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Christian Family Movement

Raising awareness in Poway, raising a roof in Mexico

by Katherine and Gary Staebler, Poway, Calif.

This Lent, Christian Family Movement of St. Gabriel's parish **Poway, Calif.**, invited the whole parish to a Hunger Banquet to benefit the poor in **Mexico**. Each year, CFM partners with a house

funds all year for this year's house build. Our final effort was to host a Hunger Banquet for our parish. The price of a ticket was a free will offering.



CFMers work to lay a foundation, and a little girl watches her new home take shape before her eyes. Photos courtesy of Bruce May.

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building and community development agency called Corazon to build a home for a very poor family in **Tijuana, Mexico**. Currently the price of buying the materials for the simple but sturdy house is a little over \$6,000. CFM has been raising

At a Hunger Banquet the diners are randomly assigned seats at one of three tables. There is an elegant dinner for the small percentage of first world diners. There

— continued on next page



Presidents' Perspective

by John and Lauri Przybysz

—continued from page 1

Recently **Pope Benedict XVI** published an encyclical, *God is Love*, which I encourage all CFMers to read. You can find it on the Vatican website, www.vatican.va. In this issue of *ACT*, we are pleased to publish a theological reflection by **Dr. Julie Hanlon Rubio**. She raises the important question, "What can families do to put love into action?"

The Pope doesn't spell out a program of action for us to follow. He will surely develop this theme in future writings. For now, he encourages us in our vocation as lay men and women, in communion with the Church:

In all humility, we will do what we can, and in all humility we will entrust the rest to the Lord. It is God who governs the world, not we. We offer him our service

only to the extent that we can, and for as long as he grants us the strength. To do all we can with what strength we have, however, is the task which keeps the good servant of Jesus Christ always at work: 'The love of Christ urges us on' (2 Cor 5:14).

Love can be complicated. In CFM we have a method to help us find a way. We observe the world around us. We judge, "What would Jesus do?" Then we ACT.

Please read Julie's reflection and consider its challenge to work in charity for justice.

—John

John and Lauri Przybysz live in Severna Park, Md., and have been active CFM members since 1980. They have six children and six grandchildren.

is a very simple but nourishing meal for the slightly larger percentage of second world diners, and there is no table, just a mat on the floor, and a scoop of rice per person for the 60% of diners who represent the third world. We all eat in the same dining hall. After the meal we discuss how we felt during the meal and then share our insights. (For more information about Hunger Banquets, visit www.hungerbanquet.org.)

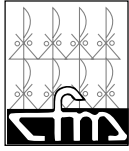
CFM was brought to our parish many years ago by **Don and Becky Aukland**. As a member of the first group which they led, I remember the Auklands explaining the *Observe, Judge, Act* philosophy of CFM. That is what our house build means to us. We see the poverty of our neighbors. We judge that we can do something positive about the inequality, and then we ACT.

In November 2006, our parish is scheduled to build our Corazon home. A tar paper and pallet structure will be demolished and a real home, with a front door and glass windows, will be put up in its place. The new home has neither indoor plumbing nor electricity but it has a loft for sleeping and a kitchen with a place for the propane used for cooking. After living in a true shack, this new home brings tears to the eyes of the grateful recipients and to us.

After a long day working under the direction of highly skilled Corazon master carpenters, our work crew travels back to San Diego with time for fellowship and dinner at a Mexican dinner rounding out a very memorable experience.



CFM of Poway, Calif, with the house they built last year.



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CFM National Office
P.O. Box 925
Evansville IN 47706-0925

Telephone: 812-962-5508
Fax: 812-962-5509
E-mail: office@cfm.org
Web page: <http://www.cfm.org>

Presidents
Lauri and John Przybysz

Executive directors
Jane and Paul Leingang

Newsletter editor
Kathleen Miller

Webmaster
Andy Pozdol

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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



Planning for Summer

Many of us plan for summer trips, but do we plan well enough for leisure time with the children? Here are a few tips:

- | | |
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| <ol style="list-style-type: none"> 1. Make sure the children eat right, get enough exercise, and get enough rest. (In today's world, the biggest distraction comes from videos, video games, and the computer. You might check cell phone use also). Limit viewing time. 2. Get the kids involved in outside activities, but sign them up for no more than two classes. (Learning to swim is a must. It could save their life someday.) Summer is a good time to hook them on a hobby. 3. Plan short family trips. Nature centers have great programs to get involved in. 4. Play with your children. Get out those games. You can learn a lot about them as you play. 5. Children need free time. Be sure they do not get stressed out. (Too many hours at the pool can do this.) 6. Vacation bible schools for the young and mission trips for | <p>teens can be means of spiritual growth.</p> <ol style="list-style-type: none"> 7. Be sure to eat together. Teach the kids to cook and clean up. Work in the garden with them. 8. Surround them with books. Learning takes place all year long. 9. Talk with them. Summer can provide excellent opportunities to implant values you want them to have. 10. Lastly, start out with summer rules. List your expectations regarding chores and time commitments. <p>Each family is different, but it's important for every family to have clear expectations for its members.</p> <p>Have fun and have a great, safe summer.</p> |
|--|---|

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

New program book grapples with contemporary challenges to family life

by Nicole Rogers

Christians are called to practice and incorporate Jesus' ministry every day of our lives. However, with the deluge of messages in the media and a society promoting violence as entertainment, lascivious life-styles, and materialism as acceptable behavior, Christian values are increasingly challenged. How can we be strong families and followers of Jesus in a desensitized society that challenges Christian teachings?

The 2006/07 CFM program book, *Intentional Christian Families*, offers ten meeting plans for groups to explore what it means to be households of the Christian faith and what it takes to hone families that are true expressions of the Domestic Church. The book recognizes that our world has become diverse with many choices that are often contrary to Christian teaching. The book gives members lessons on how Christian families can live a purposeful life and "make the reign of God's love a reality in their everyday situations and relationships," says CFM-USA president and book editor, **Lauri Przybysz**.

Intentional Christian Families will assist each CFM group to explore ways to practice Jesus' teachings in a world that challenges the heart of Christian values. "Time for Family," (Chapter 1) will give members ideas on how to wisely prioritize their time, create family fun, and make lasting memories. "Taming the Tools You Use" (Chapter 5) helps CFM members to recognize how technology can harm society and threaten Christian values. "Live without Fear" (Chapter 10) helps members face insecurities in a challenging world. Each chapter

offers constructive practical insights on how to incorporate Christian teaching into daily life. "We hope couples will think about the choices of a diverse community that are available to them and make decisions that best reflect their Christian conscience," says Program Chair, **Jean Smith**.

Two-years in the making, *Intentional Christian Families* was a joint effort by the National Board and the National Office. Researchers and writers included **Kay Aitchison, Margie Murchan, Lauri Przybysz, Jane Leingang** and **Jean Smith**. Several local CFM groups critiqued each lesson.



The talents and unique perspectives of each member are necessary for the creation and writing process of the lesson books as well as directing the CFM mission. Members interested in participating in the production of future lesson books should contact that National Office at 812/962-5508 or office@CFM.org.

Intentional Families Chapter Titles

Time for Family

Positively Parental

A Match Made in Heaven

Welcome In!

Taming the Tools You Use

Between Two Worlds

What's It Worth?

Seeing God's Face

Manage the
Media Monster

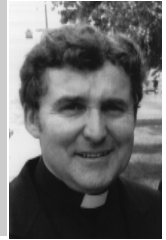
Live without Fear



St. Francis CFM, West Des Moines, Iowa, with food to share .See page 10.

From the National Chaplain

by Father Don Conroy



Stewards of God's Creation

Yesterday was a beautiful spring day in the Appalachian Mountains where I live. It was also a week after Earth Day, which occurs every year on the birthday of Saint Francis of Assisi, the patron saint of ecology proclaimed by Pope John Paul II.

Not far from my parish in Latrobe, Penn., is the monastery of Saint Vincent with extensive rolling fields and streams. I decided to go over to the outlying area of the monastic grounds far from the monastery, college and seminary areas to make a meditative walk beyond an old grist mill along Four Mile Run which flows into Monastery Run. These streams lie in a fertile and splendid valley. They eventually empty into the Loyalhanna – a large mountain creek or river coming down off the Chestnut Ridge of the Allegheny Mountain Range.

