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Christian Family Movement

Remembering Pat and Patty Crowley

by Steve and Nicole VanderVoort, Chicago, Ill.

We were married in August, 1968. Returning to Chicago after our honeymoon (Nicole was freshly "imported" from Montreal) we decided, that first Sunday in September, to find the biggest Catholic church in our new neighborhood. That turned out to be Holy Name Cathedral. As we came out of church after Mass, we were greeted by an older lady (she was actually considerably younger than we are today) who introduced herself as "Patty," handed us each a cup of hot coffee, and proceeded to tell us about a married couples' group that was meeting in their home that evening. Her husband, Pat, a large man with bright, happy eyes and a big lopsided Irish grin, told us he thought we'd really enjoy

ourselves. So, without much thought, we said we'd be there. That began for us an odyssey that has shaped our marriage and family for over thirty-five years.



Patty Crowley
1913-2005

That evening we learned that our small group of five couples was part of a much larger organization known as the Christian Family Movement. It had a program book that followed a specific inquiry method known as "Observe, Judge, and Act." We met every two weeks in each other's homes. We couldn't quite understand why Pat and Patty seemed to want to hang around a bunch of twenty-something couples, but we grew to

appreciate their presence. They provided for us a quiet form of leadership-by-example that showed us what CFM was all about. Patty

—continued on page 5



Presidents' Perspective

by John and Lauri Przybysz

Meeting a Legend Face-to-Face

I loved **Patty Crowley**, though I only met her twice. She stopped being active in the movement after her husband Pat died, a few years before we joined CFM in 1980. But we heard the legends of Pat and Patty Crowley and their big family, how they and their friends had started CFM and spread it around the world.

The first time I met Patty was at the 50th anniversary CFM convention in 1999 at Notre Dame University. Most of the surviving founders of CFM came back for a grand reunion. Patty and I were in the same workshop one afternoon. She did not say much, but at the end she said, "Just remember, you have to *act*." My mother always said, "Talk is cheap. Actions speak louder than words." Patty wanted the Christian Family Movement to remember that Action Groups have to act. Our mission statement quotes James 1:22, "Be doers of the word, and not merely hearers."

Patty had beautiful eyes, very bright and sparkly. Real beauty comes from deep inside, from down in the soul. A proverb says, "The eyes are the window of the soul." After the workshop, I had a brief conversation with Patty. I looked into her eyes and came away thinking that I had met a saint.

The second time I met Patty Crowley was in February 2005, just before the Board of Directors

elected Lauri and me to be the new Presidents of CFM. **Steve and Nicole Vandervoort** took me to see her. They had been in Patty's Action Group and still visited regularly at her condo in the Hancock Building in Chicago. At age 91, the years had caught up with Patty.

The best part of my visit with Patty was going through her

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picture-perfect house.*

scrapbooks. She had a bookshelf full of scrapbooks going back to her youth. Though her eyes were still bright, her vision was weakened, so I read them to her. There were notes to "Mom" and to "Grandma" testifying to the good job she had done raising her children. More impressive were the notes from her many adoptive children expressing their gratitude. She changed their lives.

Looking around the Crowley's apartment, high above Lake Michigan, one could not help noticing the marks of hospitality. There were stains in the carpet, marks on the tables, dings in the chairs. Lauri tells me, "Whenever you have a party, something is going to get

broken." It is the price you pay for hospitality. It was evident that Patty Crowley valued friendship and hospitality more than spotless furniture or a picture-perfect house. "Do not store up for yourselves treasures on earth, where moth and decay destroy, and thieves break in and steal. But store up treasures in heaven, where neither moth nor decay destroys, nor thieves break in and steal. For where your treasure is, there also will your heart be." (Matthew 6:19-21)

Patty Crowley was not afraid of controversy and not everyone agreed with her. Jesus said, "By their fruits you will know them." (Mt 6:17) We look at CFM and we see a lot of good fruit.

