

# THE BULLETIN



# OF FRIENDS OF FATHER CAFFAREL

LIAISON BULLETIN N° 13

July 2013

ASSOCIATION OF FRIENDS OF FATHER CAFFAREL  
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## **EDITORIAL**

To et José Moura-Soares  
*(Responsible couple of the International Leading  
Team of the Team's of Our Lady)*



« *Testimony : Response to the love of Christ* »

*On May 5, 1970, Father Caffarel said that "every Christian should periodically consider his way to answer the call of God to his vocation."*

*He added that "this issue should be more and more serious by approaching the maturity of life, a period that should be a new starting point."*

Therefore, why are we still interested in Christ nowadays?  
Who is Jesus for the men that surround us?

Prophet, judge, master, liberator ...?

Many of these questions, although containing basic elements, are focused only on the life and teaching of Jesus and, therefore, become restrictive and completely disfigure His Mystery.

There is a link between human aspirations and the issue of Jesus. In spite of some negative experiences, there is hope of a new world.

Nowadays, the ability of man to overcome absurdity leads to define certain ideals, and to search for certain figures that help him to overcome his limitations.

One of these figures is, without any doubt, the one of Jesus Christ. He becomes visible in those who embody the values that meet the needs of people today and announce with joy the Beatitudes ...

They announce, without fanfare, and their testimony is marked by serenity and balance. They announce with their own lives, attracting others and seducing those who follow Jesus.

The modern day prophet is not only "*a voice crying in the wilderness*" but one who "*announces new times with the joy of hope,*" showing that this is in fact possible.

By announcing a new concept of reality, the real new prophets have a new scale of values, the highest aspirations and the most urgent needs.

The cultural environment in which we live is marked by excessive exaltation of man. It reduces the ideal of life and happiness to what man is capable of achieving.

Our time has great difficulties to deal with prophecy, when it remains in the realm of ideas, utopias. Our society is very little sensitive to theories, it requires the testimony of practical and consistent demonstrations.

Nevertheless, to see Jesus is to enter the path to Salvation, is to leave everything and follow Him.

*"HE is a sign of HOPE because of His testimony on the transcendent dimension of life,"* as Pope John Paul II told us in *"the Church in Europe."*

Our testimony is urgent, the world awaits.

Christ is the only Hope for Salvation, because He alone can transform the heart of man and in consequence change history.

Following Christ means always wanting to walk the path of our life with Him by listening to Him, learning to know Him, to love Him and make others to love Him.

As Pope Francis says:

*"The daily path in the presence of the Lord is the Lord's way. Let's follow it "*

« For the Cause... »

Marie-Christine Genillon, vice-postulaor  
For the Cause of the Canonisation of Father Caffarel



With the opening of the Cause for the Canonisation of Father Henri Caffarel when Gérard and Marie-Christine de Roberty called upon me to help Father Paul-Dominique Marcovits in his mission as postulator, I imagined that I would spend my time sorting through the archives of the Teams of Our Lady and other movements, looking for his writings, ferreting out information in Troussures and Lyon... and thereby gathering together all the necessary material to examine his work.

But beyond this task, in which I was abundantly helped, I first needed to get to know Father Caffarel. And for that, there was but one way: meet those who knew him. This was all the more important because these were the people that the Diocesan Enquiry Commission needed to meet and question.

As early as September 2005, Father Marcovits and I began our long ‘campaign’ of meetings with those who knew Father Caffarel—the members of his family, those with whom he had worked in the Teams of Our Lady and in the Fraternity of Our Lady of the Resurrection, those who lived at Troussures and who had looked after so many people who came there on retreat, those who were in positions of great responsibility and those who worked behind the scenes on particular tasks, those for whom Father Caffarel was their ‘spiritual father’ and who only knew him through the private meetings they had with him, as well as those who worked with him in Brazil, Spain, Portugal...

These meetings, which led us from Lyon to Nantes, from Cassis to Brussels, from Saint-Étienne to Montpellier, to numerous places in Paris and its suburbs, were sometimes surprising, often very moving, rich, deep and dense. Over time the face, stature and faith of a man totally given over to the Lord and to his fellow man emerged. Some of the people spoke to us of his difficult character, others of his sense of humour and still others of his capacity to really listen. All mentioned his look, which sought out in everyone he met the face of Christ who inhabited him completely.