In spring this region is alive with budding trees and flowers and with birds and living creatures of all sorts. However, as I walked beyond the old monastic mill, which still operates, I saw the stream banks orange with oxidation from the run-off of abandoned coal mines, which furnished the regions steel mills for more than a century.

In the 19th century, this was the richest coal deposit ever discovered, and immigrants came here to mine

it. Until the 1970s this coal seam produced most of our nation's coal, fueling steel mills and steam engines.

Until the 20th century "coal was king," but then many mines were abandoned as the veins of coal played out and other sources of energy were discovered. Yet in the rush to build a strong national economy no effective attempt was made to deal with the environmental costs of this transition. Ground water from nearby fields and streams collected in abandoned mine shafts and tunnels. When this water eventually worked its way back to the earth's surface, it discharged chemicals along with the water. Some of this discharge was polluted pyrite. The pyrite solution forms iron sulfide pollution, which gets a distinctive orange color as it comes to the surface.

After years many streams, like this one, have become unusable by humans and uninhabitable for fish and other creatures. The concern of the monks and others in the region in the 1990s resulted in a marvelous effort to change this condition. They formed a coalition to clean up the stream using a new natural technology. Man-made, passive wetlands planted with special types of plants filter the polluted water. The technology is effective and affordable.

The combined motivation of the Benedictine ethic of caring for God's creation and environmentalists' desire to be stewards of the Earth has transformed this region into a virtual Garden of Eden. Today in my homily at Mass I mentioned this marvelous result of Christian stewardship, and afterwards a parishioner who owns a fish and tackle store told me that the lower Monastery Run and the Loyalhanna that flows through town are now stocked with trout and other species of fish. Fishermen from miles around enjoy the ecology of the mountain waters.

Our Gospel ethic is based on the power of the Resurrection working in and through our lives. Mark's Gospel tells us "to go and preach the Gospel to all creation." This is a marvelous insight into the fact that the power of the Risen Christ, as he sends his Spirit into us as baptized and confirmed Christians, not only redeems us as individuals and as a society, but it also regenerates the creation about us. Let us as CFMers not be unmindful of our stewardship of the environment. Our Observe-Judge-Act practices can transform the world and all of God's creation that longs for redemption through the action of Christ's Spirit.

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

One of the respondents to our recent survey remarked that, in his experience, discussion in meetings that touched on timely issues of politics or culture often became vitriolic. This is probably even more common in an era where there is no chaplain like Father Holup present to keep the peace and to make sure conversation is always based in Christian charity.

Next year's book will touch on cultural issues. It is well to remind ourselves: "What good is everything else if we do not have charity?" —Jane Leingang

How We Should Disagree

by Father J. A. Holup

In CFM more than in many places, we can and must cultivate and practice that great virtue of understanding. You are being trained to express your opinions as you see them. But this does not mean that you can't change your opinion. The smartest of men are thus because they recognized the fact that they did not know everything themselves already, but could learn much from others and that they could learn at least something from everybody.

You know, in trying to understand someone, you must try to see things the way they see them. Put yourself in their position, into their way of thinking. After you thoroughly understand them you have a much better chance of seeing the reasoning behind the position they hold. Now you can see whether their stand or way of thinking compares with some objective standards or even maybe with your way of thinking.

- ◆ After all this do you find that there is just really a difference of words (chosen because of the natural tendency to one direction or another)?
- ◆ Or is there a difference of position or emphasis both of which are in agreement with the general principles held or the objective standards?

- ◆ Or is there really a difference of principles?

And even if there is a difference of principles, you can disagree, but you should not thereby be disagreeable. Disagree, but be not disagreeable. All of Christ's followers and therefore automatically CFMers must be charitable. Don't say things to hurt people.

Watch the way you say things to each other. Just because you know each other is no reason for not being kind to each other. Just because you live with your family is no reason for not saying "good morning" or "thanks."

In carrying out an action or expressing an opinion be considerate of the persons involved. You may have all the solutions to the problems in the world, but they will do no one any good if they are not accepted because of you.

What good is everything else if we do not have charity?

Father Holup was chaplain for CFM at St. Joseph's parish, Downers Grove, Illinois. This article originally appeared in the parish CFM newsletter, and is reprinted from the August 1962 (Vol. XV, No. 11) issue of ACT.