A memorial fund to be used for Leadership Development has been established by CFM in memory of Patty Crowley. You may send donations to the Christian Family Movement

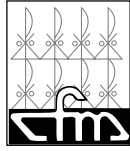
**Patty Crowley Fund for
Leadership Development
PO Box 925
Evansville, IN 47706**

You may donate online through the CFM Website, <http://www.cfm.org>

Please designate that your contribution is in Patty's memory. The family will be notified of your kindness.

—John

John and Lauri Przybysz live in Severna Park, Maryland, and have been active CFM members since 1980. They are the parents of six children and five grandchildren.



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

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



"Tab Day"

Every family needs one and they need one every week. What is a "Tab Day"? It's a "Take a Break Day." With the busyness that goes on in today's families, every family needs to set aside a day or even half-a-day to enjoy one another as family. As we go through life, who are the people we are closest to? Of course its our family. We learn to

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love our family because we are together so much, with all the everyday chores and interactions that need to go on. We love those we know the best. It is very important then to have fun together, to get away from the work that needs to be done and enjoy one another.

When our family was growing up we could only take a half-a-day "Tab day." It was usually Saturday afternoon. We did our chores in the morning and took off in the afternoon for the zoo, a museum, or a nature hike. My husband was adamant that we did this, and he was right, because it did bring us closer together and we got to know one another better. Sundays after church were for our extended family: grandparents and cousins and all their celebrations.

Just as we set aside an hour on Sunday to get to know Jesus better and to learn his ways, so our Saturday afternoons were to enjoy one another. While it is very important to cheer on your child in a sports activity, he's out on the field and you're just a spectator. That's not the same as playing, or hiking or learning *with* him.

I challenge you to have a family meeting and plan your "Tab" time. Your children may at first prefer to spend their leisure time with friends, but you can remind them how important family is.

Make "Tab Day" a family tradition.

Mary Lou and Phil Gorman, Arlington Heights, members of CFM since 1953, have four daughters and 14 grandchildren.

—continued from page 1

always came well-prepared with “Observes,” clippings from newspaper articles or with reports on her “interviews” with people regarding the subject of our current meeting.

Pat, on the other hand, always prodded us about specific “Actions” that could involve our group. It wasn’t long before we found ourselves painting apartment walls alongside Pat and Patty in Chicago’s Cabrini Green housing project. At Pat’s suggestion, our group also “adopted” a nursing home where we went each month to entertain the residents. We’d bring any musical instruments we could find and sing everything from nursery rhymes to the latest rock-and-roll hits. And of course we’d always bring cake and ice cream as a special treat.

In October of that year, Pat and Patty told our group about a weekend experience for married couples that had been offered at the National CFM Conference the previous summer and was about to be offered in the Chicago area. So, one weekend in mid-November, married only three months, we found ourselves attending the first Marriage Encounter offered in Chicago. That began our involvement with Marriage Encounter which lasted for many years and enriched our marriage beyond our wildest expectations.

Our CFM experience continued over the next few years. Occasionally we’d get a phone call from Pat and Patty, asking us to help with a specific project or to “fill in” at their big round dinner table when they were entertaining guests. The food was always simply prepared and delicious, but the real treat was the guests, who might range anywhere from a visiting Bishop from

I followed Pat and Patty Crowley all across the world when they spread the word about the CFM from here to China and back. They were two of the most apostolic people I have ever met and I might add, two of the holiest. I often spent a night at their home when passing through Chicago for lectures and meetings.

It is only given to us to know a few saints in our lifetime but Pat and Patty were certainly in that category and, if I were Pope, I would canonize them both tomorrow morning. However, that is not necessary because I am sure the Good Lord is rewarding both of them for their zealous and wonderful dedication to Christian marriage which was strengthened throughout the world because of their good efforts.

—Rev. Theodore Hesburgh

President emeritus of the University of Notre Dame
(from a tribute read at Patty’s funeral on December 1.)

