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COLLOQUIUM ON DECEMBER 8TH AND 9TH, 2017

COLLÈGE DES BERNARDINS - PARIS

HENRI CAFFAREL - A PROPHET OF OUR TIMES

AN APOSTLE OF MARRIAGE AND A MASTER OF PRAYER



Collège des Bernardins - Paris

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EDITORIAL



Maria Berta & José Moura Soares - Responsible Couple in the International Leading Team of the Teams of Our Lady -

The second International Colloquium entitled “Henri Caffarel - A Prophet for Our Times,” took place at the Collège des Bernardins, a place full of tradition and history, which over the years has honoured its academic tradition as a prestigious place for gatherings, exchange of ideas and experiences, research and culture and also as a theological and biblical formation centre of the Diocese of Paris.

This event, at the service of the cause for canonisation of Father Henri Caffarel, was meant to show the world how deeply Father Caffarel’s thoughts and intuitions on the theology and spirituality of marriage and on prayer have influenced the whole world to experience this same spirituality.

The holding of this Colloquium, when we celebrated the 70th anniversary of the Charter, was intended to reaffirm our simple and humble testimonial of Father Caffarel's great gift to the Church, with the creation of Teams of Our Lady, the Schools of Prayer, the Intercessors and the Movements for Widows.

For this reason, the Teams of Our Lady Movement does not passively watch the amazing world adhesion to Father Caffarel's thinking, but closely follows the wonders operated in couples from different cultures, who praise the Lord for the graces received in their relationship as couples and in their families: through their conjugal spirituality, they are led to holiness. Teams of Our Lady answered the call: SR/RR Responsible Couples, and Correspondents of the Association of the Friends of Father Caffarel from all over the world attended this important event sharing their testimonials as to how their lives changed after following the precepts left by Father Caffarel.

As witnesses committed to showing the Church and the world the miracles that, through forgiveness and charity, continuously occur in the couples' lives, we thank Father Caffarel for the demanding and loving proposal made in the Charter, that is still relevant in our times, and is an essential reference for us all.

In this increasingly individualistic and materialistic world, conjugal spirituality unifies the family and through the universality of the Church gives the family the identity of little church, the family becomes part of the church.

The Association of the Friends of Father Caffarel and Teams of Our Lady, enlightened by the Holy Spirit, confidently hope that the fruits of this Colloquium will contribute to the advancement of the cause for canonisation of Father Caffarel, while highlighting the huge influence of his thinking throughout the entire world.

TRIBUTE



MGR. FRANÇOIS FLEISCHMANN HAS LEFT US

Mgr. François Fleischmann was Spiritual Counsellor to the international Leading Team from 2000 to 2006.

During this mandate, he was the instigator of the launching of the cause for canonisation of Father Henri Caffarel with Marie-Christine and Gérard de Roberty, in 2003. From the very beginning, he contributed to the development of the opening procedure of the cause with his

advice and experience. Then as Chancellor of the Diocese of Paris, he participated in the elaboration of all the official documents pertaining to the cause. Above all, he was behind the digitalisation of all Father Caffarel texts: editorials in all the magazines and revues, his speeches, and diverse texts. He was an irreplaceable connoisseur of Father Caffarel's written works and his thinking. He had studied *L'Anneau d'Or* in particular, as he showed in his talk at the « Henri Caffarel - Prophet of Our Times » Colloquium in December 2017. Mgr. Fleischmann was an active counsellor within the Association of the Friends of Father Caffarel and had accepted to help with the work on the *Positio*. Indeed, he was great support for Father Paul-Dominique Marcovits, Editor of the cause, and for Marie-Christine Genillon, his colleague.

The Friends of Father Caffarel

“The wisdom with which Mgr. François Fleischmann enriched the Teams of Our Lady Movement during his mission as Spiritual Counsellor to the International Leading Team, from 2000 to 2006, and his commitment marked by discernment in the service of the cause for canonisation of Father Henri Caffarel will always remain a remarkable contribution to the procedure underway.

As Counsellor to the Association of the Friends of Father Caffarel, he greatly contributed to the success of the international colloquia on Father Caffarel that were held at the Collège des Bernardins in Paris in 2010 and in 2017.

Mgr. Fleischmann was someone of great discretion and humility, despite his great talent and culture; he always knew how to communicate strong and inspired words that profoundly marked us in our lives.

Personally, we have many wonderful memories of his friendly presence and of the benevolent way in which he expressed his ideas. Furthermore, he always was quick to respond to our calls.

The Teams of Our Lady Movement are very grateful for his devotion, serenity and inestimable competency and are united in prayer for this great servant of God.”

Maria Berta & José Moura Soares, the tribute they paid at his funeral.

“Mgr. François Fleischmann was tall and rather imposing. That was my very first impression when I met him for the first time in 2005 at the Teams of Our Lady. But his eyes sparkled and creased when he welcomed someone with joy and trust. A luminous smile rounded off his way of putting someone at ease. I was struck by the joy that dwelt within him, a joy that came from his faith in God and in his attachment to the Church.

The expression, “A Man of the Church” suit him well, since his presence was inhabited by the mystery of the Church that he loved to serve. I had heard of him long before meeting him and I knew of the immense service he had rendered when he was in Rome at the Secretariat of State, but also at other moments in his ministry. Therefore, when I did meet him, I always felt grander, elevated, and faced with the nobility of the Church. His humility was deep and natural. It is true that he did not need to put himself forward, since his work was accomplished with such accuracy and precision that his

works spoke for themselves. Even if within the Teams Movement, we called him “Father,” we also spoke of him as “Monsignor” Fleischmann. I like that title! It expresses our admiration and our attachment. Above all, it does not overshadow his humility... What can I say, François Fleischmann was of the Church! That was where his dignity was and he was happy with this.

When in 2005, Marie-Christine and Gérard de Roberty, International Responsible Couple for the Teams of Our Lady, named me as postulator to the cause of Father Henri Caffarel, with Marie-Christine Genillon as vice-postulator, Mgr. François Fleischmann was present too throughout all the work and right up until today. He knew everything that had to be done, he knew everyone. His judgement was sure and I and all those who worked in the Association of the Friends of Father Caffarel, we listened and paid great attention to everything he said. I often used to say to him, “I follow you. I walk behind the luminous cloud.” I never did anything of importance without first talking to him.

