



Vol 55 • No. 4
July 2002

*Inside:
Second part
of a series
on Cardinal
Joseph. Cardinal*

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Christian Family Movement

Letting our Children Know What We Stand For

by Kathleen Miller, Arlington Heights, Ill.

Tom McGrath, author of *Raising Faith-Filled Kids*, spoke to Our Lady of the Wayside CFM, Arlington Heights, Ill., at its annual evening of reflection.

Parents are continually teaching their children, he said, not merely with theoretical concepts, but through the "content" of daily life and the "method" of relationship. "We need to let our kids know what we stand for; and what we won't stand for," and they learn that best within the family.

It isn't easy to be a parent, in part because adults are still growing in their own maturity; but children often provide exactly the challenge that parents need. Psychologists have discovered that as children reach particular ages they activate in parents the unresolved issues from their own lives at that age. Especially when children seem particularly difficult, it is important for parents to be alert to their own inner lives so they can deal with their own issues, in their own way, in their own time, and not through the lives of their children. At each age and stage, children need from the parent an "un-anxious presence," an expression of quiet confidence that the children can indeed do the growing they need to do.

The twin spiritual disciplines of parenting, according to McGrath, are "welcoming and letting go." When the child arrives, we greet him with a receiving blanket and make space for him in our home and in our lives. We entrust our children to God, not expecting God to protect them from all challenge, but to be present even



There was lively discussion over coffee. Pictured are Nancy Naughton with Kathleen and Tom McGrath

in the mysteries that life is sure to offer. It is parents who teach children the experience of "real presence" that forms the foundation of a spiritual life.

McGrath didn't use the hackneyed phrase "quality time," but he did offer ten tidbits of practical advice on building a strong parent-child relationship in

— See McGrath page 5



Presidents' Perspective

by Peter and Jane Buchbauer

Leadership

We wanted to share something this month on leadership. Each and every one of you are leaders. In fact, CFM breeds leaders. Through the process of discernment and action that is Observe, Judge and Act, each of us has the ability to lead in a positive and constructive way.

Margaret Mead was once quoted as saying: Never believe that a few caring people can't change the world. For indeed, that's all who ever have.

Each of us has the ability to

Each of us has the ability to change the world. This is the leadership each of us must take for ourselves, our families and our communities.

change the world. This is the leadership each of us must take for ourselves, our families and our communities.

But there are different levels of leadership. Unfortunately, in today's world, everyone believes himself or herself to be too busy to take on leadership in the traditional sense. But nothing could be further from the truth.

CFM needs leaders to step forward at the local level to lead groups and federations, i.e., groups of groups. We need people to step forward to work at the national

level in steering this movement.

Please don't tell us that we can't do that. In 1991, we attended a national convention of the Christian Family Movement in **Holland, Mich.** At the time, we had been in CFM in our parish for seven years. We were just beginning our tenure as federation leaders for our parish's several CFM groups. At that convention, we heard great and inspiring speakers. We attended workshops on writing CFM chapters. We learned the nuts and bolts of the movement. And we were energized by it.

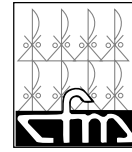
Ten years later we find ourselves as presidents of the movement. Are we remarkable? We do not think so. We simply were willing to say yes. We believed in the gift which CFM is to the Church and society. So we were willing to find the time to participate – locally, regionally and nationally.

Are you being called to lead? What is the extent of the service you can give? Is it local, regional or national?

In today's world, there is too much emphasis on the things which are bad. It is our responsibility to lead to change the world; to transform what we have with a world which reflects the teachings of Jesus Christ. To get there, many must step forward and accept the mantle of leadership at all levels.

We need a few caring people to change the world. We need you!

Peter and Jane Buchbauer, CFM Presidents, live in Winchester, Virginia. Their children are Joseph, 20; Peter, 18; Michael, 13; and Maria, 12.



CFM Mission

Be doers of the word, and not merely hearers.

—James 1:22

The Church speaks clearly of the duties of family members to one another that build a radiant faith...But the Church doesn't stop there; it also speaks of the relationship between families and the larger culture, the duty of service, working for the common good, welcoming strangers, and giving voice to the Christian conscience.

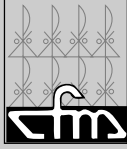
That is the message; you are the messenger.

