



Vol 56 • No. 6
September-October
2003

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Christian Family Movement

CFM Shows Afghani Family the Way to San Jose

by Jane Leingang

"We've gotten more out of this experience than we've given," says **Margie Murchan**. She was talking about her role in facilitating Queen of Apostles parish in giving assistance to an **Afghani** woman, **Harima Karimi**, her 17-year-old daughter and 10-year-old son who relocated in **San Jose** with the help of Catholic Charities. Margie and husband **Larry** have been CFM leaders for many years.

Harima Karimi was living in **Russia** and supporting her family by selling clothes in a street bazaar. The family was living in a single room, which they shared with seven others, when they came to the attention of the International Red Cross who arranged for their emigration to America.

Catholic Charities in the San Jose Diocese has sponsored families coming to the U.S. for many years. In fact the CFM group at Queen of Apostles had helped a family who emigrated from **Kosovo** several years ago. The events of 9/11 had halted the program until this spring.

Jack Lueder, another Queen of Apostles CFMer who participated

in the project says, "There's an internal gratification [in helping someone transition to life in America] even if you don't see them again." Jack had an opportunity to help the Harimi children with their math and science assignments this spring in his role as volunteer tutor at the local high school. He visited the children's



Fahima Karimi (third from left), with son Samir, 10, daughter Adiba, 17, fiance Gulam. In the background is Gulam's friend and roommate, Mohammed.

temporary home to assist them and said, "They offered me food. The atmosphere was really kind and accepting." Lueder also helped when Queen of Apostles assisted the family from Kosovo.

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Presidents' Perspective

by Peter and Jane Buchbauer

Sharing The Joy of our Past

Growing up in **Queens, N.Y.**, I had a neighbor by the name of **Mrs. Ostiguy**. Mrs. Ostiguy, an elderly widow, told wonderful stories of the times she spent visiting and playing with the children of **President Theodore Roosevelt**. She had spent summers on Oyster Bay with her cousins and their prominent neighbors at the turn of the last century. On warm summer Sunday mornings in the mid-1960s, I would go over to Mrs. Ostiguy's porch and spend long, lazy hours just listening to her stories. She had never had children and found a willing listener in me.

I love a story. Not just products of an active imagination, but the relating of events as they happened. There's just something special about hearing the chronicle of events as they occurred from the person who has lived them. All of mankind's history began with the telling of "the story." In literature and scripture we call it the "oral tradition:" stories of the way things happened passed along from one generation to the next by word of mouth. How many of us remember sitting with a grandparent or elderly relative as they reminisced about the lean days of the Great Depression or the neighbor's boy who never came back after the war? Somehow those events became a lot more real in the telling of the stories than they ever were in the classroom from a textbook.

My grandmother loved to have me around, if for no other reason than to listen to her! She told me the stories of my dad's family and the telling made every event important. My mother would spend long hours with me going over her family tree as best she could relate it. My mother-in-law and my husband's great-uncle both vied for the opportunity to tell me all about the family and its place in the

*We are faced with
a prime
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events of their time. My mother-in-law still does. Last year, I wrote a story based on the events she had related about her return to the United States from Germany after World War II. She wants me to keep writing: I need to find the time to do that before it is all lost.

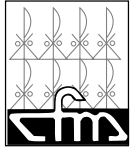
This year, in wrapping up the history of the twentieth century for my 8th grade class, I assigned a report. It was entitled, "The Way I Remember It..." The assignment was simply to interview someone about their recollections of a historical event that had occurred in their lifetime. At first the audible groans at receiving another assignment at the end of the school year

left me somewhat deflated. "Come on guys, this is supposed to be fun," I said.

In spite of their initial reluctance, the report had the intended effect: my students had to actually have a productive conversation with an adult. I was quick to encourage the use of parents and grandparents, and they were quick to rise to the bait. The results were amazing! By the time all the assignments were turned in, a number of my students had thanked me for giving it—and so did their parents. The students had enjoyed hearing the stories and, as importantly, the people they interviewed had enjoyed the telling.

As we look to the beginning of a new school year and the upcoming holidays that bring families together, we are faced with a prime opportunity to make our elders the stars of the show and our children the recipients of the great treasure of our families' oral traditions. We also owe it to our children to search our own memories for the stories that they will also cherish one day: how we met, where we courted, the planning of our wedding, the circumstances of their birth—all those events that ultimately culminated with the relationships we enjoy today. It is in the telling and understanding that we will come to appreciate who we are and where we come from—an important aspect of the faith we share.