\$ Matters

Rising costs of mailing, printing, and a need to replace aging equipment have led to an dues increase for CFM for the 2006-2007 year. The board of directors voted in its February meeting to raise regular national membership for the coming year to \$40. Other membership levels will remain the same. Some local federations and parishes collect an additional fee for local activities.

Membership dues cover approximately 60 percent of the costs of running the movement. Donations cover the rest of the budget.

We are grateful to the contributions of the members of the board of CFM who are not reimbursed for most expenses they incur in serving the movement.

We also acknowledge the many contributions of time and talent from members that save the tens of thousands of dollars annually.

*Action
expresses
priorities.*

—Mohandas Gandhi—

Love, Charity, and Family Values

by Julie Hanlon Rubio, St. Louis, Mo.



Most commentators agree that there is much to praise in **Pope Benedict XVI's** new encyclical, *Deus Caritas Est*. Many were pleasantly surprised at its pastoral tone, as they had expected the former head of the Congregation for the Doctrine of the Faith to begin his pontificate by cracking down on unorthodox beliefs and practices. Many comment on the obvious intellect and knowledge of this pope, who is equally at ease interpreting scripture, mining the writings of the early church fathers, and talking about love and marriage.

Few find much to quarrel with in the encyclical's first part, which deals with the nature of love and its fundamental relationship to charity. Notably, the pope attributes both *eros* (desire) and *agape* (self-giving love) to God and human beings. He praises the power of *eros* without minimizing the perennial human struggle to set passion on a course toward self-gift rather than self-seeking. Married love is called "the very epitome of love," celebrated in the *Song of Songs*. In the biblical story, "Marriage based on exclusive and definitive love becomes the icon of the relationship between God and his people and vice versa." This is high praise and a weighty responsibility for those of us charged with being icons of love!

The unity of love of God and love of neighbor is also a key theme of the encyclical. Though it as ancient as the parable of the Good Samaritan, the pope knows that we need to hear the message again if it is to penetrate the barrier of our self-centered culture. Perceptively, he links this parable to the story of the Last Judgment (Mt. 25:31-46),

saying simply, "love becomes the criterion for the definitive decision about a human life's worth or lack thereof."

It is the document's second part that is at the heart of the current debate among theologians. Here, Benedict tries to raise up charity as a fundamental work of a Church devoted to love, while claiming that political work is more appropriately taken up by the laity. In one sense, the distinction here is ancient and obvious: the Church cannot be associated with any particular political regime or program, lest it lose its essential identity and mission. Lay Christians are better suited to messy work of program-creation, coalition-building, and yes, compromise that politics requires.

Yet, along with other theologians, I worry that Benedict's fine distinctions will be taken to mean that love has nothing to do with politics or that churches need not concern themselves with the political realm. In a recent issue of *America*, **Susan Ross** asks, "Cannot a desire to improve the world be fueled by a love of God and all of God's creation?" Certainly, our social teaching implies that it can when it responds to the pain of the working poor with pleas for renewed faith, strong families, fair working conditions, just wages, and good unions. Love, faith, charity, and politics are woven together.

It seems that it couldn't be otherwise. Who among us has not grown frustrated with the necessary, ongoing work of charity, and asked, "Why are there so many poor? What can I do to change things?" This is why Catholic organizations not only give food

and medicine but also build irrigation systems, encourage small businesses, and engage in political advocacy. As **Thomas Massaro, S. J.**, wrote recently in *America*, "Rather than being in any way opposed to charity, the virtue of justice moves us to engage in efforts to make love practical and effective. Works of justice recognize and address the social institutions through which love needs to flow in order to help our struggling neighbors in the long run." Both justice and charity are necessary for the Church's love for all people, especially the poor, to be realized.

And what about the domestic churches or families? Regrettably, Pope Benedict does not comment directly on the responsibilities of families. Families seeking to apply his message to their lives might first rejoice in the Pope's affirmation that charity is the heart of Christian faith, for charity is what we do. Everyday, we practice the works of mercy in our homes: feeding, clothing, praying, teaching, forgiving, and even rebuking. Through CFM, many engage in social charity by providing directly for the needy. Certainly, we can challenge ourselves to do more, building what John Paul II called a "civilization of love." Still, would it not also be helpful to reflect on how we might work together to get at the roots of a problem, whether it be a lack of adequate low income housing, disparities among local schools, or barriers faced by immigrant families? Christian families can practice love by tending to those who are broken and working for a world in which there is far less brokenness.