Bombay to a refugee couple from South Africa. Whenever we came to their home, there seemed to be new people staying with them: foreign dignitaries or foster children or foreign exchange students.

It wasn’t until two years later, at the 1970 National CFM Conference at Notre Dame, that we learned that the Pat and Patty we had grown to love were actually *the* Pat and Patty Crowley, founding members and leaders of the Christian Family Movement and the International Confederation of Christian Family Movements. While this was nice to know, we still thought of them first as just Pat and Patty, loyal members of our CFM group at the Cathedral.

A few years later, Pat died, our CFM group dispersed, and we moved to a new Parish. But we really missed our CFM group, and quickly decided to start a new one. And we’ve been starting new CFM groups ever since. Our current parish in Chicago has six CFM groups that we’ve helped to start. We know that we could never repay Pat and Patty for the early CFM experience that transformed our

marriage, but what we can do it to pass it on to as many other couples as we are able to reach.

Over the years we’ve managed to stay in touch with Patty. We’ve watched her ministry change from helping married couples and families to helping women in distress. Together, she and her daughter **Patricia** founded Deborah’s Place, a shelter and rehabilitation center for homeless women. As late as a few months ago Patty would tell us about how she would “go to jail” every Sunday to visit her ladies in prison, bringing them note cards for writing to their friends and balls of yarn for crocheting and, most importantly, helping them to plan for their future when they would be free again. She just never stopped. We are so very grateful for the inspiration she provided us all!

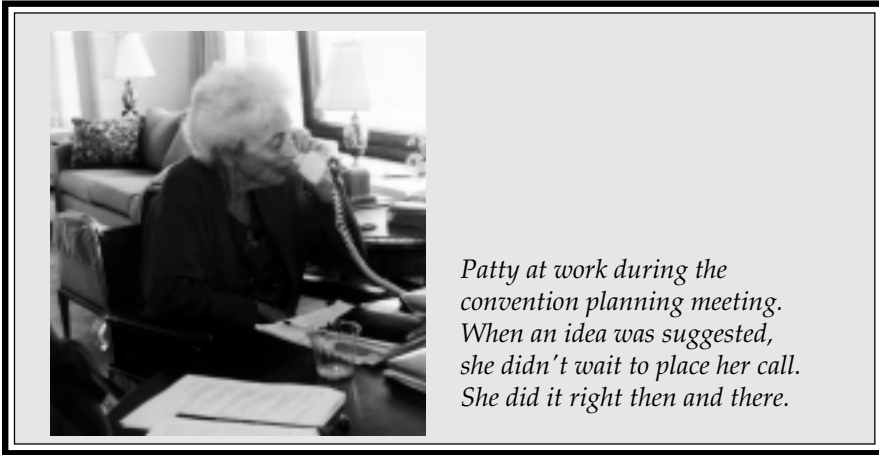


Steve and Nicole VanderVoort



Remembering Patty Crowley

*(left) Patty Crowley is surrounded by the planning committee for the 50th Anniversary Convention at their meeting at Patty's home in Feb. 1999. Pictured are: first row: **Jan Rogers, Olga Simcoke, Maruquita Ceron** (a visiting exchange student from Mexico). Second row, **Jane Leingang, Kay Aitchison, Patty, Sue Hamilton, Carolyn Broeren**. Third row, **Dave Simcoke, Wayne Hamilton, Chuck Rogers, Gary Aitchison, and Peter Broeren**.*



Patty at work during the convention planning meeting. When an idea was suggested, she didn't wait to place her call. She did it right then and there.

