

# BULLETIN



## OF THE FRIENDS OF FATHER CAFFAREL

BULLETIN N°21  
July 2017

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

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**Price: 5 €**

The last page of this Bulletin contains the registration form

In order to **renew your subscription** for 2017

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you wish us to send Registration forms to on the back of your form.

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## EDITORIAL

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



### **“Let us Seek Together!”**

It is with great joy and much enthusiasm that the Teams of Our Lady welcome and respond with hope and boldness to the call of Father Angelo Paleri, Postulator of the Cause of our Founder, to organise the second international Colloquium on Father Caffarel. Thus, the Teams of Our Lady will be united and associated with the Cause for his Canonisation.

The impetus of the Cause of the Canonisation led the Association of The Friends of Father Caffarel together with the Teams of Our Lady Movement to choose the date of the 70<sup>th</sup> anniversary of the Charter to pay tribute to its Founder with the organisation of this second Colloquium that will take place in the Collège des Bernardins in Paris. Thirty-five people from different cultures will give, in a dynamic and lively manner, their testimonial as to how the Founder, a man with the thinking of God, influenced them and led them to discover the way in which the Sacrament of Marriage is a path to holiness.

On the one hand, moved therefore by the Spirit, source of strength for us to work so that the Church recognises the relevance and universality of his thinking, we deeply desire that it will be an important moment and that it will contribute in a decisive fashion to the Cause for Canonisation of Father Caffarel.

On the other hand, faced with current challenges, the Celebration of the 70<sup>th</sup> anniversary of the Charter shows us how Father Caffarel, with the

promulgation of the Charter in 1947, guaranteed an active, fruitful and topical presence for our Movement.

Aware of the fact that God's gaze upheld Father Caffarel throughout his whole life, this moment will be celebrated with great emotion by all participants; we recognise ourselves to be the heirs of a remarkable legacy of Christian commitment and testimony. The Teams of Our Lady recognise with special gratitude the seeds of holiness that the Lord planted throughout his history through the intermediary of his servant Henri Caffarel.

This celebration offers us, therefore, the occasion to continue to seek together how to be an evangelising presence in the world, able to respond to the challenges of all eras, by discerning the Light of God and by reflecting upon the paths the Movement is called to travel.

The grandeur and scale of these challenges demand the cooperation of all. Aware of this fact, the Teams of Our Lady wish to move forward in unity and fidelity to their charism, in order to face the crisis that the family is going through, as well as the fragility of the links that today nourish marriage.

For that, together, thanks to this journey and in a prophetic spirit, today more than ever, we wish to maintain alive within us the announcement made and taught by Father Caffarel and that it may lead us to ceaselessly proclaim, **“Let us seek together.”**

Paris, June 12<sup>th</sup>, 2017

Tó & Zé Moura Soares

# Henri Caffarel

## PROPHÈTE POUR NOTRE TEMPS

APÔTRE DU MARIAGE ET MAÎTRE DE PRIÈRE



Dans la dynamique de sa Cause de Canonisation, près de  
35 intervenants de tous horizons explorent le rayonnement  
universel de la pensée d'un homme de Dieu

## COLLOQUE INTERNATIONAL COLLÈGE DES BERNARDINS - PARIS LES 8 ET 9 DÉCEMBRE 2017

CÉLÉBRATION EUCHARISTIQUE ET TEMPS FESTIF POUR LE 70<sup>ÈME</sup> ANNIVERSAIRE  
DE LA CHARTE DES EQUIPES NOTRE-DAME LE 8 DÉCEMBRE À 19H00 EN L'ÉGLISE SAINT AUGUSTIN - PARIS

RENSEIGNEMENTS ET OUVERTURE DES INSCRIPTIONS AU COLLOQUE À PARTIR DU 1<sup>ER</sup> SEPTEMBRE  
SUR LE SITE «LES AMIS DU PÈRE CAFFAREL» [WWW.HENRI-CAFFAREL.ORG](http://WWW.HENRI-CAFFAREL.ORG)

