

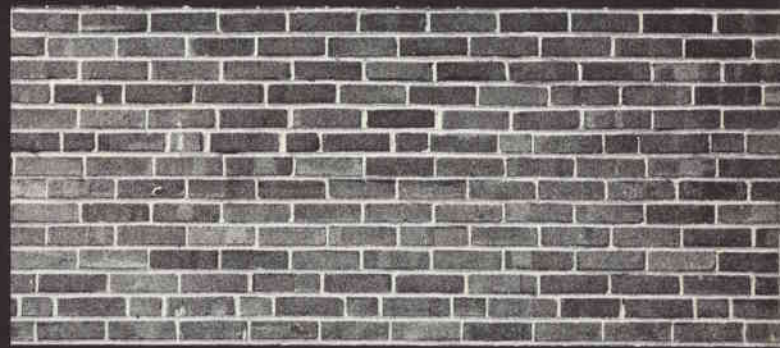


Worldwide Family

Spirit

Volume 8 Issue 5

June 1981



**VIOLATORS PROSECUTED
UNDER PENALTY OF LAW**



CALL TO ACTION . . . *Who's Answering?*

SPECIAL COUPLES

EDITOR'S NOTE: Every month, the Wichita Encounter salutes a "special couple" A modern day hero as a visible Sacrament. We like the idea and offer it for all our communities. Tell us about your heroes.



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This month, instead of just one couple, we would like to salute any and all couples who have struggled to be a couple.

Day-by-day, week-in-and-week-out, we hear of some truly heroic couples. For some few couples, marriage is easy. Maybe it was "made in heaven." Maybe they were just lucky.

But for many couples, it has taken real determination and effort to make their marriage work. Let's face it—many couples (perhaps most) got married for the wrong reasons. They were young, naive, very poorly educated in choosing a lifetime love.

They married at the height of innocence. Once married, they realized that they were going to have to struggle and sacrifice to build a lasting love relationship. They realized how different their personalities and interests were. One was a talker, the other a listener. One was a doer, the other a thinker. One was frugal, the other extravagant. One was a night person, the other a morning person. The contrasts stuck out all over the place.

Disillusionment set in, as it does in even the best marriages. But for them, the disillusionment was particularly painful. It lasted for days, rather than minutes—as in the movies.

Yet, they chose to become a Sacrament. These Special Couples are truly modern-day Saints. We rejoice in their determination. Their commitment, their struggle, their growth came at great cost.

Somewhere along life's journey, they had the courage to make a Marriage Encounter Weekend. It wasn't easy to open up a lot of rusty doors. All through the Weekend, they kept wondering if they were "doing it right"—almost sure that they weren't.

Yet, they hung in there. They took Dialogue home with them. It wasn't easy. The daily discipline was difficult. Feelings were elusive to identify and describe. Yet, they continue to work at it. They never give up. Yes, they are truly *special couples*. Their struggle to grow as "two in one flesh" is itself a tribute to the power of God's grace.

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The Prejudice of Poverty

Poverty has taken on a new meaning for us and has created new problems. The predominant poverty we find in our society now is desolation of heart: the meaninglessness of life, anxiety, and loneliness . . . a spiritual hunger for love. Joe and Dee made their Weekend in 1974. For the last three years, Joe has been studying for the diaconate. He was ordained this June in the Cleveland Diocese.

This is the first of a two-part article reflecting their experience of life and growing understanding of a major barrier between us and the Kingdom of God here and now.

Dee and Rev. Mr. Joe Damukaitis

Jesus Christ came among us to promote a Kingdom unlike any the world had known. A Kingdom *in* this world, yet not *of* this world. So often our primary difficulty lies in trying to understand what this Kingdom is and how it operates. Perhaps the easiest way for us to begin our understanding is to look at where this Kingdom exists.

The Kingdom Jesus of Nazareth talked about exists wherever the Father's Will is at work. This Will is at work, or is a dynamic action, wherever people are endeavoring to love one another as He has loved us. We know all too well that we have long strived to understand how we should implement this command to love in our lives.

We know that we need to be able to deal with our natural tendencies to judge and foster irrational dislikes of others who have more than we, less than we, or pose a threat to our facade of superiority. As we begin to recognize and understand more fully the meaning of the call for mutual respect, humility, and charity, our understanding of love grows, enhancing our participation in the Kingdom.

It is the Father's desire, as expressed through the Church, that we treat all mankind with dignity. As this happens, the statement, "What you do to the least of My brothers, you do unto Me,"—becomes not a herald of conviction, but a proclamation of joy. At this point, we, as a pilgrim people, can begin to understand more deeply the "what" and "how" of the Kingdom of God.

