

BULLETIN



OF THE FRIENDS OF FATHER CAFFAREL

BULLETIN N° 19
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ASSOCIATION DES AMIS DU PÈRE CAFFAREL
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To order the DVD about Father Caffarel (in French) contact:

L'Association des Amis du père Caffarel

• 49, rue de la Glacière F-75013 PARIS

• www.henri-caffarel.org

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The last page of this Bulletin contains the registration form

In order to **renew your subscription** for 2016

If you have not already done so.

You can also write out the names of friends
you wish us to send Registration forms to on the back of your form.

CONTENTS

- Editorial: “The Way to Holiness”
José & Maria-Berta Moura Soares p.4

- Announcing the 2017 Colloquium on Father CAFFAREL p.6

- A Word from the Postulator of the Cause
Brother Angelo Paleri, OFM Conv p.7

- From Father CAFFAREL’S Archives
A Few Lines on Mercy p.10

- 2010 COLLOQUIUM
“The Originality of Father Caffarel’s Married Spirituality”
An excerpt from Father MATTHIEEUWS’ Speech p.13

- Financial Statement of the Association of the
Friends of Father Caffarel
Philippe DENEY, Treasurer p.20

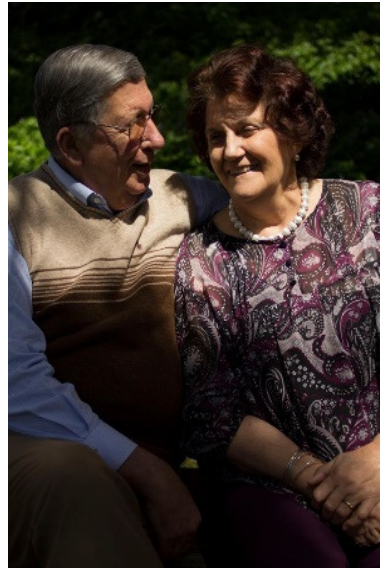
- Father Caffarel’s Prayer p.22

- Association of The Friends of Father Caffarel
Honorary Members of the Association p.23

- Subscription Renewal Form p.26

EDITORIAL

Tó & José Moura Soares
(*Responsible Couple, International Leading Team*)



The Way to Holiness

“The perfection of the hand is not to be found in the fingers, but in the work that it creates.” Henri Caffarel

In calling us, God gave us a unique nature and it is in this calling and in the reply that we give him that we understand who we are and what the external dimension of this calling is.

Therefore, our permanent challenge is to be coherent with this Christian vocation that makes us gradually and mysteriously necessary to the extending of the transforming presence of Jesus in the world.

God opens us a space where we can be fulfilled and it is in this space that we open ourselves up to others and that we live out our Mission in the Church and in the world.

It is interesting to see how Pope Francis talks about charity as something that can be taken on progressively and always incrementally. He reassures us saying, *“We must stop demanding of our interpersonal relationships a perfection...”* (*Amoris Laetitia*, 325)

And he continues by declaring that marriage as a sign *“entails a dynamic process, one which advances gradually with the progressive integration of the gifts of God.”* (AL, 122)

The perfection that we wish to attain is neither an absence of mistakes nor an accumulation of virtues.

Our perfection stems from the fact that we can complete each other, by making out of two 'me'...one complete 'us,' faithful to the alliance that we have made with the Lord.

Being faithful to the promises of our baptism and to those of our marriage lead us to take on and integrated within ourselves the mercy and fidelity that HE freely gave us so that we become the reflection of his Love.

Living and experiencing the very essence of our charisma leads us to find the Way, by participating in the prophecy to which we can be called in order to become a sign of conversion.

“It is impossible to persevere in a fervent evangelisation unless we are convinced from personal experience that it is not the same thing to have known Jesus as not to have known him, not the same thing to walk with him as to walk blindly, not the same thing to hear his word as not to know it, and not the same thing to contemplate him, to worship him, to find our peace in him, as not to.” (Evangelii Gaudium, 266)

Pope Francis exhorts us to a *restlessness of spiritual seeking*. In St Augustine of Hippo, it was this very restlessness in his heart which brought him to a personal encounter with Christ, brought him to understand that the God that he was seeking was the God, who is close to every human being.