—address to CFM
Bishop Anthony M. Pilla
August 5, 1995

The Mission of the Christian Family Movement is

- ◆ to promote Christ-centered marriage and family life;
- ◆ to help individuals and their families to live the Christian faith in everyday life; and
- ◆ to improve society through actions of love, service, education and example.

—Adopted by
the Board of Directors
March 10, 2002



ACT is published up to eight times a year by the Christian Family Movement.

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CFM news articles and photos welcome. Subscriptions are free to members and \$8.00 for non-members.

Want to touch base with CFMers from around the country? Join CFM's e-mail exchange by contacting cfm-exchange@cfm.org

Parent to Parent

by Mary Lou Gorman



The First Role Model

Remember your children's eyes are on you all the time. The way you talk, the way you eat, how you treat people, how you spend money: all the things you do in their presence are recorded in their minds. The way you talk about relatives, the way you talk about your spouse, the way you talk about their other siblings—these words make an impression. Do you pray together often? Do you go to church together? Do you show affection to your spouse and to them? Do you discuss good and bad movies, good and bad TV shows?

Do you laugh at off-color jokes in front of them? Do you drive with road rage? Do you write thank-you notes? Do you give generously to the church and charities? Are you always critical or do you find good things to say about people in front of your children? Do you have good literature around the house? Do you encourage them to keep their

rooms clean and do you try to keep up with cleaning the house, the garage, the yard? Do you say good things about their teachers and coaches? Do you encourage the activities they like? Do you talk about your co-workers or boss in derogatory ways, or do you find some good in all of them? Do you listen to good music and encourage the children to enjoy cultural arts programs as you do? Do you help your neighbors and try to bring justice and peace to this world in any small way?

Wow! If we did all these things we'd be super-parents. All we can do is try to be a good role model. Pray for the Lord's help and keep trying. Training a child in the best way we know how is being the best we can be.

Mary Lou and Phil Gorman have been married 52 years and have four daughters and thirteen grandchildren. They have been in CFM since 1953.

CFMily Funnies

It was CFM night, and as Mom was making dessert, Josh was arranging magnetic letters on the refrigerator door.

With deep concentration, Josh sounded out "G-O-D." Mom imagined how proud she'd be to show the group her son's new word. And then Josh asked,
"Mom, how do you spell 'zilla'?"

We'd like CFMily Funnies to become a regular feature in ACT. Your cartoons and anecdotes would be most welcome.



CFM of Menomonee Falls, Wisc. enjoyed Chapter 3 of Love Still Happens in Families. The meeting is designed for adults and children together. Pictured is the segment on "the lie bug."

New CFM Endowment Fund

In recent years CFM has received several donations earmarked by the givers for the establishment of an endowment for the movement. Knowing that such a fund would create a solid financial base for the movement and ensure its financial security, the national board of directors of CFM took steps to establish an endowment at its March meeting. The **Christian Family Movement Endowment in honor of Gary and Kay Aitchison** will provide ongoing support for CFM, its mission and objectives.

An endowment allows a giver to donate money or other gifts to CFM with an assurance that the gift will benefit the movement in perpetuity. Since the principal of the endowment remains untouched and only the proceeds from investment can be used, a gift to the CFM endowment continues forever.

One of the advantages of the creation of the endowment is that it simplifies making non-cash contributions. The endowment provides a way for CFM to accept gifts of many types. In addition to cash, the endowment can handle donations of stock, real estate, or life insurance. Even personal property, such as a car or jewelry, can be accepted. The Christian Family Movement endowment will be professionally managed through the Catholic Foundation of Southwestern Indiana for a nominal fee.

If you are interested in making a contribution the Christian Family Movement Endowment or remembering the endowment in your will, contact the CFM national office or **Donna Leader**, executive director of The Catholic Foundation of Southwestern Indiana, Inc., 4200 N. Kentucky Ave., Evansville, IN 47711, (812) 424-5536 or (800) 634-1731.

CFM Helps Create Farms within the City of Detroit

Capucin Soup Kitchen's Urban Farm Project



The Christian Family Movement of St. Lucy Parish, **St. Clair Shores, Mich.**, spent a Spring Saturday working at the urban farm project of the Capucin Soup Kitchen on the east side of **Detroit**. The project is under the direction of **Brother Rick Samyn**.

Four families worked to spread chips and compost in the garden, readying the soil for planting berries, cabbage, beets, beans and collards for use in the soup kitchen

and for sale. The two teens, three young boys and six adults with shovels, rakes and pitch forks along with four wheel barrels never stopped until the job was finished.