This multitude of testimonials was a source of amazement and personal, spiritual enrichment for me. I was very moved by the secrets that were confided, by the love that couples experienced that was so simply expressed, by the life of prayer that was so humbly revealed.

Father Caffarel was not far from holiness. With the ardour of his love for Christ, he encouraged men and women to follow the same route.

There where I was called upon for a particular mission, I found an unexpected source of richness and happiness. *To me, it is obvious that you can never say how much you receive when you are called to service!*

## The Association's Financial Report for 2012

Philippe Denev  
Treasurer



At the end of December 2012, this is the state of the revenue & expenditure of the association:

<b>Expenditure</b>	<b>2012</b>	<b>2011</b>
• Travel expenses to gather the testimonials	1 488 €	4 380 €
• Office expenses	1 357 €	8 839 €
• Postulation Team	7 365 €	7 863 €
• Secretarial work, photocopies, printing	6 220 €	5 956 €
Total	16 430 €	27 038 €
<b>Revenue</b>		
• Subscriptions	13 344 €	27 860 €
• Subsidy from the International Leading Team (ERI)	0 €	0 €
• Gifts	425 €	419 €
• Merchandise Sales	0 €	5 €
• Colloquium	194 €	3 086 €
• Financial Products	1 529 €	660 €
Total	15 492 €	32 030 €
<b>Grand Total</b>	- 938 €	+ 4 992 €

The decline in expenses between 2012 and 2011 is largely explicable by

- The purchase of the Acts of the 2010 Colloquium in 2011
- The end of travelling to gather testimonials in 2012
- The expenses undertaken in 2011 to do up the secretariat (For information, the association has its headquarters for free in the offices of the International Teams of Our Lady. It pays no rent nor maintenance charges and yet has free access to Internet & telephone, as well as to the photocopiers & printers.)

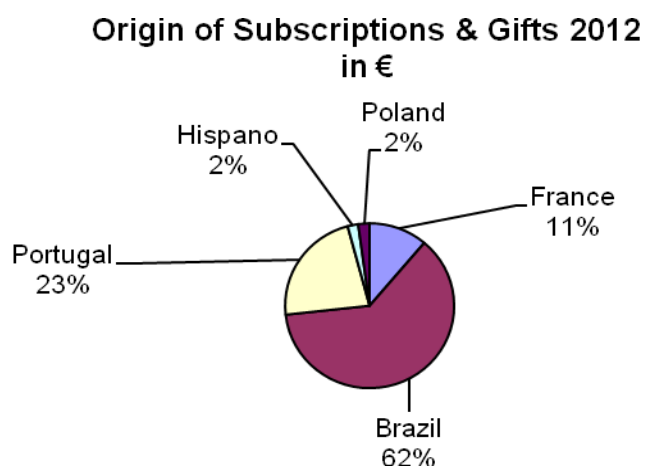
The theologians and historians continued their work where ever they were based and communicated via Internet. 2012 saw the compiling and editing of the all the documents necessary for the dossier that will go to Rome after the approval of the Diocesan Commission. The secretarial and office expenses



remain low thanks to a large team of volunteers who generously give of their time.

The revenue from the subscriptions in 2012 is very low, but still managed to almost cover the low expenditure. A deficit of 938€ remains. Consequently, we have decided, in line with previous years, not to ask for a subsidy of 10000€ from the International Teams of Our Lady and to carry forward the deficit to subsequent years. It is to be noted that the sale of the Acts of the 2010 Colloquium covered the purchase expenses undertaken in 2011.

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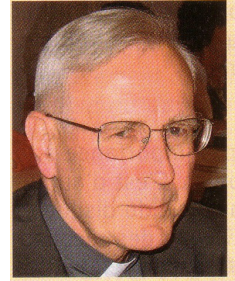


The subscriptions and gifts originate for the most part in Brazil and reflect that country's motivation for the Cause.

*Note: This pie chart represents the subscriptions accounted for by the association for 2012 and may slightly differ from local collections.*

You said  
« International...»

Mgr François Fleischmann  
Former Spiritual Counsellor of the ERI.



