

# BULLETIN



## OF THE FRIENDS OF FATHER CAFFAREL

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July 2015

ASSOCIATION DES AMIS DU PÈRE CAFFAREL  
49 RUE DE LA GLACIERE  
F-75013 PARIS  
[www.henri-caffarel.org](http://www.henri-caffarel.org)

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L'Association des Amis du père Caffarel

- 49, rue de la Glacière F-75013 PARIS
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## EDITORIAL

To & José Moura-Soares  
*(Responsible Couple of the International  
Leading Team of the Teams of Our Lady)*



### Returning to the Source

Now that we are so close the 3<sup>rd</sup> International Gathering of Regional Responsible Couples, “Rome 2015”, we would like to remember our founder by using a memory that takes us back to our roots.

Let us unite our thoughts and offer to the Lord, through Father Caffarel’s intercession, our worries and our commitment of service within the Teams of Our Lady, as he did so in Chantilly 28 years ago.

Finding a reply to the concerns that already existed in 1987 and comparing them to those experienced today thus constitutes the aim of the Rome 2015 Gathering.

In a world where the name of God is associated so often with vengeance, where hatred and violence seem to rule, meditating and being fully aware of the appeals that God makes to us obliges us to reread our history in order to understand our identity.

Understanding our identity leads us to correct it and make it better; all of which brings us closer to Jesus’ identity.

If this deep revolution does not begin within us, if in all humility and without preconceived thoughts, we do not free up our heart to welcome the Lord, we will not be able to offer our “**yes**” in a convincing fashion to the one who calls us.

**In order to give, it is necessary to have received beforehand!**

Pope Francis, in an audience granted to Participants in the Third World Congress of Ecclesial Movements and New Communities, in November 2014, told us, *“We need always to return to the sources of our charism, and thus to rediscover the driving force needed to respond to challenges.”*

Therefore, it is urgent for the Teams to consider profoundly the natural dimensions of the Sacrament of Marriage at a time when the Church is gathering in a Synod to find an answer to the questions that the world asks of it.

At Chantilly, Father Caffarel confirmed that the Teams have a vocation, *“to help couples towards holiness: nevertheless the Teams also have a mission within the Church. It is necessary to constantly uphold these two aspects: Vocation and Mission.”*

We are all called to a personal and community-based missionary conversion.

When Father Caffarel speaks to us and reminds in such a clear way about a couple’s mission within the Teams, he wants to lead us to be productive with the gifts which were given to us freely through the sacrament of marriage.

The worries that assail us today upset us, but do not make us afraid nor plunge us into confusion, because the gifts of the Holy Spirit are huge and give us the ability to continue.

The Grace of the Holy Spirit will fortify all couples and spiritual counsellors who participate in the “Rome 2015” Gathering so that Chantilly is not just a memory from the past, a passing moment, but that it is rather an event in our life and in the Movement’s life.

By going forward, hand in hand with Mary, we feel the joy of being led by Her in this world in which we live that is busy but magnificent, in order to be a sign of mercy and joy in our time and in History.

Paris, 27 May 2015

To & Zé

## **In Service**

*A Word  
from the Editor of the Cause  
for Beatification of Father Caffarel*

Father Paul-Dominique Marcovits, o.p.



## **Graces and a Miracle**

An important milestone was passed on the road to the Beatification of Father Caffarel, namely the diocesan enquiry was finalised on October 18, 2014 in Paris and on November 10, the dossier was handed over to the Congregation for the Cause of Saints in Rome. We now have to wait for the decree of validity, which will say if the enquiry proceeded according to the Church rules. The following step will be the writing of the “positio.” Which entails using the enquiry to show the life, virtues and holiness of Father Caffarel. This is usually quite long because of the amount of precision and details asked for in the description of the future saint’s life.

### **Now what do we do?**

Only someone who is “alive” for us can be beatified; only someone who lives with us, who leads us to God, who pushes us to be charitable to others, who is also a source of peace for ourselves. Therefore, what is now important for us is to turn often to him and to ask for his help with confidence. Here are two ideas.