Peter and Jane Buchbauer, CFM Presidents, live in Winchester Virginia. Their children are Joseph, Peter, Michael and Maria.



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.

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CFM's Mission

- ◆ 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.

Parent to Parent

by Mary Lou Gorman



"Playing It Safe"

Schools today do a good job of teaching children to be cautious, safe and streetwise. Parents need to do the same. From the time your child can talk, he needs to be able to recite his name, address, town, phone number and area code. "911" is easy to teach when he can recognize numbers. Smart use of the telephone could save someone's life. Every so often, practice with him to call 911 on his toy phone.

Outside the home, a child needs to balance trust with caution. He needs to be told that alleys, vacant lots, and vacant buildings are not safe to play around. Tell him to check playground equipment to see if it's safe and to stay away from anything that looks broken. Of course, teaching respect for all property should be emphasized. Avoiding fights, not bullying, and settling arguments with talk, not fists, must be encouraged. The values we teach at home certainly apply on the street.

When a child is with you shopping, show him how to find a clerk, security guard, or policeman if he gets lost. An older child should

be told to return to the last place he saw you and wait there for you to find him. A good family practice is to leave a building together, so no one will wander in a parking lot alone.

Tell your children to run away if someone tries to touch them inappropriately. Encourage your children to talk to you about anything that is bothering them.

Many parents work today and leave their older children home alone. Always leave a number where you can be reached and a backup number. Check in on them. Have "home alone" rules that you talk over with them. Discuss rules for phone, answering the door, and who can come into the house. Be sure they know what to do in case of fire or a tornado.

Keep your child safe and teach him every day to do the safe thing. Start now and plan *with him* for his safety.

Mary Lou and Phil Gorman have four daughters and fourteen grandchildren. They have been members of CFM since 1953.

Marriage Math

A little boy had attended his first wedding. After the service, his cousin asked him, "How many women can a man marry?"

"Sixteen," the boy responded.

His cousin was amazed that he had an answer so quickly. "How do you know that?"

"Easy," the little boy said. "All you have to do is add it up, like the priest said: 4 better, 4 worse, 4 richer, 4 poorer."

Book Review: Savoring God

by Jane Leingang

—continued from page 1

The families are provided temporary housing and help in learning English by Catholic Charities. The sponsor's primary role is to befriend the newly arrived families and help them adjust to life in the United States. Families typically need assistance in obtaining social security cards, setting up bank accounts, getting appropriate medical attention, and, most importantly, jobs. A job is the key to independence.

CFM and other interested Queen of Apostles parishioners contributed money to help the family, and obtained bedding and furniture. A parishioner is volunteering his services as an employment counselor to help the mother find work. Harima has had 10 years of English instruction, but after living in Russia she needs to regain her fluency. Another parishioner is helping with transportation.

As part of developing a friendship with the newcomers the family enjoyed an outing in San Francisco, a visit to an Afghani restaurant and a trip to the zoo. Margie pronounced these activities, "Great fun!"

Margie anticipates the family will be on their feet and not need assistance within several months. The Harimis look forward to the day when family members left behind in Russia will be able to join them in their new home.

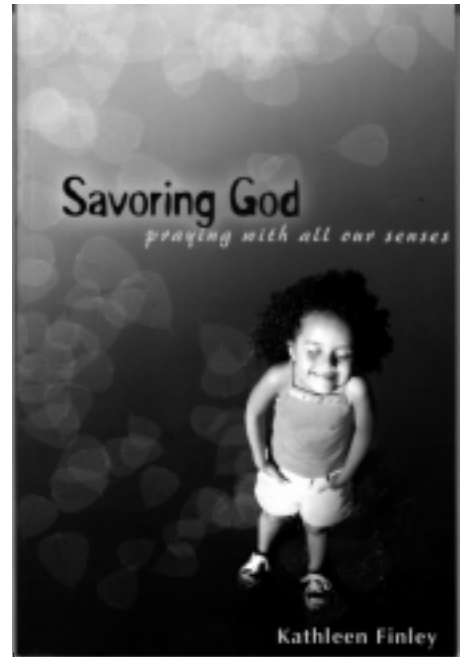
Savoring God

by Kathy Finley
Ave Maria Press
Notre Dame, Ind.
www.avemariapress.com
154 pages, \$12.95

This little book, which is subtitled "Praying with all our senses," is a gold mine for people who want to take a "hands on" approach to prayer. In Finley's words, it "is an invitation to a different way of praying—and to a different way of seeing." Her premise is that we often shut out the world when we pray, trying to focus on the "other," the God who is above and beyond us. She challenges us to look in a new way at our environment to find a way to God. This book invites us to see the transcendent that is present in the here and now, through the tangible objects of our daily life. Finley reminds us that Jesus used the senses to reach those who came to hear him preach. Our senses still are able to lead us to experience God.