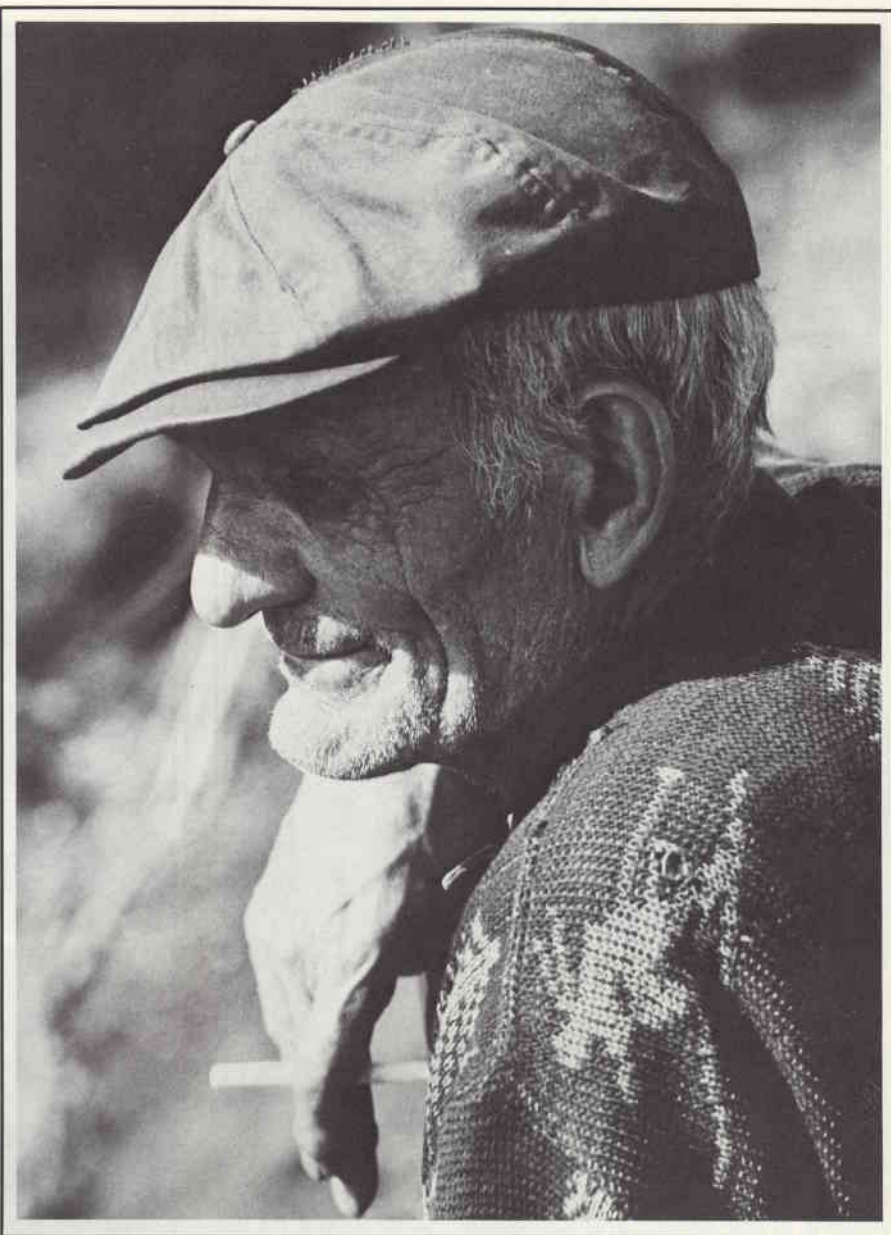
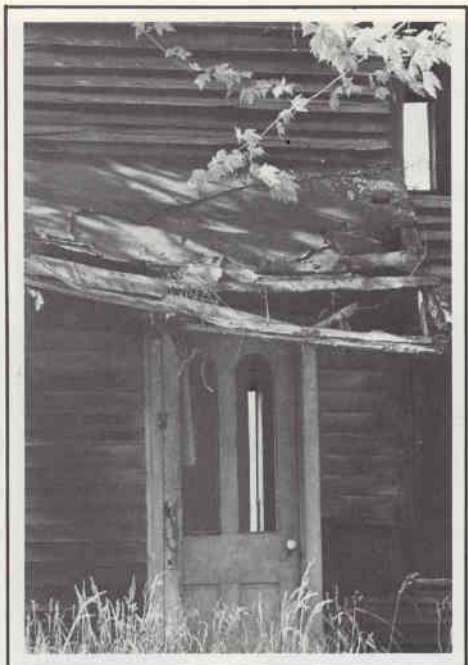
A deep internalization of the joy present in God's Kingdom can truly change our lives and the lives of those who share His Kingdom with us.

The experience of "walking in another's shoes" may move us to a more involved form of social action. Young adults will find a way to put aside self-imposed peer prejudices or parent-fostered bitterness and become more aware of and sensitive to others. The poor may find reason to understand what motivates the fear of those who have more material wealth. The apathetic may discover empathy, while others may be carried from internal compassion to active involvement.

A sense of poverty

As we survey the Pauline literature in our family's love letters to us (Sacred Scripture), we find that the early Church was very aware of the material needs of others. Paul often exhorted all of the Churches to take up collections for the needy, a tradition we adhere to today, although many of our people don't realize it. We are all keenly aware of our Sunday offering, and we sometimes question or feel resentful when additional support is asked for. This is normal; however, we must remember that, while the large percentage of the collection is used for the support of our parish and its endeavors, a substantial amount is given to our diocese.