*This picture represents a substantial portion of the leadership of the movement up through 2001. The Crowleys led the movement as executive secretaries of the coordinating committee from 1949 through 1967. **Ray and Dorothy Muldoon** took over the day to day running of the office in about 1965 and were elected president couple in 1967. (The Crowleys had preferred the title executive secretary of the coordinating committee.)*

*Ray and Dorothy were presidents until 1977 when **Bob and Irene Tomonto** assumed that role. Dorothy continued to run the office until she died. **Gary and Kay Aitchison** served as executive directors from 1979 through 2001.*

*Several couples in the picture were presidents of the movement: **Broerens** (89-93), **Hamiltons** (85-89) (ICCFM president (89-95), **Rogers** (97-01), and **Paul** [not pictured] and **Jane Leingang** (93-97). The **Leingangs** have been executive directors since 2001.*



The Crowley family in 1947, at the time the Christian Family Movement had its beginnings in Chicago. CFM became a national movement in 1949.

Christian Marriage: Finding Grace in Imperfection

by Julie Hanlon Rubio, St. Louis, Mo.



Pope John Paul II certainly had an ideal vision of the sacrament of Christian marriage. In *Familiaris Consortio*, he says that grace is present in the husband and wife's self-giving love, in their sacrifices and joys, and in their children who reflect their love. Only briefly does he refer to the many people who find themselves in circumstances that make family life exceptionally hard: migrant workers, those in the armed forces, refugees, homeless persons, single parent families, those suffering from addiction, and the elderly. But he says something interesting about the advantages these disadvantaged families have,

"These are circumstances in which . . . it is easier to help people understand and live the lofty aspects of the spirituality of marriage and the family, aspects which take their inspiration from the value of Christ's cross and resurrection."

He's saying that there may be more openness to grace in families that are structurally broken, or facing serious problems. I believe that this is also true for families that are broken in more ordinary ways, that is, for all of us. Often, it is in a family's imperfection that grace is revealed. In their brokenness, their need for God and each other is made clear.

When we talk about the sacrament of marriage, it is important not to focus too much on the human action, for a marriage is not merely a relationship between two people, it is also, at the same time, communion with God. Acknowledging God's work in marriage does not entail failing to recognize

the need for human efforts, but it does mean realizing that husbands and wives do not make grace present on their own, that God is not only present when they love each other well.

Rather, as **Richard R. Gaillardetz** says in *A Daring Promise: A Spirituality of Christian Marriage* (New York: Crossroad, 2002), "God is [also] found in the 'between' of the relationship of husband and wife," in the solitude and pain, the waiting through the wintry seasons of a marriage, the "sense of absence, longing, and the embrace of the limits of the relationship."

Christians who have passed through these seasons know that God is present, even when they fail to live up to the potential of their marriage vows.

The key point here is that human beings do not make grace present on their own, rather, in their "faithful endurance . . . they will discover their marriage as grace." This is hard to recognize because we tend to think we have to do everything on our own, but in the best of contemporary Catholic theology, there is an insistence that, despite our flawed efforts, God remains steadfast, pouring out love.

As theologian David Matzo McCarthy says in *Sex and Love in the Home: A Theology of the Household*, (London, SCM Press, 2004), "If marriage in the church is a grace, then marriage and family life will be sustained despite our ambiguous choices and our lack of interpersonal expertise." During the down

times of marriage, spouses may make a conscious choice to rely on the covenant they have made. They simply keep going, trusting in their union. Thankfully, marriage is "structured to accommodate dysfunction." It allows for grace and redemption despite sin and suffering.

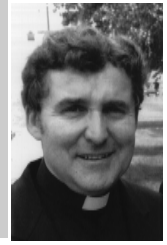
I find strength in this theology of marriage on mornings when I find myself yelling up the stairs at the children, listening to complaints about how we never have any good cereal in our house, and rushing out the door with backpacks, lunches, books, and dog. I remember it when a child of mine insists he no longer believes in God, when my husband and I ruin a night out with an argument, and when children and husband gift me with their forgiveness even when I don't deserve it. Imperfection is where we live. Embracing a Christian sacramental understanding of marriage offers a way to make sense of that, to see brokenness as revelatory of our need for God, instead of evidence of God's absence or love's failure.