The book is divided into three sections: praying with nature, praying with personal objects and praying with everyday objects. Each chapter invites the user to concentrate in prayer on an object encountered in daily life. Finley uses seeds, dirt, flowers, hands, a ring, keys, earphones and other similar objects for her exercises. Each prayer involves five steps:

First, the user is asked to become aware of God's presence (centering). This is followed by an examination of the special prayer



object (savoring). Third, some appropriate scriptural passages are listed for instruction (listening). These are often quite imaginatively chosen and add a good deal to the informal meditation. The user is encouraged to reflect on one or many passages depending on where the Spirit leads. A reflection on the passages is provided by the author (considering). Finally, the user is asked to connect the prayer with everyday life (responding.)

The result is a book that provides concrete and specific help in experiencing God through daily life. It is an excellent resource for those who have the responsibility of leading prayer for small groups, as well as encouragement for those who want to grow in their own prayer life.

Spirituality is a big word. We may feel a bit overwhelmed and mystified when we hear it. Some of us even avoid thinking about it. Yet it is a dimension of life that should have top priority for Christian families.

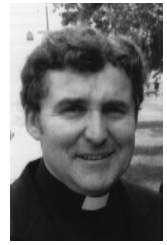
Maybe the problem really is how we think about the spiritual dimension of our daily life. Simply stated, spirituality is a dimension of life that is bigger than such mundane concerns as eating, drinking, working, shopping and the like, because it puts them in perspective. When people were quibbling about religious dietary laws, St. Paul said, "The kingdom of God does not mean eating or drinking this or that, it means righteousness and peace and joy brought by the Holy Spirit" (Rm 14:17). Authentic spirituality brings all these earthly activities to a deeper and more sublime level without denying their importance.

Our culture has somehow come to separate the world of religion and God's spirit from day-to-day existence. Nothing could be farther from the truth. Such a view is quite opposite from that of Jesus, who responded to those who worried about food and clothes and finances by saying, "Set your hearts on his kingdom first, and on his righteousness, and all these other things will be given to you as well" (Mt 6:33).

Much of our thinking about spirituality may have been influenced by the monastic movement that began with the Desert Fathers and flowered with the monasteries that contributed so much to Western culture. The monastic emphasis on "*fuga mundi*" (flight from the world) has often been misunderstood as scorn for everyday life. Thus, everyday people sometimes imagine that praying, going apart with Jesus, and worshipping in Christian community somehow

From the National Chaplain

by Father Don Conroy



Family Spirituality and Everyday Living

entail entering a foreign, unfamiliar, "spiritual" realm.

The spiritual writer and monk **Father Thomas Keating** in his book, *The Heart of the World*, notes how there is no opposition between action and contemplation. Both are ways to experience and express God's call to holiness, which, as Vatican II emphasizes, is open to all. (See the *Constitution of the Church in the Modern World*, 1:43).

In the twelfth century, Francis and Claire of Assisi adapted the ideals of the fourth and fifth-century monastic movement for active friars and nuns, and also took the great step of designing a Third Order for those "in the world." But older even than monasticism, is Christian family spirituality: Jesus and the Apostles lived in normal communities, while going apart from time to time to renew their spiritual and physical energy in prayer and rest.

Clearly the Christian family, what Pope John Paul II calls the domestic church, was alive in apostolic times. Cornelius and his wife and family, the first Gentile converts, continued to live right at home in Palestine where they witnessed to the gospel and the values of the kingdom. Non-Jewish converts came into the faith as families and in their households first-century Christians assembled for Eucharist and prepared to go

out to evangelize and help others in need.

This brings up the question: what are the characteristics of family spirituality; and how do we, as members of Christ's body, embody those values, not as monks or nuns, but precisely as family members.

