



the teams of our Lady

"By this will all men know you are my disciples, if you have love for one another"

...John 13: 34-35

JUNE

1973

Bob And Marie Wallace New Regional Couple

Bob and Marie Wallace, the sector couple in Washington, have been elected U.S. Regional Couple by the Regional Team.

They succeed Frank and Marilyn Lynn of New York whose three-year term ends this month.

The Wallace's election is one of a series of changes in Team leadership at the regional and sector levels.

Jack and Lolita Jardeleza of the Washington 4 Team will succeed the Wallaces as sector couple in Washington.

In the Suffolk sector of New York, Austin and Rita Regan of the Kings Park 2 Team have been elected sector couple succeeding Matt and Teesie Melillo whose three-year term ends this month.

The Wallaces have appointed two couples who will handle administrative matters and finances and the newsletter. Since they will be working closely with the Wallace's, they are all from the Washington area and succeed couples from New York.

Bill and Eileen Harte of Bowie I in Maryland will be the new U.S. Secretariat responsible for Team administrative and financial affairs. They succeed Harry and Anna Hunt.

Pat and Loretta Canan of the Silver Spring I Team will be the new newsletter editors. They succeed Frank and Eleanor Iberti.

All of these couples, along with the current sector couples in Boston, Nassau County, N.Y., Virginia and Detroit, the coordinating couple in Rochester, Minnesota (which will be a sector shortly) and Andy and Loretta Favret, the couple who represent all English speaking Teams on an international Teams advisory council, comprise the Regional Team in the United States.

Brief sketches on each of the new leadership couples follow:

Bob and Marie Wallace have been married 19 years and have been in Teams five years. They have been Team leaders from the start, serving as first Responsible Couple for their team, Washington 8, and also as a liaison couple and member of the sector team before becoming sector couple three years ago. They both hail from Boston originally and have four children. Bob is an administrative law judge for the Interstate Commerce Commission.

Jack and Lolita Jardeleza, the new Washington sector couple, have 11 children ranging from 20 years of age down to four. Jack is about to become a deacon after three years of study. His ministry will be Teams. They have been in Teams for nine years and have served in several leadership posts. Both were born in the Phillipines. Jack is a systems analyst for Montgomery County in Maryland.

Austin and Rita Regan, the new Suffolk sector couple, have been married 14 years and have been in Teams four years. They were the first Responsible Couple of their Team and have served in various leadership roles since. Last year, they revised the Team material on the sit-down. They have three children and Austin is a science department chairman at a junior high school in Deer Park, Long Island.

Bill and Eileen Harte, the new U.S. Secretariat, have four children ranging in age from 14 to 6 and have been in Teams for three years. They too were the first Responsible Couple of their Team. Bill was born in Rhode Island, Eileen in Elmont, Long Island. He is a physicist for the Defense Department while Eileen was a bio-chemist.

Pat and Loretta Canan, the new newsletter editors, have been married for 12 years and have been in Teams for three years. They have three children and have been a Responsible and Liaison Couple. Pat, who is a candidate for a doctorate at Catholic University, is curriculum coordinator for the Washington archdiocese school system.



New Regional Couple, Bob and Marie Wallace, and Fr. Hilary Hayden, Washington Sector Chaplain.

What Teams Has Given Us

Frank and Marilyn Lynn
U.S. Regional Couple

This is our swan song as Regional Couple and we'd like to share some thoughts on what Teams has given to us over the last ten and a half years.

Some of us who have been in the movement for a while tend to take for granted how Teams has changed and enriched our lives in so many ways that we never dreamed of when we first joined the movement.

Our marriage, for example. We think that some of the greatest dangers to marriage are lethargy, insensitivity, an attitude that good marriages are made in Heaven and not in the daily give and take of the relationship between husband and wife, an attitude that love is automatic and doesn't need constant nourishing.

We feel that Teams, through the monthly meeting, the study material, this newsletter and the example and experience of other couples, constantly reminds us that we have to work at our marriage and yes, loving each other. We have learned in Teams to listen to each other, to communicate at a level above milk bills and runny noses, to be sensitive and aware of each other's needs, to sit down and discuss our marriage and not shove under the rug possible unpleasant aspects, to use the monthly study material not as an assignment but as a chance to communicate on our marriage or our faith, the two most important aspects of our lives and yet topics that are often "off limits" either consciously or subconsciously to many couples.