The diocese, using this sum for support of our mission on a



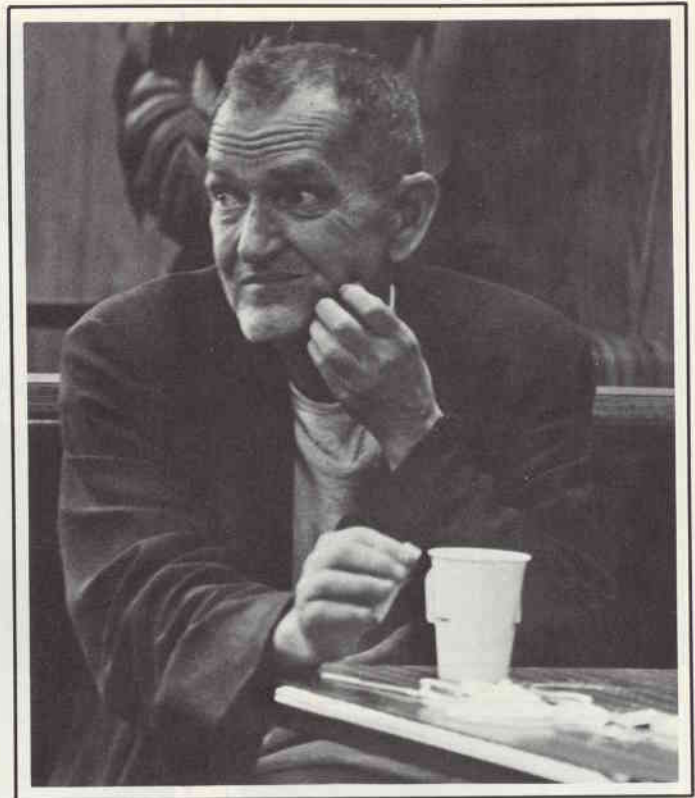
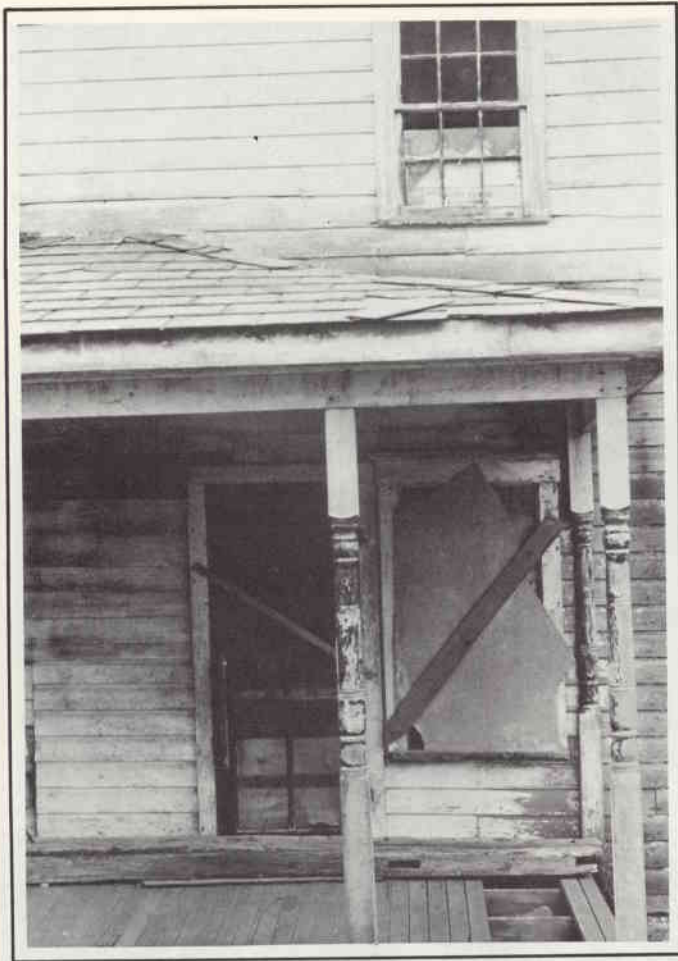
larger scale, also sends a portion to Rome in support of our worldwide mission activity. Our heritage of support for the impoverished of the world is thus kept alive. Seeing our contributions as a mission activity of the living Church, giving becomes both gift and privilege.

We as Church, who have grown in our self-consciousness over the centuries, understand more clearly now that our call to support is actually a responsibility. However, the call is more involved than the gift of material things. For, while a monetary gift is good, we realize that the provision for the material need of others is not the entire solution.

The following passage from the documents of Vatican II clearly illustrates that the responsibility given to us lies in the gift of *self*. This gift is to be given with the awareness that, in the process, the recipient's dignity is to either be upgraded or maintained:

Christians who take an active part in modern socio-economic development and defend justice and charity should be convinced that they can make a great contribution to the prosperity of mankind and the peace of the world. Whether they do so as individuals or in association, let their example be shining. After acquiring whatever skills and experience are absolutely necessary, they should, in faithfulness to Christ and His gospel, observe the right order of values in their earthly activities. Thus their whole lives, both individual and social, will be permeated with the spirit of the Beatitudes, notably with the spirit of poverty.