And Father Caffarel wrote in the Editorial to the January 1954 Letter, *“Married love, paternity, maternity, procreation, the mission of couples do not only evoke for us earthly realities, but sacramental realities, meaning human realities transfigured by grace, bearers of graces, that all speak of divine realities.”*

Tó & José Moura Soares

DECEMBER 8TH & 9TH, 2017
INTERNATIONAL COLLUQUIUM
“HENRI CAFFAREL, A PROPHET FOR OUR TIME”

*On the occasion of the 70th anniversary
Of the Charter of the Teams of Our Lady*

*The International Leading Team
The Association of the Friends of Father Caffarel*

*Are organising a scientific colluquium
on December 8th and 9th, 2017*

“Henri Caffarel, a Prophet for Our Time”

It will take place in the Collège des Bernardins, Paris

SAVE THE DATE!

A Word from the Postulator of the Cause



**Brother Angelo Paleri,
OFM Conv**

Dear Friends of Father Caffarel,

It is my very great pleasure to inform you of the latest initiatives taken within the framework of the postulation of the cause of our dear Father Henri Caffarel.

As you probably know, the preliminary stages of the Roman phase unfolded normally and are now finished.

Now the work of preparing the *Positio* will begin. This will take a long time and is a work that demands precision. The first part to be dealt with is the *Summarium Testium*, which is the summary and sorting of all the declarations and testimonials that were presented by the people called, during the diocesan enquiry, to give their point of view on the life, virtues and reputation of holiness and signs of the Servant of God. This summary is undertaken according to the criteria established over the past four centuries in order to obtain the best result from the testimonials that were collected. Father Paul-Dominique Marcovits, postulator for the diocesan phase, has accepted to make himself available for the writing up. He has already met the Rapporteur designated by the Congregation, Father Zdzisław Józef Kijas, OFM Conv, to whom he presented all the work that has been accomplished to date. Furthermore, I had the opportunity to see Father Paul-Dominique Marcovits in Rome and Strasbourg and we were able to reflect on the best method to follow, to exchange our points of view and to discuss a few technical details.

When this phase is finished, we will move on to the *Summarium Documentorum*. This means collecting the main documents referring to the life and activities of the Servant of God. For this stage, I decided to find other documents and information that were not formally evaluated during the diocesan enquiry. At the beginning of May in Nantes, I met Jean Allemand, Father Caffarel's official biographer. But also his secretary, friend and confidant (inasmuch as Father Caffarel opened his heart and shared his secrets with others!). Jean Allemand gave references based on his writings and the various talks that he gave after the publication of his book, *Henri Caffarel, a Man Gripped by God (Henri Caffarel, un homme saisi par Dieu)*. Thus, I was able to talk to people in Lyon (not only with Teams members) and I also have information to get in touch with others elsewhere.

Last February in Strasbourg, I was asked to participate in meeting to prepare the Colloquium which will take place in Paris on December 8th and 9th, 2017 to celebrate the 70th anniversary of the Charter of the Teams of Our Lady. This preparation continues with the help and collaboration of the group of people who run the association "The Friends of Father Caffarel."

Over this past year, I received information concerning the graces received through Father Caffarel's intervention: three in Brazil and two in Spain. For some, I asked for extra medical documentation as well as the testimonial of the health worker who looks after the patient.

At this point, we are not able to confirm that one or several of these graces/healings would be able to undergo the scientific rigour of medical examination, nor to provide a basis for an eventual diocesan enquiry that is always examined in Rome for the final decision. Nonetheless, this information concerning the graces are proof, for all of us who follow very closely this cause, that numerous people in the faithful throughout the world love Father Caffarel and invoke him as an intercessor with God in order to obtain physical health and salvation. As is usual to say in our lingo, these graces at least bear witness to the *fama sanctitatis* (reputation of holiness) and the *fama signorum* (fame of special graces)! And we are delighted with that.