Though out the years when we were doing the diocesan enquiry on Father Caffarel, Mgr. Fleischmann accomplished great work in particular concerning digitalisation. How many times did I see him put a huge file on the table, simply, as if it had no particular importance. There again, his humility and his love of work well done can be measured. He worked for Teams, his second family!

Mgr. Fleischmann was born in Alsace (Eastern France), in the very beautiful town of Barr. When he came to see me—I had just left my convent in Paris for the one in Strasbourg—we went together to his native country. It was very moving. His life took place mainly in Paris, but I will always remember the light that inhabited him during that pilgrimage.

Monsignor! Dear Father! You left too soon. As the Editor of the cause of Father Caffarel, I counted on you completely. We are going to miss you so much. But now that you are beside God, you are with Father Caffarel and can talk directly to him. May you and he intercede for us... for this cause as well, that is the cause of marriage and prayer!”

Father Paul-Dominique Marcovits, o.p.,
Editor of the cause for canonisation of Father Henri Caffarel.



SHORT BIOGRAPHY OF FATHER HENRI CAFFAREL

- 1903** Henri Caffarel was born on July 30th, in Lyon
- 1930** He was ordained a priest on April 19th, in Paris
- 1939** Father Caffarel gave this answer to a few couples, who wanted to truly live out their sacrament of marriage. *“The demands of holiness should concern you. In order to answer them, you have a sacrament. Let us seek together.”* The number of Teams of couples grew. A spiritual orientation was given as the theological reflection on marriage progressed
- 1945** Father Caffarel founded *L’Anneau d’Or*, a magazine of conjugal spirituality, the impact of which went far beyond Teams of our Lady
- 1947** Promulgation by Father Caffarel of the Charter of Teams of Our Lady on December 8th, in the crypt of the Church of St Augustin, Paris. The means given in the Charter are demanding and characteristic of the life of couples
- 1947** During this same period, two new foundations emerged, the “Groupement spirituel des veuves”, that became “Espérance et Vie (Hope & Life)” and the “Brotherhood of Our Lady of the Resurrection.”
- 1948** Father Caffarel created the magazine *Offertoire* for the widows
- 1948** From this date onwards, Teams of Our Lady developed in Europe and throughout the world. Conjugal spirituality is the “path to holiness” for married couples
- 1957** Father Caffarel created *Cahiers sur l’oraison (Booklets on Prayer)* to enable people to discover prayer and to encourage those who were committed to it
- 1960** Father Caffarel founded the “Veilleurs (Watchmen)” Movement that then became the “Intercessors”; united with Christ, they set up a prayer chain to pray for the intentions of mankind
- 1966** Father Caffarel founded the “House of Prayer” at Troussures, in which he proposed week-long retreats and taught a true pedagogy of prayer
- 1973** Father Caffarel stopped being Spiritual Counsellor to Teams of Our Lady and dedicated himself exclusively to the “Weeks of Prayer” at Troussures. Countless people found the Lord at Troussures
- 1996** He died on September 18th, at Troussures in the Beauvais diocese



The Friends of Father Caffarel, together with Teams of Our Lady and the support of the diocese of Paris and the College of the Bernardins, organised an international Colloquium under the patronage of Cardinal Andre Vingt-Trois, Archbishop of Paris.

HENRI CAFFAREL – A PROPHET FOR OUR TIMES, AN APOSTLE OF MARRIAGE AND A MASTER OF PRAYER

The aim of this event, **in the service of the cause for canonisation of Father Henri Caffarel**, was to show the influence, throughout the world of the thinking and intuitions of Father Caffarel on the theology and spirituality of marriage and on prayer. Each half day was organised into two parts: three talks, then a round table discussion with testimonials from different countries in the form of video clips.

Almost 250 people from all over the world attended this Colloquium. Simultaneous translation in four languages (English, Spanish, French, Portuguese) and a streamed live feed enabled a greater number of people, whether they were Team members or not, to attend the event virtually.

The recordings of the Colloquium are available in the four languages on the website of the Friends of Father Caffarel:

WWW.HENRI-CAFFAREL.ORG

The texts of all the speeches in the five languages are also available on this website.

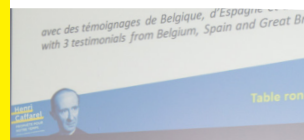
The Acts of the Colloquium will be published in five languages (English, Spanish, French, Italian & Portuguese) in July 2018

The Association of the Friends of Father Caffarel would like to warmly thank all the Teams of Our Lady members from the Paris area, who volunteered to help and ensure the success of the Colloquium, especially Thérèse & Antoine Leclerc and the Secretariat of the France Luxembourg Switzerland Responsible Team, who organised the welcoming of the speakers and foreign attendees.

*Élisabeth and Bernard Gérard, Responsible Couple
for the Piloting Committee of the Colloquium*



THE TALKS AND ROUND TABLE DISCUSSIONS DURING THE WHOLE COLLOQUIUM



1 “HENRI CAFFAREL, THE VOCATION OF A MAN OF GOD.”

“And that is what changes some one’s life: the day they discover that God loves them. And I say to them, ‘You are loved for all of eternity because, with God, there is no such thing as the passage of time. You are loved personally and not with a kind of anonymous love, that cannot be love. You are loved just as you, with your goodness and evil, with your miseries and your virtues. And you are looked at with this gaze of love that the Evangelist talks of when he notes, Jesus looked at him and loved him.’ This is the great truth to be spoken about and proclaimed: it is what all men hunger and thirst for. They need to discover that they are loved, that they are loved with a love that can never be discouraged.”

Henri Caffarel, Interview Radio Canada, 1980

« *“When we read Father Caffarel’s texts, when we hear his voice, he touches our faith and our relationship with God and that is why he is still alive.”* These words of Father Marcovits struck us rather forcefully. »

- Vicelia & Luiz Carlos (Brazil)



Father Paul-Dominique Marcovits, o.p. (France), diocesan postulator and then editor of the Cause for Canonisation of Father Henri Caffarel opened the Colloquium with a talk entitled “A Man of Faith.”