Poverty is classically understood as the lacking of a means to provide basic essentials such as food, clothing, shelter, etc. The inability of a person to provide these items also connotes



a helplessness when faced with the demands imposed by our society. An example of this is the inability some have to defend themselves against injustice. Since this type of psychological poverty is a relative one, we all suffer it to some degree. It is important for us to realize this as we search for the reasons of our anxiety and depression. Some insight for the meaning of this type of poverty is given by S. Verhey as he states, "Revelation gives poverty its full meaning both as inescapable distress which opens a man for God, and as the humble, loving abandonment of one's own rights."

In the Old Testament, we see that the post-exilic Hebrews realized wealth is neither bad nor wrong, but difficult. This community knew that the difficulty facing those with wealth is the likelihood of the rich man to become insensitive and hard-hearted toward the needs of his neighbors.

Jesus' words about the rich young man, and the true treasures in Matthew's gospel, remind us that these potential problems of wealth are still with us. As we look at the prevalent manner of giving today (the giving of excess only), we should also look to Jesus' words and example. Jesus provided for the material needs of man on many occasions, while always showing man the dignity he has in the Father's eyes.

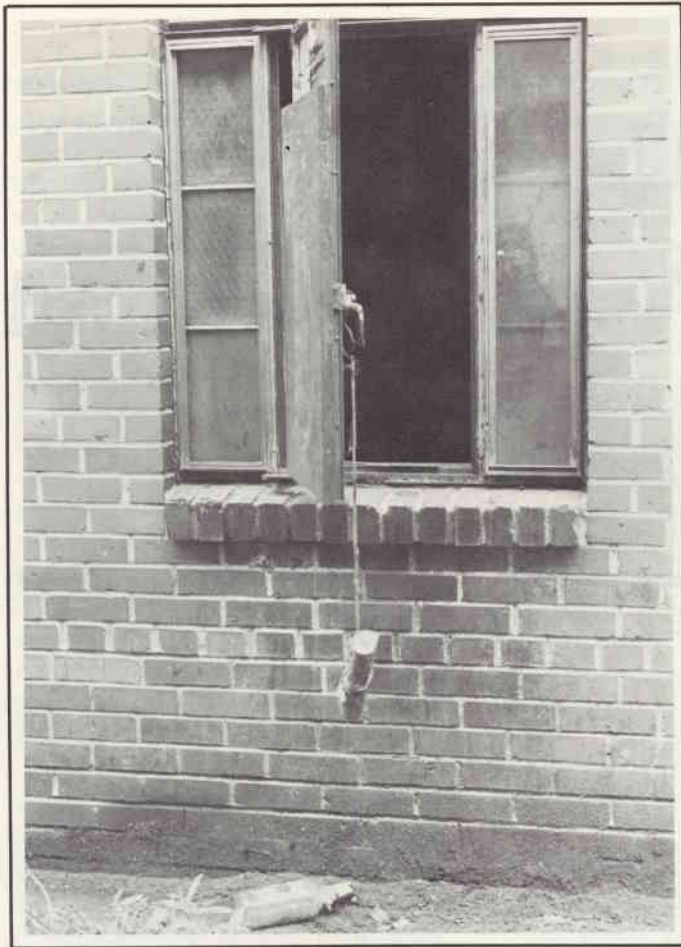
Our Lord consummated His giving with the total gift of self. It is only in Christ that the significance of poverty is realized.

His unbounded denial of self and His self-sacrifice, leading up to and including His death, reveals the glory of the Father (Phil 2:5-11). By sharing our distress to the end, Jesus Christ, in His poverty, makes the living God present to us by His death and resurrection.

To a large degree, in this country, our *immediate* world does not have an experience of total material poverty, save for a few isolated pockets. However, poverty has taken on a new meaning for many of us and has created new problems. The predominate poverty we find in our society now is desolation of heart, the meaninglessness of life, anxiety, and loneliness. The corporal hunger for bread has been replaced with a spiritual hunger for love.

Through industrialization we have (for the most part) reduced grinding poverty leading to starvation in developed nations, but unwittingly promoted this spiritual poverty,