The Capuchins have secured three small farm areas in the near downtown neighborhood and work in conjunction with the Gleaners Community Food Bank to feed the poor of Detroit. One of those CFMers in attendance, **Eleanor Ensroth**, said, "It was a real joy to be a part of this project."

Faith and Values and Star Wars: A Resource for Families

FaithandValues.com offers an extensive collection of commentaries on how people of faith have responded to **George Lucas' Star Wars** films, and how the *Star Wars* phenomenon has influenced the spirituality of Generation X.

FaithandValues.com was formed two years ago as the Internet outreach division of Faith & Values Media, the nation's largest coalition of Christian and Jewish faith groups dedicated to media production, distribution and promotion.

Build a Strong Relationship with your Children

1. Look them in the eye.
2. Listen. Listen. Listen. They already know what WE think, but need the opportunity to talk even if what they say is "not their final answer."
3. Tell stories about your life, not ones that are too burdensome, but especially ones that explain why you believe and act as you do.
4. Pray with your children.
5. Create memories—one on one experiences.
6. Expect good things; challenge them; praise them when they take a step toward their goal. Conditional appreciation as well as unconditional love builds self esteem; while a bland "you can do anything" attitude is too big a challenge for a child to handle.
7. Do something good for others together.
8. Bless your children through touch, through affirming words, and through expectation of a good future, and through sending forth. (This is the traditional pattern of scriptural blessing.)
9. Worship together, and share meals together, starting with prayer, so that emotional as well as physical hungers will be fed.
10. If there are issues too big to handle alone within the family, get help.

—from a talk by Tom McGrath

—McGrath,
continued from page 1

McGrath told of a young adult woman who was stuck in her own pain, constantly aware that her mother had not been dependable. During the process of recovery, she herself chose to become a dependable person. Years later, she saw the blessing of her decision when her adult daughter telephoned, simply knowing that her mother was "there" for her.

One thing I particularly appreciated about McGrath's approach was his realistic attitude toward self-esteem. He didn't recommend vague praise or the fostering of elitism. "Empathy," he said, "is the

central building block of all morality." If children "have been 'seen,' it is easier for them to 'see' others. That is the right kind of self-esteem." He recommends that when parents correct their children for social misbehavior they focus not on "Who do you think you are!" but on "How do you think the other person felt?"

In summary: The essence of discipline is teaching, not punishment. The most powerful management tool is honest and precise praise. While "to everything there is a season," every season is a season of grace.



Covenant Experience: More than a Weekend



Seventeen couples participated in a Covenant Experience Weekend on April 12-13, 2002 at St. Pius X Parish, Des Moines. All have continued with the four meetings which round out the process. **Father Sam Palmer** reports, "We have a reunion and potluck scheduled for June 14 at the parish for a time of discussion and decision on how to continue the momentum and work of building strong marriages and families."

For information on Covenant Experience, visit
www.thecovenantexperience.com



The Man Who Planted the Seed of CFM Cardinal Joseph Cardijn

by Jane and Paul Leingang

This is the second of a three part series on Cardinal Joseph Cardijn.

In the last issue of *ACT* we took **Joseph Cardijn** from his birth in 1882 in a working-class home near **Brussels** to the beginnings of his work as a young priest with youth in the Laeken district of that city. During World War I he wrote the material that formed the basis of the **Young Christian Worker** (Juenesse Ouvriere Chretienne or JOC) movement while being held on charges of spying for the Allies.

After World War I Joseph Cardijn was appointed by **Cardinal Mercier** to work full time with working youth. He immediately established a house for the Young Christian Worker movement and proceeded to implement the ideas he had developed while detained in prison. By 1925 his work had attracted increasing attention and drew criticism from the wealthier classes. To his great disappointment Cardinal Mercier withdrew support for his work in the face of this criticism from the elite. Even though Mercier's sympathies were with Cardijn, he officially chastised Cardijn for his activism. Rather than abandon his work, Cardijn traveled to Rome to ask for the blessing of **Pius XI** for his ministry. Friends discouraged him from making the trip because it was a Holy Year and Rome was crowded with pilgrims. Instead they told him to attend a general audience and claim the pope's blessing from the mere fact that he was in the crowd when the pope blessed those present. This was not good enough for Cardijn. He sought a private audience and, to the amazement of others, was

successful. His reception by Pius XI was enthusiastic.