In our homes, workplaces, and communities, we are called to be evangelists, teachers, worshippers, servants of the poor, and announcers of the kingdom. Just as Jesus, prophet, teacher, mediator, suffering servant, and finally risen Lord, witnessed to the Kingdom in the highways and byways of his native Palestine, so we can live this Gospel "in the world but not of the world."

In our own families, we need, however, to work out a stable way of life to reflect these beliefs and values in marriage and family living, at work, and at play. Our CFM process of "Observe, Judge, and Act" can help us; our CFM communities can help us interpret God's call on our life; and our prayer, especially at meals, in the evenings, and at Mass in the parish can bring us into contact with the dynamic grace of God's Spirit to transform our own lives and the world about us.

Father Conroy is president of the National Institute for the Family in Washington, DC.

Leadership Development a Focus of Summer Board Meeting

The Summer Board meeting of the Christian Family Movement was held July 20-22 at Sacred Heart Parish in **Winchester, Va.** The board meeting convened Wednesday night after supper at the home of **Chuck and Jan Rogers** and continued the next day at Muldowney Hall on the campus of Sacred Heart. Items discussed included plans to seek additional funding through grants for the purpose of conducting an ambitious expansion and leadership development project. In addition the board reviewed plans for upcoming inquiry modules, set the 2004 summer board meeting to coincide with the ICCFM meeting in **San Jose, Calif.**, planned a Fall calling campaign to survey local leaders about federation activities, and approved a new budget for the 2003-2004 fiscal year.

After the close of the meeting on Thursday, the national board and local Sacred Heart CFM families met at the home of **John and Anne Massale** for a celebration of Mass and a potluck dinner. The official board meeting concluded at noon on Friday but in the evening, presidents **Peter and Jane Buchbauer**, executive directors **Paul and Jane Leingang**, past-presidents **Chuck and Jan Rogers**, and board member **Dan Thomas** conducted an evening of enrichment for area leaders. In addition

to local leaders two couples from the **Washington, D.C.** area participated.

The service team will next meet on November 14-16 at St. Francis Parish in **Des Moines, Iowa.** There will be an evening of enrichment for Iowa and Nebraska leaders on Saturday, November 15.



John Seymour, Winchester, Va., and his youngest daughter, Tori enjoy a special moment during celebration of Mass at the home of John and Anne Massale.

The winter board meeting will be held February 20-22, 2004 at Techny Towers, **Techny, Ill.** in the northwest suburbs of **Chicago.**

The winter evening of enrichment for **Illinois, Wisconsin, and Indiana** leaders and other interested CFMers will be held at Holy Family parish in **Inverness, Ill.**

Parish Provides Seed Grant to CFM

Queen of Apostles parish in San Jose, Calif., recently made a special contribution of \$2,500 to CFM for an ambitious membership development campaign undertaken by the board of directors. Local leaders and board members Larry and Margie Murchan were instrumental in securing the grant. Marist Father James Mifsud is pastor. Queen of Apostles has benefited from an active CFM group for many years, with many parishioners participating and moving on to community ministry as a result of their formation.

This contribution represents the beginning of an effort to raise \$50,000 for the creation of an introductory DVD, revised programming, leadership development materials and on-site training. The board of directors invites other parishes with active CFM groups to join in this effort to heighten awareness of the effectiveness of our faith development process and establish CFM in more parishes. The board is actively working to make these plans reality by seeking grants from other parishes and foundations.

St. Michael parish in Sterling Heights, Mich., has also been a contributor to CFM through the efforts of Vernie Dale, local leader and former ACT editor. For the past seven years, the Christian Service Committee at St. Michael's has supported CFM with a contribution of \$1,000. These funds have been earmarked for special purchases, especially the replacement of office equipment as needed.

We appreciate the stewardship both these parishes have shown through these gifts. They help us to bring the message of CFM to more parishes throughout the country.

Group Action

Ready When Someone Asks

By Amy Younkman

The CFM groups of St. Theresa's Church in **Austin, Texas**, have decided to put their faith into action by coming together to help the less fortunate in the Austin community with a hands-on social justice project. After their Valentine party this year, the families who belong to the CFM groups gathered to assemble "care bags" in zipper-seal bags for needy people standing on street corners holding their 'please help' signs. Each family contributed goodies such as peanuts, cheese crackers, granola bars, personal care items, suckers, bus passes and emergency help cards along with holy cards. The children formed an assembly line to

stuff the items in baggies at their meeting, then the families divided up the bags. The project made a big impression on the kids; one CFM member tells the story of how her daughter cried out one day while driving, "Mom, I sure hope you have some bags left, because I see a guy who really needs one!" Needless to say, the children look forward to handing out the "care bags" while their parents wait for the signal light to change at the street intersections where a needy person is requesting help. The project is not only helping the needy but teaching the children that caring for the poor is being a disciple of Jesus.