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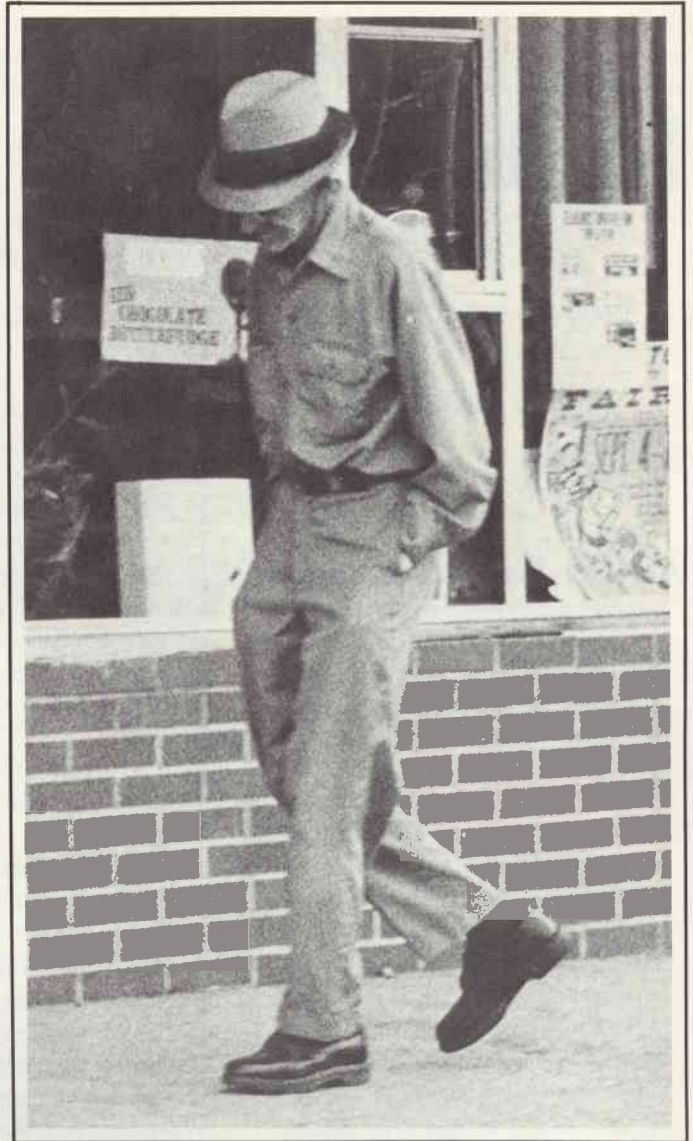
which is more difficult to deal with. The hatred, bitterness, and envy of so many is the result of a loss of dignity that comes from "being provided for." This loss often results in prejudice directed toward the benefactors of the material goods.

Many of those who have material wealth lose the sense of purpose and responsibility that comes with the acquisition of gifts, and they also suffer a desolation of heart, anxiety, and loneliness. Thus, *all* of us need to be put in touch with ourselves and decide on the steps we can take to enhance our true wealth, while understanding the motivating forces which lie behind the acts of others.

A person subjected to poverty may question the description of God as Love. This questioning is not inappropriate, though we must be aware that the mystery of God's actions lies in His total knowledge of us.

Our understanding is limited to the gifts we possess as humans. Our ability to think, feel, touch, see, speak, and hear are the resources of our humanity. The Father communicates with us through these resources to express His love and nurture His call for our happiness. In this way, if we are open, our understanding of Him will grow.

Bad does not come from God; it is self-created and imposed. The Father may allow things to happen, in that He allows us the dignity of choice. Even then, the permitting of



events offers a source of potential growth. Complete knowledge will never be ours, though choice is always accompanied with the grace necessary for a positive response. With a positive response, faith and trust in God's continual presence and participation in our life becomes more real.

The nature of poverty must be seen through the eyes of faith. Spiritual poverty means trying to live a life of hope, humbly in the expectation of Christ's coming. Psychological poverty is an invitation to seek the meaning of life which leads to the Father. Material poverty is a call to realize our ultimate dependency on the One who loves perfectly, and to use our gifts accordingly.

Our Mass does not end when we are called to "Go in peace to love and serve the Lord." These words are the reminder that we are to continue Christ's work as a Eucharistic people. To be both material and spiritual food for the impoverished of every kind. Our response, "Thanks be to God," is our acknowledgement and acceptance of that call. Eucharist continues on in us.



Reflections On Us As A Movement

Al and Barbara Regnier

Fr. Des Colleran

DREAM: Visions and dreams stir our hearts and give us hope. However, our actions and commitments are rarely based on dreams alone.

IDEAL: Ideals are a standard of perfection, an ultimate goal or objective that we would like to have present in our lives someday. Ideals reflect our hopes and our dreams.

VALUE: A value (conviction) is an ideal that we are striving to work at and willing to sacrifice for, so that it becomes a reality in our lives. A value is a strong belief that I carry in my heart and that affects my life.

Our *dream* then, as spoken in the Open & Apostolic Presentation of our Marriage Encounter Weekend, is "To Change the World." It's been our Church's dream to "change the world" for nearly 2000 years, so the dream is not just an M.E. Dream. Many couples and priests are touched by hearing this dream spoken on the Weekend. Unfortunately, all too soon most come to see it as the "Impossible Dream" and

we begin to dream smaller, to condense our dream, until many of us fail to dream at all.

Our *ideal* is to bring Marriage Encounter to everyone, that every couple should experience their Weekend. But all too soon it becomes obvious that not everyone can or will make the Weekend, and that many who do go eventually drop away from dialogue and trying to live the Weekend concepts.