Marriage understood as sacrament is a challenge worth pursuing. While less immediately attractive than cultural portrayals of romance, its narrative of lifelong union is ultimately richer and more satisfying. In holding a sacramental view, we do not claim perfect love or unflinching fidelity. Rather, we see God working in and through limited, faithful human efforts. Understanding our imperfection, we realize our need to reach out to those we love, and trust that God will work through us, despite us, in the strangest of ways.

Julie Hanlon Rubio is Associate Professor of Christian Ethics at St. Louis University, and the author of A Christian Theology of Marriage and Family (Paulist Press, 2003). She and Mark have three sons and are part of CFM at St. Francis Parish, St. Louis.

From the National Chaplain

by Father Don Conroy



The Family: Key to Passing on the Faith

A question haunts me: How will the next generation come to know and live their Catholic faith?

Whether I observe weekly religious education on Monday evenings or to visit the children in our regional Catholic school, I have this same persistent question.

Like many others, I find among the next generation a very limited ability to articulate their Catholic faith and much confusion about why they claim to be Catholic or even Christian.

In the earlier model of Catholic education, the standard approach was parish-based catechesis in the classroom where children learned their basics by rote. After Vatican II, there came a vast movement for catechetical revision took place. In fact, we now have a whole generation of parents who only have a vague notion of what it means to be Catholic and only sketchy awareness of our faith's defining teachings. It's no surprise to see this reflected in their children.

Just look at what used to be the norm. While the classroom was the locus of formal teaching, parents played a huge role in their children's success learning their lessons and prayers. Nowadays, parents often expect the religion education program to do all or, at least, the major part of the process.

In the past, parents taught their children religious practices in the home and reviewed catechism lessons with them. The family was seen as key to passing on the essentials of the faith. Typical parents also practiced the faith by praying the rosary or other prayers together, attending Mass together on Sundays and feast days, and living their Catholic values in a intergenerational manner.

Those former days were lived in a Christian atmosphere and a Catholic culture, where it was fairly easy to absorb the essentials of Christianity. Almost naturally we breathed in the beliefs, values and rituals of faith which were grounded in practical living Catholicism.

Today we face a new challenge. It's not possible to reverse history and restore those earlier times when first or second generation European immigrant families lived in ethnic parishes and vividly remembered customs from the old country. Today, even the "old country"—whether Europe, Asia, Africa or South America—has changed. The world has become electronically inter-connected. We are entering the new planetary culture and society. So we must communicate our faith using the new technologies yet mindful of the need for genuine community tradition.

Much of our everyday surroundings and symbols have changed and many traditional symbols have been lost. We no longer live in a culture that is explicitly Christian and faith-centered. In most parishes parents, preoccupied with finances, careers and the workplace, drop off their children at "CCD" or weekly religious education. Their hope is that this catechetical program in the parish center will effectively accomplish faith formation and transmit the basics, which they are not so sure of themselves.

We have some excellent texts and teaching resources. Yet, no matter how great these materials and programs may be, without parental involvement and home reinforcement by word and example, Gospel values and Catholic doctrines will fail to take root. Yes, underlying all pedagogy and technique is the irreplaceable experience of Christian families.

It takes parental involvement and familial living to transmit a living faith to a new generation. How will this be accomplished this? How will the next generation identify itself as Catholic and Christian? How can CFM help?

Father Don Conroy is President of the National Institute for the Family in Washington, DC., and Pastor of Holy Family Parish, Latrobe, Penn.



Taking the Time to Make a Difference

by Paul R. Leingang

In tribute to Patty Crowley

Patty Crowley lived on the eighty-eighth floor of the Hancock Tower in Chicago, but spent many a night sleeping on the floor of a women's shelter. Such circumstances only begin to describe her life. She was blessed with extraordinary resources, but lived out her life in solidarity with the poor.