Couples have asked what they can do to help Father Caffarel's cause. The first thing that we can all do is to pray and to ask to pray through the intercession of God's Servant. Only thus can the cause advance to the beatification and canonisation of our beloved Father Caffarel.

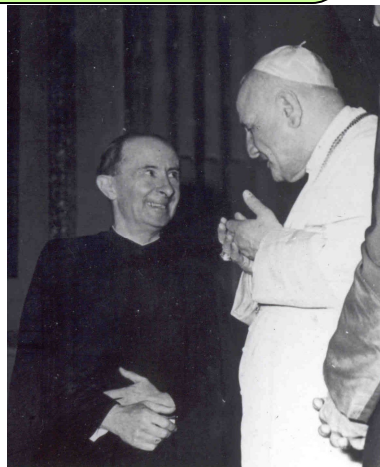
Father Angelo Paleri, OFM Conv



YEAR OF MERCY FATHER CAFFAREL'S ARCHIVES

*CAHIERS SUR L'ORAISON N° 41 — JULY 1961 — PAGES
194-195*

A FEW LINES ABOUT MERCY FROM FATHER CAFFAREL



I have thought about how to present private prayer. It seems to me that in order to avoid the confusion that you mention, I ought to refer more often to the extraordinary page in St Luke about the Parable of the Prodigal Son. Tortured by hunger, the poor boy said to him one day, “I will go back to my father.” And the father, who every day went to where the road opened, saw him from afar, “ran to him, threw his arms around him,” and “kissed him.”

That’s what private prayer is: a very special moment to realise one’s misery, to turn away from it by turning to God; the place where the Father and son meet; the embrace of mercy and misery; the joyful feast of meeting up again.

Understand this: it is not the child who purifies and sanctifies himself and then comes to find his father. See it more as: he approaches, he is impure, dressed in rags; it is the paternal forgiveness that purifies and transforms him, dresses him in a coat for the feast. Let us talk without pictures, the purification and sanctification of a sinner is not man’s business but the work of God—“O God, create for me a pure heart.” A gift of God, a free gift that man doesn’t deserve, that is given to him if he believes, if he dares to believe. And it is precisely that that is great in the Lord’s eyes: that man has such a high idea of his God, that he does not hesitate to believe in his mercy. And it

is precisely that that is serious in the Lord's eyes: that the elder son is outraged by the mercy, that he sees there only a lack of dignity, an insult to justice.

The Pharisees will never be able to understand. Because for them, it is man who sanctifies himself through his efforts and his moral prowess and subsequently presents himself before God, worthy therefore, he thinks, to deal with him and be close to him. However, in the assembly of saints, "there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent." This assembly of saints will not be indifferent to this marvellous spectacle of mercy that springs from God's heart every time a sinner comes before him, who trusts and dares to believe in "God's madness."

"Make yourself a capacity and I will make myself a torrent," Our Lord said to St Catherine of Sienna. Bringing their misery so that mercy submerges it, this is the sinner's private prayer—and all of ours too, because "if we claim to be without sin, we deceive ourselves and the truth is not in us," St John maintains.

HENRI CAFFAREL

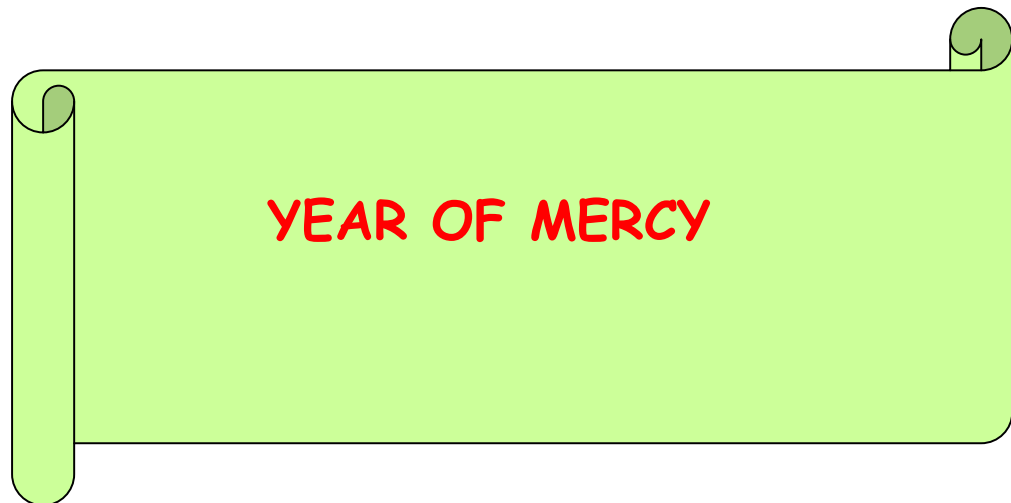
L'Anneau d'Or (Golden Ring) - NUMBER 102 – NOVEMBER – DECEMBER
1961 – PAGES 450-452.