March 1923. *“At the age of twenty, Jesus Christ, in an instant became someone for me.”* That is where everything started. Father Caffarel never stopped talking about the God, who *“had seized”* him. *“Entering ever more deeply into this intimacy and lead others to it too, that has been my only wish.”* He encouraged *“seekers of God”* in his wake. Christ’s proposal to everyone is *“his love, or rather, a reciprocity of love.”*

Father José Jacinto Ferreira De Farias (Portugal), Spiritual Counsellor to the International Leading Team, looked into **“The Spiritual Sources of Father Caffarel’s Vocation.”**

In the wake of this encounter with Christ, Henri Caffarel made up his mind to be would be a priest. He ardently wished for the monastic life, *“I am nostalgic for the monastery!”* but he added, *“If my priesthood was in any way efficient, I know that it was due to my practice of private prayer.”* This unachieved desire was to be fruitful in his life and in what he went on to found, including the Charter that was inspired by the Rule for monks.



Véronique & Thierry Caspar-Fille-Lambie (France), Team members, explored Father Henri Caffarel’s characteristic devotion to the Virgin Mary: **“Inspired by Joseph and Mary.”**

At Lourdes in 1954, Teams of Our Lady were dedicated to the Virgin Mary. *“Unreservedly and unconditionally, we give you our Movement and all the couples that make it up, in a tribute to love and trust... Mary, remain with us, teach us about your Son.”* Joseph and Mary, as a couple, particularly inspired Father Caffarel who wrote, *Take Mary as your Wife*, an unusual meditation about the meaning of Christian marriage.

The Round Table discussion, that finished up this first session, brought together, under the session presidency of Rémi & Françoise Gausse, Team members from France and members of the International Leading Team, Father Paul-Dominique Marcovits and the **Great Witnesses, Sylvestre & Bernardette Minlekibe**, Team members from Togo and Responsible Couple for the French-speaking African Super-Region (2010-2015). They commented on clips illustrating testimonials from Colombia (*“He gave us God”*), the United States (*Contemplation of Joseph and Mary as a Couple*) and France (*Marie-Hélène Mathieu, Founder of Foi et Lumière*).

“What a joy it is to rediscover the marian vocation of Father Caffarel and to welcome his invitation to include the couple formed by Joseph and Mary in our own married prayer.”

- Ricardo & Amparo Uribe Estupiñan
(Hispano-America Super-Region)

2 “HENRI CAFFAREL, A FOUNDER WITHIN THE CHURCH.”

“This is exactly why I make such an effort to help young people and adults. And indeed, I was going to say “to discover” prayer. But you see, I hesitate to use that word, I try to help them experience God. In the beginning when I was a priest, I used to say to myself, ‘I will talk about God, about this God that has a face, about this God who became incarnate, about this God who is Jesus Christ, about this God who gave everything for mankind.’ And then afterwards, I realised that talking about God is so difficult! We must do more, we must do it better, we must invite people to experience God.”

Henri Caffarel, Radioscopie Interview, France-Inter, March 15th, 1973

“I found the Colloquium to be one of the most extraordinary events that I have attended in recent years. All the speakers moved me deeply”

- Isabel (Portugal)



Mgr. François Fleischmann (France), Spiritual Counsellor to the International Leading Team (2000-2006), Counsellor to the Association of the Friends of Father Caffarel, using his remarkable knowledge of Father Henri Caffarel’s writings, highlighted a particular point in his speech entitled: **“Henri Caffarel, director of the magazine L’Anneau d’Or, at the heart of spiritual and cultural currents of his time”**

With the *L’Anneau d’Or* magazine that was founded in 1945, Father Henri Caffarel participated with couples on theological and pastoral research on marriage. *“Our first issue of L’Anneau d’Or, and above the following one, a special issue entitled ‘The Mystery of Love,’ presented to the general public all that we had studied, discussed and worked on together over five years.”* Father Henri Caffarel called on prestigious clergymen, as well as qualified lay people within the Teams of Our Lady and beyond, to contribute to the magazine. The magazine was equally attentive to literature and is therefore a remarkable witness to the culture of its time.

Jean Allemand (France), worked and collaborated with Father Caffarel, is the author of *Henri Caffarel, Un homme saisi par Dieu* (Équipes Notre-Dame, 1997) and remembering the time he spent with Father Caffarel, he spoke about « **Henri Caffarel, a Founder** »



Father Henri Caffarel's activities as a founder were based on the following conviction, the call to holiness. *"Therein lies the whole problem. Will we have lay saints... men completely given over to Christ, inhabited by his charity, moved by his Spirit."* He launched various movements, including Teams of Our Lady and the Brotherhood of Our Lady of the Resurrection, in order to guide the laity towards holiness. He responded to calls and did so as teacher who was concerned to be understood. *"Let us seek together. Let us unite and set out to discover"*



Constanza & Alberto Alvarado (Colombia), members of the International Leading Team (2000-2005), examined a particular aspect of Father Henri Caffarel's action: **"The International Development of Teams of Our Lady."**

Teams of Our Lady were created in 1947 in Belgium and then in several European countries, before arriving in Brazil as early as 1950. However, as Father Caffarel often said, *"Growth can be dangerous, if it is not accompanied by in-depth formation and training."* Additionally, the Movement became supra-nation as of 1959. *"We opted for the idea of a single movement... in order to aim for the most perfect unity."*

The Round Table discussion, that finished up this second session, brought together under the session presidency of Clarita & Edgardo Bernal Fandi o, members of Teams of Our Lady, members of the International Leading Team, Mgr. François Fleischmann and the Great Witnesses **Silvia & Francisco de Assis Pontes**, Team members from Brazil, members of the International Leading Team (2006-2012). They commented on clips illustrating testimonials from Belgium (*Intercession: Contributing to the Building of the Kingdom*), Spain (*Formation: Improving the Christian*) and Great Britain (*The International Nature of Teams of Our Lady*).