Our faith and spiritual life have been strengthened because they are not "off limits" subjects in Teams. True, we're not about to apply for canonization—or even beatification—but we are aware of our spiritual life and we are trying to enrich it. There was a time when our faith was little more than a Sunday morning exercise. Now, we have a rule of life, we try to meditate and read Scripture daily—even if often failing. We find in the monthly meeting of our Team a renewal, a spiritual shot in the arm.

Don't underestimate the Team meeting and its uniqueness. How many other couples have the chance to meet and discuss their faith and their marriage openly and on a continuing basis with a priest and other couples searching for Christ?

We, for example, have experienced through Teams profoundly moving liturgies, retreats, sector evenings and training sessions. We have had the opportunity through discussion with our chaplain and other couples and through the study material to learn more about our faith and to understand the changes that have frightened and mystified others.

Again, there is a danger of taking that for granted. There are so many couples who have not experienced these moving liturgies or retreats together as a couple.

Finally, we have experienced in Teams something very unique—the loving Christian community known as the Kings Park I Team, composed of six other couples and Father Peter Ryan who has been with us since just after he was ordained eleven years ago this month.

This remarkable priest and these couples have become our closest and dearest friends. We have constantly drawn from

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ADIEU! ...

If we wish to renew our awareness of our vocation and of our mission, if we want to see more clearly where we are going and what road we are following, it is sometimes very enlightening to consider where we have come from and what stages on the journey we have already covered. If we look back on the past with the detachment that time provides, we see that the way in which God has steered our course is rich in meaning and reveals a wonderful loving care. What is true of an individual is also true of a Movement.

It is to such a looking-back that I would like, briefly, to invite you in this Editorial.

The period from 1937 to 1970, though short, was decisive. A generation of young couples felt irresistibly drawn to seek the mind of the Lord concerning the Christian values of love and of marriage. They had an inkling of the wonderful discoveries to be made. Both their love of Christ and their married love were, for them, a source of strength, of joy, and gave meaning to their lives. They wanted to respond generously to both these loves, knowing full well, of course, that the second can only find its true meaning and dynamism through the first.

Between 1940 and 1945, we developed what came to be known as a "conjugal and family spirituality." There was great enthusiasm for this task of discovering what were virtually unexplored areas of Christian spirituality, and for putting these discoveries into practice in Team life under the guidance of the Charter, which we had elaborated together. The difficult conditions of life, the War, the occupation, poverty, forced us not to be satisfied with beautiful ideas, but to shape our lives to them.

By 1945, with Teams increasing in numbers, both in France and in other countries, the Movement was becoming aware that it had a responsibility to fulfill within the Church: we felt that we must share, with all Christian couples who want to live their marriage to the full, what we had discovered and were trying to live by. The Review entitled, "L'Anneau d'Or," established in 1945, became the means of spreading this spirituality. We had great hopes that a renewal of Christian marriages would contribute to a new spring-time in the Church.

The announcement of the Vatican Council appeared to us as a providential opportunity, for us married couples, to make our contribution to the renewal of the Church, which Pope John hoped for. Hundreds of married Christians took part in our inquiry with enthusiasm: What are married couples expecting from the Church, what do they want to contribute to the Church? The report on this inquiry was published as a special issue of the Anneau d'Or, entitled, "Marriage and Council, 1962." It was sent to all the Fathers of the Council and proved to be, for many of them, an absolute revelation.

The great expectations stirred up by the Council found a deep echo in our Movement. We thought that the renewal of the Church, in all its institutions, was going to burst forth like a Canadian Spring which, in the course of just a few days, takes you from Winter into Summer. This was naive. The crisis came, becoming more serious from year to year. We have witnessed not only a shake-up of institutions that badly needed transforming, but also a crisis of faith and of morality within the Church.

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A Huge Sitdown

A total of 150 Team couples across the country participated in a survey designed to get their ideas on various aspects of Teams, what they have gained from the movement and what direction they think it should take in the future.

Three Team couples with varying experience in Teams and from different geographic areas conducted the survey at the request of the Regional Team which is looking for guidance—human as well as divine.

The three couples conducting the survey were Andy and Loretta Favret of Alexandria I, the former regional couple; Larry and Joan O'Donnell of Detroit I, a former coordinating couple and members of the Detroit sector team, and Charley and Jane Smith of Kings Park III, members of the Suffolk sector team.

Here are some of the conclusions of what the O'Donnell's referred to as "a huge sitdown."