Our *value* is to *renew the Sacrament of Matrimony in and for our Catholic Church*. Our mission and primary motivation is for our Catholic family. That's what keeps us involved, striving, and sacrificing. That's where we can see progress that gives us hope.

The Weekend is based on and speaks of our Catholic Family values. As such, it calls for change and sacrifice in order to live our vocation as Sacrament in our Church. Without our Church, there is no Sacrament because Sacraments are a gift to us from our Catholic Faith Family.

It's difficult, perhaps impossible, for us as persons and as a couple to make all the changes and sacrifices that we must make if we want to strive to live

our vocation as Sacrament in our Church. Our Weekend opens us to the possibilities and to our vocation. It brings our Catholic Values into perspective and often is the catalyst for the beginning of significant changes.

We look to our family, but often our family is a reflection of us and where we were before our Weekend. Although they love us, support us, and need us, they will not or cannot call us to grow as Sacrament or in living Catholic Values.

We look to our Parish, but often our Parish family also reflects where we were before our Weekend. Unfortunately, they, too, do not call us to be Sacrament and to live Catholic Values.

We look to our Church, with the realization that the basic principles and values are there; but, they are often distant, diffused, and difficult to grab hold of. The fact is, most of our fellow Catholics are unaware of the strength and beauty of our Catholic Values and of the Sacrament of Matrimony.

So we believe we have to help our people create a post-encounter that will help us in living our vocations. So, as a movement we should gather in support groups, to build a community of couples, priests, and religious whose

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primary focus is to encourage couples to live out their Sacrament of Matrimony. Their hope and their purpose should be two-fold: first, to bring couples to an awareness of their vocation as a Sacrament of the Church; and second, to bring the gift of relationship and the strength of the Sacrament of Matrimony alive in the Church.

We believe nearly every couple who makes a Worldwide Marriage Encounter Weekend has a very positive and meaningful experience. Most come home with an enriched marriage, new excitement for one another, and great expectations for the future. They come to their Rookie Renewal, perhaps some sharing circles, or an information night, but then we rarely see them again. We ask ourselves, "Why? What has happened to these couples? Why don't they get involved in the Marriage Encounter Community?"

Perhaps the answer is in "US." What made our Weekend one of the most significant experiences of our life together was what we learned on the Weekend about ourselves, one another, and our marriage. The process was simple: it involved couples sharing their story, their relationship, and their journey with us; and it involved our rediscovering one another through a technique of communication: writing love-letters and dialogue. If these two aspects are the foundation of the Weekend, then they must also be the foundation of the Marriage Encounter Post-Weekend community.

Without personal sharing, support, and challenge, the dialogue becomes an empty exercise; and, without dialogue in the couple relationship, sharing and community tends to become social and job-oriented. A Post-Weekend Community built on social activities and jobs is bound to struggle and be less than attractive, because it competes with the modern world in worldly terms and values. In this busy world, who needs one more activity, social function, or job?

We hear on our Weekend that "no one dialogues alone!" We also hear, "A couples' dialoguing relationship is the greatest gift we can bring to others." So perhaps the reason that Post-Weekend

Marriage Encounter community often struggles is that in many cases we are weak in couple dialogue and relationship sharing.

As a Marriage Encounter Post-Weekend Community, is our focus on RELATIONSHIP, or simply friendship? Are we a community "rooted" in our Weekend (dialogue, sharing, discussing, challenging, and supporting one another to LIVE THE WEEKEND CONCEPTS)? Are we calling one another as couples and as a Christian community to live GOD'S PLAN of RELATIONSHIP which is much deeper than the WORLD'S PLAN of friendship?

I can be private and self-focused and still be your friend (World's plan), but RELATIONSHIP (God's Plan) calls me to be intimate and to belong to you. Another way to put it is that we are called to be "LOVERS," not just friends, and that's what God's Plan for couples and for a Christian community is all about.

INTIMACY: God calls us to be Intimate—to strive for "Oneness"; to become "A" couple, "A" family, "A" Church, "A" People.

Ephesians 5: "For these reasons, a man will leave his father and mother, and unite with his wife, and the two will become one."

John 17: (Jesus' prayer to His Father): "I pray that they may be one, Father, just as you and I are one."

Eucharistic Prayer of the Mass: "From age to age you gather 'A PEOPLE' to yourself."

Song: At That First Eucharist: "Thus may we all one Bread, one Body be, Through this blest sacrament of unity."

BELONGING: God calls us to belong to one another as members of One Body—we are the living Body of Christ. (St. Paul often writes about our belonging to and being part of the Body of Christ. This is one of the great mysteries of our Church, that special belonging to one another as parts of His Body.)

So the question we must ask ourselves isn't, "Who am I?," but rather, "Who do I belong to and who belongs to me?," and in Community, "Who do we belong to and who belongs to us?"