3 “HENRI CAFFAREL, A MASTER OF PRAYER AND SPIRITUAL COUNSELLOR”

“I am nostalgic for the monastery! I cannot leaf through a book about monasteries in the Middle Ages or hear the word ‘monastery’ without this unachieved vocation in me awakening a deep emotion. And it is very possible that I had not received this calling, I would not have been a priest, very concerned with daily prayer, and maybe even my priestly life would not have been so fruitful and very possibility, returning to that fidelity of which you spoke earlier, I would not have been able to do it. I attributed truly everything to prayer in my life.”

Henri Caffarel, Radioscopie Interview, France-Inter, March 15th, 1973

“A unique moment, a moment of Light, during Jacques Gauthier’s talk on prayer when he invited us to interiorise the silence in order to listen to the Lord.”

- Isabel (Portugal)



Jacques Gauthier (Canada), former Professor of Theology at the University of Saint-Paul d’Ottawa, author of *Henri Caffarel Maître d’oraison* (Cerf, 2017), shared the deep knowledge that he had accumulated in a talk entitled **“Henri Caffarel, A Master of Prayer”**.

In 1966, Father Henri Caffarel opened a House of Prayer in Troussures. He multiplied the propositions so that prayer would be known and practised and he published numerous works. Father Henri Caffarel was adamant that *“Wanting to pray was praying...”* Prayer is *“a deep orientation of the soul... an attention to, a presence with God of one’s whole being, of the body and soul, of all faculties being alert”* and it is an essential necessity for everyone today.

Amaya & José Antonio Marcén-Echandi (Spain), members of the International Leading Team and **Father Gabriel Larraya Aguinaga, ofm.cap.** (Spain), Spiritual Counsellor to the Spain Super-Region within the Teams movement (2010-2013), dealt with what is specific to Teams of Our Lady in a three-way conversation entitled: **“The Couple, the Team and the Priest”**.



The presence of the priest in Teams of Our Lady was very important to Father Henri Caffarel. Since the priest is the sign and presence of Christ, he is in the service of married love, the Magisterium and communion. Father Caffarel used to say that *“the alliance between priest and marriage that is created in Teams helps the vital dialogue so that the Church’s thinking tries to respond not only to the needs, but also the aspiration of couples.”*

Monique Cheuleu (Cameroon), Coordinator of French-speaking Africa within the Brotherhood of Our Lady of the Resurrection, was supposed to come and speak on **“Henri Caffarel and the Spiritual Accompaniment of Widowhood”**. Since she could not obtain her visa to leave Cameroon, her speech was read by **Madeleine Aubert**.



As early as 1941, Father Henri Caffarel was sought after by young war widows. With them, he sought the meaning and sense of this new situation and life state, *“As long as widows remain completely offered up to the Lord, nothing will separate them from the person who, although admittedly is invisible, is alive, forever loving, united to He who is Love itself. He was their companion on the road, he has become their companion for eternity... Love is stronger than death.”*

The Round Table discussion, that finished up this third session, brought together under the session presidency of Mgr. Jérôme Beau, President of the Collège des Bernardins, Jacques Gauthier and the **Great Witnesses, Elaine & John Cogavin**, Team members from Ireland, members of the International Leading Team (2001-2007) and **Father Patsy Kelly**, Spiritual Counsellor to a Team of Our Lady in Ireland. They commented on clips illustrating testimonials from France (*The Practicality of Prayer*), Lebanon (*Priests and Couples in a Team*), Poland (*Prayer in a Believer’s Life*) and Portugal (*The Spirituality of Widowhood*).

4 “HENRI CAFFAREL, A PROPHET FOR COUPLES AND MARRIAGE”

“Your couple will bear witness to God, in an even more explicit fashion, if it is the union of two seekers of God, according to the admirable expression in the Psalms. Two seekers, whose intelligence and hearts are eager to know, meet God and be united to him, because they have understood that God is the great reality, because they are interested in God above all else.”

Henri Caffarel, Talk “Teams of Our Lady and Atheism”, Rome, 1970

“We followed the Colloquium on the website and were really moved when we heard the recordings of Father Caffarel’s voice.”

- Zuyniffer & Carlos (Canada)



***Sister Fernanda Barbiero** (Italy), author of a thesis entitled, “L’itinerario storico-dottrinale di un rivista si spiritualità coniugale: L’Anneau d’Or (1945-1967)” presented a paper on “**Marriage Spirituality in L’Anneau d’Or magazine, founded by Father Henri Caffarel**”.*

Father Henri Caffarel conceived of the magazine as a support for couples in order to help them respond to their vocation. By making the theology of marriage very concrete and practical, *L’Anneau d’Or* enabled it to be rooted in couples’ daily lives.

“The mystery of marriage can only be really understood and experienced by Christians, eager to know, contemplate and experience the mystery of Christ.”

***Father Louis de Raynal** (France), Spiritual Counsellor to a Team of Our Lady, author of *La Bonne Nouvelle du mariage. Le Père Caffarel, prophète pour notre temps* (Salvator, 2010) spoke about “**Building on Father Henri Caffarel’s Momentum, The Teams of Our Lady in the Service of Marriage.**”*



Father Henri Caffarel opened up a bottomless mine. *“Here is the married spirituality proposed by the movement: knowing God’s wish for the couple and embodying it concretely in our lives. This spirituality finds its source in our sacrament of marriage. It is a question of who we are and our identity.”* The Teams of Our Lady Movement, encouraged by the Popes, invite us to believe in the vocation and mission that are specific to couples, *“the gentle and smiling face of the Church.”*

Delphine & Antoine Quantin (France), gave their point of view as Team members on the subject of **“Christ at the Centre of the Couple.”**

Father Henri Caffarel was insistent on married Christian’s spirituality. The Charter of Teams of Our Lady outlines the means to be put in place. Additionally, *“The word ‘Team’ is preferred above all others, and implies the idea of a precise goal, pursued actively and in common with others.”* Everything is a means to recognising the sanctifying presence of Christ in young couple’s lives. *“I love this spouse, with Christ’s heart and it is indeed with married love that I love him.”*



The Round Table discussion, that finished up this fourth session, under the session presidency of Father Jacques de Longeaux, President of the Faculty of Our Lady at the Collège des Bernardins, brought together Father Louis de Raynal, Sister Fernanda Barbiero as well as the Great Witnesses **Teresa & Duarte Da Cunha**, Team members from Portugal, members of the International Leading Team (1995-2001). They commented on clips illustrating testimonials from Brazil, (Living the Sacrament of Marriage), Italy (Motivations & Expectations of a Young Teams of Our Lady Couple) and Togo (A Team meeting: The Couple’s Vocation and Mission).

