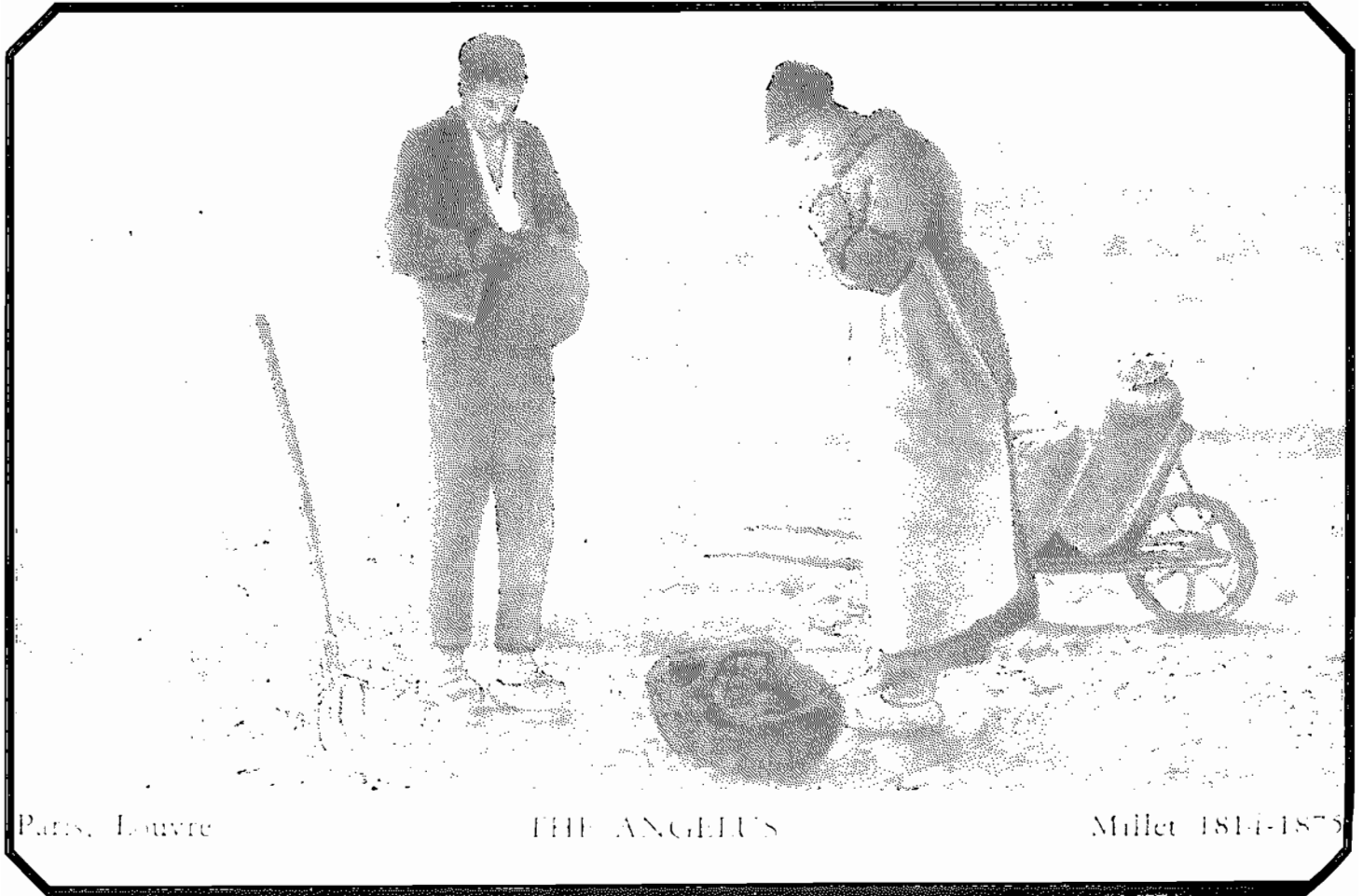
The home, the sacred and productive realm of women, has been made obsolete, priced out of reach for most women. For children the sacred space of home for growing, learning and loving is rapidly disappearing in favor of government schools and day care units. Everyone is suffering. The family is breaking down. We must face up to this very real crisis. It is not going to go away; it is likely to get worse. It is not easy to see a situation favorable to the family in the future.

In the 19th and early 20th centuries, the Church urged the necessity, in strict

justice, of a living wage, by which it meant a living wage for the provider to support his family in its necessities. Consumerism has defeated this ideal by making the home non-productive and too expensive for one income to support. But the call of the Church is still to bolster the family, inviting all of us to search out the practical means to implement this goal.