*One of the characteristics of the Teams of Our Lady is that it is a worldwide movement, rather than a federation of national movements. In the 1950s, Father Caffarel and the executive committee decided that it would be so.*

*In a speech in Rome in 1959 given during the great international Teams of Our Lady pilgrimage, Father Caffarel laid out this point of view. It was then published under the title Vocation and Journey of the Teams of Our Lady, and here is an excerpt:<sup>1</sup>*

The expansion of the Teams of Our Lady beyond the frontiers and oceans brought a new problem to light. Should an independent national executive run each country or should the Movement be organised under a single executive? The question was examined in detail at the various international meetings and finally the option of a single Movement was agreed upon. This was not necessarily the easiest solution because it means that the executive, Leading team has great responsibility, but it seemed the best because when you are not limited by imperious constraints (as is the case for cultural, social or political organisations), it is important to follow the road

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<sup>1</sup> *L'Anneau d'Or*, n° 87-88, May-August 1959 – Special edition « *Mille foyers à Rome* », Pages 239 - 256.

that leads to the most perfect unity. In this, Christ's obsession, revealed in his prayer on the night of Holy Thursday, "May they be one as I am one" is addressed. Does the example of the great religious orders not prove that on the spiritual level there are no frontiers? You have joyfully been experiencing this during these past days spent together in Rome. It is in the name of this fraternity of couples that we thought it important to mix the nationalities in your teams of eight pilgrim couples. And I know that already marvellous friendships are being created. Tell me, is it not exhilarating for Christian hearts to see all these couples holding hands across the borders?

Having chosen unity, it is obvious that the executive or Leading Team be made up of priests and couples from different countries and that the international meetings allow time to share experiences and research. This will happen gradually. In time the different necessary mechanisms will be created and put in place. One of my most ardent desires is that non-French priests become involved in the Leading Team.

It is also important that couples, giving up their professional life, dedicate themselves to the development and apostolic action of the Movement in the Leading Team, but also in each country. I would ask you to entrust these intentions to the great Apostle of the nations whose tomb we wanted to be the meeting place for our great gatherings.

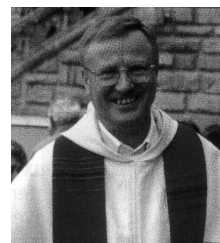
Do I need to point out that the Teams of Our Lady, despite being a supra-national movement, submits obviously and in a filial manner to the hierarchy of the Church in each country and in every diocese?

Father Henri Caffarel

*Mgr Vladimir Ghika  
And Father Caffarel*

Father Paul-Dominique Marcovits , o.p.

*Postulator of the Cause for the Canonisation  
Of Father Caffarel*



What is the link between these two people? Spiritual paternity. The former deeply influenced the latter at the very beginning of his seminar training. And this is how.

The young Henri Caffarel, as we know, met the Lord. We have heard what he had to say of that day in March 1923. *“I was twenty years old and Jesus Christ, in the flash of a moment, became Some-one for me. Oh nothing spectacular. On that distant March day, I knew that I was loved and that I loved and that from then on between him and I, it would be for life. The die was cast.”* We always come back to this account because it sums up Father Caffarel’s life.

After this meeting with the Lord in March 1923, he thought about nothing else except becoming a priest. He considered the Chartreuse, but his spiritual director asked him to begin at the seminary. In addition, he was confronted with an ordeal that would regularly fall upon him: a cerebral helplessness, not a depression but a fatigue that prevented him from working. The consequence of this was that Henri Caffarel would never be able to go to university or follow classical clerical studies, but instead was trained and formed in other manners.

It was thus that in the autumn of 1926, Henri Caffarel joined the seminary for late vocations, founded in the Abbey of Auberive (a former Cistercian abbey), not far from Langres, by Monsignor Vladimir Ghika. But who was he?

Vladimir Ghika was a Romanian prince. His family ruled in Moldavia and Walachia from the 17<sup>th</sup> to 19<sup>th</sup> centuries. He was born on December 25<sup>th</sup>, 1873 and like the majority of young Romanians from noble families, he went to study in Paris. He was an orthodox Christian, but converted to Catholicism and was ordained a priest for the Paris diocese, having trained in Rome and obtained his PhD in Theology there. He founded the seminary where Henri Caffarel studied, but it only lasted for two years after which Ghika returned to Paris and settled in Villejuif in a wooden cabin living like a poor person amongst the poor. He was called “the new Mister Vincent.”