***On the occasion of the 70th anniversary  
Of the Charter of the Teams of Our Lady  
The Association of The Friends of Father Caffarel  
Together with the International Leading Team  
Is organising  
On December 8th and 9th, 2017  
At the Collège des Bernardins, Paris  
A scientific Colloquium  
Placed under the High Patronage of Cardinal André Vingt-Trois,  
Archbishop of Paris***

**A Colloquium in the service of the Cause of Canonisation of Father Caffarel**, the aim of which is to show the influence of the thinking and intuitions of Father Caffarel on the theology and spirituality of marriage and on prayer.

**An international Colloquium.** Simultaneous translation in four languages (English, French, Portuguese, Spanish) with a real-time streaming that will enable the greatest number of Team members and others, throughout the world **to participate in the event and follow the Colloquium live via the website of The Friends of Father Caffarel.**

**A scientific Colloquium.** The organising committee sought the participation of researchers and specialists to explore aspects of the personality or the thinking of Father Caffarel and the merit of his works, in four areas (see the programme hereafter). Testimonials from numerous countries (Brazil, Cameroon, Ireland, Italy, Lebanon, Portugal, USA... ) will shed light on the talks and will demonstrate the universal character of his proposals that remain relevant for today's men and women.

*Registration for the Colloquium will start on September 1<sup>st</sup>, 2017 and continued until November 15<sup>th</sup>, 2017 through the website of The Friends of Father Caffarel:  
<http://www.henri-caffarel.org>*

***Registration fee\*: 80 € per person for the 2 days (Payment via Paypal)***

***\* Registration fees include participation at the Colloquium, a complete dossier & lunches for the 2 days***

## PROGRAMME OF THE COLLOQUIUM

**Friday, December 8th**

**9am: Opening of the Colloquium**

**9:10 am: Key focus of the Colloquium:** *Maria Berta & José Moura Soares, Responsible Couple for the International Leading Team, (Portugal), Mgr François Fleischmann and Father Paul-Dominique Marcovits*

**9:30am: session n° 1: Henri Caffarel, the Vocation of a Man of God**

Session president: *Father José Jacinto Ferreira De Farias, Spiritual Counsellor to the International Leading Team (Portugal)*

*“A Man of Faith,” Father Paul Dominique Marcovits, o.p., Editor of the Cause for Canonisation of Father Henri Caffarel (France)*

*“Getting to the Spiritual Sources of his Vocation,” Father Zdzislaw Józef Kijas, o.f.m. conv., Rapporteur of the Cause for Canonisation of Father Henri Caffarel to the Congregation for the Causes of Saints (Poland)*

*“Inspired by Joseph and Mary,” Véronique & Thierry Caspar-Fille-Lambie, Team members (France)*

**11:30am: Round Table.** Introduction to the Round Table with testimonials (2-3 minute clips per testimonial from Latin-America and the United States). Discussion between the speakers and the audience:  
Round Table President: *Father José Jacinto Ferreira De Farias*  
Speaker: *Father Paul-Dominique Marcovits*  
Great Witnesses: *Bernadette & Sylvestre Minlekibe, Team members (Togo)*



## **2pm: session n° 2: Henri Caffarel, A Founder in the Church**

Session President: *Clarita & Edgardo Bernal Fandiño, Team members (Colombia), members of the International Leading Team*

***“Henri Caffarel, director of the magazine l’Anneau d’Or, at the heart of spiritual and cultural currents of his time,”*** *Mgr François Fleischmann, former Spiritual Counsellor to the International Leading Team (2000-2006), (France)*

***“Henri Caffarel, A Founder,”*** *Jean Allemand, Personal Assistant to Father Henri Caffarel (1968 to 1973), (France)*

***“The Development and Internationalisation of the Teams of Our Lady Movement,”*** *Constanza & Alberto Alvarado, Team members (Columbia)*

**4pm: Round Table.** Introduction to the Round Table with testimonials (2-3 minute clips per testimonial from Belgium, Transatlantic, Oceania and Spain).