A COMMUNITY OF LOVE

IS BUILT ON:

1. Involvement (relationship, intimacy, belonging)
2. Trust, openness (Listening), Mutual Goals
3. Sharing ourselves; our feelings, values, hopes and dreams.
4. Forming, challenging, and supporting one another.
5. Affirmation: calling one another forth and being life-giving.
6. Dialogue and living the Weekend Concepts (Matrimonial Spirituality)
7. Prayer (couple and community) and Church Family
8. Healing and Forgiveness.
9. Outward focus (Open and Apostolic couples)
10. Commitment and responsibility to one another and to our Church. (Commitment to meet regularly)

That's the purpose of Marriage Encounter Post-Weekend, then, to form a Christian Community and to strive to become "ONE" in mind, heart, and affection . . . to be lovers!

Not just for the sake of those already encountered, but for the sake of the whole world. So we need to ask ourselves, "How is our post-encounter responding to the needs of the Church? How are we responding to the needs of the Church? How are we reaching out to those who have not yet made a Weekend and encouraging them to do so? How are we bringing the gifts of our Weekend to all those who cannot or will not make a Weekend?"

The world is looking to WWME to be a model of unity for the world.





SCRIPTURE PRAYER:

_____ Chuck and Lenore Barresi

Listening

to

God's

Word

Last month we wrote about prayer as a dialogue with God. We mentioned that God speaks to us in many ways: through nature, in our minds through our imagination, through others who say "just the right words at the right time." We wrote about memorized and spontaneous prayer and how they can both become very personal prayers as we communicate with God.

We purposely avoided going into Scripture prayer because we have so much to share with you. It would have taken much more space than we had at that time.

Scripture prayer has been very special to us. It has been one of the most grace-filled steps we have taken in our search for a closer relationship with Our Father. Praying with Scripture is one of our favorite ways of talking with and listening to God.

Most of us have heard Holy Scripture referred to as love-letters from God. They are His word to us right here, right now. Through Scripture He guides us, instructs us, tells of His love

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for us and gives us words of hope and encouragement. We don't have to be Bible scholars in order to pray Scripture; we don't have to interpret or try to figure out what is being said because it is all there for us.

"All Scripture is inspired of God and is useful for teaching—for reproof, correction, and training in holiness so that the man of God may be fully competent and equipped for every good work." (2 Timothy 3:16-17.)

On our Encounter Weekend, Scripture began to come alive for us. In "The Parable of the Sower," "The Wedding Feast at Cana," and the readings of the Mass, it seemed as though we were there with the Lord as these events were taking place. It was exciting and challenging. Afterwards, dialoguing on Scripture occasionally, we made it even more familiar and personal.

During this period of time in our lives we worked very hard on our own relationship and our relationship with God and with our Church. No one could ever accuse us of being "married singles." We were a sign of our Sacrament to all those around us.

However, we both knew, deep within us, that the one area where we were "married singles" was in our prayer life. We could share with each other our deepest feelings, our love for one another in our sexual relations, and we could share our innermost secrets as a Team on Weekends, but we found it difficult to pray as a couple or to discuss couple prayer. Looking back on it, we treated our prayer life as even more intimate and private than our sexual relationship.

Scripture is the recorded history of our family of believers. The daily experience of man's relationship with God, both before and after the life of Jesus. If it were continued today our names would be recorded in it along with Paul, Timothy and Jeremiah. The times may be different, but the struggles, doubts, fears, joys and excitement are the same. The message is applicable to our lives; it is written for us today. There is something in Scripture for everyone.

As a matter of fact, on one Weekend

as a Team Couple, we were told by an atheist after the Cana sharing that he marveled at the variety of personal responses so many couples had to it. Indeed, he could not deny that there was "something" there. Even a non-believer can recognize that Scripture is inspired and communicates God to man.

Several years ago, on a Marriage Retorno, we learned how to pray Scripture. In fact, the central purpose of the Retorno is for dialoguing couples to learn Scripture prayer as an individual and as a couple.

There are no hard and fast rules to follow in praying Scripture, so what we will share with you is what we have learned, tried, and adapted for our own use. We urge you to do the same.

Lenore: One Scripture passage which I never quite understood was:

"Whenever you pray, go to your room, close your door and pray to your Father in private." (Matthew 6:6.)

It seemed to me to be a rather negative judgment of praying at Mass, with Chuck, or in a group of people. However, St. Ambrose, the 4th Century Bishop of Milan, explains that Jesus was not talking about

". . . a room with four walls separating you physically from others, but the room that is within you, where your thoughts are shut up; the place that contains your feelings. This room of prayer is with you at all times; wherever you go it is a secret place, and what happens there is witnessed by God alone."

In order to center on God before praying Scripture, I place myself in this secret room in my mind. Sometimes I picture myself at a beautiful lake in Utah which we saw while on a camping trip out West. The lake was turquoise in color and so peaceful it took my breath away. We stopped at a roadside table there to relax and just drink in the beauty around us.

In my individual prayer, I picture myself sitting at that table with Jesus and allow Him to speak to me. When I center on Him in this way I can block out distractions and am at ease. The

beauty of the surroundings which He created make Him come alive for me and I can concentrate on what He has to say to me through Scripture.