“In the Brazilian clip, we were particularly marked by the testimonial presented by the couple, where the husband is confined to his bed and the wife’s intense faith and hope, as she asks Father Caffarel to intercede for her husband’s recovery.”

- Enrique & María Luis (Spain)

FATHER PAUL-DOMINIQUE MARCOVITS, O.P.

CONCLUSIONS OF COLLOQUIUM



It seems to me that one of Father Henri Caffarel's phrases could sum up our Colloquium. *"You need to believe in what you are doing, and do it with enthusiasm."* Father Angelo Paleri, the Roman Postulator of the cause for canonisation of Father Henri Caffarel, asked for Colloquium to be held in order to demonstrate the international significance of the Teams of Our Lady's founder. The Colloquium's organisers measured the range of Father Caffarel's message and were profoundly convinced

of his holiness. Enthusiasm carried them. For them as for many Team members, Father Caffarel is a Master and a Living person. He continues to teach us, and his life, personality and the tone of his voice always move us.

In order to give you some of the conclusions reached at this Colloquium, it seems to me that this question needed to be answered. "What are the prominent aspects that enlighten our knowledge of Father Caffarel?"

Firstly, let us say that God does things well. If there is one reality that characterises Father Caffarel, it is love. *"My very being is love,"* he cried out as an echo to the account of his vocation that was at the beginning of everything. The Lord prepared him right from this foundation encounter for his mission with couples and also with widows. We saw that, it was they who came asking for his help. Father Caffarel always answered these requests and his answer always was, *"Let us seek together."* An Apostle of Marriage and a Master of Prayer, the themes of the Colloquium, are two titles that belonged to him and are inseparable. They underlie everything from the beginning. Prayer was at the root of everything. *"I attribute truly everything to prayer in my life."*

Thus, Father Caffarel listened, sought and studied. It was not enough to have a pragmatic approach and to use that to find orientations for couples' lives. Father Caffarel wanted to base all this research on theology.

L'Anneau d'Or for couples, *Offertoire* for widows, these magazines built what today we call conjugal spirituality. Spirituality that has no theological foundation, that is not anchored in the mystery of God, just is not spirituality. Father Caffarel's work—he showed us that he did not work alone and that he surrounded himself with priests and eminent laity—Father Caffarel's work was that of a “responsible” person, (meaning ‘head,’ ‘in charge’). “Responsible” is the word, because you do not launch couples or widows or the rest of the faithful into space. *L'Anneau d'Or*, the Teams' Charter and his books were also material that a responsible person, a master, gave to those who trusted him.

Furthermore, and priests know this, get fiancés talking about their love and you will see, they are inexhaustible... Their whole life is beginning! Father Caffarel touched this essential point for couples. When he talked to them, each person of the couple was concerned and involved. Maybe this explains the expansion of the Teams of Our Lady. Couples talked about the Movement to each other and that led to couples joining. Even today, this is still the case, because couples want their relationship to last. When Pedro and Nancy Moncau discovered *L'Anneau d'or*, they wrote telling Father Caffarel that it was this path to holiness with others that they had been seeking. That was a moving and founding moment for all of us. God is the master and was the one who inspired this encounter, this quest on each side of the earth. And not only this encounter, but also this particular spiritual and theological quest. A charisma exists and it is God's gift to Father Caffarel and to Teams, that marriage is a path to holiness.

Along the same lines, we can say that Father Caffarel “recast the marriage sacrament,” going beyond the moralistic approach that was then in vogue. Marriage is based on the Pascal mystery. It is also based on the very mystery of God. To cite Father Caffarel, “*To get to the bottom of things, it is the richness of the love between the Father, Son and Spirit that makes for the richness of the union between Christ and the Church, and by repercussion, that of the Christian couple where the Mystery takes place. Let us not be afraid, in sketching out this Trinitarian theology of the couple, of becoming too abstract; nothing is more concrete, more alive, hotter, than this presence of the Trinity at work in human love.*” God's love becomes incarnate in human love.

Henri Caffarel, Apostle of Marriage. Henri Caffarel, Master of Prayer. His fecundity had its source in prayer. “*A would-be monk,*” someone said of Father Caffarel and this description goes some way to explain his attraction to the monastic life as his calling to service in the Church. He himself put

it magnificently, *“Is it possible to be acquainted with Fire without catching fire, to get close to Love without burning with a love for God and for men? Prayer and charity are in league.”* At Troussures, he was an ardent priest as well as a man of silence before God. When he prayed, he was described in the following way. *“One would have said that he was both completely open and welcoming and completely an offering, just before his Lord and his God like a sheet unfolded in the sun, an image that he particularly liked to use when talking about prayer.”* So many people learnt about contemplative prayer from him and through his charisma were able to enter into a personal and deep relationship with God. This contemplative prayer was the basis of prayer and the union of the couple.

A novelty in this second Colloquium on Father Caffarel is the use of testimonials in the form of video clips, showing how priests and couples, widows, Team members and others were touched by Father Caffarel, how their lives were transformed by his evangelical intuitions. Throughout all these testimonials, it is amazing to feel the presence of our founder with his piercing gaze and his passion for God. The fecundity of his message was obvious to us and we strongly felt the light he projected on the marriage sacrament, its complementarity with the sacrament of orders, the vocation of couples, the strength of love beyond death, the importance of prayer and the necessity of spreading Christ’s reign throughout the world.

Through these clips, we were able to notice in a very convincing manner how Father Caffarel’s thinking reached people of diverse cultures and languages. The same enthusiasm, the same adherence, the same faith emerged with dynamism and a surprising conviction from these different and complementary testimonials. What better way to convince us of the universality of Father Caffarel’s thinking and influence in the world!