Discussion between the speakers and the audience:

Round Table President: *Clarita & Edgardo Bernal Fandiño*

Speaker: *Mgr François Fleischmann*

Great Witnesses: *Silvia & Francisco Pontes, Team members (Brazil)*

**5pm: End of the Day at the Collège des Bernardins**

**7:15pm**

**Celebration of the 70<sup>th</sup> Anniversary**

**Of the Promulgation of the Charter of the Teams of Our Lady  
at Saint-Augustin’s Church, Paris**

Speech on the Charter: *Maria Berta & José Moura Soares*

Eucharistic Celebration presided over by *Mgr Éric de Moulins-Beaufort, Auxiliary Bishop of Paris.*

Aperitif and festive moment.

**Saturday, December 9th**

**9am, session n° 3: Henri Caffarel, A Master of Prayer and Spiritual Counsellor**

Session President: *Mgr Jérôme Beau, Auxiliary Bishop of Paris, President of the Collège des Bernardins (France)*

*“Henri Caffarel, A Master of Prayer,” Jacques Gauthier, Emeritus Professor at the Saint Paul University, Ottawa, poet and essayist (Canada)*

*“Couples, the Team of Our Lady and the Priest,” Amaya & José Antonio Marcen Echandi, Team members (Spain), members of the International Leading Team and Father Gabriel Larraya, Spiritual Counsellor (Spain)*

*“Henri Caffarel and the Spiritual Accompaniment of Widowhood,” Monique Cheuleu, widow in the Fraternity of Our Lady of the Resurrection, Responsible for Cameroon, coordinator for Africa (Cameroon)*

**11am: Round Table.** Introduction to the Round Table with testimonials (2-3 minute clips per testimonial from Portugal, Poland, France). Discussion between the speakers and the audience:

Session President: *Mgr Jérôme Beau*

Speaker: *Jacques Gauthier*

Great Witnesses: *Father Patsy Kelly, Spiritual Counsellor, (Ireland) and Elaine & John Cogavin, Team members (Ireland)*

## 1:30pm, session n° 4: Henri Caffarel, A Prophet for Couples and Marriage

***“The Theology of Marriage in L’Anneau d’Or,”*** Sister Fernanda Barbiero, from the community of the Teaching Sisters of St Dorothy of Venice, author of a dissertation, *“L’Anneau d’Or (1945-1967). Itinerario storico e dottrinale di una rivista di spiritualità coniugale”* (Italy)

***“Following on from Father Henri Caffarel, the Teams of Our Lady in the service of Marriage,”*** Father Louis de Raynal, Spiritual Counsellor, author of the book, *“La bonne nouvelle du mariage. Le Père Caffarel, prophète pour notre temps,”* (France)

***“Christ at the Centre of Couples,”*** Delphine & Antoine Quantin, Team members (France)

**3:30pm: Round Table.** Introduction to the Round Table with testimonials (2-3 minute clips per testimonial from Brazil, Lebanon, Italy, French-Speaking Africa). Discussion between the speakers and the audience:  
Session President: *Father Jacques de Longeaux*  
Speakers: *Sister Fernanda Barbiero and Father Louis de Raynal*  
Great Witnesses: *Teresa & Duarte da Cunha, Team members (Portugal)*

## 4:30pm: Closing Session

***“The Relevance of the Teams of Our Lady’s Proposition,”*** Maria Berta & José Moura Soares, Responsible Couple for the International Leading Team

***“Conclusions of the Colloquium,”*** Father Paul-Dominique Marcovits, o.p.

**“Report on the Progress of the Cause of Canonisation of Father Henri Caffarel»**

*Father Angelo Paleri, ofm. conv, Roman Postulator of the Cause of Canonisation of Father Henri Caffarel*