This man of the poor—later when he returned to Romania, he founded hospices—was also “the prince-abbot”, as many called him. He was well connected and knew all the brilliant Christian intellectuals then living in Paris: the Maritain, Henri Gouhier, Henri Ghéon, Massignon, Paul Claudel, and Emmanuel Mounier. He travelled too, visiting the Emperor of Japan. A man of the poor, a man of the greats of this world, he was moved only by the Lord.

This is the priest that the young Caffarel met in 1926. He was twenty-three and the Romanian priest fifty-three. A spiritual father-and-son relationship developed between the two of them. The young Caffarel found himself before the immense stature of a European aristocrat, who loved the poor, a very cultivated man, who knew the Parisian intelligentsia of the era and a priest permeated by God. Ghika too had met God. The link between them was God. We can imagine how this meeting and this opening up to so many different domains in life would have been fundamental for the young Caffarel’s future. When Caffarel cited the names of writers later on in his life, they came surely from his own knowledge, but also from having been in the company of the prince-abbot and his friends.

The spiritual influence was undoubtedly strong and important for young Caffarel’s development. Monsignor Ghika always had very long exchanges with his young disciple. This was an old and efficient form of education: teaching and learning through conversation. It was also a tremendous opportunity to be thus in the company of such a leading figure. Jean Allemand, Henri Caffarel’s biographer, noted, “*Abbot Caffarel spoken frequently about his stay with Abbot Ghika. He mentioned the long walks they took together in the surrounding countryside (around Auberive), under the*

*charm of the vast knowledge and sparkling conversation of his interlocutor. He had the utmost veneration and filial affection for him.”*

Auberive had to be closed. Mgr Ghika asked Henri Caffarel to go to the Benedictine abbey called La Source in Paris. There, Caffarel took classes at the Catholic Institute of Paris. On the day he celebrated his first mass in Lyon, Mgt Ghika was present. Then the ways of the master and the disciple diverged.

At the end of the war, Vladimir Ghika returned to his country to experience with his people all the ordeals that were to come. An opponent of Nazism and of Communism, Mgt Ghika ended up a martyr. Tortured, he died on May 16, 1954. Father Caffarel was very upset by his death. A witness of the century of iron that was the 20<sup>th</sup> century, Mgr Ghika died in prison but spread peace about him. He was also a man of communion: he used to say that he had lost nothing of his love for orthodoxy, the religion he was born into.

Let us remember, *“Mgr Ghika was a precursor in the way he reminded us that marriage is a vocation for holiness and that married Christians are like the others called to perfection and obliged to be perfect.”* Indeed Mgr Ghika used to say, *“The sacrament of marriage, what an overabundant source of grace!”* (Jean Allemand, *Henri Caffarel, un homme saisi par Dieu*, END, p.20)

We also know Father Caffarel’s famous phrase about the Teams of Our Lady, *“One enters the movement for God, one stays there for God.”* This magnificent phrase comes from the statutes of Auberive, from Mgr Vladimir Ghika. No other legacy is more beautiful. God at the centre of everything.

Mgr Vladimir Ghika will be beautified as a martyr of the faith in Bucharest on August 31, 2013. May he deign to pray for us!

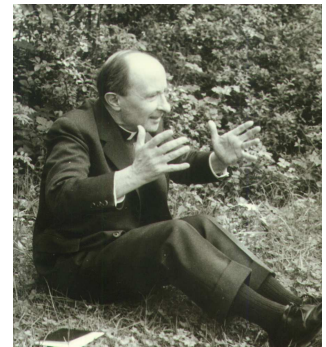
*Prayer and Marriage are the two pillars  
Of Father's Caffarel Teaching.*

**FATHER CAFFAREL  
AND  
PRIVATE PRAYER**

**Archives**

**Father Henri Caffarel :**

**« Introduction to Private Prayer »**



*Father Caffarel actively encouraged couples to practise private prayer.*

*Here are a few excerpts from 'Cahiers sur l'Oraison-Introductory series' that invite us to enter into Christ's thoughts.*

**You are expected**

We experience a sensation of distress when we arrive in an unknown town—at the port, train station or airport—and no one is there expecting or waiting for us. However, if a joyful face welcomes us, if hands reach out towards us, we are immediately reassured and freed from the cruel impression of being disoriented or lost. The customs, the language, all of this large and disconcerting city no longer matter. We put up with being a stranger to everyone easily, just as long as we are someone's friend.