Couple to couple contact is still the best way of spreading Teams.

Many couples are confused on whether daily Scripture reading and mental prayer are obligations. They are although they obviously take time to master.

Discussion at Team meetings should look to the month ahead and practical implementation of the ideas discussed and not just be a look back at the discussion material.

Responsible couples are critically important to the success of their Team. They provide the dynamics for the Team.

Two weaknesses to be wary of as a Team gets older—sociability dominating a Team meeting to the detriment of the spiritual and the lessening of sensitivity to each other.

As Teams grow, we should be careful not to lose the small intimate feeling in large sector gatherings. At times, two or three Teams can share a liturgy rather than only coming together at the sector evenings.

A need for help and encouragement in mental and couple prayer. Two or three couples getting together to pray. Couples sharing on their prayer in this newsletter. A sector night on prayer.

The Liaison Couple should be considered a spiritual member of the Team, another avenue in which Christ can come into the Team. The LC seeking to link their own Team with the Team they are LC for by sharing intentions, joys and sorrows.

The chaplain emphasizing his membership in a Team by sharing in the Team obligations and other Team life.

Couples joined Teams to find other couples to share with and to a lesser extent to improve their marriage, to be apostolically involved and to learn to pray.

Almost all the couples surveyed reported that they perform the obligations consistently or fairly well.

Better than 75 percent of the couples had made a retreat or Marriage Encounter in the past year.

God Is With Us

Paul and Mary FitzMorris
Kings Park II

(Editor's Note: For the past Team year, our Team has been using "Who Is Christ" by Anthony Padavano as our study material. The response submitted by Paul and Mary at our last meeting so impressed us, we feel obligated to share it with you.)

This month's readings verbalize and reinforce what we all know only too well — we are not in Nirvana — but rather are "adrift" on a sea where there are good and better days, bad and worse days but never that one "perfect" day or never, please God that one horrendous day when there would be no glimmer of hope.

We have all known our joys! We savour them and in reminiscence can still taste their deliciousness and—oh how we anticipate hoarding more of these joys for ourselves and for our families!

But, just as with God's help we have these happinesses and successes to look forward to—so also we have our failures and disappointments to look forward to. To look forward to failures and disappointments? That almost causes me to choke on the words, or to give a gut reaction of "No, not me! I've had enough of mediocrity and struggling. The road ahead will be a smoother one." And yet, in our hearts don't we all know that what Padovano says is the lesson we have learned just by putting in our time here on Earth: that life is a potpourri of joys and sorrows sometimes blended, intermingled and intertwined so one with the other that it is not always easy to separate them and to affirm in retrospect which is which since it is precisely in the hour of suffering that we are nearest to Easter.

Has anyone of us succeeded in transferring into reality the glorious fantasies of our youth? How discouraging it is some mornings to think through the schedule of the day ahead—the mundane and unimportant things that fill or "clutter" our lives — the dishes and meals and lesson plans and dental appointments and on and on, ad nauseam, that keep us from greatness, that hold us back from a true spirituality and growth in our prayer life and union with Christ.

But wait, in terms of post conciliar spirituality is this not part of our prayer life. As Padovano says: "A christian must realize that it is not only in prayer, but in labor, activity and service to others he gives glory to God and builds the kingdom."

We have all selected our vocations—some of us are housewives, some of us are teachers and yet, can any of our vocations be completely the same? You are you and I am me and our individual choices have put each of us where we now stand in life and seek the presence of God as we go about our life task because "His presence alone gives our labor a durable meaning and a consecration."

The more hectic our lives become it would seem the more we crave the solitude of contemplative and silent prayer—the stopping still to affirm God's presence, to draw strength from it and to evaluate as best we can where we stand in relation to His plan. Our busy, hectic, cluttered, boring, happy, sad, frustrating, rewarding, bitter-sweet lives are also however, an integral part of our prayer life. After reading Padovano, how could we doubt that "God is with us all of our days" and that He calls out to us to bear Him witness by our loving involvement in the world in which we find ourselves at this precise moment and place in eternity.

REMEMBER ANNUAL CONTRIBUTION

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THE FAMILY

An Agent Of Social Change

Reprinted from the
CATHOLIC FAMILY LEADER

Long before the early Christians began to build churches or to designate specific places for public worship, the community gathered in the homes of individuals. The unfolding of the Gospel message, the Eucharistic sacrifice and many forms of charismatic service took place in the home. This was not merely a practical arrangement, but was based on the new Christian community's understanding of itself as a people called by God, who acknowledge Him in truth and serve Him in holiness.