As Christians we trust that it is possible for trends to be reversed. One hopeful sign: Home schooling is being adopted by parents, and for them it has become a foundation for strengthening their families and rearing their children well. So it is not impossible to expect better things for the American Christian family.

*An Addendum: Father Curtis originally published this article in 1995. Today, in a personal note he adds: Perhaps finding a productivity on another level--educational, spiritual, neighborhood evangelization, economy homemaking will be the answer. The primary victim of the "Culture of Death" is the family.*



Paris, Louvre

THE ANGELUS

Millet 1841-1875

# Holy Conversations

## Interview with Kevin Christensen

*Kevin and Carla Christensen operate a hog farm in Montana, where they raise organic pork. Along with farming, they also publish a Catholic newsletter of simple living. What follows is a summary of a phone conversation between the editor and Mr. Christensen on an evening in winter.*

I asked Kevin to tell me about the mission of "Full of Grace, Simple Living With a Catholic Perspective".

**Kevin:** "Our mission is to help others see how we've been able to draw near to God's heart by living a simple life. We also get to share other people's experiences through contributed writing. Our newsletter has become a ministry to us as well as from us: we have made some wonderful friends."

**Ruth:** "How were you inspired to start the apostolate?"

**Kevin:** "I'm a convert and had been growing leaps and bounds in my faith; I was a Baptist and converted in 1987." (Wife Carla is a cradle Catholic and Kevin's grandfather was a Catholic as well.) "When I married Carla 18 years ago, I studied her faith for five or six years so that I could save her. Instead, I discovered the fullness of the Truth." I shared with Kevin that I am a convert from the Lutheran church. He then went on to describe how their apostolate began.

"There was a Renew Session going on in Oregon that Carla and I decided to participate in. The group was a holy group of older Catholics very devoted to the Blessed Mother. I understood about the blessed virgin but didn't think she was that central to the Faith and to Christ's role in salvation. I didn't really buy 'all this Mary stuff'. In reality, it is 'that important'. In the second week of

the six-week Renew Session I started to pray the Rosary. I told myself: 'I'm going to start living this faith.' I've been a Christian

since the age of seventeen but was still in infancy. As a result of my experience with Renew and the Rosary, I fell in love with the Blessed Virgin and the power of prayer. I studied Scott Hahn, books by Karl Keating,

Catholic apologetics, and a publication called "Caelum et Terra" (Latin for "Heaven and Earth", no longer published). In a Helair Beloc publication I was struck by the concept of 'the holy tradition of working'. It asserted that work was nothing that needed to be retired from. I also encountered

Apostolic Farmers, on the religious aspect of farming. We (farmers) have a transmitted mission to fulfill with the earth, and destroying it through chemical farming isn't an option."

Apostolic Farming, a little book by Catherine de Hueck Doherty is published by Madonna House, Combermere, Ontario. The author, who founded Madonna House Lay Apostolate

was herself a Russian immigrant. The Russian farm she came from had been in the family since the twelfth century. In the book, she describes the

stalls of the barn that were polished smooth through centuries of use. She also writes that when one field in Russia was diseased, it needed to be taken care of. The farmers might take *four generations*

(emphasis added)

to restore the field. "The earth tells us when it's sick," Kevin continued, "and as farmers we have to fix it."

Kevin's grandfather was a German farmer who farmed organically (without knowing the name for it). He loved what he did, and Kevin inherited that love from him.

"There were always compost piles around, the size of a living room on my grandfather's farm in Oregon."

I shared my own experience in rural Minnesota. Although I was a "town girl", I went to school with kids who had done farm chores before getting on the bus. Minnesota people had a special way about them, too but farming techniques by the 1960's when I was growing up had gone largely to chemical. Still, hats off to those engaged in sustainable agriculture, and to all who struggle with the moral imperative.

Kevin and Carla cook on a wood stove and raise all of their own food. They spin wool and raise animals, including goats, rabbits, sheep, pigs, chickens, horses, dogs, cats. They also raise kids: a twelve year old daughter and a 14 month-old foster son!

I asked Kevin how he and Carla would encourage others to live more simply.