*You could win
a week
at a resort
near
Disney World!*

Every member who recruits a new member for CFM between September 1 and November 30 will be entered into a drawing for use of a 2 bedroom/ 2 bath condo that sleeps six for the week of July 31, 2004 at Polynesian Isle Resort, Kissimmee, Fla.

Send in the registration form below (make copies if you need them!) with your name included as referring member to enter this drawing. Your name will be included for each new member you bring to CFM. Good Luck!

membership
form



Taking the Time to Make a Difference

by Paul R. Leingang

Finding a broom that will stand on its own

I met a broom maker recently.

A broom is one of those things many of us may use without ever wondering about where they came from and how they were made.

On a recent visit to the Shaker Village at **Pleasant Hill, Ky.**, I had the pleasure of talking with a real live broom maker, who explained the tools and the processes used over the past two centuries.

It was a slow day, with not many people standing around, so there was plenty of time to look at the shop and its contents, and to listen to some of the craftsman's stories. He liked to talk.

We learned about his son, who had a collection of old time tools, including some of the equipment that was used in making brooms. We learned how this man had acquired a broom-making tool from someone who had no idea of its value.

We learned that broomcorn is a lot like field corn, except it develops tassels instead of ears of corn. The seeds are stripped out of the tassels by a broomcorn comb.

We learned that wooden broom handles today are imported from an exotic area of the world, Indonesia, if my memory is correct. The imported ones won't give you splinters. (I wondered if a primeval forest was being devastated to provide these materials.)

We saw the foot-powered machine that wound wire around the broomcorn and bound it to the

handle. We saw the vice that pressed the broom flat, so that it could be sewn. Shakers invented this vice, we learned. All American-made brooms used to be round, before the Shakers invented this new device one of the many improvements they made in the ordinary things of daily life.

The broom maker asked us to look carefully at the machine that flattened the broom bristles. He pointed out a series of metal ridges on each side of the vice, and told us these ridges were the guides used by blind people who sewed the brooms into shape.

*The Apostle Paul...
must have
found a way
to balance
all of his
activities.*

Broom making was one of the occupations of the blind, something I recall from my childhood. Peddlers went door-to-door, selling such brooms and I have always wondered how it was possible.

The broom maker finally pointed out the various processes that had to be performed to make a good product and how a consumer could tell if the product was well made. The broom corn had to be selected for good quality, the wire binding had to be done correctly, the sewing had to be done with even-handed pressure, and the

bottom had to be cut off straight.

If everything was done well, and the broom was well-balanced, it would stand up on its bristles. The one we bought did just that.



Chapter 18 of the Acts of Apostles tells us about the Apostle Paul's travels to Corinth. "And he found a Jew named Aquila, a native of Pontus, lately come from Italy with his wife Priscilla . . . And he went to see them; and because he was of the same trade he stayed with them, and they worked, for by trade they were tentmakers. And he argued in the synagogue every sabbath, and persuaded Jews and Greeks."

Paul had a trade. I think of him as a preacher and a letter-writer, and forget that he was a tent-maker. He must have found a way to balance all of his activities. His work still stands on its own.



Who makes the things you use in everyday life? Who picks and prepares the vegetables you buy? How does a steak get into that plastic tray in the meat cooler? Who wrote the word-processing program you use?

Take the time to examine the arts and skills of the people who make ordinary life so ordinary — the gifts taken-for-granted.

Find a way to teach a child about the origin of things. Find a way to bring balance to the work you do.

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



“Once you’re married, your personal life becomes a matter of public discussion in a way it never had been before.” Since his recent marriage, **Alan Greenblatt** for the *Washington Post* tells, “Lately I’ve found myself bombarded with another seemingly harmless question, and I have no idea how to answer it, because I don’t understand what the other person wants to hear. It doesn’t matter whether I’ve known my questioner for years or just met her at a dinner party. They ask the same thing: “So, how’s married life?” What am I supposed to say? It comes off as a question that’s more personal—you might even say concerned—than “How are you doing?” It sounds like a question that the other person asks in the genuine hope of receiving a sincere felt answer. “Fine” no longer seems to cut it. They want to hear that it’s “just great”—quick reassurance that your marriage is working out and by extension, that married life in general is still a strong institution.”