In more recent times the Second Vatican Council has reminded us that "the family is . . . the domestic Church." The liturgical renewal reflects this in the new rite of baptism, in the provision for the celebration of Mass in the home, and in the emphasis placed on the role of parents in preparing children for the first reception of the Eucharist.

Another point of similarity between the family in the early days of Christianity and today's family deserves emphasis and reflection. Now, as then, the Christian family exists in a pluralistic society, one in which its own faith convictions and values give it a distinctive and transcendent worldview. It is in the Christian home that married couples discover their vocation as witnesses to Christ. It is the Christian family that proclaims the present virtues of the kingdom of God and the hope of a blessed life to come.

INNER STRENGTHS OF THE FAMILY

Throughout history the family has consistently shown an ability to adapt and accommodate to cultural norms and to changing social conditions. This adaptability, however, is only one aspect of the family's role. Equally important is the ability of the family to serve as an agent of social change, that is, to influence the direction and scope of social change in order to maintain the dignity of man and the rights of the individual. In effect, the

family should be a liberating force, a revolutionary force on the cutting edge of a new society and a new world. To achieve this, the Christian family must preserve a sense of independence and privacy, without running away or isolating itself from society. It must also keep alive a passion to build a society that respects every person as an individual and as a member of the human family, who has been called into existence by God, redeemed by Christ, and possesses inalienable human rights.

The stereotype of the family as a basically conservative institution buffeted by the winds of change, confused, and seeking some haven apart from the world must be rejected. Christian families should achieve a new sense of confidence; they should draw upon the inner strengths of family life to reorder their own priorities and thereby reorder the priorities of society. The inner strengths of the family are unity, fidelity, communication, mutual respect, and a sharpened awareness of the responsibilities of Christian faith.

The Christian family must see itself as a sign of God's presence in the world. To be Christian means to accept responsibility for the world, and to give some direction to the course of mankind's evolving history and the shape of human society. We live in a highly political world, one in which the democratic process is the mainspring of social action. Strong voices are raised in behalf of powerful interests, but no one speaks for the family. Therefore, Christian families must unite in their efforts to influence public policies and to establish a just social order that safeguards human rights and provides opportunities for each person to enjoy his or her rights in a responsible fashion.

A PLAN OF ACTION

This important role of the family—which may aptly be described as a political role—involves three aspects:

1. The Christian family should exercise a critical function. It should question the directions of society and proposed social programs in light of Christian faith and Christian values and moral principles. The Christian must remember that it is man's responsibility to shape events in the light of God's plan for the world, that is, to

weigh everything in the light of the demands of justice and truth.

2. Christian families should exercise a directive influence on the formulation of laws and social policies. As a nation we do not have an integral corpus of family law. Moreover, many of our laws and social policies attempt to respond to particular problems, and are sometimes inconsistent or ambivalent in regard to our understanding of the role of the family. This is especially true of laws affecting age and preparation for marriage, parent-child relationships, divorce and adoption. It is also evident in welfare legislation, in social programs for minorities, the poor and the underprivileged or disenfranchised.

3. Christian families must also take a hold on the future by involving themselves in efforts at responsible social planning. They must bring to bear on all social planning their conviction that human life and the stability of the family are not realities that are bound up with this world alone. Thus, social policies cannot be formulated merely in terms of earthly life, but must always consider the eternal destiny of man.

This is especially true in regard to concerns about future generations. The child is the representative of the future, and the way a society regards children tells us much about its beliefs in the dignity of man. Our society is deficient in protecting the rights of children. Permissive abortion laws violate the unborn child's right to life, and many of our social policies ignore the needs of children or assign the child an inferior status in society. Moreover, there is a growing tendency to treat children as burdens, or as interlopers in the private lives of their parents. Some parents seem to be involved in a continual flight from their children.

CHRIST'S VIEW OF CHILDREN

Jesus' relationship with children presents quite a different perspective, one that is at the very foundation of Christian family life. Jesus places children, and speaks with indignation of those who would threaten the child. Jesus treats the child as a child, not merely as an adult-to-be. He commends the child's ability to learn, the child's trust and confidence, and the child's humility. Finally, Jesus pays attention to children, and in blessing them, proclaims their right to future existence.