**Speech by Cardinal André Vingt-Trois, Archbishop of Paris**

## From Father Caffarel's Archives

L'ANNEAU D'OR (The Golden Ring)

Numéro 81-82 – May – August 1958 –  
*Special Edition: “Saint Francis de Sales speaks  
to us”*

*[The text reproduced below follows a selection of  
Saint Francis de Sales' letters and his “Counsels to  
Married People,” with some excerpts of the latter]*

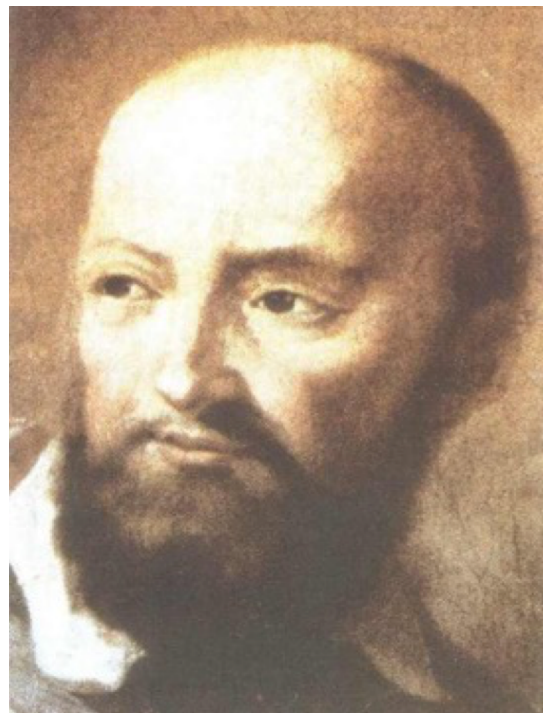


### **THE SPIRITUAL PEDAGOGY OF SAINT FRANCIS DE SALES**

(...)

Francis possessed that power—a sign of holiness—to awaken the desire for perfection in those who met him or heard him preach. But the road is long that leads from desire to reality. And the risk is great to get lost or to become discouraged. Therefore, to those that asked him, Francis offered himself as a guide. This led to a vast correspondence that we possess and from which are extracted the letters to seven married women that you have just read.

The Monsieur from Geneva, (Francis de Sales) that clever psychologist, knew very well that these women immersed in the bother of family life, social responsibilities and worldly relationships, did not have the time to get to grips with complicated doctrines, no more than overloading their existences with



multiple religious exercises. They needed simple orientations. Ideally, these orientations would be reduced to a single key idea. But can the Gospel be boiled down to a such a key idea? Yes, St Francis thought.

This pole of Salesian spirituality, this centre towards which all his meridians converge, is the will of God. Seeking it out, adhering to it with all our strength, accomplishing it, this makes up the whole of Christian life. When one reads St Francis with this in mind, everything makes sense.

“We need to look at what God wants and, recognising it, we must try and do it gaily, or at least bravely; and not only that, but we must love this will of God and the obligation that ensues in us, even if this means minding swine for our whole life and doing the most abject things in the world; because no matter what situation God puts us in, it ought to be a whole for us.” Slob or gentleman, it doesn't matter! It is not the human value of our occupations that gives them Christian value, it is that they coincide with God's will.

Francis believed that it is very important to be in complete agreement as to what God's will is. He knew that the temptation to escape threatened his correspondents and these women risked, under the pretext of sanctification, to escape from the demands, often fastidious, of their station in life. Therefore, he spent much time making them understand that if God's will is firstly brought to our attention through the general commandments, it is also through the particular commandments that are the demands of married and family life, worldly and social obligations. Thus, he invites Madame Brulart, that intrepid and spirited woman who felt ill at ease in the rut of daily life, to be “tenderly amorous” of her state. “There is no vocation,” he reminds her, “that does not have its troubles, bitterness and revulsions.” “If she does not accomplish her marital duties with her husband or if she does not take care of her children, *she is worse than unfaithful...*” (...)