The newlywed journalist has hit upon a truth. Marriage appears so fragile today, crumbling all around us. Society is very concerned about marriage and wants reassurance that some couples, somewhere, are succeeding at it. Marriage impacts more than the couple, more than their children, more even than their immediate families.

What is the public face of your marriage? When people see you as a couple, do they see qualities that they wish they had? Does your relationship remind them that true

love is possible? Can young couples point to you and say, “I want to be like them”?

Most of us will be quick to say that our marriage is not perfect. Our lives declare that perfection is not a requirement. **Mother Theresa** told us, “God does not expect us to be perfect; he calls us to be *faithful*.” We can rely on God to fill up what is lacking in each of us, and we rely

Can young couples point to you and say, “I want to be like them?”

on our vows to one another. We work at being married, in the ordinary course of life. That is all that can be asked of any married couple. Take note of how people view you as a couple, of the sign that you can be to them. If some bad habits have crept into your ways of relating to one another – negative humor, taking one another for granted — look for ways to treat your spouse with more kindness and respect.

A Sign to Others

When we call Christian marriage a *sacrament*, we are not only talking about the grace the couple receives to live out their promises. We are saying our marriage is a sign of God’s love.

In her recent book, *Immersed in the Sacred: Discovering the Small ‘s’ Sacraments* (Ave Maria Press, 2003), **Kathy Coffey’s** reflections are especially poignant when we think of Marriage:

“God’s love for humanity must take a shape that we can understand: the tangible places, people, activities, and objects that fill our days.... If we begin to decode God’s communication, then we know that the sacred hides in the stuff of our lives; the holy does not inhabit a distant realm beyond us. We can find meaning in the dreariest day if we only know where to look. In this quest, a tradition that has always found significance in the ordinary may be especially helpful. It is the tradition of *sacrament*. The notion of sacrament depends on the idea that God can be found in this world, indeed, that this world shouts of the sacred.”

What married couple has been a sign of God’s love to you? Send them a note of appreciation. May God’s love shine through you.

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

SPOTLIGHT

Parish leader **Colleen Kiesel** reports that the group St. Peter and Paul, **Haubstadt, Ind.**, got their three groups together in July for "a family afternoon out—cookout, swimming, putt-putt and just fun social time." Many CFMers also attended the retirement party of their pastor, **Father Francis Schroering** that was held on June 29th. Father Schroering's association with CFM dates back to 1959, his first year in the priesthood.

Carol and Jack Donovan, Round Rock, Texas, contacted the office for materials to present CFM to their parish, St. John Vianney.

Mary Gifford reports that her group at St. Augustine in **Kendall Park, N. J.** has been meeting for more than 20 years. They have two standard social

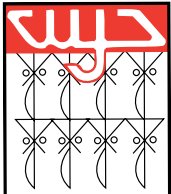
activities each year—a party on July 4 at **Marlene and Joe Scanlon's** house and a Thanksgiving banquet held the Sunday before the actual holiday. This group has expressed interest in piloting some meetings in development for "empty nest" families.

North American representatives to ICCFM **Gary and Kay Aitchison** attended the European continental meeting in **Zagreb, Croatia**. Former chaplain, **Father Bill Young, Cleveland, Ohio, Kathleen Young, Washington, D.C., Peter and Carolyn Broeren, Pittsburgh, Penn., and Wayne and Sue Hamilton, Ann Arbor, Mich. and Naples, Fla.** also attended. Gary and Kay reported that the next ICCFM World Assembly will be July 28-August 1, 2004, at Santa Clara University in **Santa Clara, Calif.** The subject of the assembly is "Family:

Artisans of an Evolving Society." Couples from **Mexico, South America, Asia, Europe and Africa** will join U.S. couples from CFM and its Spanish-speaking counterpart, **Movimiento Familiar Cristiano (MFC)** at the conference.

Patty Crowley, co-founder of CFM, celebrated her 90th birthday on July 24. **Nichole VanderVoort** reports that Deborah's Place dedicated The Patty Crowley Apartments on July 25th in her honor. Deborah's Place is a shelter for **Chicago** homeless women that Patty helped found many years ago. Newlyweds Nichole and **Steve VanderVoort** met Patty in 1968 when she recruited them to join the Crowley's CFM group. The VanderVoorts are leaders at St. Clement.

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