**1. Let us ask the Lord for graces through Father Caffarel's intercession.**

- It is true that many ask a saint to help them in the various events in their daily life. Father Caffarel is often requested to intercede with the Lord for problems couples encounter, for reconciliation between spouses, but also for material, physical things too...
- Asking him to intervene with God shows that Father Caffarel is present in our daily life that we think that his action that was so productive on earth is also (and possibly even more so) now that we believe that he is in heaven, in God's presence.

**2. Let us ask the Lord to accomplish a miracle through the intercession of his servant, Father Caffarel.**

- A miracle is a physical healing that is immediate and definitive. The miracle is a "confirmation from heaven." It confirms that which the Church wishes to proclaim: the holiness of God's servant, who can thereafter be seen as an example to the faithful.
- If, by praying to Father Caffarel, God intervenes in an extraordinary fashion in someone's life, then that confirms Father Caffarel's holiness.

We would be very grateful if you would **tell us about the graces you receive**, for they are signs of Father Caffarel's presence amongst us. It is in the midst of these graces that God will give a miracle to his people.

Father Paul-Dominique Marcovits, o.p.

**In Service**

**Father Angelo Paleri,  
Postulator for the Cause  
of Father Caffarel**

Last November 10<sup>th</sup>, the dossier containing the diocesan enquiry into the life, virtues and reputation of holiness of Father Henri Caffarel were \*\* at the Congregation for the Causes of Saints by Father Paul-Dominique Marcovits, o.p. and Mrs Marie-Christine Genillon. They thereby completed their mission of postulator and vice-postulator in the service of the Cause within the diocese of Paris.

In Rome, a new postulator was appointed, who will take care of the second phase of the process towards beatification at the Congregation and his name is Father Angelo Paleri. He is Italian and a Conventual Franciscan, one of the three branches of Franciscans. There are the Friars Minor (OFM), the Friars Minor Capuchin (OFM Cap) and the Friars Minor Conventual (OFM Conv).



Father Maximilien Kolbe, Auschwitz martyr, was a famous example of the latter.

Father Paleri is also a member of the Teams of Our Lady and he is the Postulator General of his Order, which means that he takes care of the beatification process and canonisation of Conventual Franciscans.

One of the causes he was involved with was that of two Polish Friars Minor Conventual and an Italian diocesan priest, who were assassinated by the *Shining Path* in Peru in August 1991. The editorial of the Journal of the Shining Path accused them of being papal agents and of belonging to a



conspiracy “that sought to exploit the religious faith of the people to strengthen the system of oppression in the country.”

He also is taking care of the cause of Bishop Francis Costantino Mazzieri, founder of the first mission of Conventual Franciscans in Zambia and first bishop of Ndola. He dies on August 19, 1983 at the age of 94. Father Paleri is very familiar with Zambia where he spent numerous years as a missionary.

Father Paleri represents, at the Congregation, the Teams of Our Lady who are requesting Father Caffarel’s beatification. He will take care of the process in Rome and in France, he will be a great help to the person who writes the cause, meaning the presentation of the life, virtues and reputation of holiness of Father Caffarel.

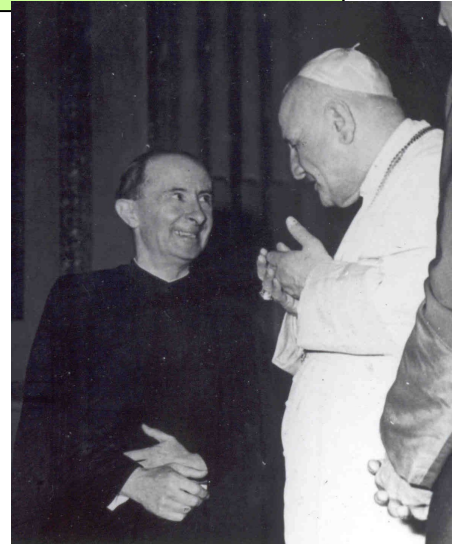
As an Italian, he loves sports. As a member of the Teams of Our Lady, he loves the Teams... As a son of St Francis, he loves life! As postulator, he is accurate and efficient. Who could ask for more!

Father Paul-Dominique Marcovits, o.p.

# Year of the Family Father Caffarel's Archives

THE GOLDEN RING,  
n° 105-106, May-Aug 1962,  
p. 178-190.