STRANGE PRINCIPLE

If you introduce (your children) to the authentic evangelical moral, then yes, you can hope to see them become true sons of God. The true son of God knows the demands of divine law and agrees to observe them indiscriminately. Nevertheless, since he is weak despite all the aid he seeks in prayer and the sacraments, he often still breaks this law and his pain is great when he offends the God he loves—a pain that has nothing to do with anxiety, a pain that previously we used to call expressively, compunction. But since he has often meditated on the unmatched story of the Prodigal Son, he has the boldness to believe in the inexhaustible mercy of his God and that there is great rejoicing in the heavens for the repentant sinner.

Nonetheless after his sin, he encounters a certain despair because it is hard to accept that one is a sinner (I do not say resign oneself to sin), because it is so natural for man to seek psychological balance in self-esteem. And yet, a Christian must give up this self-esteem. It is on a completely different basis that he must find his interior balance. He must manage to despair of and despise himself, (let us not be afraid of the word 'despise', for the saints' psychology reveals to us that it is accurate) in order to be able to count on God alone: it is with his grace that one day, he will triumph over sin; up until then, it is through divine mercy that, as a repentant sinner, he obtains peace and joy. How often does he give thanks for the sacrament of confession where Christ, through the priest, tirelessly forgives!

Henri CAFFAREL



An extract from a talk that Father Alain MATTHEEUS gave at the December 2010 colloquium on Father Caffarel

“The Originality of Father Caffarel’s Idea of Married Spirituality”

II – Characteristics of the Conjugal Face

Married spirituality is marked by its distinctiveness as well as by its union with the whole of the sacramental economy. The originality of Henri Caffarel’s teachings is most often to be found in the recognised articulation of the grace of marriage with that of baptism, reconciliation, orders and particularly with the Eucharist. In a more current language, one would talk of a way of being united with God which explains what the common vocation of the faithful is in a mission that makes the Church grow. Marriage is a sacrament of the mission and growth of the Church. It edifies the Church in space as much as in time.

Sacramental Affinities

Let us sketch out some of the characteristics of these affinities. They indicate the precise place of the Spirit for the spouses’ spiritual life (spirituality), which is always in a body. This link with the body is interior: it is ecclesial. It passes by the ‘sacrament’ that is the Church and by the particular affinities in this sacramental economy. This point is particularly highlighted and experienced by Henri Caffarel. It is impossible to understand the ways of grace offered and experienced by the spouses if we do not listen to Henri Caffarel describing these affinities between marriage and baptism, marriage

and the Eucharist, marriage and the priesthood, marriage and the sacrament of reconciliation. This landscape belongs to the traditional doctrine of the Church, but it is highlighted so emphatically by Henri Caffarel that we cannot set it aside. Moreover, it makes us think and reflect! According to us, it shows how, for Henri Caffarel, the ways of the Spirit are always in signs,¹⁸ particularly in the sacraments cited above and that the Spirit enlivens the body with these signs. Spouses are called to live from these signs and to bear witness to their fruitfulness in themselves, around them and particularly in the instigation of faith in their children. The spouses themselves are signs because in their bodies, they give to each other and confer upon each other the sacrament of marriage. The married way is a manner of evangelising parents and the family, because it is of itself a “union” with God: the sacraments say as much and say it again to the spouses over time. In order to grow in holiness, they are called to make it a spiritual memory: it is their “monastic” rule. Thus, for spouses, whose personal union is experienced through the sexual body, that lives and builds a family body, that belongs to and influences a social body, their spiritual life is always experienced in the ecclesial body. It is in this body, in the sacramental signs of this body, that the spouses draw strength and courage and realise how much their union with God is true.