Christian families must take seriously their responsibility to be of service to the world in which they live, and to influence the course of human history. God has loved the world and sent his Son to redeem it. Human history is not something apart from God's relationship to man. Each person, by the fact of his or her existence, is caught up in an ongoing relationship with God. All of mankind's history is part of God's eternal present.

There are many apostolic groups that are actively engaged in helping Christian families fulfill their role in society. The Christian Family Movement deserves recognition for its efforts to train families to assume a leadership role in society. The programs of the Marriage Encounter and Teams of Our Lady strengthen family life, and the basic educational work is being pursued with new enthusiasm by the priests and couples in pre-Cana and Cana programs. But in the face of unsolved social problems such as poverty, war, disease and injustice there is a sense of frustration and a tendency toward discouragement. This, however, cannot be the mood of the contemporary Christian family. Instead, the Second Vatican Council provides continuing motivation in its perspective on the role of the family as a dynamic social force in the modern world.

Redeeming the present time, and distinguishing eternal realities from their changing expressions, Christians should actively promote the values of marriage and the family, both by the example of their own lives and by cooperation with other men of good will. Thus when difficulties arise, Christians will provide, on behalf of family life, those necessities and helps which are suitably modern.

Issued by the Family Life Directors of the United States, January 1, 1973.

NOTE FROM THE EDITORS

With this last issue of the Team year 1972-73, we would like to extend our thanks to all of you who have contributed so willingly towards making the Team Newsletter possible.

Thank you for sharing your love with us.

Eleanor and Frank

Father Caffarel: Impressions

**Ed Benz
Detroit I**

"And now, please tell me: What are your impressions?" We had known the question was coming, but the moment still carried quite an emotional charge. Across the table from Fran and I sat the Abbe Caffarel. The place was Assisi at the International Training Session, 1970. We had had a talk and dinner: pleasantries had been exchanged and now he sat forward to listen.

The memory of his awesome alertness and awareness of us as human beings is nearly all that remains of that little contact, but I think it offers an essential clue to the personality of the man that generated our movement.

A few impressions. Fran remembers him very interested in seeing pictures of our children, asking many questions about them and the sort of dispositions they had. This was in no way perfunctory. Imaginatively, he seemed to know them. He instantly added a firmly committed admirer. From then on if he had asked Fran to swing a prayer wheel, she would have asked, "How many revolutions a day?" I exaggerate, but a great deal of personal warmth did come through and, for us, later tough questions of agenda and ideology were always seen in this light.

I think it's important to remember this outgoing part of the Abbe's personality because we in America may somehow think of him as leaning toward a cloistered quietism. His great writing output and very active life don't seem to be able to dissuade us from this idea.

The problem may be that we lean too far toward action. Or talk about action. Caffarel's balance between action and prayer comes out very well in an editorial he wrote about modern youth, one of his persistent concerns. In working to understand youth and build a world in which they can find hope, he says we should:

"Avoid the temptation to get involved in endless discussion. There is no time to lose in taking action. Time is not on our side. Yet all will lead to nothing if we do not seek to be enlightened by the Word of God and to receive the strength of Christ by prayer."

In a tape of that Assisi meeting, one of the ideals that he sets for team couples is to go beyond the "moral man" who observes the prescriptions, is faithful to his vows and tries to practice the Christian virtues. Such a man, he says, may feel satisfied and may feel he is right, but he is also likely to "level out," "to slide." "The 'moral' is not what characterizes the Christian," he said. There should be a "rushing forward toward God, a will to be the glory of God . . . The real disciples of Christ are those who are inhabited by Christ and his love. And this love is always excessive. It was not reason which drew Him to the cross."

Abbe Caffarel feels that when team couples live this kind of love, the young people will not think Christ so hard to find.

With values like these, and a man like Caffarel who has lived them, we feel the foundation stones of Teams are in very decent shape.

A THOUGHT FOR THE FUTURE PILGRIMAGE IN ROME

**IN
1976**

Why Not Plan To Be There?

Father Caffarel Visits The United States

Father Henri Caffarel, the founder of Teams 30 years ago, visited the United States briefly this month.

Father Caffarel, who is stepping down as chaplain for the Leading Team in Paris after serving since the start of Teams, met with members of the Regional Team in New York and plans to meet with Team members in Detroit and Washington. He is in the U.S. to attend a national meeting of Pentecostals in South Bend, Indiana. Father Caffarel is very interested in the American Pentecostal movement.