Circumstances, and more especially ordeals are also messengers of divine will. Small or great suffering possesses a sanctifying power for those who receive them from the hand of God. “Believe me, true virtue is not nourished in exterior rest, no more than good fish are to be found in the stagnant waters of marshes.” An authoritarian father and a husband who are annoyed because Madame Brulart takes communion regularly, a particular pregnancy that bothers her, the multitude of things that take up so much of Madame de la Fléchère's time, all that is wanted or allowed by God for their good. “The less we live according to our taste, the more the devotion is sound.” A few years later, Pascal was to write in his vigorous style, “If God

gives us masters by his own hand, oh how necessary for us to obey them with a good heart! Necessity and events are what they must be”: it is the same doctrine. In a word, the means by which God attaches us to himself are much more preferable to our own means. “Inasmuch as you will be stopped from doing the good you desire, do even more ardently the good that you do not desire.”

This impetus that pushes Christians to seek, love and practice God’s will has a name. Well-worn like a coin that has been in circulation for a while, this name over time has lost its meaning for us, while for Francis it contained great meaning: *devotion*. Devotion in his eyes was not just any virtue amongst the others, but was a synthesis-virtue where all the others met up and merged, “The virtue of devotion is nothing other than a general inclination and promptness of the spirit to do what it knows to be agreeable to God. Those who are simply good people follow in God’s path; but our devout and pious people run, and when they are very devout they fly.”



In order to be perfect, devotion must acquire numerous qualities. Beyond promptness which is a constituent element, it ought to be joyful or rather, it ought firstly be “relaxed.” No one insisted more on this than Francis. “Go simply, smoothly, frankly and with a child’s naivety.” Never forcing, always with flexibility. Our God must be served “with good faith and without artifice,” “in a simple manner,” with “filial and loving freedom.” And always with moderation, “Love nothing too much, not even the virtues.” (...)

Be not mistaken, if the Monsieur from Geneva recommends this relaxed and joyful devotion, it is in no way in order to exempt his spiritual daughters from effort and courage. It is rather to help them to achieve this. True devotion, indeed, ought to be strong and combatant, “No recompense without victory, and no victory without war.” But perseverant effort has no better helpers than flexibility and joy.

Despite being very willing, Francis’ seven correspondents have not yet reached perfection. On the road to it, sometimes they fail. And it is then that the danger of revolting against one’s self awaits them and one fine day, despondency. Francis then reverts to his central theme: God certainly does

not wish for sin to exist, but the pain that come from it, this pain is God's will and ought therefore to find us in agreement. And if we are in agreement, it will arouse in us "a certain joyful humility that enjoys seeing and knowing our misery" and that is to be found far from the "discouraging and troubled hate" against our defects. Thus everything, even our falls, can be profitable.

However, we do not acquire the difficult art of using one's mistakes overnight. Great patience is necessary and the most difficult kind is patience with one's self. This virtue is Saint Francis' preferred daughter, "We must be patient with everyone, and primarily with ourselves, who are more tiresome to ourselves than anyone else."

One is not surprised to learn that a Christian trained at this school is a likeable companion. Their devotion is unlikely to repel those who hold human values in high esteem. Their devotion is not sullen, does not hesitate to "powder their hair," is attractive. And this necessary. It is its first calling, we would say today. "Honour your devotion," Francis writes to Madame la Présidente Brulart, "Make it terribly amiable to all those who will know it, but above all to your family. Make sure that everyone has good things to say about it. Your good husband will love your devotion if he sees that, as your devotion grows, you are friendlier to him and smoother in the affection you bear him."

One cannot reproach the Bishop of Geneva for encouraging the zealous lay of good works. (...)