Let us conclude by giving thanks to God. And giving thanks too to his Church. *“A prophet of our times,”* according to Cardinal Lustiger’s expression, Father Caffarel was supported, approved and guided by successive popes and by all the archbishops of Paris. Although he remained a Parisian priest, Father Henri Caffarel crossed borders through the strength of his influence. He induces and motivates us in an ardent quest for holiness.

FATHER ANGELO PALERI, O.F.M. CONV

THE STATE OF ADVANCEMENT OF THE CAUSE FOR CANONISATION OF FATHER HENRI CAFFAREL



As postulator (official promoter), my remarks today are designed to bring you up-to-date with the state of advancement of the cause for canonisation of Father Henri Caffarel. [...]

We know that the request to open the cause on the life, heroic virtues, reputation for holiness and for signs of Father Henri Caffarel came mainly from numerous Brazilian Teams. And so, in 2005, the Association called “Les Amis du Père Caffarel” was created in order to support this long process and it is the Actor of the cause.[...]

On April 25th, 2006, the Archbishop of Paris, Mgr. André Vingt-Trois ratified the opening of the diocesan inquiry that took place from March 6th, 2007 to October 18th, 2014. On November 10th, 2014, the Acts of the Paris diocesan inquiry were delivered to the Congregation for the Causes of Saints in Rome and were examined, as is customary, over a year. Thus, on October 9th, 2015, the Congregation for the Causes of Saints voted the validity of the diocesan inquiry, and on November 6th, 2015, the Relator (investigating judge) was designated, Father Zdzisław Józef Kijas. The *Positio* (a biography and official position paper, 600-1000 pages, documenting the candidate's holiness) then began to be written and this task was entrusted to Father Paul-Dominique Marcovits, a colleague.

Until December 2016, the colleague for the preparation of the *Positio* wrote up the *Summarium Testium*, which is a synthesis of the procedural and extra procedural dispositions presented during the Paris diocesan inquiry. Throughout this current year of 2017, Mgr. François Fleischmann and Mme Marie-Christine Genillon helped Father Paul-Dominique Marcovits with the research for the documentation (eyewitness accounts, texts, conferences...) that will be written up in the *Summarium Documentorum*.

Then there will be the drafting of the *Biographia ex Documentis* and finally the *Informatio* that will complete the *Positio*. Furthermore, we must seek, amongst the graces attributed to the intercession of Father Caffarel, a grace that could be submitted to the examination and criticism of doctors in charge of the clinical expertise.

Up until now, several graces attributed to Father Henri Caffarel have been brought to our attention, but they only bear witness to the reputation for holiness and for signs, and cannot therefore be submitted to the examination and criticism of doctors in charge of the clinical expertise. Undoubtedly these reports are important, because they reflect the fact that the intercession of the Servant of God is known. We would emphasise that various healings were only communicated to us several years after they had taken place; we hope therefore that somewhere in the world there are healings that will be able to be recognised as true miracles. [...]

Now I would like to share with you some final thoughts about the timeline, because numerous people have asked me, "When will Father Caffarel be beatified?" First of all, we need to calculate the amount of time necessary to finish the writing of the *Positio* and the time needed for it to be examined by the Commissions of the Congregation: the Special Congress of Eight Theologian Consultors with the Promotor of Faith, and the Ordinary Session of the Cardinals and Bishops (made of at least 16 of the 20 prelates summoned) with the Prefect and Secretary of the Congregation.

The answer to the question depends of course on the fact of finding a presumed miracle that could be presented for examination by the medical experts and could be recognised as a true miracle. This miracle and its reputation would have to be instructed with a diocesan inquiry in the diocese in which it took place. Then a *Positio* would have to be written up on this diocesan inquiry, which ought to take less time than the one on the virtues.

We hope that all these remaining phases will be resolved as soon as possible, but, realistically, several years will be necessary to examine the *Positio* on the virtues, as well as to instruct the diocesan enquiry on a healing that is presumed to be miraculous, to write up its *Positio* and to have the latter examined by the Congregation for the Causes of Saints.

I will finish my talk by suggesting that you recite the prayer for the canonisation of the Servant of God, Henri Caffarel, as often as possible.

MARIA BERTA AND JOSÉ MOURA SOARES, RESPONSIBLE COUPLE IN THE INTERNATIONAL LEADING TEAM OF THE TEAMS OF OUR LADY

THE PRESENT-DAY RELEVANCE OF TEAMS OF OUR LADY

Teams of our Lady have been and still are motivated by the spirit with which they were created: they were born from a breath of the Holy Spirit, beautifully understood and transmitted by Father Caffarel, and still keep their relevance in the defence of love's spirituality, in the families' fruitfulness and in the joy of brotherly testimony.

We can boldly say that Teams of Our Lady still continue to seduce couples today and lead them to build their homes on the **rock**, living a fraternal internationality in the respect for differences and in the richness of communion. In the Charter Father Caffarel says that couples *"want their love, sanctified by the sacrament of matrimony, to be a praise to God, and a testimony to men showing clearly that Christ has saved Love..."* [...]

In confronting the world, we should walk next to the Church, letting God have his place in the intimacy of our relationship, reviving confidence and fidelity among couples where everything seems lost, helping to change the wounds of violence into openness to Love with the strength given by the Word. [...]

Teams feel prepared to be questioned by the Gospel on the concerns of young people and to undertake a renewed effort to effectively proclaim the Gospel. We are aware that young people should take advantage of our wealth. We must understand their positive positions, avoiding anything that can lead to mistrust, and at the same time valuing their lives and commitments, reinventing new ways of reaching them, in a catechesis adequate to their wishes and able to meet their needs. [...]

The scope of the sacramental grace is the man and the woman, as well as what makes them one, what extends them, the children, the House, i.e. the total wedding, in its whole legal, physical, spiritual reality, [...] to the point that the physical human union between a man and a woman is part of the sacrament. [...]

In the same context, Henri Caffarel shows us that the sacrament of marriage, where the active presence of Christ is deeply involved, is an essential part of the construction of the Church, even considering the couple united by the sacrament of marriage as a **cell of the Church**. Therefore, where a Christian couple lives, the Church begins to live, as well.