**"In the steaming streets of Harlem, in the cold and windy streets of the Toronto slums, my mind would fly away unto my native land and to our farms. I would think of the simple old ways they were worked and of the good tiredness that came to all of us who worked on such farms."--Catherine de Hueck Doherty**

***"Apostolic farming is love that spills itself into the earth, that gazes at the earth reverently, as it were, for it knows that God has created it and it is the beloved of God."  
(Catherine de Hueck Doherty, Apostolic Farming)***

**Kevin:** "Simple living to us means more direct living: removing as many middlemen from our lives as we can. If you can do it yourself, do it yourself. You have an obligation to. Simplicity is not the same for everyone; there are many expressions of it. 'Simple' might be going to the store less often. 'Simple' might be growing a garden. In a 4 x 4 area of garden, you can feed one person totally; this is the most important skill people could have. Other ideas would be to become energy-independent (Kevin and Carla are preparing for solar power), or to give hunting a try. The whole idea is to free ourselves up to spend more time with God. I have a whole lot less time for fishing now than I used to. The idea is to live the sacramental life."

*For more information write to: Full of Grace, Kevin & Carla Christensen, Box 214, Dupuyer, MT 59432; email: kcchrisat3rivers.net; annual subscriptions are \$18, sample issues \$2 (no charge to ordained priests).*

"We didn't have many fences in Russia. I presume it would have cost a fortune to fence in a thousand-acre farm. But we had shepherds and shepherdesses. The cows, a herd of about eighty-six, the horses and the sheep, all had their shepherds. Some were barely out of childhood; others were old men and women. They knew the serenity and peace that comes from living a life of silence and being one with nature and nature's God. All were deeply religious, and the villagers considered even the young ones wise. They were respected, and they loved their work." (Catherine de Hueck Doherty, [Apostolic Farming](#)).

*Obtain [Apostolic Farming](#) through "Little Flowers Family Apostolate", another fine Catholic apostolate that makes available wonderful materials for spiritual education in the home, some of them original works.*

## Spiritual Fatherhood

Mark Andreas

In March we commemorate the feast day of St. Joseph. It is fitting to honor him in this issue, since this year has been declared by Pope John Paul II as the year of God the Father. St. Joseph was the epitome of earthly fatherhood. His election by God the Father to be the foster father of His only begotten Son was an unrepeatable singular privilege in the history of mankind. What kind of man must St. Joseph have been to be given such an awesome and holy responsibility? Scripture is almost silent about this just man, although he was one of the most important men in history. But from the few words in sacred scripture mentioned about this greatest of saints, heaven itself cries out with almost unfathomable depth and meaning about how men are to live their lives as husbands and fathers. We know that Joseph was a just man in the eyes of God. When we think of what it means to be just, we think of a life filled with Faith, Hope, and Charity. A life lived with virtue and total fidelity to the commandments of God, out of love for God. And this St. Joseph most surely did. He lived his life totally for God, and he obeyed the Law out of love. And this great love and obedience which was an integral part of this man was rooted in humility. His understanding of the great gift of faith brought him to his knees in awe and reverence for the wonder and majesty of God's creation, and His plan of salvation for the world! When Joseph was

put to the test by God in his relationship with Mary, scripture says that he thought of putting her away quietly after finding her with child. Had he publically rejected her, the law would have required that she be stoned to death! Can you imagine your fiance' coming to you a couple of months before your wedding and telling you she is pregnant, and that she did not have relations with another man? Then take the scenario one step further. How many of us take stock of our dreams? The next scene that unfolds in scripture is that Joseph is visited in his dreams by an angel and told that the child conceived by Mary was of the Holy Spirit, and that he was to take her as his wife, because she was to bear in her womb the son of God! This kind of event would have put any normal man beyond the limits of belief. But not St. Joseph. He gave no eloquent fiat as did Mary when she visited her cousin Elizabeth. Not a word is recorded. His fiat however, was deafening in his humble and loving obedience. He simply and quietly said yes by his actions. And the reward for his faithful response was the privilege of helping to raise the only begotten Son of God to manhood! As father of the home he taught Jesus the sacred scriptures along with Mary. He taught Jesus his trade as a carpenter, and he took him to the synagogue on the Sabbath to worship while Mary waited outside the sanctuary with the rest of the women. For about thirty three years Joseph taught Jesus

by word and by example until the time of his death, just before Jesus began his public ministry. Far from being an obscure saint, I think that St. Joseph stands out as the greatest example of earthly fatherhood the world will ever know! So in contemplating God the Father this year as we approach a new millenium, let us also contemplate, venerate, and ask for the intercession of St. Joseph; whom God gave to us as an inspiration, and example of what a good father should be. The Church has proclaimed him protector of the Church and the family. And as he surely lives in heaven with God our Heavenly Father, he will intercede for any husband or father here on earth who asks for his prayers. May all of you husbands and fathers find comfort and spiritual support from our great friend in heaven. And in keeping with the fourth commandment to "honor thy father and thy mother", let us imitate our Blessed Saviour Jesus Christ in honoring His earthly father, St. Joseph. Thank you Heavenly Father for your gift of Saint Joseph to we your children here on earth!