This generous and radiant devotion that we today would call the love of God demands the favourable climate of absolute confidence in God, in order to blossom, develop and reach its complete fulfilment. I have just added a new key word to Salesian spirituality: confidence. It is present, either expressed or implied, in his letters as well as his works. It is what enables a disciple of St Francis to remain peaceful and smiling throughout the fights, threats, after their mistakes, for they trust their Father, knowing that He organises things for the good of his child. "Rest in his care, believing that he will do what is best for you, providing that you, in turn, you use gentle diligence. I say gentle diligence because violent diligence spoil the heart and things and are not diligence but zeal and trouble."

The aim of this devout and confident life is the union with God, a complete belonging to the Lord. Numerous are the times that we encounter in Francis' writings this formula that defines the summit where he aims to lead the soul that has accepted his help, "being totally His", belonging to God.

By following the itinerary that through devotion and confidence leads the soul to holiness, we have not mentioned the spiritual exercises that perhaps you expected in the beginning. This is because for the Monsieur from Geneva, the primary means that ought to enable his correspondents living fully in the world to reach perfection is the accomplishment, at every moment, of divine will. Nonetheless, he urgently recommends to those who can to go to daily mass and regular confession. He is even more insistent that his correspondents be faithful to private prayer every day. He talks to them often about it. If we were to gather together all the passages that deal with subject in his volume of letters, we would have a small treatise on private prayer. We would be able notice the extreme importance that he attaches to the preparation for private prayer; we would be able to obtain precious advice on how to behave when faced with difficulties; we would observe his insistence on the fact that the soul must give up to the impulsions of the Holy Spirit as soon as they reveal themselves.

(...)

Have I managed to show why so many twentieth century lay people still find Francis de Sales to be so modern? And that is so, despite the fact that he does not speak in today's language, despite the fact that we do not encounter in his writing certain topics that are more important to our generation: the mystical Body, God's living within the soul, the Pascal mystery, etc. ..., despite the fact that the sacrament of marriage and what we call conjugal and family spirituality have only a very restricted place in his works?

Since Francis' time, the conditions of life have changed—oh how much!—and intellectual tastes too. And yet his spirituality, or rather his spiritual pedagogy, has lost nothing of its topicality and efficiency! This is because of its realism. By this, I mean, its capacity to adapt to circumstances and states of life. Such is the good that Francis had sought. In contact with Calvinists who lived and experienced a profoundly personal piety and with so many Catholics of a more formalist religion, he came up with a plan to enable the latter accede to an authentic spiritual life, not despite the duties of their state, but thanks to them. He had





understood that in order to succeed, his doctrine need to put the accent not primarily on religious practices, because there would be a great danger of having a divide between Christian life and human activities, not on the single pursuit of interior purity, because the danger would be great introspection and spiritual isolationism, not on contemplation because the danger would be no less great, of evasion, but firmly on the seeking, love and accomplishment of God's will. And not on a theoretical will of God, but on the one that is obvious to everyone in the obligations of their own vocation and in the thousands of circumstances of daily life.

This type of spirituality, we can see, has no problem in suiting all situations, from the poorest to the richest, those in good health and the sick, couples and single people, twentieth century people as well as those from the seventeenth century.

This pedagogy of St Francis is undoubtedly realistic, but primarily evangelical. Christ himself, whom he invited his correspondents to contemplate, did he have another religion other than the Father's will? "I have come down from heaven, not to do My own will, but the will of Him who sent Me." For us as for him, doing God's will is called loving God.

Henri Caffarel

## **SAINT FRANCIS DE SALES (1567-1622)**

### **The Devout Life**

#### **Chapter XXXVIII. Counsels to Married People**

##### **Marriage is to be honoured by all**

MARRIAGE is a great Sacrament both in Jesus Christ and His Church, and one to be honoured to all, by all and in all. To all, for even those who do not enter upon it should honour it in all humility. By all, for it is holy alike to poor as to rich. In all, for its origin, its end, its form and matter are holy. It is the nursery of Christianity, whence the earth is peopled with faithful, till the number of the elect in Heaven be perfected; so that respect for the marriage tie is exceedingly important to the commonwealth, of which it is the source and supply.

(...)