***NOTE WRITTEN BEFORE THE COUNCIL  
Very Contemporary Questioning***



## ***A RENEWAL OF MARRIAGE***

### ***FOR A RENEWAL OF THE CHURCH***

*When John XXIII announced to the world the great piece of news about calling together a Council, the following question was on everyone's lips, "What can we expect from this Second Vatican Council?"*

*What can we expect on the subject of marriage, I asked myself. And I wrote, for my personal use, a sort of memento, in the light of my experience and my thoughts over 25 years of ministry with couples. It is like an overview of the situation of Christian marriage in today's Catholic community, together with initiatives that seem obvious to me if we want to see it more aligned with the ideal that Christ had for it.*

*When the question of preparatory commissions for the Council arose, I hoped like many others that a commission for marriage and the family would be created. I will not hide from you the fact that I had thought to give it my memento if the occasion arose. But such a commission never saw the light.*

*At least, I submitted my work to a few future Council Fathers, who honoured me with their trust. (...)*

*This note, obviously, is not an exhaustive study of Christian marriage, nor of the problems that arise, nor of the solutions to be considered. Its only aim is to set itself up as a first draft.*

*(...)*

*I would like that once read, every reader asks themselves this question: In this vast enterprise that is the promotion of Christian marriage in the world, how can I help efficiently ? (...)*

## **A PASTORAL EFFORT IS NECESSARY**

It seems necessary for the Church to reconsider its current pastoral action in the area of marriage and the results obtained and that it studies the reforms to be put in place depending on the conditions created by modern civilisation and the initiatives to take. Only bold action, of great scope, vigorously led, will succeed in protecting the family institution and even better, will enable it to bear all the fruits of holiness that we should expect from it.

The current pastoral action often ignores couples, their needs and their resources. Yet, not paying attention and not helping the family, that institution founded by God, which transcends all others, the only society based on a sacrament, has very serious consequences. A reaction is necessary that current circumstances cry out for even more urgently.

1/ LONG-TERM PREPARATION. The fragility of couples often is due to the lack of a long-term preparation for marriage. It is true that general education is indirectly a preparation for marriage. It is important for educators, and more particularly parents, need to help their children to think about the two ways that are open to them: a life consecrated to God and marriage. Young people must be able to discern their own vocation and must be able to give a well-informed response. They need to be helped to acquire correct ideas about marriage (its nature, aims and characteristics) otherwise there is a strong risk that they will not choose the right partner and thereby their union will not succeed. It is necessary to ask how the Church can obtain educators who give this training and how the Church can help them. Should catechism already not apprise children of these questions?

*(...)*

3/ FUTURE PREPARATION. The Church requires serious preparation for all other sacraments— first communion, confirmation, orders, the Christening of adults. So why not for marriage too? Is this not one of the more urgent decisions to be taken? When we think of the seriousness and the irrevocable character of the matrimonial commitment, of the obligations that the spouses sign up to, to the demands of conjugal morality, we are terrified to see so many people getting married religiously without having been prepared and ignorant of the essence of the Church's teachings. This lack of preparation is the cause of numerous matrimonial dramas.

Marriage preparation, while revealing the grandeur and demands of Christian marriage, the duties it requires and the graces it contains, would allow for the discovery of an adults religion by Catholics, who for most of them, have learnt nothing since the preparatory catechism for their First Communion.

Certain bishops have made this preparation obligatory and are very happy with it. It would be useful now to study more closely the methods and results. But a downmarket formula is to be dreaded. Shouldn't this preparation be spread over three months? It would one of the advantages in order to avoid so many botched marriages, with of course the possibility of exemption for certain cases.

We can imagine that the Council's decision in this area would contribute heavily to the renewal of Christian marriage, just as the decisions of the Council of Trent concerning the preparation for Holy Orders contributed to the renewal of the clergy.

(...)

5/ ENTRY INTO MARRIAGE. Should the sacrament of marriage be granted to all christened people who ask for it, whatever their disposition? This question is connected to the previous ones. It is an embarrassing question that will often remain unsolved locally as long as the Church has not taken a general measure and it deserves an attentive study.