How reassuring it is also to discover that our hosts were expecting us. Parents and children do not need to say too much for us to guess at it. The way they greet each other and a certain enthusiasm suffice. And in our room,

a bunch of flowers or an art book (because they know our tastes) convinces us completely.

Dear friend, I would like you to believe that when you go to pray privately you are expected: expected by the Father, the Son and the Holy Spirit, expected by the Trinity. Your place is ready for you. Remember what Jesus said, “*I am going to prepare a place.*” You will say that he was referring to heaven and it is true. But private prayer is precisely heaven, at least in its essential reality, because God is present, because God’s love is present and because God is expecting and waiting for his child.

The Lord always waits for us.

Even better, we only have to take a couple of steps and he comes towards us. Remember the parable, “*But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms round him and kissed him.*” And yet, as you will remember, the son had seriously offended his father. But he still was expected, impatiently.

*(Lettre sur Oraison, October 1966)*

## **The Sinner’s Private Prayer**

I will not hide it from you, but your letter overwhelmed me. You wrote that, in my comments about private prayer, I seemed to forget sinners. “*Undoubtedly,*” you add, “*Because you do not think they are worthy to practise it.*” May God preserve me from such sanctimonious thoughts! As a sinner who writes to fellow sinners in order to invite them to practise the act of conversion that private prayer is, I think only of them!

Nonetheless, I reflected on the way I present private prayer. It seems to me that in order to avoid the misunderstanding that you highlighted, I ought to refer more frequently to the extraordinary passage in St Luke’s gospel, the parable of the Prodigal Son. Tortured by hunger, the poor boy one day said to himself “*I will set out and go back to my father.*” And the father, who every day went to the spot on the road where he could see some one approaching, saw him, “*ran to him*”, “*threw his arms around him*” and “*kissed him.*”



That is private prayer! A very special moment where we can realise our impoverishment and can turn away from it by turning to God; the meeting place between the Father and child; the embrace between mercy and impoverishment; the joyful celebration of getting together.

You must understand that it is not the child who purifies or sanctifies himself and then goes to find his father. Rather he approaches impure and dressed in repulsive rags. The paternal forgiveness purifies him, transforms him, and clothes him for a feast. Without using images, the purification and sanctification of the sinner is not man's work, but God's work—"Oh God, create in me a pure heart". God's gift is a free gift that man does not merit, but that is accorded to him if he believes, if he dares believe. And that is precisely what is great in the Lord's eyes: that man has such a fine idea of his God that he does not hesitate to believe in his mercy and forgiveness. And it precisely that that is so serious in the eyes of the Lord: that the eldest son was upset by the mercy, that he saw it as a lack of dignity, as an insult to justice.

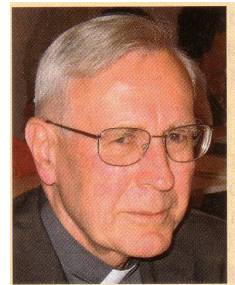
The Pharisees could never understand, because they believed that man sanctifies himself through his efforts and moral achievements and afterwards, presents himself to God, worthy he think to deal with him and be on close terms. In fact, it is the opposite in the assembly of saints where "*There will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous people who do not need to repent.*" The saints are amazed at the spectacle of forgiveness springing forth from God's heart each time a sinner comes before him who trust him and who dares to believe in the "madness of God."

If I remember correctly, Our Lord said to St Catherine of Siena "Be the capability and I will the torrent." Bringing forth their impoverishment so that mercy would submerge them, such is the sinner's prayer. It is our prayer too because "if someone pretends that he is not a sinner, he is a liar," St John maintained.

*(Lettre sur Oraison, April 1967)*

# FATHER CAFFAREL AND THE SACRAMENT OF MARRIAGE

Mgr François Fleischmann  
Former Spiritual Counsellor of the ERI.