##### **I would exhort all married people to seek love**

Above all, I would exhort all married people to seek that mutual love so commended to them by the Holy Spirit in the Bible. It is little to bid you love one another with a mutual love,---turtle-doves do that; or with human love,--the heathen cherished such love as that. But I say to you in the Apostle's words: "Husbands, love your wives, even as Christ also loved the Church. Wives, submit yourselves to your husbands as unto the Lord." It was God Who brought Eve to our first father Adam, and gave her to him to wife; and even so, my friends, it is God's Invisible Hand Which binds you in the sacred bonds of marriage; it is He Who gives



you one to the other, therefore cherish one another with a holy, sacred, heavenly love.

### **Easier to sunder soul from body**

The first effect of this love is the indissoluble union of your hearts. If you glue together two pieces of deal, provided that the glue be strong, their union will be so close that the stick will break more easily in any other part than where it is joined. Now God unites husband and wife so closely in Himself, that it should be easier to sunder soul from body than husband from wife; nor is this union to be considered as mainly of the body, but yet more a union of the heart, its affections and love.

### **Sealed Heart**

The second effect of this love should be an inviolable fidelity to one another. In olden times finger-rings were wont to be graven as seals. We read of it in Holy Scripture, and this explains the meaning of the marriage ceremony, when the Church, by the hand of her priest, blesses a ring, and gives it first to the man in token that she sets a seal on his heart by this Sacrament, so that no thought of any other woman may ever enter therein so long as she, who now is given to him, shall live. Then the bridegroom places the ring on the bride's hand, so that she in her turn may know that she must never conceive any affection in her heart for any other man so long as he shall live, who is now given to her by our Lord Himself.

### **A Child, that great honour**

The third end of marriage is the birth and bringing up of children. And herein, O ye married people! are you greatly honoured, in that God, willing to multiply souls to bless and praise Him to all Eternity, He associates you with Himself in this His work, by the production of bodies into which, like dew from Heaven, He infuses the souls He creates as well as the bodies into which they enter.  
(...)

## **Many tender caresses**

Love and faithfulness lead to familiarity and confidence, and Saints have abounded in tender caresses. Isaac and Rebecca, the type of chaste married life, indulged in such caresses, as to convince Abimelech that they must be husband and wife. The great S. Louis, strict as he was to himself, was so tender towards his wife, that some were ready to blame him for it; although in truth he rather deserved praise for subjecting his lofty, martial mind to the little details of conjugal love. Such minor matters will not suffice to knit hearts, but they tend to draw them closer, and promote mutual happiness.

(...)

## **Gather New Vigour from the Lord**

S. Gregory Nazianzen says that in his time married people were wont to celebrate the anniversary of their wedding, and it is a custom I should greatly approve, provided it were not a merely secular celebration; but if husbands and wives would go on that day to Confession and Communion, and commend their married life specially to God, renewing their resolution to promote mutual good by increased love and faithfulness, and thus take breath, so to say, and gather new vigour from the Lord to go on steadfastly in their vocation.

Saint Francis de Sales, Bishop of Geneva.