In 1962 while on retreat, Cardijn put his recollection of this meeting on paper. He recalls being ushered through many rooms of people and finally ending up in the pope's library. When Cardijn was ushered in to his presence, the pope asked Cardijn what he wanted. Cardijn's



reply took Pius XI aback with its zeal. "Holy Father, I want to kill myself to save young people and the working classes."

"At last," the pope replied, "someone who wants to kill oneself to save the working class...The greatest work you can possibly do for the Church is to restore to the Church the working masses which she has lost. The masses need the Church and the Church needs the masses. Yes, indeed, the Church in accomplishing her mission greatly needs the working class masses. A church in which only the well-off are found is no long our Lord's Church.... Yes, kill yourself to bring

them back to the Church....I bless you, I support you. Your movement is not your movement. It's mine. It belongs to the Church."

Cardijn met with the pope more than an hour to the astonishment of those in attendance on the pope. In subsequent years, the pope took great interest in Cardijn's work and YCW enjoyed broad support in the Church. Cardijn was accustomed to meeting with the pope each year to report on his progress. In turn, **Pius XII**, **John XXIII**, and **Paul VI** all endorsed the movement.

In 1925 at the first national YCW congress, Cardijn outlined his

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to kill myself
to save
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and
the working classes."*

methods. "It is (the youth) themselves who work at their proper formation and little by little come to take the initiative in the practice of responsibility, devotion, generosity, and brotherly cooperation....Thus they develop together a concrete professional conscience in discussing together the day-by-day conditions of their work and their lives. They prepare themselves for their future family and civic responsibilities by a loyal study of Catholic moral teaching..."

Later he says "To learn to judge, to know and to will and because of

—Continued on page 7

Book Review

Full-Time Christians

by Jane Leingang

—continued from page 6

this to perform, act and to acquire habits and virtues, and to further this education and this behavior by means of an organization which sustains, protects, and frames, such is the one and only method whereby success can be guaranteed." In these words members of Christian Family Movement will no doubt recognize the outline of the Jocist method—Observe, Judge, Act—which was subsequently adopted by the founders of CFM.

When study circles failed Cardijn reminded people that "Faith without works is dead. The study circle is not just a teaching business. It communicates a faith, a faith enthusiastic for social, moral and religious action and organization." "Little by little, its members acquire a religious and social mentality."

Cardijn did not want YCW to be a pious religious society, he wanted a Christ-like movement, one which took people where they were and strengthened them to live out their role in society. He was open to all who wanted to join. The approach was essentially Catholic but it developed in other than Catholic contexts in later years.

Sources: *The Cardijn Story* by Michael De La Bedoyere, Bruce Publishing Co., Milwaukee, WI, 1958; *The Sillon and the YCW* by Stefan Gigacz, www.cardijn.net; "Meeting with Pius XI" by Joseph Cardijn, www.cardijn.net; "About Cardijn," www.cardijncenter.net.

"Foreign missionaries and the like certainly promote the kingdom of God, but so do conscientious carpenters, homemakers, artists, executives, janitors and editors," writes William Droel in *Full-Time Christians: The Real Challenge from Vatican II*. In this slim volume, Droel, a founder of National Center for the Laity and editor of its newsletter *Initiatives*, examines the spirituality of work and the holiness of the daily tasks. He challenges the reader to live Christianity in the workplace, in the home, in the neighborhood and in the community.

*It seems that the laity
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Droel is troubled by the fact that in the years since the Vatican Council it seems that the laity have brought considerable energy to service to the parish without realizing the importance of their role as Christians in the world. He says work is in itself holy, not just when it is directed toward charitable ends, but by its very nature. "The spirituality of work is convinced that it is possible to work for ourselves and our families while at the same time benefiting the community and also contributing to God's plan." This is something that should bring comfort to busy families and it resonates with the

thinking of **Joseph Cardijn** who called his ministry one for "people who don't have time." Daily tasks can lead a person to God if approached properly. Droel says, "The spirituality of work propels people to understand the Eucharist as their jobs made holy and to treat their jobs as an extension of the Eucharist."

In an especially interesting chapter, Droel talks about the "insider" approach to social justice. Many of us link concern for social justice to "outsider" types of activism like demonstrations or letter writing campaigns. Droel advocates that people with Christian values work from the inside to effect policy changes. A realtor or a banker, for example, is in a key place to see that fair housing laws are followed. While a citizen can make a statement at a public hearing, a city councilman can exercise real authority to insure that people are treated equitably.