*Founder of the Teams of Our Lady, Father Caffarel responded to a call by couples who wished to deepen the sense and the impact in their lives of the sacrament of marriage that united them. By reflecting with them, Father Caffarel incessantly reworked and matured his thinking on the sacrament of marriage, often reiterating how much he owed to the couples that made up the Teams movement.*

*The Anneau d'Or (Golden Ring) published many studies by its director, Father Caffarel. We know that in the last period of the magazine, two special editions in 1963 and 1964 brought together a remarkable number of Father Caffarel's studies on marriage and spiritual conjugality. But already in the first period, he managed to achieve a wonderful synthesis. In 1949, a long synthetic, less well-known article appeared on the sacrament of marriage. The article is also signed by André Joël, a layperson, and indicates that Father Caffarel's thinking evolved as a dialogue. Given that the text of the article is too long to be published here, we have decided to publish only the passages that we deem the most significant.*

## THE SACRAMENT OF MARRIAGE<sup>2</sup>

From France, from Belgium, from everywhere in Christendom, young couples are calling. And their cry is truly a sign of our times. What do they want? Enamoured with Christ, but also with their own love, they are seeking ‘conjugal’ holiness, meaning a holiness that develops in the ardours, in the peace, in the ordeals of life *à deux*. But they would like to understand this holiness as much as to live it. And this too is another sign of the times, that lay people wish to base their faith on intelligence and the spirituality of dogma. [...] The true question is “*What is the relationship between human love and God’s love?*” On the one hand, we come up against a more serious difficulty, because it is inherent in the subject itself. If marriage contains something divine, if there is a possible link between God and man, there is therefore a ‘mystery’; it is impossible for human intelligence to comprehend; no matter how tight the analysis, it will always let—it must let—a super-rational, super-natural residue escape.

### *Marriage is a grace given by Christ*

[...] Christ himself comes to seal the union of two creatures. Every marriage, just like all sacraments, is bestowed by Christ. It does not matter that the priest-witness is ‘Mgr This’ or ‘Reverend That’ or a vicar of no renown. It is Christ who marries the young couple, and they themselves serve him as ministers. From that point on, everything changes. This human union, this love made of clay, the Lord himself takes responsibility for them. In the combat of every day, against all the forces that menace their privacy, the spouses will be supported by another force, the very one that supports the world in space, because it is also the creative force of their will and of their love. [...]

The interior grace of healing and of purification is not the only one. Or rather it is but the germ of another grace of ennoblement and of transfiguration. Through the grace of Christ, love learns not only to keep going, but also to surpass itself. It surpasses itself through the complete renunciation of itself and through the sacrifice to the other person. The whole of Christianity is contained between the night of Good Friday and the dawn of Easter, meaning in a mystery of death and resurrection. [...] The mere mortification of selfishness is surpassed; sometimes it means giving up the most normal pleasure, the most legitimate, the most demanded by the human

heart: the one of knowing and feeling oneself to be loved. This is the point to which Christ leads his disciples [...] Grace of purification, grace of transfiguration, the sacramental grace of marriage is finally a grace of fecundity [...]

### *Marriage is an offering to Christ*

The graces of marriage remain sterile without the spouses' cooperation. The faith that Christ demands of us is not a mere effusion of the heart nor a vague adherence upon principle. It is the desire to act. And this is where we connect with a strange sensitivity of the divine plan, for this call to man's freedom, this respect before the creature is indeed the very sign of love. [...]

The holiness of love is love itself. Let me make myself clear: I mean that in order to cooperate with conjugal graces, it suffices (is it really so little?) to love each other even more and even better. Thus, seeking out a greater intimacy of heart is cooperating; giving oneself corporally with respect and love is cooperating; developing the spouse's spiritual life, bringing up the children, working in an office or at home, all that is part and parcel of cooperating with the sacramental grace of marriage. [...]

This cooperation is not simply each instant's response to the graces of each instant. It encompasses our whole life. It is this global, unconditional 'totalitarian' character of the human response that we call *commitment*. It belongs to the very notion of the sacrament. [...] The conjugal link between the spouses lasts for their whole life and this is how long their commitment to Christ lasts too and nothing in their lives can escape this grace and responsibility. They totally commit to Christ as much as they commit to each other. Their union bears an indelible mark: it must progressively resemble (and in a more and more perfect manner) Christ's love for them. [...]