Patty Crowley was a co-founder of the Christian Family Movement. It is a movement that has changed the lives of hundreds of thousands of families in the United States and throughout the world.

Pat and Patty Crowley had become involved in "Catholic Action" groups in the 1940s. These groups had their inspiration from the life and teachings of a Belgian priest, Canon Joseph Cardijn, who insisted that a Christian's calling was to sanctify the everyday world.

Members of Catholic Action groups drew their strength from the Liturgy and the Scriptures, not just on Sunday, but on weekdays, too. They made an effort to live their lives in accord with Gospel values. Into the American traditions of Catholic Church participation, typically limited to separate clubs and organizations for men and women, the Crowleys brought a new awareness of marriage and family. This new approach — engaging husband and wife together in parish and community — led to the formation of the Christian Family Movement in 1949.

Canon Cardijn became Cardinal

Cardijn and was a participant in the Second Vatican Council. His thinking had helped lead to the council's emphasis on the importance of the Church in the world. Catholics did not flee an evil world, but lived in it, changed it, and made it holy.

Cardinal Cardijn had influenced thousands and thousands of young Christian workers. "Your lathe is your altar," he told factory workers, and they accepted this notion that Jesus became present there in the workplace, and they tried to live accordingly. Thousands and thousands of young Christian students also accepted this call to holiness in their everyday lives.

What the Crowleys and other couples did was to assimilate this approach of everyday holiness into the lives of Catholic couples and families.

Cardinal Cardijn taught the process: Observe the world around you, judge what you see in the light of Christ's teachings, and act to make the world better. The Crowleys modeled this everyday spirituality for couples and families, spreading CFM by their witness throughout the United States and throughout the world. CFM, the first lay-led movement in recent centuries, is now present in some 50 countries throughout the world.

Pat Crowley died in 1974. Patty Crowley continued to live out the values of the Gospel, to visit the imprisoned and to shelter the

homeless. Her gifts were not delivered from a distance, but with her own presence, as she took time to spend with women in prison and in the shelter she helped to establish.



The Gospel parable of the talents comes easily to mind. Patty Crowley used her wealth, her gifts, her resources to enrich others. Her talents were not buried or squandered.

The Gospel call to be salt for the earth and light for the world also helps to illuminate Patty Crowley's life. Her light was bright on a modern mountain, her home high above downtown Chicago. She brought that light with her on the nights she spent on the floor of a shelter with women who had no home.

Another more troublesome Scripture passage also must come to mind, about the difficulty of a rich person to enter heaven, like a camel trying to pass through the eye of a needle. Having seen the witness of Patty Crowley's life, I am convinced that this too can be done.



Take the time to celebrate the holiness of your everyday life. The call comes to everyone of us calling ourselves Christians, as singles, married couples, husbands and fathers, mothers and wives, members of extended families and members committed to community life.

Locate the lathe of your workplace, where you shape and polish your faith in the presence of a world hungry for it.

Pray for those who have given you the gift of their witness, their faith, their love and their hope that you too will share in a world-made-better.

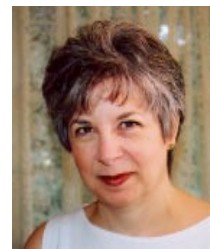
Paul and Jane Leingang are executive directors of CFM.

We believe that when Christians marry they receive sacramental grace. As Pope Benedict XI expressed it recently, Christ blesses marriage, so “the gift of creation was raised to the grace of redemption. The grace of Christ is not external to man’s nature, it causes it no harm, but, in elevating it beyond its own limits, liberates and restores it.” The family becomes “a way to human and spiritual fulfillment, in the certainty that the Lord is always present, in His grace.”

We all have experienced the grace of God in our marriages and families. We know we felt it in the passionate arms of our beloved, in the reassuring embrace of our parents, or hand in hand with our preschooler. We have known it for sure when our teenager pulled into the driveway at the end of a snowy night, or when our blushing son announced his engagement, or when we finally got the job.