Droel examines the place of the family in society, Christian responsibility towards the society at large and its limits. "A father who ...spends twenty hours a week volunteering at a food pantry also jeopardizes his job, marriage, and family. By considering the common good, a father will place his own interests in the context of his relationship with family members, coworkers, and the wider society."

This book makes interesting reading for anyone who is serious about living a life of committed Christianity in the face of everyday responsibilities as a parent and worker.

Full-Time Christians: The Real Challenge from Vatican II, by William Droel, Twenty-Third Publications, www.twentythirdpublications.com, 2002, 119 pages, \$10.95



Taking the Time to Make a Difference

by Paul R. Leingang

Family secrets on each end of the scale

We didn't talk about it. I had an uncle and an aunt who were not properly married in the Church. Nobody in the family really talked about it. As a child I used to ask my parents about them. I did not quite understand their answers. Long before I knew what it meant to live together as husband and wife, I learned that this uncle and aunt were supposed to live together as brother and sister. At the time, I didn't know what that was supposed to mean. It was a mystery to me. Much later, I learned that they had been able to have their relationship "straightened out" in the church. Everything was taken care of before they died, and that knowledge brought comfort to my mother and father.

Lots of families have secrets. There's the family with a daughter who was pregnant before she married. There's another family with a son who was expelled from his Catholic high school. Families include parents with addictions, children with arrest records, uncles and cousins and friends who have same-sex relationships. Family life often includes private worry and public silence. It's the same also in our church family. We keep secrets.



I don't know about your family, but I know that in mine, we often keep secrets on the other side of the scale, too. I don't say it often enough: I'm proud of my brother

and sisters and the successes in their lives. They are people of faith, who care about their families and also about the larger communities where they live. I'm proud of my sons. That's no secret, I haven't kept my pride hidden from the people I work with and deal with on a daily basis. But I know there are times when I kept my love and admiration hidden from them, the ones to whom I should have been the most revealing.

It's the same also in our church

*We keep secrets.
We praise humility
and fail
to tell the world
about the goodness of
our church*

family. We keep secrets. We praise humility and fail to tell the world about the goodness of our church — the clergy, vowed religious and lay people whose lives make a difference within families and the larger community. And even to those who yearn to hear of our appreciation, we withhold our words, and we are silent. We keep secrets.



St. Paul must have had some similar thoughts when he wrote to the Corinthians (2 *Corinthians* 10:10-11): "For someone will say, 'His letters are severe and forceful, but his bodily presence is weak and his speech contemptible.' Such a person must understand that what we are in word through letters when absent, that we also are in action when present." For me, I must confess, my words in person seldom match what I can put down on paper. Even though I seek to be consistent, my ability to bear public and personal witness to my faith falls short.



Take the time today to reflect on the secrets in your own family. What shame, what fear, what awkwardness do you experience? Take the time today to reflect on the goodness of your family and friends. When have you offered words of public acclaim — or even words of quiet praise — for the good that is done daily by those you know and love?

Evil and good — both have impact on the community. There are no private sins, we have come to realize most painfully in many cases. Today, take the time to acknowledge the good that has been done in secret. Take the time to seek forgiveness from someone who has been hurt by evil deeds. Take the time to write a letter, even one that is "severe and forceful," to express your convictions about the evil — or the good — that you have witnessed.

Paul is director of communications for the Diocese of Evansville, Ind.; and editor of the Message, the diocesan newspaper. His weekly column Taking the Time to Make a Difference is syndicated in a number of diocesan newspapers. Paul and Jane Leingang are executive directors of CFM.

Your Marriage: The Great Adventure

by Lauri Przybysz

A New Wedding Every Day



What kind of wedding did you have? Fancy? Barefoot? Elopement? Civil ceremony first, then in church? Several weddings, each with its own lessons? By revisiting the memories of that Wedding Day, we may recover some critical insights about our marriages for today.

Often we hear: “A wedding does not make a marriage. A wedding just makes a marriage possible.” Or “A wedding is a day, but marriage is a lifetime.” True enough, but when we look back at our wedding days, some real patterns were already present. The hope and excitement, as well as the stresses and bloopers, were in some ways prophetic. We might look at a wedding – its events and symbols — as a miniature portrait of a life together. What have we learned as a couple since then?

The Plans.

All the arrangements and contracts we signed for hall and food and honeymoon. They may have been the first large expenses we incurred. The decisions involved in the pre-wedding planning were good practice for the bills we are paying now. We learned new lessons in compromise and diplomacy as we encountered the different tastes and preferences of our beloved – and his parents. How have you grown in your decision-making skills as a couple?