Henri Caffarel often clarified how marriage is rooted in the grace of baptism: passing through the death and resurrection of Christ, every man is saved in Him and enters into the body of Christ that is the Church. Through baptism, man and woman belong to Christ even into their bodies. It is in this body that during their growth, they find their place for the sacrament of the mission: marriage.¹⁹ In this sacrament, Christ himself gives the spouses to each other and gives up to each one the other’s body just as He too gave up his body. What is marriage if it is not a “giving of oneself to the other person in order to give of each other together”?²⁰

18. Not only sacramental signs: we also think about in particular his insistence on hospitality as a married mission.

19. In the *CEC*, marriage and priesthood are qualified as sacraments in the service of communion (n° 1536-1666).

20. A typical Henri Caffarel phrase. He uses it to express the grandeur of Mary and Joseph as a couple (*Prends chez toi Marie, ton épouse*, p. 289) and in other documents (« Note sur la régulation des naissances », in *NRT*, n° 87, 1965, p. 836-848).

Spouses express their affiliation with Christ and his Church through their married mission. Through baptism, they entered once and for all in the death and resurrection of Christ. Through marriage, they express in time this paschal abandonment of their body to God. Through their baptism, they no longer belong to themselves. In the conjugal gift of themselves, they mutually express this common affiliation: to life and to death. In his *Letter to the Ephesians* on the “grand mystery,” Paul reminds us of the nuptial significance of baptism: the link between marriage and baptism is explicit there. (Eph 5:25-28). Moreover, the spouses’ mission in the conception, birth and education of their children is a mission of begetting in faith. Not only do they promise to live out their baptismal faith, but also to bear witness to it to their circle and to transmit this gift that has been received. Great works of dispossession of oneself accompany these evangelising steps of another generation. They themselves as parents are called to pass from the flesh to the spirit, to consider their children as God’s children, who have been entrusted to them.

For these spouses, the baptism of their children represents a leap of faith. According to the lovely formulation (taken over by Paul VI in 1970²¹), the child is not only what they see, but what they believe him to be:

A similar reversal of perspective will take place in the Christian home. In the child of their flesh, once they have brought him home from the baptismal font, the father and mother discover the child of Another: he is God’s; he is a son of God entrusted to their care so that they oversee his physical and moral growth, but primarily that they ensure the appearance and blossoming of “the new man” in the child. Their love for their child becomes radically transformed. It is made up of a great reverence, because this child is not primarily what they see, but what they believe. It is also made up of devotion, but in the religious sense of the term. Christian education is a form of cult: it is God’s service in the child. “*Whatever you did for one of the least of these brothers and sisters of mine, you did for me.*” (Mt 25:40)²²

21. Paul VI, “Allocution aux Équipes Notre-Dame,” *Documentation catholique*, n° 1564, 1970, p. 502-506.

22. *Prends chez toi Marie, ton épouse*, p. 163.

23. *Le Mariage, route vers Dieu*, p. 249-250 (MRD).