Think of a special place where you can go in the secret room of your mind to be open to what the Lord has to say to you. This is what is called a "centering exercise."

Chuck: In my individual prayer, before centering on the Lord, I pick a Scripture passage to pray. After putting myself in His presence, I read it aloud, slowly and with thoughtful attention. I imagine myself there, and think of how I would react if Jesus were saying these words to me. To do this I substitute my name where it is possible.

For example:

"Stop worrying then, Chuck, over questions like, 'What are we to eat, or what are we to drink, or what are we to wear?' The unbelievers are always running after these things. Your heavenly Father knows all that you need. Chuck, seek first His kingship over you, His way of holiness and all these things will be given you besides." (Matthew 6:31-33.)

This passage was written for me, for this very moment of my life, and not just for those living almost 2000 years ago!

I then re-read the passage aloud and let the words sink in slowly. The Lord is speaking to me!

In a notebook I write down some key words or phrases that have special meaning for me. Again, this is the Lord speaking to me. However, I have to be careful to spend *more time in reading and listening than in writing*. The writing is to refresh my memory when Lenore and I pray the Scripture together, so I can share with her what the Lord has said to me.

I then sit quietly and just listen. I put myself in God's presence and allow Him to speak to me. This quiet time is very special to me. I must be patient, I must give God the same courtesy of listening as I do when Lenore or others are talking to me.

In our couple prayer we follow approximately the same format. As a couple, we center on Him and say a

brief spontaneous prayer asking Him to be with us and to guide us during our prayer time. We speak what is in our hearts. We then share with each other what happened to us in our individual prayer, what God said to us, perhaps about us as individuals or us as a couple. We speak to God, we tell Him what we as a couple want Him to know. We praise Him, we thank Him.

We then pray a Scripture passage in which either of us saw our relationship during our individual prayer time. We listen quietly and let God speak to us as a couple. As in our private prayer, we cannot rush this time. It is important that we give Him enough time to speak to us.

We then share with each other what God has said to us. Over the time we have been praying Scripture as a couple we have shared many words of love and encouragement that God has spoken to us. Can you imagine the joy in being able to share with your spouse what God has said to you? We rejoice in it!

As Father Armand Nigro, S.J. says in his article *Praying Together as a Couple*,

"Isn't it strange, even tragic, that so few Christian couples do this? They share meals and conversation, work and play; they share their own bodies and hopes and plans, but do not openly share Jesus together. Yet Jesus is their deepest reality, their deepest source of unity, joy and fulfillment."

Sometimes we have a "desert experience." Scripture seems dry, as though there is nothing there for us, as though God is not speaking to us. At those times we have learned that we must be patient and relax. After all, God is always with us. Perhaps we are trying too hard and He wants us to know that He is in control, not us! Just the fact that we are reading His word and listening for Him to speak shows our love for Him. He will not let this dry period last for long!

For us personally, playing "Bible roulette" (flipping through the pages and picking a passage at random) does not seem to be satisfying. We prefer to concentrate on one theme for a period of time. The daily Missalette from Church is an excellent source of passages for us. Also, several books give daily Scripture passages to follow.

This method of praying Scripture has opened up a whole new world for us, a world where we are aware of God's presence with us and we are anxious to hear His word and to serve Him. *He will speak to us as often as we allow Him!*

Those of us who have made an Encounter Weekend have been gifted with the opportunity to learn to communicate with one another and to deepen our relationship. In the same way, we can communicate and deepen our relationship with Abba, Our Father. His love-letter to us has already been written, all we have to do is believe, accept, read and pray, and thank Him for His word!

Suggested Books:

SPEAK, LORD, YOUR

SERVANT IS LISTENING: A
Daily Guide to Scriptural Prayer

David E. Rosage
(Servant Books)

GOD'S WORD TODAY: A Daily

Guide to Reading Scripture

George Martin (editor)
(*God's Word Today*, P.O. Box
7705, Ann Arbor, Mich. 48107)

This magazine deals with a different Scripture theme each month.

MONTHLY MISSALETTE

(J. S. Paluch Co.)

The readings for daily Mass can be used as a source for Scripture prayer.

Suggested Scripture Passages:

Romans 10:8-17

"Faith then comes through hearing, and what is heard is the word of Christ."

2 Thessalonians 2:13-17

"He called you through our preaching of the good news so that you might achieve the glory of our Lord Jesus Christ."

Psalms 95:

"Oh, that today you would hear His voice."

Jeremiah 13:15-17

"Give ear, listen humbly, for the Lord speaks."

John 1:1-14

"In the beginning was the Word: the Word was in God's presence, and the Word was God."

Summary

1. Scripture is God's word to us, right here, right now. He will speak to us as often as we allow Him.
2. When we pray Scripture we are listening and responding to God's word to us.
3. Our Scripture prayer is facilitated by using a "centering exercise" so we can concentrate and be open to what God is saying to us. We should listen as much as we speak.
4. Sharing Scripture prayer with our spouse truly makes God a part of our couple relationship. He becomes a source of inspiration and encouragement as we share with each other our experience with His word.