Besides, during the audience granted to the responsible couples of Teams of our Lady in September 2015, the Pope told us: *'I would like to insist on the missionary role of the teams our Lady. Every committed couple certainly receives much of what it lives in its Team, and its conjugal life is deepened, perfecting itself thanks to the spirituality of the Movement. However, after having receiving from Christ and from the Church, the Christian is irresistibly sent out to witness and transmit what he has received. «The new evangelization calls for personal involvement on the part of each of the baptized.» (Evangelii gaudium, 120). Christian couples and families are often in better conditions to proclaim Jesus Christ to other families, to support, fortify and encourage them. What you live as a couple and as a family – supported by the charism itself of your Movement – the profound and irreplaceable joy that the Lord makes you feel in your domestic intimacy between the joys and sorrows, in the happiness of having the presence of your spouse, in the growth of your children, in the human and spiritual fruitfulness that He grants you, all this is witnessed, proclaimed and communicated outside so that others, in turn will put themselves on this path”.*

The treasure that couples receive in Teams of Our Lady should not be kept to themselves, but given to others. This way, they'll practise not only material and spiritual assistance, but also hospitality and generous welcome to all those who suffer and have difficulties in their love, as well as those who want a real life, recognized as children of the same Father.

Couples in Teams of Our Lady chose to go out of themselves, to bear witness to their lives and to support those who need it, thus fulfilling a real Ministry in the pastoral care of couples and families, rather than making speeches that tire and disappoint. [...]

The Teams of our Lady, rebuilt between the reading of the past and their commitment to the present, make us look at the future with hope. We end with the certainty that, if Father Caffarel was here, he would urge couples of Teams of our Lady to continue their path **towards holiness** in this hectic but wonderful world we live in.

United and driven by the same spirit, « let us search together... ».

CARDINAL ANDRÉ VINGT-TROIS

CLOSING SPEECH



At the end of this Colloquium, I would like to propose three reflection points that connect the Teams of Our Lady, Father Caffarel and Marriage.

The **first point** can perhaps be tied to the title that **Father Caffarel** has been given, **a prophet**. It is a question of **measuring how his intuition, his investment and his work to create the Teams of Our Lady were able to succeed primarily because they answered a need**. Since Father Caffarel's idea

encountered the success that we now know, it is because it corresponded to a true need of Christian families. This need, as I understand it at a distance of 70 years, was how to enter as deeply and as truly as possible into the sacrament of marriage, not simply through a personal spiritual journey, but also through an ecclesial approach. A personal spiritual journey, because for many Christians who benefitted from Father Caffarel's initiative, it was a question of entering gradually into a greater understanding of the sacramental reality, not only concerning marriage, but also concerning all of the sacraments.

How to pass and move from the recognition of an inevitably one-off sacramental act—the day the sacrament is celebrated is one day, before it is not, afterwards it is—how to pass from this one-off experience **to the discovery of what is at the heart of the sacrament**, meaning not simply a liturgical event, but a **grace for life**? How to pass from the one-off vision of baptism to a historic vision of the baptismal grace through the existence of baptised people? How to pass from marriage seen in the ceremony that previously frequently used to be closer to a formal blessing than to a spiritual event, in order to enter into a story of the sacramental grace of marriage through the story of the couple themselves?

How to pass from a concept—or from a practice if it was not theologically founded—from a one-off concept of the sacrament to a historical practice of the sacrament? I believe that it is precisely this passage that was experienced almost a century ago, in particular from the

time of Pius XI's encyclical *Casti Connubii*, that was a modern opportunity to take back the marriage sacrament through its content and not simply through the feast of its celebration.

The **second point** I would like to draw your attention to emerged very clearly in the testimonials that we heard. It is not only the discovery of the historical reality of the sacrament and the exploration as a couple of the historical meaning of the sacramental grace, but it is **the discovery that a sacrament is always ecclesial**, there is no such thing as a private sacrament. Yet this is paradoxical, because for a certain number of the sacraments, the people who receive them or who experience them are always individual people! Baptism is not given to a people, except in exceptional circumstances! A person is baptised. The problem is precisely in understanding that this act through which a person is baptised, does not concern just the person being baptised, but also the entire Church. Similarly, when a marriage is celebrated we do not celebrate marriage in general, it is the marriage of a couple that we celebrate, the marriage of this particular couple. You know that in theological reflection, we debate whether it is not simply the exchange of consent between the spouses that constitutes the sacrament. The question is, **how do we experience and live out the ecclesial dimension of this sacrament that is so eminently personal and particular?** This sacrament uniquely concerns two particular individuals and the others are merely witnesses. How do we not lock up the marriage sacrament in a private album of particular events that are of concern only to those who experienced it?

The creation of the Teams of Our Lady, corresponded also to this realisation that married life could not remain enclosed in the spouses' *tête-à-tête*, that it **was inseparably linked to the life of the Church** and **that this ecclesial life is expressed through the experience of life in the Teams of Our Lady**. What is one of the most intimate elements of the couple's life becomes the object of fraternal sharing in an ecclesial team. What is at the heart of the marriage sacrament becomes an ecclesial good through this sharing between couples.

The **third point** is the **change in environment** mentioned several times already. **How do societies like the one we live in and in which couples live, cope with different conceptions of marriage and family?** The risk, that we do not always manage to avoid, is to allow ourselves to be set up as the champions of a conjugal model. **Monogamous, definitive marriage open to the acceptance of children is not a ecclesial model**. It is not because Christians experience it as a sacrament, nor it is because

they explore its treasures and that they try to share them, that they are entitled to a patented brand that would give them the right to demand respect for this conjugal model in the name of faith. This would expose them legitimately to be dismissed by a lay society that has no reason to support a model inspired by Christian faith. That Christian couples have the incomparable experience of the richness of marriage via their ecclesial and sacramental life is a treasure for them, and a treasure for others, it represents hope for all, but it is not an argument to claim that we possess the title deeds on this conjugal model. We have a testimony of relevance. We are called to bear witness to the value of this conjugal model, but we are also called to express ourselves concerning how this conjugal model corresponds to an anthropological expectation, that is to say, conditions for human love to be incarnate within a social institution that guarantees the individual commitment of the spouses. If we cannot manage to find ways to help understanding about why a monogamous, definitive marriage built with a view to raising children, is a model that corresponds to the human beings' needs, before being a need of Christians, if we do not manage to express how these marriage characteristics, that we recognise as being the sacrament's conditions, if we do not manage to express how these marriage characteristics are recognisable, admissible and beneficial in relation to human reason, even when it is not enlightened by faith, then we are failing in our apostolic mission.