Your Marriage: The Great Adventure

by Lauri Przybysz



Training to Be Agents of Grace

We believe the grace is there, but sometimes we wonder where it went. When we feel too harried and distracted to respond to our beloved’s embrace, when our parent suffers debilitating illness, when our preschooler tries our last nerve: Where is God’s promised grace then? When our teenager screams “I hate you,” when our son and his wife separate, when our job evaporates: Where’s the grace then?

If we imagine *grace* to be “sweetness and light,” we will tend to think that God has been very stingy with it. But, if we understand that grace is God’s loving presence,

right there with us, we are seeing with eyes of faith. The more we **observe** our world, the more we will find God at work, not only in the obviously graced times, but also quietly over the long haul. In our joys and in our sorrows, we will see how we are truly made free and healed, every day. Grace allows us to see past the pain and glimpse the faint light at the end of the tunnel. God is walking with us.



Pope Benedict XVI calls for “the careful training of those who administer (marriage), as well as of the lay people who dedicate their energies to serving families.” This is where CFM stands ready to act.

CFM couples are eager to reach out to other families. Sometimes, however, new CFM leaders feel unsure about how to be most effective.

In the spirit of Patty Crowley, whose recent death reminded us of the power of a life of love and service, CFM-USA is renewing our efforts to train leaders for the future of CFM and of Christian marriage and family life.



Laura, Tom and Molly Toussaint played Mary, Joseph and Baby Jesus in the Christmas pageant at St. Joseph’s Home for the Elderly, run by the Little Sisters of the Poor. Sons Trevor, Joshua, Brady, Ryan, and Charlie were shepherds. Laura and Tom represented Holy Family (Inverness, Ill.) CFM at the pageant. They are also members of the CFM National Board.

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

SPOTLIGHT

Kate O'Connell reports that their CFM group at St. Thomas of Villanova, **Palatine, Ill.**, has chosen to support parish activities this year instead of planning exclusive CFM events. At Christmas they volunteered to deliver parish-collected gifts to their sister parish in **Chicago, St. Angela's**. They enjoyed a meal hosted by St. Angela's and **Anna Kieliszewski** of St. Thomas CFM planned activities for the children after the meal. All the children attending received a gift. The activity, which was aimed at building community between the two parishes, was a great success.

Bob Trosclair of **Palm Beach Gardens, Fla.**, reports that their group at St. Francis met for a Christmas potluck, where the identities of "Advent Angels" were revealed.

Mary Seat of Wisdom CFM in **Park Ridge, Ill.**, fills 300 shoeboxes with personal items for the homeless each Christmas. Mittens, gloves, scarves, shampoo, toothpaste and toothbrushes are provided by the children of the parish, who help wrap the boxes. These are given to participants in the PADS program which provides shelter to homeless in the Chicago suburbs.

St. Jane Frances CFM in **Severna Park, Md.**, collected food for the local interchurch assistance organization food bank. They will also host a family Mardi Gras potluck supper for the parish.

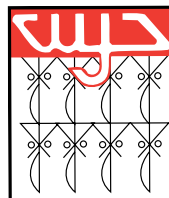
Raedene DeVoght reports that Sacred Heart CFM in **Moline, Ill.**, supported a local youth as a missionary for FOCUS (Fellowship Of Catholic University

Students) last year. Focus missionaries are college graduates who volunteer to lead Bible studies and prayer groups on college campuses, and encourage student Sunday Mass attendance. Focus missionaries must raise their own funds.

Robin Matthews reports that their group in **Auburn, Calif.** is now three groups. "We are very excited that families of all shapes and sizes have decided to become a part of CFM. We do a yearly CFM informational meeting in January with pulpit announcements, meetings hosted by current CFM families, and family-centered activities. Although the three groups meet separately, we gather together for various events on a quarterly basis." An Epiphany party included a potluck and a homemade gift exchange.

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