6/ THE RITUAL OF MARRIAGE. A ritual that placed more value on the religious character of the sacrament would contribute to a renewal of esteem and respect for Christian marriage. The current Roman ritual is poor.

Would it not be useful to equip Christianity with a new ritual, which would contain, like in certain countries, more elaborate, more liturgical ceremonies, an exchange of vows that is more expressive, an invitation for the community present to pray for and look after the new couple? Such a ritual would have the advantage of underlining the sacramental character of marriage, but also its ecclesial importance. The ceremony would acquire a value as a testimonial for the spouses and for those who surround and support them. And why wouldn't communion under the two species be allowed to the two spouses during their wedding mass?

## **7/ PASTORAL ACTIVITY WITH MARRIED CHRISTIANS**

Once the couple is formed, the clergy ought to seek to support and guide it, to find ways of making it work, to put in place means with great zeal.

*The Homely.* An enquiry would undoubtedly conclude that preaching is even more deficient in this area than in others. Experience shows that all through their lives couples need to learn to continually discover God's thoughts on all facets of marriage—its sacramental character, its greatness, its laws; on love, paternity, maternity, sexuality, procreation, education; on the high points in a couple's life: birth, sickness, marriage, death etc. The lack of homilies on these great themes of conjugal and family life convinces couples that marriage and family life are one thing and that religion is another.

*The Sacrament of Penance.* It could play a great role in helping married Christians stay away from sin, but also in discovering the religious greatness of their vocation, the means to sanctify themselves in and through married life. In fact, it would appear that this is an area where many priests feel terribly inapt at fulfilling their mission as spiritual educators. Many of them dread married people's confessions. And amongst other priests, some give way on the principals, others apply them with such oversimplification that they cause conjugal catastrophes. The faithful feel a serious awkwardness when confronted with this contradictory advice. How many amongst the best (often Catholic Action militants) give up on the sacraments for lack of having met a spiritual educator in their priest.

*"Spiritual Exercises" for Couples.* Over the past 30 years in numerous countries, retreats exclusively for couples have developed. It would seem that this is one of the most beneficial initiatives to help couples live their Christian lives. And yet, it is important, in this area too, to refrain from discount solutions.

*Publications.* Religious literature for the spiritual formation of married Christians is overall very poor although very abundant these past years. A greater effort is desirable in this sector.

8/ MARRIAGE AND CHRISTIAN PERFECTION. The majority of married Christians (encouraged by many priests) believe that Christian perfection is not for them. This error is dire. Those who do not strive for perfection soon slide into mediocrity and sin. This is one of the explanations for the current decadence of Christian marriage. In contrast, what impetus would not be kindled if couples could be made to hear Christ's call to perfection, if they were not taught that the essence of this perfection consists in Charity and not in religious vows and that in itself, marriage, not only is it not an obstacle but, is a means to achieve the perfection of this Charity.

They need to be offered an ascetic doctrine of family life. Moreover, it seems very desirable to promote the blossoming of couples' movements that offer their members a spirituality that is coherence with their state of life, a rule, a framework, a formation, spiritual counsellors. When one sees the extraordinary success of what has already been done, one is moved to believe that here is a powerful means to contribute very efficiently to the renewal of Christian marriage and through it of society at large.

9/ WIDOWHOOD. In our modern world, due to wars, accidents, illness, many, many couples are prematurely separated. This leads one to wonder why widows, who were specially honoured in the Church over the centuries, as Scripture recommended, are today so little known. Yet these women, in charge of children, overcome with heavy burdens, have born in the Church a testimonial of great importance, that of the fidelity of love beyond death. And the whole history of the Church is there to show us the flourishing holiness amongst them.

But a pastoral activity for widows necessitates a doctrine of widowhood, which Pius XII's speech of September 16, 1957 laid the foundations for. Furthermore, it would seem desirable that following on from the old "*Ordo Viduarum*" that flourished for eleven centuries, Institutions to support those who are called to perfection through the profession of their widowhood ought be encouraged.

Widowerhood is even more deprived of aid and doctrine.