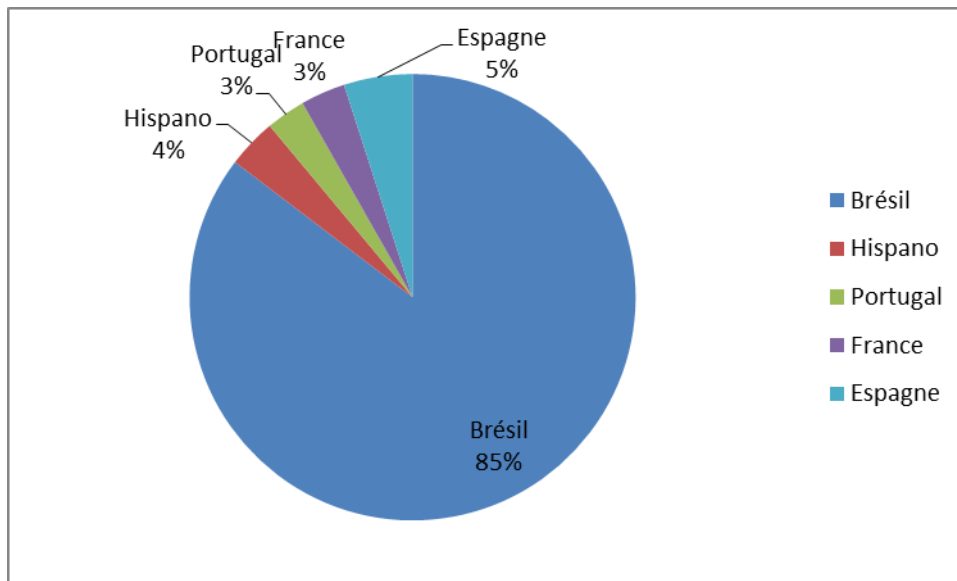
## FINANCIAL STATEMENT 2016 OF THE ASSOCIATION OF THE FRIENDS OF FATHER CAFFAREL

Philippe Denev, Treasurer

At the end of December 2016, the state of the Association's revenues and expenditure looked like this:

	2015	2016
<b>•Recettes</b>	<b>47 587 €</b>	<b>71 828 €</b>
–Adhésions	47 130 €	70 839 €
–Dons	210 €	335 €
–Ventes	0 €	38 €
–Colloque	19 €	
Produits financiers	228 €	507 €
Divers		109 €
<b>•Dépenses</b>	<b>17 322 €</b>	<b>26 860 €</b>
–Déplacements/Témoignages	744 €	1 576 €
–Postulation	8 500 €	14 300 €
–Frais Bureau Documentation	1 703 €	3 543 €
–Frais Bancaires	281 €	416 €
–Assistance Secrétariat	5 875 €	5 871 €
–Réception Hébergement	220 €	1 155 €
<b>Résultat</b>	<b>30 265 €</b>	<b>44 968 €</b>

- Expenditure equalled 26 860 €: a level perfectly in line with the budget presented in 2015 for 2016 (27 000 €). The costs linked to the Roman Postulation correspond to the budget, as do the running costs of the Association.
- Revenue is above budget: 71 828 € for 27 000 €.
- Management of the Association in 2016 shows a surplus of 44 968 €, thanks, once again, to the exceptional contribution of the Brazilian subscriptions.



**Please note: Once again Brazil is the largest contributor to the Association's budget (85%),** followed by Spain 5%, Latin-America 4 %, Portugal 3%, and France 3%.

Brazil is the country that in 2003 saw the birth of the idea to launch the Cause for Canonisation of Father Caffarel, during a visit of International Responsible Couples from the Teams of Our Lady Movement. Brazil remains the most fervent supporter of this cause. I would like to warmly thank all the Brazilian members of the Association. May their example stimulate other countries who benefit from Father Caffarel's work.

The reserves at the end of 2016 thus stand at over 100 000 € and enable us to serenely envisage the next stages in the process for the Cause. Part of this reserve will be used in 2017 for the organisation of an International Colloquium in Paris on December 8<sup>th</sup> & 9<sup>th</sup> and also to develop other axes of communication to ensure Father Caffarel and this thinking is better known.

Thank you to all the donors, who through their gifts, show that for them Father Caffarel is indeed alive and that his holiness deserves to be recognised for everyone's good.

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

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I renew my (We renew our) membership to the Association  
"The Friends of Père CAFFAREL" for the year 2017

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And I(we) remit the annual dues of:

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Please send your dues to the Correspondent for "The Friends of Father Caffarel" in your  
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SR United States : Jorge et Noelia SOUS [Ajornoe82@gmail.com](mailto:Ajornoe82@gmail.com)

SR Transatlantique : Tom and Maureen HOBAN [hobantom@btinternet.com](mailto:hobantom@btinternet.com)

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 to the following friends:

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