Our experience of the Christian faith makes us precursors, prophets or great privileged witnesses, not to impose our customs on a society that does not want them, but to reveal to a society oblivious to the characteristics of the success of human love.

It is a considerable concern and challenge that probably was not as obvious and as easy to express 70 years ago as it is today, because social conformity meant that different models of conjugal life were less apparent.

To conclude, since we must recognise with grateful thanks Father Caffarel's prophetic role in the formulation of a conjugal spirituality in the 20th century, and since we must develop and deepen what he brought to the life of Christian families, we must also follow his example, by being attentive to the new conditions that young people face, to those who want to live a true and gratifying emotional life, and by demonstrating the richness of what the experience of Teams of Our Lady reveals to us and that ought to be highlighted as a light and hope for all.



DECEMBER 10TH, 2017: PILGRIMAGE TO TROUSSURES, TO FATHER CAFFAREL'S TOMB

A pilgrimage, to Troussures, where Father Caffarel spent the final years of his life, was organised on December 10th, at the request of the International Leading Team. This pilgrimage was for the Correspondents of the Association of the Friends of Father Caffarel, for the Responsible Couples of the Super-Regions of Teams of Our Lady as well as for the speakers at the Colloquium. It was a day of intense emotion that led about one hundred attendees to Troussures and the tomb of Father Caffarel, as well as to the house at Troussures that is now run by the Community of Saint John. And finally, to Saint-Prix, to the house at Massabielle that is run by Teams of Our Lady, where a lunch and mass concluded the day.

« *The simplicity of the grave of Father Caffarel at Troussures was some thing that touched our hearts.* »

- Alex George & Susy (Inde)



HERE ARE SOME TESTIMONIALS ABOUT THAT DAY:

GOD'S BEGGAR



Father Caffarel liked to call himself God's beggar. It was in this attitude of begging and of pilgrimage

that I came to Troussures. It truly was a pilgrimage with a time for prayer on the bus, as well as a film on Father Caffarel's life. The very simple liturgy in the graveyard touched me. It was moving to hear the words of a master of prayer, to see the pilgrims, who had come from so many countries, take some time to pray in turns at his tomb. But my goodness, all that rain! I asked the Lord, through the intercession of his witness, for a sunny spell. And

guess what? The sun came out and the umbrellas closed. Above all, I asked for the grace of fidelity to continue and last in my morning prayer. Peace flooded through me. It was soothing, restful.

Thank you to the whole Colloquium team, who organised so well this historical encounter at the tomb of this man of faith, God's beggar for our times.

Jacques Gauthier, Speaker at the Colloquium (Canada).

TROUSSURES

It is not easy to describe what we experienced at Troussures. We were profoundly moved because we felt that we were able to seize the origins of Father Caffarel, the heart of our founder. We breathe the perfume of his presence. Father Caffarel loved Christ and he wanted to share this love with couples.

It was an unbelievable experience for us, who are from the South, and are used to sunshine and highly decorated graveyards. We were both there in the cold, light rain, with the other Correspondents, who had come from all over the world, who were of different cultures and languages, but all of us were united there in the name of the Lord. We were united altogether in prayer before the simplicity of Father Caffarel's tomb, made up of a tombstone, a simple little engraved cross, with no picture and the words, "*Henri Caffarel, Priest, 'Come and follow me.'*" And the most important dates of his life, birth, ordination and death... It all spoke to us about our founder and about all that he left in the heart of people who had had the grace to know him. We felt a feeling of serenity and the certainty of belonging to a big family.

Before leaving, we met a Team member, who had been part of the International Leading Team with Henri Caffarel some years ago. With teary eyes, and in a few words, she expressed the very soul of Father Caffarel, "*It was marvellous to see him praying in his chapel, without moving, immobile, in an attitude of adoration... He who was usually so full of movement!*" A man truly "*seized*" by God.

In conclusion, we will leave you with this little memory... For us, this is one of his most important thoughts, "*Since I met Christ, I can only live for Him.*"

Silvia & Filippo Marroccoli, Correspondents of the Association for Italy



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Danielle WAGUET, collaborator and executor of Father Caffarel's Will

¹ ILT: International Leading Team

PRAYER FOR THE CANONISATION OF THE SERVANT OF GOD, HENRI CAFFAREL

God, our Father,
You planted deep in the heart of your servant, Henri Caffarel,
A fountain of love, which bound him totally to your Son
And inspired him with a wonderful capacity to speak of Him.

A prophet for our time,
He revealed the dignity and beauty of the vocation of every person
In the words Jesus addresses to each of us: “Come follow me.”

He made couples enthusiastic about the greatness of the sacrament of marriage,
The sign of Christ’s fruitful love for the Church and of His union with her.
He showed that priests and couples
Are called to live a vocation of love.
He was a guide to widows: love is stronger than death.
Prompted by the Holy Spirit,
He accompanied many Christians on the path of prayer.
Seized by a devouring fire, he was a dwelling place for you, Lord.

God, our Father,
Through the intercession of Our Lady,
We ask you to hasten the day
When the Church will proclaim the holiness of his life,
So that people everywhere will discover the joy of following your Son
In accordance with their particular vocations in the Holy Spirit.

God our Father, we invoke the intercession of Father Caffarel for...

(Indicate the particular favour being sought)

Prayer approved by Monsignor Andre Vingt-Trois – Archbishop of Paris.

« Nihil obstat »: 4th January 2006 – “Imprimatur”: 5th January 2006

In the case of a particular favour obtained through the intercession of Father Caffarel,

Contact: The Postulator

Association « Les Amis du Père Caffarel » - 49 rue de la Glacière – F 75013 PARIS