10/ DIVORCED BUT NOT REMARRIED. This category of Christians is very large in certain countries and is also one of the most disadvantaged and therefore the most vulnerable. Yet often these men or women are very worthy. Victims of a cruel ordeal, they have had to raise their children alone and have had to live in dignity and yet simultaneously in perilous isolation. Does the Church's pastoral action offer them sufficient solicitude?

11/ DIVORCED & REMARRIED. Some of them cannot leave their new partner since they have children with him and so must look after their education. And yet there are some who, discovering or rediscovering the Christian faith, aspire to a religious life, yet all the while knowing very well that the sacraments are forbidden to them. Would it not be suitable to take their delicate situation into consideration, more that we generally do?

### **A DOCTRINAL IN-DEPTH STUDY IS NECESSARY**

(...)

1/ THE PHILOSOPHY OF THE COUPLE. Theological and pastoral reflection on marriage is often disappointing and inefficient and this is because a philosophy of the couple is missing. Too often there is a vision of the married individual without considering the "conjugal relationship." That is, a unique relationship of a completely different nature to other human relationships. A philosophical reflection that would study in-depth the "ontology of the couple" would undoubtedly contribute very powerfully to the progress of Christian doctrine on marriage.

2/ DOGMATIC THEOLOGY. Marriage theology is insufficient. Would this be because it has not known the same progress as ecclesiology and sacramental theology? The sacramental nature of marriage needs to be further explained, not just remaining with a moral conception of the spouses' union, but moving forward to seize its "mystical" aspect, meaning its relationship to the mystery of Christ, in order to also see more clearly its nature, aims, characteristics, "the permanence" of the sacrament, the role of the Christian couple within the Church. Marriage pastoral requires fuller clarification in so many of these areas.

3/ MORAL THEOLOGY. The morality of marriage that is taught to the faithful is often no more than a casuistry of sexual relationships. There will

never be a renewal of Christian marriage unless married Christians are not offered a morality that is the science of spiritual progress in and through this sanctified and holy-making state of life, marriage.

It is true that certain important points deserve more attention: all the problems raised by the spouses' sexual life (conjugal chastity, planned parenthood, lawful and unlawful practices...)

4/ SPIRITUAL THEOLOGY. It is not enough to remind married Christians that marriage is not a "state of imperfection," they must also be presented with an ascetic and mystic doctrine, a "spirituality" that is elaborated not from the monastic life, but from their own state in life, its demands, difficulties and graces and it must be put together with their help. Few areas demand with such urgency an effort of reflection: the research accomplished to this end by a few priests and couples over the past thirty years are already a good starting point.

(...)

## **A RENEWAL OF CHRISTIAN MARRIAGE FOR A RENEWAL OF THE CHURCH**

Christian couples must not be thought of as the recipients and beneficiaries of the Church's pastoral action, but they must also be seen as an active subject who must cooperate with the whole Church to ensure the edification and expansion of the Mystical Body of Christ.

Seeking the vocation and ecclesial mission of the laity using the demands of baptism and confirmation is one thing, but it is another to define correctly the vocation and mission of Christian couples using a theology of the sacrament of marriage. This sacrament does not exempt spouses from the obligations that derive from Baptism or Confirmation, but gives the couple an irreplaceable "*officium*" (duty, service) within the Church. The Fathers frequently designated marriage in these terms: *officium*, *gradus*, *professio*, *ordo*, so many expressions that underlined so well the place and function of the couple and family within the Church.

1/ THE CHRISTIAN COUPLE, A CHURCH CELL. A Church cell not only in the social meaning of the expression but in the mystical one too. The Christian couple participates in the mystery of the Church. In them, the life



and mystery of the whole Body is fulfilled in a basic manner. And this led Pius XI, in *Casti Connubii*, to say that, “for as long as the married parties are alive, so long is their union a sacrament of Christ and the Church.” The sacrament is the sign of the union of Christ and the Church, a source of grace for the spouses and a ray of grace for those who are around them. Since they form a Church cell, Christian couples therefore participate in the grand functions of the Church.

2/ PROCREATION. A distinct and separate place needs to be made for this original and irreplaceable function of the couple in the mystical Body of Christ, by which it provides its members. This function has a religious character because of the fact that it is assumed by a couple, who are consecrated by the sacrament of marriage and it is practiced with the intention of providing God with “worshippers in spirit and in truth.”