# A Pious Perspective

Father Pius X Harding, O.S.B.

## A Life of Listening

"Listen carefully, my son, to the Master's instructions. Attend to them with the ear of your heart."

Saint Benedict thus begins his Holy Rule, whereby he instructs his monks to structure and live their entire lives in a fashion which facilitates listening - listening for the *Vox Dei*, the Voice of God. For ours is a God who is not heard so much in the crashing of thunder as He is in the whisper of the Eternal Word entering man's heart.

The Holy Rule of Saint Benedict is by his own admission, a "rule for beginners" in the spiritual life. It is a way of life which has been sanctioned by Christ's Church since the end of the fifth century.

The Holy Rule is simply a way to help us live the Gospel. Saint Benedict says that by "holy obedience" we can return to the God "from Whom we have strayed by the sloth of our disobedience." We are to love the brethren, not according to any natural affinity, blood ties or social status, but rather supernaturally, as God loves.

The simple life of the monastery provides its monks with moderate amounts of silence, solitude, liturgical prayer and the Holy Sacraments, instruction and recreation. In addition to these, there is something else which is absolutely necessary to the spiritual life: works of charity. This is why Saint Benedict says the cenobites (monks who live in a monastery under a rule and an abbot) are the strongest kind of monks, for they are tried and formed by their "bearing patiently with one another's weaknesses of body or behavior." In other words, monks are made holy by turning their silent communion with God into acts of charity.

Another insistence of Saint Benedict is that the "evil practice of private ownership must be uprooted," for a monk is to be completely dependent upon Christ. The abbot (father) of the monastery is believed to hold the place of Christ in the community. He will provide

all that is necessary. This practice of "perfect community of goods" is to help the monk give himself completely to Christ. "Prefer nothing whatever to Christ," Saint Benedict says. In order to do this, one must give up all things, even "renouncing one's own will."



Having said all this, it's probably plain to see that there is really very little difference between the calling of a monk and that of any other Christian. All mankind is called by God to hear His Word and respond in love. All have received the vocation to "leave all things," to "take up one's cross," to "follow."

We live today, in a society which is very noisy. Some have said that the average child watches eight hours of television per day! Many adults are

addicted to cable news shows or talk radio. Our churches so often have become places to visit with one another (and seldom is the conversation about holy things) rather than places where God and man meet in holy and awesome communion.

Silence is the simple place where we can hear the *Vox Dei*. Our society is consumed by its own troubles, yet it refuses to listen to the One Who created it all in the first place.

We understand well, in regards to cars or electronic devices, that if you don't heed the manufacturer's instructions, all warranties are void. It is much the same with God, the Manufacturer of our world and our lives. If we don't follow His instructions, things don't work the way they're supposed to; and all warranties are void.

The wonderful thing about our God though, is that unlike worldly manufacturers, all we have to do is say "I'm sorry" with a sincere heart, and the warranty is good again.

We must "listen carefully to the Master's instructions." This is a most difficult task if we are surrounded by the kind of noise we hear with our ears, or the kind of noise which deafens the "ear of our heart:" the avaricious desire for material possessions, the radical individuality of narcissism or that terrible noise of pride banging around in a heart which has been made cold by the refusal to listen to the Word.

When we see ourselves in proper relation to God, we're all beginners in the spiritual life, just setting out on the path of the Gospel. A simple life of moderation and detachment from the noise of the world, a life of obedience to the Master of Life; this is the way of peace.



# The Family Bulletin Board

**Kevin Christensen recommends**

**Four-Season Harvest as an excellent gardening manual.**

The author, Eliot Coleman writes: "The four-season harvest is based on a simple premise. Whereas the *growing season* may be chiefly limited to the warmer months, the *harvest season* has no such limits. I enjoy a year-round harvest by following two practices: *succession planting* and *crop protection*... Many delicious winter vegetables need only minimal protection to yield all winter." His gardening approach is low-tech, "biological" and inexpensive. It also has a spiritual dimension:

"In many people's minds, the task of supplying most of their food is a large, complicated chore outside of their experience. But the truth is that growing food is the most basic activity of human civilization, not some mysterious

industrial process. You do not need a large-scale operation. Your food will be produced in bits and pieces around the year. You will be integrating the garden into your life the way you integrate other important activities, such as helping your children with homework, playing catch and talking with them, sharing in household chores, and helping out the neighbors. You don't hire others to do those jobs. You do them yourself because they are meaningful, joyful, and important to your family's spiritual welfare. Your food is of no less importance."

---Eliot Coleman, *Four Season Harvest*, White River Junction, Vermont: Chelsea Green Publishing Company.