Father Caffarel who does not speak English, had requested meetings with only small groups because of the difficulty of communicating through an interpreter. Otherwise, larger meetings would have been scheduled so that many American Team couples could meet this saintly priest who has proved so foresighted in his emphasis on married spirituality.

Father Caffarel, who is over 70, will be replaced as Leading Team chaplain by Father Roger Tandonnet, a French Jesuit who speaks English and several other languages.

Several American couples have met Father Caffarel at international Team meetings in Paris or at the last pilgrimage in Rome in 1970. They have been deeply moved and inspired by this extraordinary priest who inspired and shepherded the world-wide Team movement. One such couple shares their thoughts on Father Caffarel in this newsletter.

The Family Alive

The Christian Family Movement (CFM) invites Team couples and their children to join them at a three-day seminar on family life at Notre Dame, Indiana, August 17-19.

The theme of the seminar is "The Glory of God—The Family Alive." The families will hear talks on communication and prayer, share their experiences and form communities with other families. CFM promises a long weekend of good conversation, stimulating talks and experiences, relaxation, joy and prayer. It also would give Team couples an opportunity to learn more about CFM and CFM families to learn more about us.

For more information, contact CFM at 1655 Jackson Boulevard, Chicago, Illinois 60612.



New Secretariat, Bill and Eileen Harte, with Mat Melillo of Suffolk Sector on the right.

ADIEU

(Continued from page 2)

Our Teams, shaken by the great wind of questioning, were only momentarily unsettled. Because couples are firmly rooted in reality, they find it easier to distinguish between what is productive and what is pie-in-the-sky. Furthermore, they were painfully helped in this by some totally unexpected family events, either in their own homes or among friends. Many such couples, who had drawn light, strength and joy over the years from their conjugal and married spirituality, suddenly saw their adolescent children abandon the Christian faith or leave home to share their life with someone to whom they had no intention of getting married. This did not necessarily involve a violent separation: a good relationship with their parents was sometimes maintained. These young people simply declared that they could not see what more faith, on the one hand, and marriage on the other have to offer them. This was a bitter experience for parents who had no dearer ambition than to pass on to their children the one thing that had given meaning and purpose to their lives.

I know how terribly shaken you are by the crisis in the Church and its repercussions in your family life. I know that you are becoming more urgently conscious of the responsibilities that fall upon our Movement in the Church of today. For my part, I have no doubt that the Teams are entering into a new phase of their history. It is in order to help you to discover the future path to follow that I invited you to look back to the past with me. The turning point was our great pilgrimage to Rome in 1970. But this was only a beginning. A great effort of prayer, of reflection, and of transformation, remains to be pursued with a determined will to discover the Will of God for our Movement and its mission. This must be done in a way that is faithful to the graces we received in the beginning and which understands the needs of the present time.

I did not want to relinquish my task of spiritual counsellor of the Movement before this necessary change was initiated. But, for it to be brought to fruition, ten or fifteen years will be necessary. At 70 years of age, I cannot contemplate leading such an enterprise to its end. This is what a priest, whom I hold in great esteem and trust, Fr. Roger Tandonnet, who is known and loved by many of you, will henceforth assume the task of spiritual counsellor in the Leading Team.

But, need I say, to relinquish my task is not to abandon the Movement. The Teams are rooted in my heart. Parents do not abandon their children when they set up their own homes; they feel, nonetheless, responsible for the spiritual destiny of those they have led into the formidable adventure of human life. But they understand that, henceforth, they must help them in the way that Moses did, praying on the mountain with arms outstretched to God, whilst the Israelites are engaged in the hard fight in the plain below.

I believe now, more than ever, in the irreplaceable importance of prayer, and it is in this way that I want to help you and remain present with you. All my time, during the years that I am still to live, will, to the extent that it depends upon me, be devoted to prayer and to helping others to pray: my publications on prayer, my correspondence courses on prayer, the directing of the House of Prayer at Troussure and leading the weeks of prayer that are held there, the Upper Room, the new bulletin that I was led to publish in order to help the prayer groups that are springing up everywhere, helping this great current of renewal which, born in the United States, is now gaining ground in Europe.