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.



Taking the Time to Make a Difference

by Paul R. Leingang

Lesson from the Garden (tiller)

Even before I knocked on his door, the man seemed to know what I wanted.

His house was set back a good distance from a busy street, at the end of a long gravel driveway. Before I got out of my car, I checked the address in the newspaper classified ad, and compared it to the house numbers near the front door. This was indeed the place I was looking for.

The ad that had caught my eye stated that two garden tillers were for sale here — one small one for a very good price, one a little larger for a few dollars more.

I had been looking for a garden tiller, hoping to find one for about the same price as it would cost me to rent one for a day. I had seen other ads in the newspaper, but every time I called, I was too late.

This one was different though. No phone number was listed, only an address. This Monday morning was the first day the ad was in the paper. And the seller had two of them, not just one. I was hopeful, very hopeful.

It was a bright and sunny day, a little after the morning traffic had already carried people to work and school. It was quiet, so I am sure the man inside had heard me coming — the car tires rolling on the gravel, the driver's door slamming, and then my footsteps up the stairs and across his deck.

He opened the front door, unlatched the screen door and looked at me and at the newspaper in my hand.

"They're gone," he said, almost before I could ask. "I wouldn't have put that in the paper if I'd known they'd go that quick," he added, somewhat apologetically. I said something like, "Thanks, anyway," and left.

A week later, on another Monday, I spotted another new ad in the paper for a garden tiller. I thought it would be impolite to call at 5:30 in the morning, so I waited until after seven to call the number listed. "It's gone," the man answered. "Thanks, anyway," I said.



Earlier this year, I was thinking that I might find a used tiller, maybe one that might have been used way too much. I thought I would be the one making the decision — this one or that one, not a great one but a good one, but I'll take it. Or maybe I'll have to reject it.

Now, some months later, I haven't even seen one. Before I call, it's already sold. Before I drive up, they're gone.

I know a used garden tiller is not like that pearl, the one the man in the Gospel parable found hidden in a field somewhere (Matthew 13). But if I had a tiller, I could dig up that field — and maybe I might find something valuable too. Or maybe not.



What are you looking for? And when were your hopes washed away by reality?

Take the time to reflect on what it is you have searched for, and obtained — and what it is you have searched for, and not found.

Examine the news reports in your city or town and observe what people are seeking: a job, a new home, a chance for better health or appearance as promised by drug companies and the makers of personal grooming products, satisfaction in court because of an injury, an end to war, safe return from military service, and on and on.

Take the time to help someone who is searching, searching for something valuable.

Some things are worth seeking. The Kingdom of God is, we are taught. So is truth. So is justice.

Some are not worth seeking. Bigger barns (Luke 12) to hold more of our good things will not make us rich in what matters to God.

Come to think about it, the fate of every material thing is really the same.

It's all the same for all of the stuff I do have, and all of the stuff I don't have. Some day, a knock will come at the door, and each of us will have to acknowledge the simple truth about all our earthly possessions.

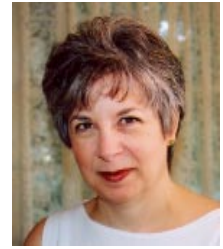
God will say, "They're gone."

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 and appears on the CFM website.

Paul and Jane Leingang are executive directors of CFM.

Your Marriage: The Great Adventure

by Lauri Przybysz



A standard reflection exercise in marriage preparation programs helps engaged couples discuss what household jobs each expects to do. Most people have been raised to expect that certain jobs are done primarily by one sex or the other. The Pre-Cana discussion can help a couple clarify their expectations about household roles as they start their marriages. It also will remind couples that the job assignments aren't written in stone: "Many couples shift their roles and responsibilities several times throughout the years of their marriage."

Is it time for some job reclassification in your marriage?

The issue may be more serious than you think. One of the main causes of domestic problems is "domestic"—as in, housework. Who picks up the used newspapers? Who takes out the trash? Who empties the dishwasher? Who walks the dog? Sound familiar? **Neil Chethik** polled 300 husbands across the age spectrum for his book, *VoiceMale: What Husbands Really Think About Their Marriages, Their Wives, Sex, Housework and Commitment* (Simon and Schuster, 2006). "Housework showed up right after money as the top issue of discord," he said. "It was higher on the list than sex, higher than raising the children, ahead of every other issue you can name." In other words, couples can build happier marriages by finding better ways to share the mundane tasks of their life together.