## **Pray for Russian Families.**

A local news source recently indicated that Russia has seen its worst harvest in over four decades. "The cold rains hit" and 60% of the potato harvest rotted in the fields. 40% of the wheat was left unharvested, due to lack of fuel for the combines. Russian people are facing what can be called a famine.

*Pray for Russian families.*

**Are you looking for an ideal gift?  
Are you looking for something fun  
and resourceful to do?**

Being a young family with a 9 month old daughter and a baby on the way, we've found new interest in the time-honored tradition of canning. It's the appropriate antiphon, whether cultivating your own garden or reaping the rewards of purchases at a nearby fruitstand.

We the Rapp Family sent "Rapple Sauce" as Christmas gifts this past year. Our daughter, Lauren, had an important role during the preparation as our official taster. It wasn't hard talking baby Lauren into tasting freshly-made applesauce. Her label of approval made it onto every jar!

We are hoping that our Lord continues to give us opportunities through harvests in the future. He grants us the capacity to be self-sufficient; we gratefully respond by learning preservation techniques. In this way, we can enjoy the fruits of God's green earth all through the year with even greater appreciation.

-- Jason and Erin Rapp

# Gifts From the Magisterium

## **Catechism of the Catholic Church**

**Part Three, Section Two, Article 10: The Tenth Commandment,**

### **IV. "I Want to See God"**

**2548** Desire for true happiness frees man from his immoderate attachment to the goods of this world so that he can find his fulfillment in the vision and beatitude of God. "The promise [of seeing God] surpasses all beatitude.... In Scripture, to see is to possess.... Whoever sees God has obtained all the goods of which he can conceive."

**2549** It remains for the holy people to struggle, with grace from on high, to obtain the good things God promises. In order to possess and contemplate God, Christ's faithful mortify their cravings and, with the grace of God, prevail over the seductions of pleasure and power.

**2550** On this way of perfection, The Spirit and the Bride call whoever hears them to perfect communion with God:

There will true glory be, where no one will be praised by mistake or flattery; true honor will not be refused to the worthy, nor granted to the unworthy; likewise, no one unworthy will pretend to be worthy, where only those who are worthy will be admitted. There true peace will reign, where no one will experience opposition either from self or others. God himself will be virtue's reward; he gives virtue and has promised to give himself as the best and greatest reward that could exist... "I shall be their God and they will be my people..." This is also the meaning of the Apostle's words: "So that God may be all in all." God himself will be the goal of our desires; we shall contemplate him without end, love him without surfeit, praise him without weariness. This gift, this state, this act, like eternal life itself, will assuredly be common to all. (St. Augustine, City of God)

## Mail Box

Thank you very much for the copies of "The Domestic Church"...Keep up the good work. We need good people like yourselves. My whole family will enjoy reading this material. My prayers go out to you in your courage and perseverance. (Chuck)

Dear Mark and Ruth Andreas,

I saw one of your newsletters for the family about the domestic church. My husband and I were just married in June/1998 and do not have children, although we are planning to. Would you please let me know how to receive your journal? We want to make our home a domestic church and your newsletter was so inspiring and exciting! (Kate & Wesley)

Thank you for your wonderful work! Please enter a subscription in my name at the above address. (Sister Mary Ann)

### **Saint Joseph's Board Members:**

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### **Reverend Richard S. Bradley, S.J. 1918 - 1999**

Born: September 25, 1918 Spokane, Washington  
Entered the Society of Jesus: July 30, 1936 Sheridan, Oregon  
Ordained: June 14, 1949 St. Mary's, Kansas  
Died: January 25, 1999 Morongo Valley, California

We would like to honor the the passing of a great priest and good friend Fr. Richard Bradley who died recently. This year marked the 50th anniversary of his ordination to the priesthood. Fr. Bradley was one of those priests who did not know the meaning of an 8-hour work day, but gave all of his waking hours to helping others on the mission band. He was a true and loyal Jesuit priest, whose fidelity to the Popes he served and to the Magisterium of the Catholic Church saw few equals. His love of our Lord, of Our Blessed Mother, and of St. Joseph were recounted time after time in the thousands of retreats he gave.

Fr. Bradley credited St. Joseph with his own childhood healing. When just a little boy, his leg was found gangrenous, and the evening before the scheduled amputation the family prayed to St. Joseph. The following morning, his leg was found to be completely healed.

Fr. Bradley's wish was that when he died, people would pray for his soul. We ask all of you to honor his request, so that he may enjoy the Beatific Vision which he strived his whole life to attain.

*Thank you, Fr. Bradley for all you have done  
for the salvation of so many!*

*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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