Some of you have said to me: Leave us a spiritual testament. Is it really necessary? For a disciple of Christ, isn't the best thing to repeat the last words of the Master: "What I command you is that you love one another." (John xv, 17)

I would add, nevertheless: Pray for me. I am acutely aware, as I leave you, of all that I have not done and have not been. My love for you has not been sufficiently demanding. I did not commit you with enough vigour to follow Christ on the path of unconditional love. Prayer has led me to understand a little better the demands of this love of Christ: a tender but uncompromising love, a jealous love. Besides, it is not so much a matter of performance to be achieved as of an absolute faith in Christ.

Would that I could shake hands with each of you, looking at each other straight in the eyes. Adieu! (Till we meet in God.)

What Teams Has Given Us

(Continued from page 2)

them love and encouragement. We have shared countless experiences with them whether it be the moving meditations at our meeting, a mass with all of our children in one of our homes, a delightful party or a canoe trip down the Delaware River. We have truly found Christ in this Team.

Beyond our Team, we have found a larger Christian community. As a sector couple and regional couple, we have come to know and love Team couples from Boston to Los Angeles. Any work we have done for Teams has been more than compensated by the love and friendship we have received from Team couples and priests across the country. They have truly enriched our lives and made the last six years a joyous experience. It is from our own experience that we strongly encourage other couples to assume leadership roles and to go out beyond your own Team because we know you will receive more than you give.

We want to single out five of these leadership couples who have given so much to Teams and us in the last three years. Without them, Teams would not have functioned as a unified, national group.

Anna and Harry Hunt of the Queens Village Team have been the U.S. Secretariat couple handling the financial and administrative matters for Teams. Pat and Frank Christie of the Farmingdale I Team were responsible for all study material, monthly letters for new Teams, information material—storing it in their home, and mailing it around the country. The Christie's mailman must be very happy now that their term is up. Eleanor and Frank Iberti of Kings Park II edited this newsletter for the last two years and Eileen and Jack Leahy of the Valley Stream II Team edited it for the first year that we were regional couple. These two couples, with imagination and hard work, transformed the newsletter.

Finally, there is Ed and Fran Benz of Detroit I. They have been the sector couple for isolated Teams for more than three years. Maintaining contact by mail and long distance telephone, they have helped and encouraged isolated Teams so that small groups of Teams in Boston, Detroit and Rochester, Minnesota are now flourishing sectors. Ed and Fran worked themselves out of a job because there are now so few isolated Teams that they can easily be attached to sectors.

These five couples and others have enriched us and the Team movement. We offer them, in the name of all American Team couples, our deepest gratitude.

With couples like them and you, Teams must be doing something right.

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ADDRESS CORRECTION REQUESTED

Prayers For Monthly Meetings

The following prayers are suggested for meditation at Team meetings. They could also be used for personal meditation and prayer.

In the reading for the first month, we see that we must forgive if we hope to be forgiven.

We pray that the Lord will help us to care for one another in the loving way found in the early Christian community.

These remained faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers.

The many miracles and signs worked through the apostles made a deep impression on everyone.

The faithful all lived together and owned everything in common; they sold their goods and possessions and shared out the proceeds among themselves according to what each one needed.

They went as a body to the Temple every day but met in their houses for the breaking of bread; they shared their goods gladly and generously; they praised God and were looked up to by everyone. Day by day the Lord added to their community those destined to be saved. (Acts 2: 42-47)

In the reading for the second month, we learn the value of a community such as a Team.

The one who provides seed for the sower and bread for food will provide you with all the seed you want and make the harvest of your good deeds a larger one, and, made richer in every way, you will be able to do all the generous things which, through us, are the cause of thanksgiving to God. For doing this holy service is not only supplying all the needs of the saints, but it is also increasing the amount of thanksgiving God receives. By offering this service you show then what you are, and that makes them give glory to God for the way you accept and profess the gospel of Christ, and for your sympathetic generosity to them and to all. And their prayers for you, too, show how they are drawn to you on account of all the grace that God has given you. Thanks be to God for his inexpressible Gift! (2 Corinthians 9: 6-15)

TEAM EXCHANGE

The following couples have indicated an interest in exchanging homes during vacations:

Mr. and Mrs. Harry Bensterien (Harry and Jane)

9589 West Parkway
Detroit, Michigan 48239

Mr. and Mrs. John Riley (Jack and Shirley)
1439 15th Avenue, N.W.

Rochester, Minnesota 55901

If you are interested, please write to the above couples.



New Newsletter editors, Pat and Loretta Canan, with Marie and Bob Wallace on the right.