3/ CHRISTIAN COUPLES PARTICIPATE IN THE ROYAL FUNCTION OF THE CHURCH. Christian couples are the favoured place where the “consecration of the world” to use Pius XII’s words, take place. Worldly things and activities, work, daily chores, the physical union of spouses all take on a religious quality and finality. They participate in this consecrated existence of the couple based on the sacrament of marriage. The Christian couple is a fraction of the universe that has become the Kingdom of God. Parents are for their children the pastors who have the mission to lead them “by straight ways” to “the sources of life” and to promote Christian order and charity in this *ecclesiuncula* (the Church in miniature) that they are in charge of. And this is why St Augustine said to fathers of families that in many ways they fulfilled a sort of Episcopal mission.

4/ CHRISTIAN COUPLES PARTICIPATE IN THE LITURGICAL FUNCTION OF THE CHURCH. Like every consecrated reality in the Church and even more so when it is based on a sacrament, the couple is empowered by and delegate at the cult of God. Procreation and education especially claim to be offerings to God and the training of children, who in turn will be worshippers in spirit and in truth. In the family home, children discover a prayerful Church and already participate in its liturgical action even before being able to take part in mass and parish life.

5/ CHRISTIAN COUPLES PARTICIPATE IN THE PROPHETIC FUNCTION OF THE CHURCH. Fathers and mothers have an inalienable ecclesial mission, which is to proclaim to their children the good news of salvation and God's plan and to bring them through education to adapt their thinking, will and life to the divine message. This "prophetic" function of married Christians does not only concern the children, but also those who live in the home and around the family. Couples are particularly capable of transmitting certain aspects of this message. For example, it is up to them to reveal to men that human love was saved by Christ, through the example of his life and according to John XXIII's expression, "to illustrate and adapt to everyone" the Christian doctrine of marriage. It is also up to couples to proclaim to all men the union of Christ and the Church, which they are reflection of and whose grace they must spread.

6/ CHRISTIAN COUPLES PARTICIPATE IN THE APOSTOLIC FUNCTION OF THE CHURCH. The apostolic action of the couple and their home occurs both within and without. Outside, the couple cooperates with the hierarchical vocation in Catholic Action and exercises its lay calling in various forms. Even when both spouses are not together to act, they remain one. The couple, through each of its members, bears witness to its faith. The home is the place of grace where each spouse, just like each child, comes to "revitalise" themselves before returning to the Church's service.

But undoubtedly it is in the calling of within, inside the home that is the most characteristic and specific to the couple. Couples are "a Church cell," a "nurturing environment" of faith. There non-believers make their first contact with the Church, sinners can discover its mercy, and the poor and abandoned its maternity. The Christian couple is the relay for the ecclesial community.

It is to be noticed that today, in a large number of homes, not only the supernatural but also the natural values have been compromised. In contrast, there where the sacrament of marriage has born its fruits of holiness, the natural values are, by that very fact, restored. Which means that civil society would be the first to benefit from a restoration of Christian marriage. And the Church, in a stronger and healthier social body, would be able to continue more efficiently its work of sanctification.

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But obviously the Church remains the principal beneficiary of a renewal of Christian marriage. New members from Christian couples will join the Church and it will find priestly and religious vocations that it so urgently needs amongst them. Because experience proves it, married love faithful to its vocation is a "fountain of virginity," just as, reciprocally, virginity is an invitation to married holiness. Equally the Church will find the vocations for Catholic Action militants it so badly needs in Christian homes.

If Christian marriage encounters a renewal, then the whole Church will be renewed.

Where persecution strikes, the mission of Christian homes appears to be even more important. They are like the final entrenchments where the Church can take refuge. In these reliable and faithful families, Christ works for a new springtime for his Church. However these couples must, when possible, be prepared for their heroic mission.