Sometimes a wife clings to more than her share of the housework out of a need to meet the expectations—real or imagined—of her mother or friends. Even if her husband is willing, the quality of his help leaves something to be desired, in her mind. Or if a man prides himself in a spotless car, the way his dad always did, he may be loath to let his wife take on that task. Blending our two worlds and creating a partnership of life and love sometimes comes down to changing how we wash the dishes or make the bed or store the groceries.

We can let go of our idea of perfection in order to accept the help of our spouse. Sharing tasks will mean more time at the end of the day for us to appreciate each other. It is about making our relationship a priority. Chethik says that men should remember that a little extra effort is in their own best interests. "When wives are happy with the division of housework, almost everything else is better," he said. "There's more sex, better sex, less arguing, less chance of going to therapy, less chance of divorce."

Whether you are a neat freak or laid back about cleanliness, housework comes to us all. *The New York Times* recently looked at creative ways couples are finding to share housework ("You Want It Clean?

Whose Job Is It?

You Clean It!" April 9, 2006). One couple, whose jobs required them to be home at different times of the day, reported that they split their housework according to what can be done when it is dark outside and what can only be done when it is light.

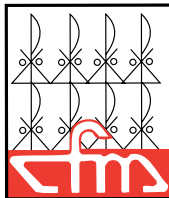
This plan often led to a reversal of traditional gender roles, with Mister responsible for the bathrooms, the kitchen (particularly the floor) and some vacuuming. Mister discovered that he enjoys doing the laundry; folding the wash gives him an excuse to watch NASCAR racing and cop shows, he said. Missus, meanwhile, does all the yard work: raking, mowing, weeding and fence building. Couples who are open to switching household roles have discovered that they have abilities and preferences that they would not have otherwise expected.

Try this relatively painless Action: Trade off your duties around the house for two weeks, and appreciate the many jobs your spouse holds. Notice which jobs you have a knack for. At the end of two weeks, negotiate and swap one job.

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.

Christian Family Movement
P.O. BOX 925, Evansville IN 47706

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SPOTLIGHT

Saturday, April 1, St. Mary of Nazareth CFM, **Des Moines, Iowa**, held a Potluck and Game Night in the church hall for CFM Families. Everyone brought a dish to share for dinner and a wide assortment of games to play. The older kids hid Easter eggs for the younger kids to hunt and all ages played bingo for prizes. It was a fun family event. **Jason and Susan Battani** are leaders.

CFM-USA President **Lauri Przybysz** graduated in May from the Ecumenical Institute of St. Mary's Seminary and University in the Master of Arts in Theology program.

Executive Director **Jane Leingang** completed the Loyola Institute for Ministry Extension program. She was awarded the degree of Master of Arts in Pastoral Studies at the Loyola **New Orleans** campus on April 29..

Dave and Donna Langer of St. Francis in **West Des Moines, Iowa** report "Our CFM group did our action together this [April]. Four families worked together to put together six gigantic casseroles to be served at the Churches United Shelter in Des Moines. To make it even more fun we cooked hamburgers and hotdogs to enjoy with our families while things were cooking. Then we went to the shelter and served the meal to the homeless." They estimate that about 100 people enjoyed their cooking!

Gary and Kay Aitchison inform us that **Juan and Teresa Rodriguez** of **Houston, Texas** have succeeded **Mario and Juanita Figueroa** as presidents of MFC-USA (Spanish speaking CFM). This move was prompted by the death of Juanita Figueroa who succumbed to cancer on Oct 31, 2005. Gary and Kay are North

American representatives to the International Confederation of Christian Family Movements.

Prayers are requested for former National Chaplain **Father Warren Metzler, Pittsburgh, Penn.**, who is undergoing treatment for colon cancer.

A meeting on the topic of immigration has been posted on the CFM website. It was written by **Lauri Przybysz**. To download it, click on the "Justice for Immigrants" icon on the front page of www.cfm.org.

*Share the gift of CFM!
Make plans now
to invite new families
to your group!*