Given the great number of references in articles and books, it would seem to us that the relationship between marriage and the Eucharist is the one that is the most developed. We will only talk about a few aspects of this. Henri Caffarel loved to use the term 'gift' to characterise conjugal relations. As soon as the spouses consent to marry each other, their gift is closely related to the gift of the only Son in his body and blood. Offering up is always an act of spiritual freedom:

In order for Christ's sacrifice to become yours, it is not enough for you to offer his body and blood. The gift of the ring does not replace the gift of the heart and life, it implies it. Similarly, the offering of Christ's body and blood demands your own interior gift. The gift of each of you, undoubtedly, but also the gift of your small married community. This gift has many aspects [...]: you each have to offer each other to God, to offer one to the other, together, to offer your children, and more generally everything that makes up your life.²³

The gift ought to be more thoroughly explored at each Eucharist: it becomes a personal disapproval, an exodus from oneself, Monsignor Julien would say, in order to offer oneself to the other and through the other to God. This face of God that the spouses are called to see in their spouse is confirmed by the Eucharistic grace; it expresses it and confirms it at the same time:

The transition for the couple from human love to divine love is made imperceptibly. Just as one goes up a river to its source, the knowledge of human love will bring them to perceive divine love, this Trinitarian life that is reflected in the home. A family that is united the way the Father and Son are, makes the mystery of God perceptible, and one becomes familiar with it, if I may put it like that. All the more so since these divine realities are expressed there in the most intelligible, most universal of languages, the international language *par excellence*: love. A home where there is love says so many things, even to those who do not know the language.²⁴

This Eucharistic form illuminates all the words and gestures of married life. It delivers the deepest sense of the specific act of the spouses:

Between a husband and wife who possess this Eucharistic vision of the body, we can guess easily that their sexual relationship will be transformed. It is no longer “a body of death,” but a body of holiness they give to each other in order to express their love as God’s children.²⁵

Within the couple and family, revealed to be a “small Church,” the reality of the priesthood is also very present. Firstly, in the birth of the union, then in the manner of living out its mission in the Church:

Just as the individual is consecrated by baptism and confirmation, similarly, the couple is “sacred,” consecrated by its own sacrament, marriage. From its first married act—the “yes” pronounced before the priest, the ring slipped on the finger—it fulfils as a priestly office, because the spouses are ministers of their sacrament.²⁶

If the ministers of the sacrament are indeed the spouses who give themselves to each other and to the Lord, who gives himself to them and gives them to each other, they do it under the provision and benediction of an ordained minister. Throughout their married and family life, the spouses’ priesthood is an expression of the priesthood common to the faithful: living in a filial manner like Christ, by doing the Father’s will on earth and accomplishing his design of love in history. This priesthood covers the whole of married life. It is inspired by and centred on the sacrament of the Eucharist, where the spouses give themselves to Christ and received each other from Him. This priest-hood of the spouses is different: it is practised with a respect for the difference between man and woman, as well as that of the gifts and charismas of each person:

The doctrine of the couples’ priesthood deserves to be continually meditated upon by Christian couples, who will never tire of exploring the riches it contains. And yet, it is completely contained in these four propositions that I present, to finish, for your faith: in a Christian home, Christ the Priest is present and alive. He is in a hurry to associate parents and children...in order to offer himself with them, in a great impetus of filial love, for the glory of the Father and the salvation of the entire world.²⁷

24. *MGS*, p. 265.

25. *MRD*, p. 255.

26. *MGS*, p. 230.

27. *MGS*, p. 240

Henri Caffarel spoke clearly about the necessity of forgiveness in a couple's relationship in order for it to grow and live. He tied the bundle together by showing the affinity between this married forgiveness and the sacramental approach of each spouse. The sacrament of reconciliation fortifies married love and gives it life. Through this sacrament, the "mystic" life of the Christian couple is verified: sacramental forgiveness received personally spills over into the spouses' love. Love is called to be saved by Christ. Plunged into the sacramental economy and its richness that goes beyond them, the spouses gradually become aware of this divine love that "*is patient, kind, does not envy, does not boast, is not proud, does not dishonour others.*" (1 Cor 13: 4-13). True love is confirmed particularly in the assuming of the weaknesses and sins of the other person: it is necessary to love and forgive "like Christ did." The "mystic" life is the spouses' holy story. Henri Caffarel describes it therefore in a narrative form. The first step is one of peace and happiness:

Love, young love, whether it be Christian or not, almost always claims to be a release, salvation, joy and promise of joy. It seems like primitive innocence is found anew and, through it, reconciliation with the Creator as well as with the creatures. The being up until then torn between competing tendencies within him of love of God, love of others, sexuality, miraculously accedes to interior unity. Love of God, love of one's spouse and sexuality, these three forces are reconciled in a single and unique love. It has been said of love that it is "the remains of paradise on earth" (Archbishop Innocent Borisov)²⁸

In fact, young people experience their love as a way to salvation: their union affirms that they are lovable and also capable of loving. It is possible to love. The intuition and experience are correct, but sometimes there is confusion. The other person is not the Saviour. Marriage is a place of salvation, but this salvation remains to be experienced through a story spun together. The sacrament is a sign of a personal Love that saves, a step, a 'gesture' from God in their favour. Through peace and happiness, the spouses do perceive the whole flavour, but they do not see how much these fruits of happiness do not only depend on their will, but on the grace of He, who has committed to and for them.

28. MGS, p. 332.

The second step is the discovery of evil at the heart of the married union. The communion between them becomes obscure at certain points. Division appears. Sometimes opposition appears between human love and divine love. This moment is decisive for the maturing of love, for the spouses to recognise that they are sinners means confirming the need for a saviour of their love. Love is hurt, Christ is present to save it:

If, accepting the cruel discovery, their married community finally becomes a repentant community in the great repentant community of the Church and if it turns to the Lord, who it believes to be present and concerned, then, opening up to forgiveness, their married community will be reborn to hope.²⁹

The third step is one of conversion of all the elements of the family community in divine *agapè*: “Thus, through charity, Christ works to heal and sanctify the couple to its very depths. He takes the initiative, but he will not accomplish his work without the couple’s help.”³⁰ The consideration of the laws and properties of marriage is called into being through the consideration of Christ’s union with the Church. Life and the arguments concerning this state of sacramental life are highlighted in this light. A couple grows in its relationship inasmuch as it grows in love, meaning in a confident relationship with Christ, the Spouse. The couple is therefore like a “small Church” that is associated with the Church’s mission: a royal, cult-oriented and prophetic mission.³¹

29. *MGS*, p. 333.

30. *MGS*, p. 333.

31. In fact, Henri Caffarel speaks of the “Church’s functions”: the term is a bit instrumental. Otherwise, one talks also classically of the priestly office (*munus sacerdotale*) and Henri Caffarel centres it mainly on the “cult-oriented.”