## **V—PRESENTING THE TRUE FACE OF CHRISTIAN MARRIAGE TO THE MODERN WORLD**

We are sadly overwhelmed to notice that the modern world only knows what the Christian doctrine of marriage forbids and does not suspect that Christ came to save human love and to offer them this admirable promotion that is the sacrament of marriage. There is a whole positive and exhilarating aspect of the Christian doctrine of marriage that we would like to present to our world. Since in our time, just like in every time incidentally, the human heart remains inhabited by the irresistible hope of experiencing the great conjugal love, the presentation of this doctrine, in all its breath and beauty, would most likely find a profound echo in our contemporaries, who are undoubtedly less sensitive to other Christian perspectives. Without being the only means, an encyclical less centred on the errors to condemn than on the riches to proclaim could, it would seem, play a capital role.

If the Church undertook, both on the doctrinal and pastoral levels, a tremendous effort, as outlined in this note, to convince married Christians of the grandeur of their vocation, to make Catholic couples (about 120 million of them) throughout the world understand their apostolic mission, prepared them for it and helped them fulfil it, the author of these pages is deeply

convinced that we would witness an unprecedented fact: an impressive cooperation of couples who would come and make available to the Church powerful human and supernatural energies of married love and the sacrament of marriage, and all this with tremendous enthusiasm, because they would have discovered that they are not only the recipients and beneficiaries of the apostolate of the Church, but also *active subjects*.

At a time when the world's population is growing breathtakingly fast, when the clergy in almost all parts of the world is seriously insufficient in number, where in many countries priests' actions are hindered by persecution, a massive rising of Christian couples, upon the Church's calling, would lead to a tremendous infiltration of evangelic influence in a world that materialism threatens to submerge.

This call made to couples is situated in the line of the great calls made by past Popes to the lay apostolate. It would be like a prolongation of them, their logical outcome and their coronation.

HENRI CAFFAREL

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**FINANCIAL STATEMENT 2014**  
**ASSOCIATION OF THE FRIENDS OF FATHER CAFFAREL**

Philippe Denev, Treasurer

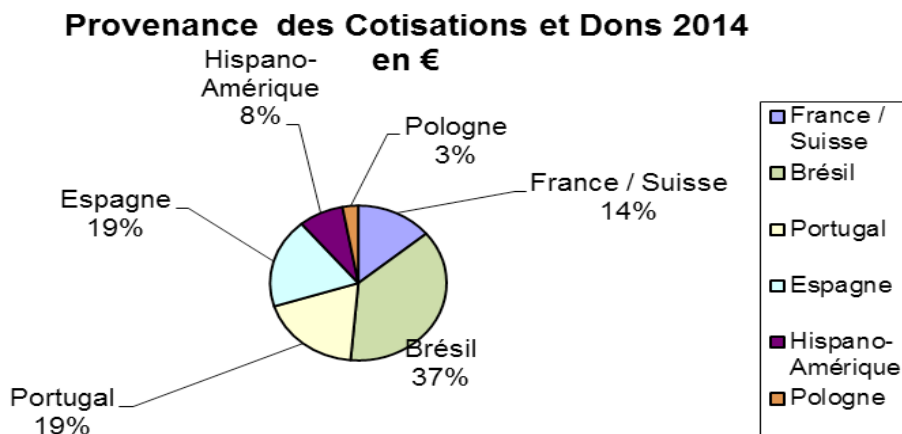
At the end of December 2014, the state of revenue and expenditure of the Association looked like this :

<b>EXPENDITURE</b>	<b>2014</b>	<b>2013</b>
Travel for testimonials & depositing the dossier	7847€	900€
Office expenses	5459€	3425€
Postulation Team	6000€	6000€
Secretarial Work, photocopying, printing etc.	7217€	6202€
<b>TOTAL</b>	<b>26523€</b>	<b>16527€</b>
<b>REVENUE</b>	<b>2014</b>	<b>2013</b>
Subscriptions	15520€	23284€
Subsidy ERI (International Leading Team)	0€	0€
Donations/gifts	505€	460€
Merchandising Sales	0€	105€
Colloquium	0\$	23€
Miscellaneous	715€	0€
Financial Products	443€	569€
<b>TOTAL</b>	<b>17183€</b>	<b>24441€</b>
<b>GRAND TOTAL</b>	<b>-9340€</b>	<b>7914€</b>

Expenditure has clearly risen in comparison to 2013, but are in keeping with the current situation of the cause. The year was marked by the closing of the diocesan enquiry at a celebration in the Church of St Augustine, Paris. The Postulator and Vice-Postulator travelled to Rome to deposit the dossier at the Vatican. These events explain the high level of expenditure for the travelling and secretarial work. A revision of the Internet site also explains the high level of office expenses.