Marriage institutes a 'consecrated life' to repeat the title of a wonderful book, meaning a life that not only comes from God and thrives with God, but one which incessantly returns to him, full of recognition, praise or repentance. Through the Sacrament, Marriage is not only sanctified, but is also consecrated, meaning made appropriate for divine worship, just like a 'consecrated' vase is one which may now fulfil a liturgical office. And in this consecration, there is certainly God's: the choice, the sign, the mark that he

himself puts on the object or person he has chosen; but nonetheless there is also man's part: the incessantly renewed wish to get to the root of the joys, hardships, work, love. The spouses' faith that will come and ask God to unite them must go that far. [...]

### *This Mystery is Great*

Marriage brings to mind the union of Christ with the Church. It brings it to mind firstly as a mystery of intimacy. The great work of love is to progressively accomplish the union on all fronts: that of the bodies, that of the minds, that of the hearts, that of the activities. When you have patiently tried, you know it's difficult. You also know what joy and strength emerge from trying. Christ's union with his members is no less total, no less difficult, no less satisfying. The same effort is required and the same joy is the result. The union of our body and the body of Christ brings to mind not only the carnal intimacy (so human and profane at first glance), but also the Eucharistic communion, the miracle of love where the flesh of the Son of God comes to transfigure ours and to prepare it for eternal resurrection.

Marriage also brings to mind the union of Christ and the Church as a mystery of suffering. [...] Apprentices of love discover with stupor that suffering is a possibility. We suffer one beside the other, for the other, but also at the hand of the other. And yet it is when we humbly accept this suffering that we perceive the most beautiful horizons of love. Love and suffering, love and sacrifice, love and redemption, these are words that are forever linked. [...]

Marriage also brings to mind the union of Christ and the Church as a mystery of fecundity. Love knows no barriers. Love would like to shout out its joy across the entire universe and would like to share it with every living soul. From the couple, it shines on children; from the family, it warms those who approach it; from the heart of those who work, it slips invisibly into the work they are creating and into the colleagues they are with. [...]

Finally, the union of man and woman brings to mind that of Christ and the Church as a mystery of glory. Undoubtedly, family life is made up of innumerable worries and ordeals, but deep down, the truly united couples know that their love is an endless source of love. They know that even suffering is a means for hope and a more pure and complete joy. They know that beyond the earthly weariness an eternity of love awaits them and that they will be united with each other up there in a way that was never possible down here. All these joys of love, and this hoped-for glory, are the reflection of the deep and secret joy that reigns between Christ and the Church. [...]

Love was given to man so that he might contemplate the secret of God: the mystery of the close relationship of his Son and man. This is the great truth. So that he might only contemplate it? Of course not! So that he might enter into it. And that will be God's last word on human love—something that we can repeat but not explain. Love consecrated by marriage is meant to make some of that divine charity that unites Christ and the Church flow in our hearts. Christian marriage is not only an image, a parable of the mystery. It is not only meant to make it understand better, but also to live better. [...]

The marriage-sacrament therefore is not simply a living image of the mystery of Christ and the Church, along the lines of a “portrait in a mirror.” Not only can it *reveal* this mystery, but it can also *contain* it. The union of Christ and the Church encompasses the dimensions of space and time and yet is contained in the union of two hearts who love each other. Because where there is love, there is the secret of the world and there too is the mystery of God.

**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": 4<sup>th</sup> January 2006 – "Imprimatur": 5<sup>th</sup> 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*

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<sup>1</sup> E.R.I : International Leading Team of the Teams of Our Lady



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Jacques & Marie-France Béjot-Dubief

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Jacques and Marie-France Béjot-Dubief, accountable of the bulletin for seven years, wish to be substitute.

The realization of the next bulletin in January 2014 will be provided by the new couple in charge, Loïc and Armelle Toussaint de Quièvre-court.

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*THE FRIENDS OF FATHER CAFFAREL*

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**A LA CAUSE DE CANONISATION DU**

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