FINANCIAL STATEMENT FOR 2015 OF THE ASSOCIATION OF THE FRIENDS OF FATHER CAFFAREL

Philippe Denev
Treasurer

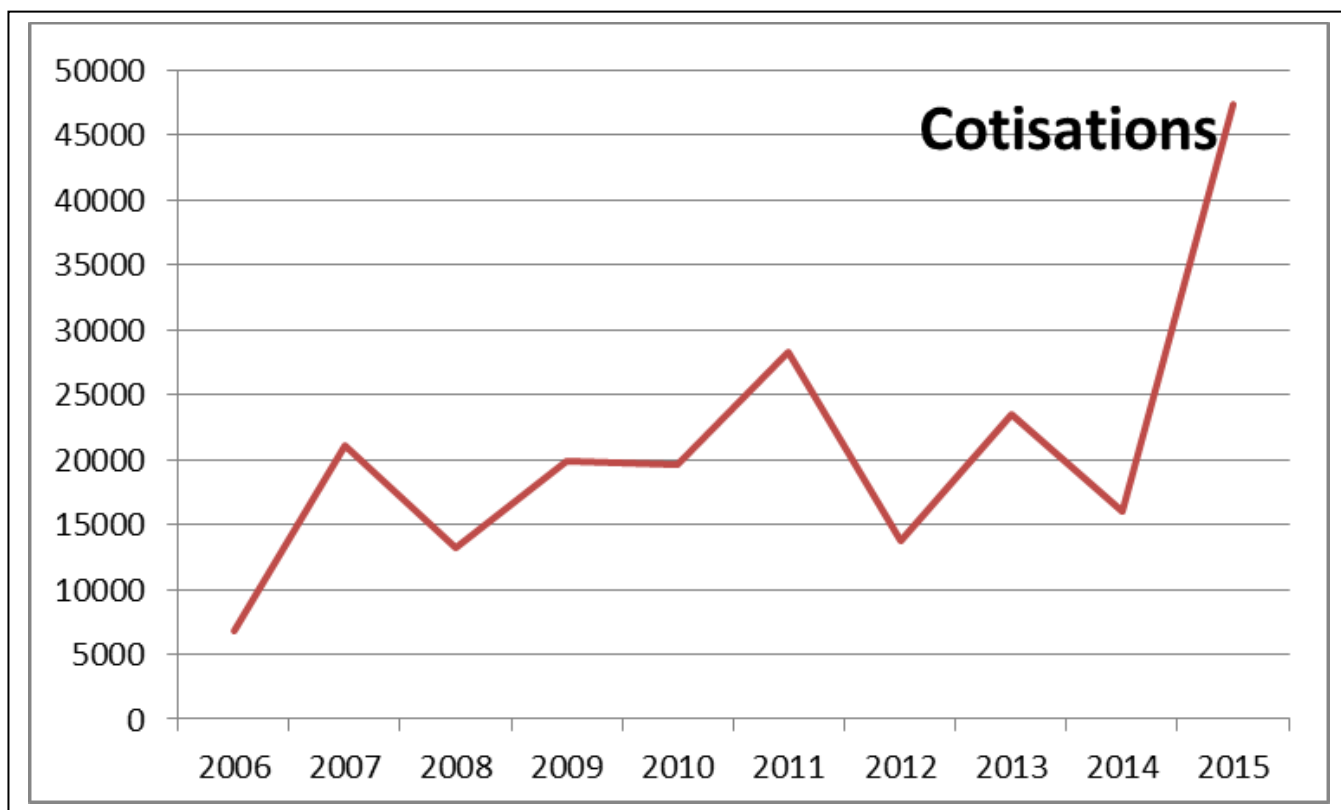
At the end of December 2015, the state of the Association's receipts and expenditure looked like this:

Compte de résultat 2015

	2014	2015
•Recettes	17 183 €	47 587 €
–Adhésions	15 520 €	47 130 €
–Dons	505 €	210 €
–Ventes	0 €	0 €
–Colloque	0 €	19 €
Produits financiers	443 €	228 €
Divers	715 €	
•Dépenses	26 523 €	17 322 €
–Déplacements/Témoignages	6 183 €	744 €
–Postulateur	6 000 €	8 500 €
–Honoraires Historiens Théologiens	0 €	0 €
–Frais Bureau Documentation	5 244 €	1 703 €
–Frais Bancaires	215 €	281 €
–Assistance Secrétariat	7 217 €	5 875 €
–Réception Hébergement	1 664 €	220 €
Résultat	-9 340,14 €	30 265 €

- Expenditure equalled 17 322€: a level considerably below that budgeted for in 2014 for 2015 (27 000€). The main reason for this is that the Roman postulation cost less than anticipated.
- The receipts are above budget: 47 587€ for 27 000€.

- The management of the association in 2015 shows a surplus in 2015 of 30 265€, thanks to the important contribution of Brazilian subscriptions.



But please note: Brazil is the largest contributor to the association's budget 82%, followed by Spanish-speaking America 6 %, Portugal 4%, France 4% and Spain 2%.

The reserves, at the end of 2015, thus are slightly above 66 000€ and allow us to serenely envisage the next stages in the canonisation process and to develop a communication strategy to ensure that Father Caffarel and his thinking is better known.

Philippe DENEY

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*

Association of The Friends of Father Caffarel

Members of Honour

Cardinal Jean-Marie LUSTIGER, former Archbishop of Paris +

René RÉMOND, of the “Académie française” +

Pedro and Nancy MONCAU +

Mgr Guy THOMAZEAU, emeritus Archbishop of Montpellier

Father Bernard OLIVIER o.p., + former Spiritual Counsellor of the ERI (*International Leading Team*)

Jean & Annick + ALLEMAND, former secretaries, biographer of Father Caffarel

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