The Guest List.

If we thought that our wedding was just about us, we soon learned differently. As soon as we started to negotiate the guest list, we discov-

ered relatives we didn’t know we had.

Making seating arrangements required skills prized at the United Nations! We had a valuable preview of how many interpersonal relationships impact our marriage – and how our marriage impacts so many other people. How are you getting along with your in-laws? How many of the friends you invited to your wedding are still close to you? What new friendships have grown up over the years?

The Costumes.

We arrived for the wedding dressed in our best, the best we could afford – and maybe better than we could afford. Our special clothes announced that this was a special day, a unique day. We would not wear that dress again, because we planned to make our marriage last forever. Do we take as much care with our appearance when we dress to meet our spouse today?

The Ceremony.

Interfaith couples may have had their first experience with the challenges of blending two religious traditions when they contemplated their wedding ceremony. Couples from the same religion also began to pray as a family unit. How have you continued to invite God into your home?

The Questions.

At a Catholic wedding, the priest or deacon poses weighty questions to the couple that echo through the years. In the daily “marrying” in which we are engaged, we are again invited to

give our free assent. Reflect on them now, however many years you are from your wedding day:

“Have you come here freely and without reservation to give yourselves to each other in marriage?”

“Will you love and honor each other for the rest of your lives?”

“Will you accept children lovingly from God?”

Each day, we are called to respond to these questions with our lives. Each day, we celebrate again what Joliet family life director Dr. James Healy calls “the Sacrament of Christian Marrying”: Not a noun, but a verb, that goes far beyond the event of the wedding. In his energetic new audio CD, Healy says, “Each time we recommit ourselves to our marriage, we do so with a little more meaning, a little more depth, a little more sense of what we are committing ourselves to.”

Action Ideas.

Take out wedding albums and reflect on the events and lessons of your wedding day.

Plan a special anniversary party.

Help your parish plan and host a celebration of marriage.

Become a sponsor couple for marriage preparation.

Lauri and John Przybysz live in Severna Park, Md., and are the parents of six children. Lauri is coordinator of marriage preparation and enrichment for the Archdiocese of Baltimore.

SPOTLIGHT

St. Lucy CFM in St. Clair Shores, Mich., sent news that they had a successful "Undies Sunday" collection at their parish. They asked for diapers, socks, and underwear and obtained eight large boxes of donations for homeless shelters in **Mt. Clemens** and **Detroit, Mich.**

Pat Gacnik from **Arvada, Colo.**, reported that she and husband **Frank** have made a pilgrimage to the sites connected with the work of **Cesar Chavez** and the Farmworkers Union he founded. The Gacniks were very active in the lettuce boycott of the 70s and were interested in knowing more about Chavez heritage. They met with members of his family, visited his grave and became acquainted with current actions of the union. Pat promised to write more about her trip for publication in ACT.

Steve and Nicole VanderVoort report **St. Clement** in **Chicago** is starting group number ten. She writes, "We have had success in recruiting couples through the Pre- Cana, RCIA and a retreat for married couples sponsored by CFM. We also sponsor a Dinner for Two every Fall at which we mention CFM. Once we have enough couples interested in learning more about CFM, we invite them to our home for a CFM Pot Luck dinner. As parish leaders, we attend 3-4 meetings and then we 'leave them on their own' with a promise of support anytime it is needed."

Gayle Wall in **Glendale, Ariz.**, wrote to say that their group is planning an organizational meeting in June to decide on program for next year. She will also be training new group leaders at that time.

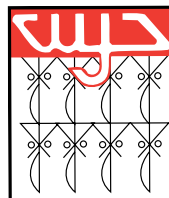
CFMers **David and Billie Kilman** of **Philadelphia, Pa.**, had an opportunity to host **Jiri Ludvik**, CFM organizer in **Prague, Czech Republic**, when he attended a professional conference in their city. David and Billie are the parents of 16 children, one of whom graduated from college during the visit.

Joe Bettinardi reports that **St. Alexander** parish CFM in **Palos Heights, Ill.**, is growing. **David Heide** started a second CFM group in May using *Taking Time to Make a Difference*.

Dave Langer and **Donna Richard-Langer** are new national board members from **St. Pius** parish in **Urbandale, Iowa**. Dave is an agronomist and Donna, a social worker. They have been married twenty years, and are the parents of three teenage children.

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