The revenue generated by the subscriptions in 2014 is markedly down from the 2013 level, which was unusually high, but slightly above the 2012 level. It was therefore

necessary to take funds from the association’s reserves to pay for the expenses. As a result, we decided, as in previous years, not to ask for the subsidy of 10000€ from the International Leading Team (ERI) and to carry it forward to subjection years according to the evolution of the Cause and in particular its transfer to Rome with a local Roman Postulator. Taking this transfer into account, the provisional budget for 2016 is for 27000€.



**ORIGIN OF THE 2014 SUBSCRIPTIONS & DONATIONS ((IN EUROS)**

Hispano-America 8%      Poland 3%      France/Switzerland 14%  
 Brazil 37%      Portugal 19%      Spain 19%

Subscriptions and gifts still come mainly from Brazil, which is the true impetus behind the Cause. The origin of the subscriptions is directly linked to the appointment of the Association’s correspondents in the Super Regions and to their commitment. Collecting subscriptions not only contributes to the healthy financial state of the Association, by allowing reserves to be set aside with a view to the hoped-for celebrations for the beatification and canonisation, but is also a significant indicator of the importance given to the Cause by the faithful.

At the end of 2014, the reserves were slightly more than 35000€ and mean that the future of the canonisation process can be envisaged calmly and that communication initiatives aiming to make Father Caffarel and his thinking better known can also be developed.

Note: The pie chart shows the subscriptions accounted for during the year at the Association’s level and could be different to the amounts collected and recorded in each country throughout the year 2014.

Philippe Deney

**Prayer for the Canonization  
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 of “The Friends of Father Caffarel” 49 rue de la Glaciere – F  
75013 Paris, France*

## Association of the Friends of Father Caffarel

### HONORARY MEMBERS

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Jean-Michel VUILLERMOZ, Leader of the « Intercessors »

Danielle WAGUET, Assistant and executor of Father Caffarel's will

*ERI: International Leading Team of the Teams of Our Lady*



**Postulator of the Cause in Rome:**

Father Angelo Paleri, o.f.m. conv.

**Editor of the Cause for the Canonisation of Father Caffarel:**

Father Paul-Dominique Marcovits, o.p.

**Director of publication**

José Moura Soares

**Editorial Team:**

Loïc & Armelle Toussaint de Quiévre-court

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*THE FRIENDS OF FATHER CAFFAREL*

1901 Law: Association for the promotion of the Cause of the canonization of  
Father Henri Caffarel

49, rue de la Glacière - (7<sup>e</sup> étage) - F 75013 PARIS

Tel: + 33 1 43 31 96 21 - Fax: + 33 1 45 35 47 12

Email: [association-amis@henri-caffarel.org](mailto:association-amis@henri-caffarel.org)

Website: [www.henri-caffarel.org](http://www.henri-caffarel.org)

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**DO YOU REMIND  
TO RENEW YOUR  
ASSOCIATION OF FRIENDS OF FATHER CAFFAREL'S  
MEMBERSHIP FORM ???**

**CUT OUT and COMPLETE each PAGE  
MAIL WITH YOUR CHECK**

To :

Association internationale de soutien

A LA CAUSE DE CANONISATION DU

**Père Henri CAFFAREL**

49 rue de la Glacière – 7ème étage

F-75013 PARIS

[www.henri-caffarel.org](http://www.henri-caffarel.org)

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.....

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Country : .....

Telephone :.....

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.....

**I renew my (we renew our) membership in the Association**  
“Les Amis du Père CAFFAREL” for the year 2015,

- And I(we) remit the annual dues of :**
- Single member: 10 €
  - Member couple : 15 €
  - Member / Benefactor : 25 € or more

**Check or money order payable to “Les Amis du Père Caffarel”**

On the back of this form, please list the names of friends to whom you would like us to send a membership application.

Please send information and a membership application  
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